

THE WORKINGS OF SAMATHA MEDITATION

Here, with offerings, and morality, one's consciousness may be dissociated from or associated with the Kamma-Ownership Knowledge. But with samatha meditation (jhāna), one's consciousness is always knowledge-associated: always associated with penetrating knowledge of the concentration sign (*samādhi-nimitta*). It is called jhāna wisdom (*jhāna-paññā*), or jhāna Right View (*jhāna-Sammā-Diṭṭhi*). But one's samatha meditation may be inferior (*omaka*) or superior (*ukkattṭha*).

INFERIOR SAMATHA MEDITATION

What makes one's samatha meditation inferior (*omaka*)? If, before or after the jhāna consciousnesses, one's mind is associated with unwholesome things, it is inferior.

For example, one may train in samatha meditation because it is custom or tradition, or because one's religion says one should. And one may also train in samatha meditation because one wants to have a

3c: <b>Mental Phenomena</b> ( <i>nāma-dhamma</i> ) <b>of Exalted Consciousness</b> ( <i>mahaggata-citta</i> ) <sup>248</sup>						
FINE-MATERIAL JHĀNA	1st	2nd	3rd	4th	5th	
CONSCIOUSNESS ( <i>citta</i> )						
MENTAL FACTORS ( <i>cetasika</i> )						
<b>Universals</b> ( <i>sabba-citta-sādhāraṇa</i> )						
1. contact ( <i>phassa</i> )						
2. feeling ( <i>vedanā</i> )						
3. perception ( <i>saññā</i> )						
4. volition ( <i>cetanā</i> )						
5. one-pointedness <sup>249</sup> ( <i>ek-aggatā</i> )						
6. life faculty ( <i>jīvit-indriya</i> )						
7. attention ( <i>manasikāra</i> )						
<b>Miscellaneous</b> ( <i>pakīṇṇaka</i> )						
1. application ( <i>vitakka</i> )						
2. sustainment ( <i>vicāra</i> )						
3. decision ( <i>adhimokkha</i> )						
4. energy ( <i>virīya</i> )						
5. joy ( <i>pīti</i> )						
6. desire ( <i>chanda</i> )						
<b>Beautiful Universals</b> ( <i>sobhana-sādhāraṇa</i> )						
1. faith ( <i>saddhā</i> )						
2. mindfulness ( <i>sati</i> )						
3. conscience ( <i>hiri</i> )						
4. shame ( <i>ottapa</i> )						
5. non-greed ( <i>a-lobha</i> )						
6. non-hatred ( <i>a-dosa</i> )						
7. ever-evenness ( <i>tatra-majjhataṭā</i> )						
8. tranquillity of [mental] body <sup>250</sup> ( <i>kāya-passaddhi</i> )						
9. tranquillity of consciousness ( <i>citta-passaddhi</i> )						

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<sup>248</sup> The table has been designed according to the combination system (*saṅgaha-naya*): all combinations of mental phenomena. (AbS.ii.38-39 '*Mahaggata-Citta-Saṅgaha-Nayo*' ('Exalted-Consciousness Combination-System') CMA.ii.21, and AbS.ii.33-34 '*Sobhana-Cetasika-Sampayoga-Nayo*' ('Beautiful Mental-Factor Association-System') CMA.ii.17.) One column is one type of consciousness, with mental factors shaded.

<sup>249</sup> one-pointedness: DhSA.I.11&15 '*Citt-Uppāda-Kaṇḍam*' ('The Consciousness-Arising Section') E.157 explains that it is a synonym for concentration (*samādhi*), and it manifests as peace of mind or knowledge. DhSA quotes A.IX.I.i.2 '*Cetanā-Karaṇīya-Suttam*' ('The Necessary-Volition Sutta'): 'The concentrated one according to reality knows and sees.' See also endnote 132, p.240.

<sup>250</sup> tranquillity of [mental] body/consciousness: for these and other modes, see footnote 150, p.54.

good name, and be respected: maybe because it has become fashionable. One may even train in samatha meditation because one is afraid of blame.

Then again, one may train in samatha meditation because one wants to attain the Deathless. But one does not have a teacher, or one does not have a properly qualified teacher. In that case, one's training may be wrong. For example, one may attain jhāna, and think the bright, brilliant and radiant light (the light of wisdom) that has arisen is the Deathless. Or one may think that to achieve rebirth in a higher world by samatha meditation is to achieve the Deathless. One may also think that by samatha meditation one may find one's inner and true self, a deathless self.

Then again, one may train in samatha meditation because one wishes to practise insight; because one has faith in the training laid down by The Buddha, and one wishes to put an end to suffering: this is called insight-basis jhāna (*vipassanā-pādaka-jjhāna*).<sup>134</sup> But one does not have a teacher, or one does not have a properly qualified teacher. In that case, one may receive wrong instructions. For example, one may think there is no need to train in morality. One may think one can attain jhāna by observing the breath throughout one's body.<sup>135</sup> Or one may believe one has jhāna even though there is no counterpart sign (*paṭibhāga-nimitta*). Then again, one may have a right understanding of samatha practice, but one trains unsystematically, without patience and respect for one's meditation subject. (When one meditates, one must regard one's meditation subject with as much respect as one regards one's meditation master.) Scepticism may often arise: 'Is

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### 3C: Mental Phenomena of Exalted Consciousness

FINE-MATERIAL JHĀNA	1st	2nd	3rd	4th	5th				
<b>Beautiful Universals</b> ( <i>sobhana-sādhāraṇa</i> )									
10. lightness of [mental] body ( <i>kāya-lahutā</i> )									
11. lightness of consciousness ( <i>citta-lahutā</i> )									
12. flexibility of [mental] body ( <i>kāya-mudutā</i> )									
13. flexibility of consciousness ( <i>citta-mudutā</i> )									
14. wieldiness of [mental] body ( <i>kāya-kammaññatā</i> )									
15. wieldiness of consciousness ( <i>citta-kammaññatā</i> )									
16. proficiency of [mental] body ( <i>kāya-pāguññatā</i> )									
17. proficiency of consciousness ( <i>citta-pāguññatā</i> )									
18. rectitude of [mental] body ( <i>kāya-ujukatā</i> )									
19. rectitude of consciousness ( <i>citta-ujukatā</i> )									
<b>Immeasurables</b> ( <i>a-ppamaññā</i> )									
1. compassion ( <i>karuṇā</i> )									
2. sympathetic joy ( <i>muditā</i> ) <sup>251</sup>									
<b>Non-Delusion</b> ( <i>a-moha</i> )									
1. WISDOM FACULTY ( <i>paññ-īndriya</i> ) <sup>252</sup>									
Total mental phenomena	34	35	33	34	32	33	31	32	31

<sup>251</sup> compassion/sympathetic joy: these are two of the divine abidings. The divine abiding of loving-kindness (*mettā*), wishing good for all beings, is the mental factor non-hatred; equanimity (*upekkhā*) is ever-evenness.

<sup>252</sup> wisdom faculty: here, it is jhāna wisdom (*jhāna-paññā*). See 'The Five Types of Knowledge', p.56.

this really necessary?' or 'I can't succeed! I don't have enough *pāramī*!' Easily one gets bored and distracted, easily one finds excuses for not to practise: maybe one associates with bad friends, who are without faith, effort, mindfulness, concentration, and wisdom. Thus, if one does sit down for meditation, one does so unwillingly. Eventually, one may give up.

Then again, one may practise diligently, but sometimes one does not properly know one's meditation subject, because one of the hindrances has arisen: in that case the knowledge-associated consciousnesses are interspersed with knowledge-dissociated consciousness. And even if one is successful and attains *jhāna*, unwholesome consciousnesses may arise, such as pride. And one looks down on those who have not yet succeeded. One may go about boasting about one's achievement, talking about it to impress others.

These are examples of how one's *samatha* meditation can be interspersed by countless thousand million unwholesome consciousnesses rooted in greed (*lobha*), hatred (*dosa*), and delusion (*moha*): dissociated from or associated with wrong view (*micchā-ditṭhi*). That makes one's *samatha* meditation inferior, double-rooted (*dvi-hetuka*): it means the resultant consciousness will be unrooted (*ahetuka*). If, however, one does understand one's meditation subject well, it is knowledge-associated, but even so the interspersion of countless unwholesome consciousnesses make one's *samatha* meditation inferior, triple-rooted (*ti-hetuka*): it means the resultant consciousness will be only double-rooted (*dvi-hetuka*).

#### SUPERIOR SAMATHA MEDITATION

What then, makes one's *samatha* meditation superior (*ukkaṭṭha*)? If, before or after the *jhāna* consciousnesses, one's mind is associated with wholesome things, it is superior.

For example, one may train in *samatha* meditation to develop insight-basis *jhāna* (*vipassanā-pāḍaka-jjhāna*). And one has a properly qualified teacher. One bases one's practice on morality. And one trains systematically, with as much patience and respect for one's meditation subject as for one's meditation master. If success is slow in coming, one perseveres: 'It can be done!' 'I must do it!' 'I can do it!' When one gets bored and distracted, one rouses oneself, or one is encouraged by good friends, who have faith, effort, mindfulness, concentration, and wisdom. When one sits down for meditation, one does so with faith and joy, or at least equanimity. And one does not give up.

These are examples of how one's *samatha* meditation can be interspersed by countless thousand million wholesome consciousnesses associated with non-greed (*a-lobha*), non-hatred (*a-dosa*). If one does not understand one's meditation subject very well, it is sometimes knowledge-dissociated, which makes one's *samatha* meditation superior, double-rooted (*dvi-hetuka*): it means the resultant consciousness will be double-rooted. If one does understand one's meditation subject well, it is associated also with non-delusion (*a-moha*), which makes one's *samatha* meditation superior, triple-rooted (*ti-hetuka*): it means the resultant consciousness will be triple-rooted.<sup>253</sup>

Training in this way, slowly or quickly, according to one's present effort and past *pāramī*, one succeeds.

<sup>253</sup> For details, see '1f: Inferior & Superior Wholesome Kamma, Their Roots & Resultant Rebirth-Linking', p.60.

## THE LIGHT OF WISDOM

Why then, does The Buddha teach us to develop the light of wisdom (*paññāloka*)? It is because with this light of wisdom, one is able to overcome conceptual reality, and penetrate to ultimate truth: with this light, one is able to see the five clinging-aggregates according to reality (*yathā-bhūta*). Let us listen to The Buddha's explanation:<sup>254</sup>

**Develop concentration, bhikkhus** (*Samādhim, bhikkhave, bhāvētha*). **Concentrated, bhikkhus, a bhikkhu according to reality understands** (*samāhito, bhikkhave, bhikkhu yathā-bhūtam pajānāti*). **And what according to reality does he understand?**

- [1] **Materiality's appearance and disappearance;**
- [2] **feeling's appearance and disappearance;**
- [3] **perception's appearance and disappearance;**
- [4] **formations' appearance and disappearance;**
- [5] **consciousness's appearance and disappearance.**

It is only when one has developed sufficient concentration, when one has developed the light of wisdom, that one may know and see the five aggregates according to reality:<sup>255</sup> ultimate materiality (*paramattha-rūpa*) and ultimate mentality (*paramattha-nāma*). That is what we call the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāna*).<sup>256</sup> And it is only then that one can practise insight meditation (*vipassanā-bhāvanā*). Why? Because one cannot practise insight on conceptual reality.

Perhaps it is better if we briefly discuss insight meditation, and insight knowledge. That way, when we later discuss the workings of kamma, in relation to the three merit-work bases, our explanation will be easier to understand.

## INSIGHT MEDITATION

There are two types of insight meditation (*vipassanā-bhāvanā*).<sup>257</sup>

- 1) Mundane insight (*lokiya-vipassanā*): it takes as object the formed element (*sāri-khata-dhātu*), things of the three planes of existence: the sensual plane, the fine-material plane and the immaterial plane. That is, ultimate materiality (*paramattha-rūpa*) and ultimate mentality (*paramattha-nāma*), the Noble Truth of

<sup>254</sup> S.III.I.i.5 '*Samādhī-Suttam*' ('The Concentration Sutta')

<sup>255</sup> In S.IV.I.xvi.5 '*Jīvak-Amba-Vana-Samādhī-Suttam*' ('The Jīvaka's-Mango-Grove Concentration Sutta'), The Buddha explains this in accordance with the six bases: 'Develop concentration, bhikkhus. When concentrated (*samāhitassa*), bhikkhus, things become manifest to the bhikkhu, according to reality. And what becomes manifest according to reality? The eye becomes manifest according to reality as impermanent. Sights... Eye consciousness... Eye contact... And any feeling that arises because of eye contact, be it pleasant, unpleasant, or neither unpleasant nor pleasant... the ear... nose... tongue... body... mind... dhamma-objects... mind consciousness... mind contact... And any feeling that arises because of mind contact, be it pleasant, unpleasant, or neither unpleasant nor pleasant, becomes manifest according to reality as impermanent.' SA explains that 'become manifest' (*okkhāyati*) means they become discernible (*paccakkhāyati*), knowable (*paññāyati*), and evident (*pākatam*): *paccakkha* (discernible/perceivable/manifest/known to the senses) is the opposite of *anumāna* (inference).

<sup>256</sup> For details, see 'The Two Preparatory Insight Knowledges', p.88.

<sup>257</sup> VsM.xiv.427 '*Khandha-Niddesa*' ('Exposition of the Aggregates') PP.xiv.15 explains that knowledge of sensual-, fine-material-, and immaterial sphere things is mundane insight, whereas knowledge of Nibbāna is supramundane insight. See also quotation, endnote 292, p.353.

Suffering and the Noble Truth of the Origin of Suffering. There are eleven knowledges associated with mundane insight.

- 2) Supramundane insight (*lokuttara-vipassanā*): it takes as object the Unformed element (*Asarikhata-dhātu*). That is, Nibbāna, the Noble Truth of the Cessation of Suffering. There are five knowledges associated with supramundane insight: three are mundane and two are supramundane.

To practise supramundane insight, we need first to practise mundane insight: we need to know and see the five clinging-aggregates according to reality (*yathā-bhūta*).

#### THE THREE CHARACTERISTICS

That means we need to know and see that the five aggregates are possessed of three characteristics (*ti-lakkhaṇa*):<sup>258</sup>

- 1) The impermanence characteristic (*anicca-lakkhaṇa*): the five aggregates arise and perish, and change, which means they are impermanent.<sup>259</sup>
- 2) The suffering characteristic (*dukkha-lakkhaṇa*): The Buddha speaks of three types of suffering:<sup>260</sup>
  - i) Pain suffering (*dukkha-dukkha*): it refers to the aggregate of feeling. It is physical and mental painful feeling.
  - ii) Changeability suffering (*vipariṇāma-dukkha*): it also refers to the aggregate of feeling, but pleasant feelings, since they are a cause for suffering when they change.
  - iii) Formation suffering (*saṅkhāra-dukkha*): it refers to the aggregate of feeling: equanimous feeling. It refers also to the remaining four aggregates, because they arise and then perish.
- 3) The non-self characteristic (*an-atta-lakkhaṇa*): it refers to all five aggregates. Since they arise and perish, and change, they are suffering, which means they possess no permanent substance.<sup>261</sup>

The purpose of knowing and seeing that the five aggregates are possessed of these three characteristics, is to gain the insight knowledges (*vipassanā-ñāṇa*): first mundane and then supramundane.

The mundane insight knowledges know and see the five clinging-aggregates and their causes. The supramundane knowledges know and see Nibbāna: first the Path-Knowledge consciousness, and then the Fruition-Knowledge consciousness.<sup>262</sup> The Path Knowledge destroys the appropriate defilements: it destroys the delusion that disabled us from knowing and seeing the Four Noble Truths according to reality (*yathā-bhūta*), ultimate truth (*paramattha-sacca*). That means, only when we know and see Nibbāna, only then have we properly known and seen the Four Noble Truths. That is:

<sup>258</sup> For The Buddha's analysis, see 'Is Materiality Permanent or Impermanent?', p.315.

<sup>259</sup> VsM.viii.236 *'Anussati-Kamma-Ṭhāna-Niddeso'* ('Exposition of the Recollection Meditation-Subjects') PP.viii.234. See also 'Impermanence', p.315.

<sup>260</sup> S.V.I.vii.5 *'Dukkhatā-Suttam'* ('The Sufferings Sutta'), explained in e.g. VsM.xvi.539 *'Indriya-Sacca-Niddeso'* ('Exposition of the Faculties and Truths') PP.xvi.34. See also 'Suffering', p.316.

<sup>261</sup> See 'Non-Self', p.316.

<sup>262</sup> Path Knowledge: see table '5e: The Path Process', p.336.

- 1) The Noble Truth of Suffering (*Dukkha Ariya-Sacca*): we will have known and seen the five clinging-aggregates, which is the same as to say ultimate materiality and ultimate mentality.
- 2) The Noble Truth of the Origin of Suffering (*Dukkha-Samudaya Ariya-Sacca*): we will have known and seen the dependent origination of the five clinging-aggregates. That is, we will have known and seen how ignorance, volitional formation, craving, clinging, and existence of kammic potency give rise to the rebirth-linking consciousness, mentality-materiality, the six bases, contact and feeling. We will have seen this process take place in past lives, up to the present life, and maybe into future lives.<sup>263</sup>
- 3) The Noble Truth of the Cessation of Suffering (*Dukkha-Nirodha Ariya-Sacca*): we will have known and seen the cessation of the five clinging-aggregates, which is Nibbāna.
- 4) The Noble Truth of the Path Leading to the Cessation of Suffering (*Dukkha-Nirodha-Gāminī Paṭipadā Ariya-Sacca*): we will have known and seen the Noble Eightfold Path (*Ariya Aṭṭharigika-Magga*), which takes Nibbāna as object:
 

i) Right View ..... ( <i>Sammā-Diṭṭhi</i> )	v) Right Livelihood ..... ( <i>Sammā-Ājīva</i> )
ii) Right Intention ( <i>Sammā-Saṅkappa</i> )	vi) Right Effort ..... ( <i>Sammā-Vāyāma</i> )
iii) Right Speech ..... ( <i>Sammā-Vācā</i> )	vii) Right Mindfulness ..... ( <i>Sammā-Sati</i> )
iv) Right Action .... ( <i>Sammā-Kammanta</i> )	viii) Right Concentration ( <i>Sammā-Samādhi</i> )

It is a truly great thing to know and see Nibbāna, for it means that the end of suffering and rebirth is within reach.<sup>136</sup> But it is not easy to know and see Nibbāna, for it is not easy to practise insight. In fact, it is very, very difficult, and to succeed we need to make much effort in many ways. Why? Because we cannot practise insight on concepts; we can practise insight only on ultimate materiality and ultimate mentality. Ultimate materiality and ultimate mentality are most profound and difficult to see. And they can be seen only with the light of wisdom. They are the objects for insight.

#### THE TWO PREPARATORY INSIGHT KNOWLEDGES

Insight knowledge arises as the result of insight meditation (*vipassanā-bhāvanā*). And since the object of insight meditation is ultimate mentality and ultimate materiality, they need to be discerned, before one can begin to practise insight. Hence, we may say that the first two of the sixteen insight knowledges are really knowledges preparatory to insight meditation proper. They are the Mentality-Materiality Knowledge and the Cause-Apprehending Knowledge:

- 1) The Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*):<sup>264</sup> with the defining knowledge of materiality, one will have known and seen ultimate materiality.<sup>265</sup> One will have known and seen the four elements, and materiality derived from the four elements. With the defining knowledge of mentality,<sup>266</sup> one will have known and seen the individual type of

<sup>263</sup> If one attains Arahantship in this life, there will be no future life.

<sup>264</sup> VsM.xviii '*Diṭṭhi-Visuddhi-Niddesa*' ('Exposition of the View Purification') PP.xviii: View Purification is a synonym for the Mentality-Materiality Definition Knowledge.

<sup>265</sup> See 'Ultimate Materiality', p.90 ff.

<sup>266</sup> See 'Ultimate Mentality', p.103 ff.

consciousness: one will have defined the consciousnesses associated with the mental processes. Since it takes the formed as object, it is mundane.<sup>267</sup>

- 2) The Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāna*):<sup>268</sup> with this knowledge, one will have discerned dependent origination in regular and negative order. One will have apprehended the five causal factors of rebirth and the five resultant factors of rebirth. As we explained earlier,<sup>269</sup> one will have known and seen how ignorance, volitional formation, craving, clinging, and existence of kammic potency from a past life, give rise to the rebirth-linking consciousness, mentality-materiality, the six bases, contact, and feeling of this life. It is usually in this connection that one will have discerned the consciousnesses unassociated with cognition (process-separated (*vīthi-mutta*)): the rebirth-linking consciousness, the life-continuum consciousness, and the death consciousness. One will also have known and seen how the cessation of the five causes in a future life gives rise to the cessation of the five results, at one's Parinibbāna (final cessation). Since this knowledge also takes the formed as object, it too is mundane.<sup>270</sup>

Only once one has attained these two preparatory knowledges is one able to know and see the objects for insight meditation.<sup>271</sup> And only then is one able to develop insight meditation proper. Let us therefore very briefly discuss the objects for insight.

#### THE OBJECTS FOR INSIGHT

#### THE FIVE CLINGING-AGGREGATES

In the suttas, The Buddha usually speaks of the object of insight as the five clinging-aggregates (*pañc-upādāna-kkhandha*):

- 1) The materiality clinging-aggregate (*rūp-upādāna-kkhandha*)
- 2) The feeling clinging-aggregate (*vedan-upādāna-kkhandha*)
- 3) The perception clinging-aggregate (*saññ-upādāna-kkhandha*)
- 4) The formations clinging-aggregate (*saṅkhār-upādāna-kkhandha*)
- 5) The consciousness clinging-aggregate (*viññāṇ-upādāna-kkhandha*)

The materiality aggregate is the same as ultimate materiality, and the four immaterial aggregates are the same as ultimate mentality. Thus, to know and see ultimate mentality and ultimate materiality, we need to know and see the five clinging-aggregates: they are all the formed element (*saṅkhata-dhātu*).

What are the five clinging-aggregates? The Buddha explains them in, for example, the '*Khandha*' sutta:<sup>272/137</sup>

<sup>267</sup> See The Buddha's description of this knowledge, endnote 28, p.23.

<sup>268</sup> VsM.xix '*Kaṅkhā-Vitarāṇa-Visuddhi-Niddesa*' ('Exposition of the Doubt-Overcoming Purification') PP.xix: Doubt-Overcoming Purification is a synonym for the Cause-Apprehending Knowledge.

<sup>269</sup> See 'Dependent Origination', p.107 ff.

<sup>270</sup> See The Buddha's description of this knowledge, endnote 29, p.23

<sup>271</sup> This is what The Buddha calls successively higher distinctions: see quotation and explanation in endnote 151, p.242.

<sup>272</sup> S.III.I.v.6 '*Khandha-Suttaṃ*' ('The Aggregate Sutta'). The eleven categories are explained in no sutta, but are explained in, for example, VsM.xiv.493-503 '*Atī-Ādi-Vibhāga-Kathā*' ('Discussion of the Past, etc. Classification') PP.xiv.185-210. In this sutta, The Buddha gives these eleven categories for both the aggregates and the aggregates of clinging. And as an

(Please see further next page.)

**What then, bhikkhus, are the five clinging-aggregates (*pañc-upādāna-kkhandha*)?**

- [1] **Whatever, bhikkhus, materiality there is, past, future, or present (*atīt-ānāgata-paccuppannā*), internal or external (*ajjhataṃ vā bahiddhā vā*), gross or subtle (*olārikāṃ vā sukhumāṃ vā*), inferior or superior (*hīnāṃ vā paṇītaṃ vā*), far or near (*yaṃ dūre santike vā*), apprehendable by the taints and clingable, this is called the materiality clinging-aggregate.**
  - [2] **Whatever, bhikkhus, feeling there is, past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehendable by the taints and clingable, this is called the feeling clinging-aggregate.**
  - [3] **Whatever, bhikkhus, perception there is, past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehendable by the taints and clingable, this is called the perception clinging-aggregate.**
  - [4] **Whatever, bhikkhus, formations there are, past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehendable by the taints and clingable, this is called the formations clinging-aggregate.**
  - [5] **Whatever, bhikkhus, consciousness there is, past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, apprehendable by the taints and clingable, this is called the consciousness clinging-aggregate.**
- These are called, bhikkhus, the five clinging-aggregates.**

From The Buddha's explanation, we can thus understand that to practise insight meditation, we need to know and see the three characteristics (impermanence (*anicca*), suffering (*dukkha*), and non-self (*an-atta*)) of fifty-five categories of mentality-materiality:<sup>273</sup>

- 1) Eleven categories of materiality: the materiality aggregate
- 2) Eleven categories of feeling: the feeling aggregate
- 3) Eleven categories of perception: the perception aggregate
- 4) Eleven categories of formations: the formations aggregate
- 5) Eleven categories of consciousness: the consciousness aggregate

This knowledge of the five aggregates is the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*) that we just discussed.

#### ULTIMATE MATERIALITY

What, then, is the materiality clinging-aggregate that we need to know and see? It is two types of materiality:<sup>274</sup>

- 1) The four great essentials (*cattāro ca mahā-bhūtā*)

example, the Most Venerable Pa-Auk Tawya Sayadaw mentions how the Bodhisatta Gotama could discern the five aggregates of Dīpaṅkāra Buddha and the Bodhisatta Sumedha. Dīpaṅkāra Buddha's aggregates included past supramundane consciousnesses, since He had attained all four Paths&Fruitions: His aggregates were for that reason not clinging-aggregates. The Bodhisatta's aggregates were without past supramundane consciousnesses: his aggregates were for that reason clinging-aggregates. One cannot, however, discern supramundane aggregates unless one has attained them oneself, and one cannot discern supramundane consciousnesses higher than one's own attainment: the common person cannot discern the Stream Enterer's supramundane consciousnesses, and the Stream Enterer cannot discern the Arahant's Arahant Path&Fruition Consciousnesses. For further details, see 'Therefore, Bhikkhus, Any Whatsoever Materiality', p.316.

<sup>273</sup> See, for example, quotation at 'Therefore, Bhikkhus, Any Whatsoever Materiality', p.316.

<sup>274</sup> The following details have been taken from VsM.xviii.667 '*Ditthi-Visuddhi-Niddesa*' ('Exposition of the View Purification') PP.xviii.13. For an overview, see table '4: The Twenty-Eight Types of Materiality', p.103.



- 2) Materiality derived from the four great essentials<sup>275</sup> (*catunnañca mahā-bhūtānaṃ upādāya-rūpaṃ*)<sup>138</sup>

#### THE FOUR GREAT ESSENTIALS

The four great essentials (*cattāro ca mahā-bhūtā*) are:<sup>139</sup>

- |  |  |
|--|--|
| 1) Earth element..... ( <i>pathavī-dhātu</i> ) | 3) Fire element..... ( <i>tejo-dhātu</i> ) |
| 2) Water element..... ( <i>āpo-dhātu</i> )     | 4) Wind element..... ( <i>vāyo-dhātu</i> ) |

The four great essentials are concrete materiality (*nippahanna*):<sup>276</sup> it is born of kamma, consciousness, temperature, or nutriment (later, we shall explain these four origins of materiality).<sup>277</sup>

#### DERIVED MATERIALITY

Materiality derived from the four great essentials (*catunnañca mahā-bhūtānaṃ upādāya-rūpaṃ*) is twenty-four types of materiality.<sup>278</sup> They comprise fourteen types of concrete materiality, and ten types of unconcrete materiality:

- 1) Concrete Materiality (*nippahanna*): as just mentioned, it is born of kamma, consciousness, temperature, or nutriment.
- 2) Unconcrete Materiality (*anippahanna*): it is so-called because it is not born of the four origins of materiality but arises as an attribute, a mode (*ākāra*) of concrete materiality.

#### CONCRETE DERIVED MATERIALITY

The fourteen types of concrete derived materiality are first of all the four types of field materiality (*gocara rūpa*):

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1) Colour..... ( <i>vaṇṇa</i> ) | 3) Odour..... ( <i>gandha</i> ) |
| 2) Sound..... ( <i>sadda</i> )  | 4) Flavour..... ( <i>rasa</i> ) |

Colour is cognized by the eye, sound by the ear, odour by the nose, and flavour by the tongue. Tangibles, cognized by the body, are not included here, because tangibility is not derived materiality. Tangibility is the three great essentials: either the earth-, fire-, and wind element.

Apart from those four types of field materiality, concrete derived materiality is also:

- 5) Nutritive essence (*ojā*): it maintains the physical body. We get it from the food we eat.
- 6) Life faculty (*jīvit-indriya*): it maintains animate materiality, and is born of kamma. When there is death, it means the life faculty has either been cut off, or the kamma producing it has come to an end.

<sup>275</sup> derived materiality: so-called because it derives from, depends upon, the four great essentials: the Texts compare it to plants, which grow dependent on the earth.

<sup>276</sup> concrete: (*nippahanna*) pp. of *nippahajjati*, is produced; springs forth; results; happens (properly, 'concreted materiality': pp. of 'to concrete' (Latin *cresco*, grow)).

<sup>277</sup> See 'The Four Origins of Materiality', p.95.

<sup>278</sup> The Buddha explains the four great essentials, and mentions materiality derived from the four great essentials, in a number of suttas. But there is no sutta where He explains what materiality derived from the four great essentials is. Such materiality is explained only in the commentaries and Abhidhamma: for example, in VsM.xiv.432-446 *Khandha-Niddesa* ('Exposition of the Aggregates') PP.xiv.36-71.

- 7) Heart-materiality (*hadaya-rūpa*): it is in the blood in the heart upon which the mind depends. On the plane of five aggregates, mentality cannot arise independently of materiality.

The two types of sex-materiality (*bhāva-rūpa*):

- 8) Male sex-materiality (*purisa bhāva-rūpa*)  
9) Female sex-materiality (*itthi bhāva-rūpa*)

Male sex-materiality determines a man's material features, the way he moves, etc., and female sex-materiality determines a woman's.

The five types of translucent materiality (*pasāda rūpa*):<sup>279</sup>

- |  |  |
|--|--|
| 10) Eye translucency..... ( <i>cakkhu pasāda</i> ) | 13) Tongue translucency..... ( <i>jivhā pasāda</i> ) |
| 11) Ear translucency..... ( <i>sota pasāda</i> )   | 14) Body translucency..... ( <i>kāya pasāda</i> )    |
| 12) Nose translucency..... ( <i>ghāna pasāda</i> ) |  |

The translucency is the element through which objects are cognized by the respective faculty. For example, colour is cognized through the eye translucency, and sounds are cognized through the ear translucency. When The Buddha speaks of the eye, the ear, etc., He is referring to this existent ultimate materiality,<sup>140</sup> not to the conceptual eye:<sup>280</sup> it does not exist according to reality (*yathā-bhūta*).

#### UNCONCRETE DERIVED MATERIALITY

The ten types of unconcrete derived materiality are:

- |  |   |
|--|---|
| 1) Space element..... ( <i>ākāsa-dhātu</i> )       | 6) Wieldiness..... ( <i>kammaññatā</i> )  |
| 2) Bodily intimation..... ( <i>kāya-viññatti</i> ) | 7) Generation..... ( <i>upacaya</i> )     |
| 3) Verbal intimation..... ( <i>vacī-viññatti</i> ) | 8) Continuity..... ( <i>santati</i> )     |
| 4) Lightness..... ( <i>lahutā</i> )                | 9) Ageing..... ( <i>jaratā</i> )          |
| 5) Softness..... ( <i>mudutā</i> )                 | 10) Impermanence..... ( <i>aniccatā</i> ) |

It is difficult to explain unconcrete materiality before explaining the *rūpa-kalāpas* and the four origins of materiality: so please, we shall explain unconcrete materiality only then.<sup>281</sup>

#### KNOWING AND SEEING ULTIMATE MATERIALITY

The four great essentials and derived materiality are ultimate materiality. To practise insight, we need to know and see ultimate materiality. That means we need to practise four-elements meditation: we need systematically to know and see the four elements throughout our body by concentrating on their twelve characteristics.

<sup>279</sup> translucency: see dictionary definition, footnote 961, p.364.

<sup>280</sup> VsM.xviii.665 *Nāma-Rūpa-Pariggaha-Kathā* ('Discussion of Mentality-Materiality Apprehension') PP.xviii.9 explains: 'Instead of taking the piece of flesh variegated with white and black circles, having length and breadth, and fastened in the eye socket with a string of sinew, which the world terms "an eye", he defines as "eye element" the eye translucency of the kind described among the kinds of derived materiality.... The same method applies to the ear element and the rest.'

<sup>281</sup> See also table '4: The Twenty-Eight Types of Materiality', p.103.

## THE TWELVE CHARACTERISTICS

The twelve characteristics of the four elements are:<sup>282</sup>

Earth element		Water element	Fire element	Wind element
1) hardness	2) softness	7) flowing	9) heat	11) supporting
3) roughness	4) smoothness	8) cohesion	10) cold	12) pushing
5) heaviness	6) lightness			

When we have discerned these twelve characteristics throughout the body, and continue the meditation in the proper manner, we shall eventually reach access concentration (*upacāra-samādhi*). Then, with further meditation, the body will appear to us as a white form. Eventually it will appear to us as a translucent form, like a block of ice or glass. But that is not yet ultimate materiality: it is still a concept, and we cannot practise insight on concepts. So we need to meditate on the translucent form until we can see the space element (*ākāsa-dhātu*). When we have discerned the space element, the translucent form will dissolve into small particles, clusters of materiality: they are in Pali called *rūpa-kalāpas*.<sup>283</sup> They arise and perish with great speed. But they are not ultimate materiality either: they are also only concepts. So we need to analyse the individual *kalāpa*: we need to know and see the individual elements that comprise the *kalāpa*. Only then can we say we know and see ultimate materiality.

Why do we need to analyse the individual *kalāpa*? Why do we need to know and see ultimate materiality? To overcome the self perception (*atta-saññā*). You will remember that when we discussed the '*Gaddula-Baddha*' sutta, we discussed how the uneducated ordinary person somehow identifies the five clinging-aggregates with a self in twenty ways.<sup>284</sup> This occurs because of the delusion of compactness (*ghana*).

## THE THREE TYPES OF MATERIAL COMPACTNESS

The uneducated ordinary person identifies the materiality clinging-aggregate with a self because of the three types of material compactness (*ghana*). It can be overcome only by compactness resolution (*ghana-vinibbhoga*), which is to resolve the three types of compactness (*ghana*).<sup>285</sup>

- 1) Continuity compactness (*santati-ghana*): because materiality seems to be one compact continuity, a continuous whole, one may think one's body and limbs have actual existence. And one may think the same self 'migrates' from life to life, taking different forms. To overcome this delusion, we need to resolve the seeming compactness of the body. We need to see that the body comprises *rūpa kalāpas* that arise and perish. That way, we see that a

<sup>282</sup> DhS.ii.646-651 '*Duka-Niddeso*' ('Exposition of the Pairs') DhSA.ibid./E.402ff. See also VsM.xi.306 '*Catu-Dhātu Vavatthāna Bhāvanā*' ('Four-Elements Definition Meditation') PP.xi.41-43.

<sup>283</sup> *Rūpa* (materiality) + *kalāpa* (group/cluster). The term is used in, for example, AbS.vi.45ff '*Kalāpa-Yojanā*' ('Cluster Exegesis') CMA.vi.16.

<sup>284</sup> See 'Regards the Five Aggregates as Self', p.10.

<sup>285</sup> In VsM.xi.306 '*Catu-Dhātu-Vavatthāna-Bhāvanā-Vaṇṇanā*' ('Description of the Four-Elements Definition Meditation') PP.xi.30, reference is made to the Buddha's simile of the butcher who has killed a cow and cut it into pieces: in D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta'), and M.I.i.10 '*Sati-Paṭṭhāna-Suttam*' ('The Mindfulness-Foundation Sutta'). The Subcommentaries to these texts explain how this involves resolving the three kinds of compactness. See also quotation, footnote 9, p.2.

kalāpa has no continuity: as soon as it arises, it perishes. There is no time for a kalāpa to go anywhere, not from life to life, not even from second to second.

- 2) Synthesis compactness(*samūha-ghana*): because materiality seems to be a synthetic whole, one may think the kalāpas are ultimate materiality. And one may think they are one's self. To overcome this delusion, we need to resolve the seeming compactness of the individual type of kalāpa: we need to analyse the individual type of kalāpa. That way, we see that a kalāpa comprises elements: earth element, water element, fire element, wind element, colour, odour, flavour, nutritive-essence, life faculty, etc. There is no synthetic whole anywhere.
- 3) Function compactness(*kicca-ghana*): because of insufficient understanding about ultimate materiality, one may think the elements rest upon a self, like seeds and plants rest upon earth.<sup>141</sup> To overcome this delusion, we need to see that each element has its own characteristic(*lakkhana*), function(*rasa*), manifestation(*paccupaṭṭhāna*), and proximate cause(*padaṭṭhāna*): it does not depend on any external thing such as a self.

The Texts explain that unless we successfully resolve these three types of compactness, we shall be unable to overcome the self perception(*atta-saññā*), unable to attain the non-self perception(*an-atta-saññā*).

#### ANALYSIS OF ULTIMATE MATERIALITY

Let us then briefly discuss how to resolve the three types of compactness, by analysis of ultimate materiality.

Analysing the different types of kalāpa throughout the body, we will find that kalāpas comprise two types of materiality:<sup>286</sup>

- 1) Translucent materiality(*pasāda rūpa*)
- 2) Untranslucent materiality(*napasāda rūpa*)

#### THE OCTAD-, NONAD-, AND DECAD KALĀPA

Then we need to analyse the different types of translucent kalāpa and untranslucent kalāpa. And we shall find that there are three types of kalāpa:

- 1) The octad kalāpa ..... (*aṭṭhaka-kalāpa*)
- 2) The nonad kalāpa ..... (*navaka-kalāpa*)
- 3) The decad kalāpa ..... (*dasaka-kalāpa*)

The octad kalāpa comprises eight types of materiality. The four great essentials:

- 1) Earth element ..... (*pathavī-dhātu*)
- 2) Water element ..... (*āpo-dhātu*)
- 3) Fire element ..... (*tejo-dhātu*)
- 4) Wind element ..... (*vāyo-dhātu*)

And four types of derived materiality:

- 1) Colour ..... (*vaṇṇa*)
- 2) Odour ..... (*gandha*)
- 3) Flavour ..... (*rasa*)
- 4) Nutritive essence ..... (*ojā*)

In all, eight types of materiality: that is why it is called an octad kalāpa. It is untranslucent. The nonad kalāpa is so called because it comprises the same eight types of materiality as the octad kalāpa, plus a ninth type of materiality: life faculty (*jīvit-indriya*). The nonad kalāpa is also untranslucent. The decad kalāpa is so called because it comprises the same nine types of materiality as the nonad kalāpa, plus a tenth. But there are three types of decad kalāpa:

<sup>286</sup> translucency: see dictionary definition, footnote 961, p.364.

- 1) Translucent decad-kalāpas, which are:
  - i) The eye decad-kalāpa (*cakkhu-dasaka-kalāpa*)
  - ii) The ear decad-kalāpa (*sota-dasaka-kalāpa*)
  - iii) The nose decad-kalāpa (*ghāna-dasaka-kalāpa*)
  - iv) The tongue decad-kalāpa (*jivhā-dasaka-kalāpa*)
  - v) The body decad-kalāpa (*kāya-dasaka-kalāpa*)

They are all translucent because their tenth element is translucent materiality (*pasāda-rūpa*).

- 2) Heart decad-kalāpas (*hadāya-dasaka-kalāpa*): they are untranslucent because their tenth element is the untranslucent heart-materiality (*hadāya-rūpa*).
- 3) Sex decad-kalāpas (*bhāva-dasaka-kalāpa*): they are untranslucent because their tenth element is the untranslucent male or female sex-materiality (*bhāva-rūpa*).

We need to know and see the octad-, nonad-, and decad kalāpas in the eye, ear, nose, tongue, body and heart. And we need also to know and see the octad kalāpas in inanimate materiality: in, for example, the food in our stomach, the urine in our bladder, the faeces in our intestines, and the clothes we wear. Afterwards we need to know and see the different kinds of materiality of other beings, such as other meditators, other people, animals, devas, and Brahmas. And we need also to know and see the different types of materiality of the building we are in, of the trees outside, of other plants, of stones, etc.

Knowing and seeing how all materiality comprises different kinds of kalāpa is not enough, however. We need also to know and see the origin of those kalāpas, what they are born of, to know and see what produces the materiality.

#### THE FOUR ORIGINS OF MATERIALITY

According to origin, materiality is of four types.<sup>287</sup>

- 1) Kamma-born materiality (*kamma-ja-rūpa*)
- 2) Consciousness-born materiality (*citta-ja-rūpa*)
- 3) Temperature-born materiality (*utu-ja-rūpa*)
- 4) Nutriment-born materiality (*āhāra-ja-rūpa*)

Let us then briefly discuss the origins of materiality.<sup>288</sup>

#### KAMMA-BORN MATERIALITY

Kamma-born materiality (*kamma-ja-rūpa*) comprises eight types of kalāpa:

- 1) The eye decad-kalāpa (*cakkhu-dasaka-kalāpa*)
- 2) The ear decad-kalāpa (*sota-dasaka-kalāpa*)
- 3) The nose decad-kalāpa (*ghāna-dasaka-kalāpa*)
- 4) The tongue decad-kalāpa (*jivhā-dasaka-kalāpa*)
- 5) The body decad-kalāpa (*kāya-dasaka-kalāpa*)

<sup>287</sup> The information given with regard to the four origins of materiality may be found in e.g., VsM.xi.359 '*Catu-Dhātu Vavatthāna Bhāvanā*' ('Four-Elements Definition Meditation') PP.xi.111, VsM.xviii.664 '*Diṭṭhi-Visuddhi-Niddesa*' ('Exposition of the View Purification') PP.-xviii.5-6, VsM.xx.701-704 '*Rūpa-Nibbatti-Passanā-Kāra-Kathā*' ('Discussion of Seeing the Cause of Materiality-Generation') PP.xx.22-42, and AbS.vi.29-44 '*Rūpa-Samuṭṭhāna-Nayo*' ('Materiality-Origin System').

<sup>288</sup> Discerning these different types of origin is included in the development of The Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*). See 'The Two Preparatory Insight Knowledges', p.88.

- 6) The heart decad-kalāpa (*hadāya-dasaka-kalāpa*)
- 7) The female/male sex decad-kalāpa (*bhāva-dasaka-kalāpa*)
- 8) The life nonad-kalāpas (*jīvita-navaka-kalāpa*)

They are all animate, concrete materiality. At the time of birth, together with the rebirth-linking consciousness (*paṭisandhi-citta*), there arise three types of kalāpa: heart-decad kalāpas, body decad-kalāpas, and sex-decad kalāpas. At our very conception, we possess body decad-kalāpas, with the body translucency as the tenth (the body base), through which we experience pleasant and unpleasant physical feelings. Later on, during our gestation, the eye-, ear-, nose-, and tongue decad-kalāpas arise. As explained earlier, these kalāpas are born of wholesome kamma accomplished in a past life: offering (*dāna*), morality (*sīla*), or meditation (*bhāvanā*). It depends on ignorance and craving.

To know and see materiality for the practice of insight, we need to know and see how some materiality is kamma-born, and we need, for example, also to know and see how the rebirth-linking consciousness and the materiality that arises with the rebirth-linking consciousness is kamma-born. It is possible to know and see these things with sufficient skill, effort and light of wisdom from access concentration or jhāna.<sup>289</sup>

#### CONSCIOUSNESS-BORN MATERIALITY

Consciousness-born materiality (*citta-ja-rūpa*) is not born of eye-, ear-, nose-, tongue-, and body consciousnesses, only of consciousnesses that arise dependent on the heart base (*hadaya-vatthu*): that is, mind consciousnesses. Consciousness-born materiality comprises eight types of kalāpa:

- 1) Consciousness-born pure octad kalāpa (*citta-ja-suddh-aṭṭhaka-kalāpa*): it comprises the basic eight types of materiality, the eighth here being consciousness-born nutritive essence (*citta-ja ojā*). Hence, it is also called consciousness-born nutritive-essence octad-kalāpa (*citta-ja-aj-aṭṭhamaka-kalāpa*): it is concrete materiality. Anger and worry, for example, are hatred-rooted (*dosa-mūla*), and hatred-rooted consciousnesses produces consciousness-born pure octad kalāpas with predominant fire element. That is why, when we are angry or worried, we get hot.
- 2) Bodily-intimation nonad-kalāpa (*kāya-viññatti-navaka-kalāpa*): it comprises the basic eight plus a ninth type of materiality: bodily-intimation. It is bodily movements that communicate one's intention to another: for example, beckoning with one's hand, raising one's eyebrows, grimacing, and raising one's hand to strike (even dogs understand that). Indirect bodily intimation is bodily movements by which another may deduce one's intention: for example, if we are walking, another may understand we are going in such and such a direction; if we are running, another may understand we are in a hurry. When we walk, the mind is directed at the leg and foot. That intention produces consciousness-born bodily-intimation as ninth kalāpas in the leg and foot, and throughout the body: it has predominant wind element. Just as wind carries objects along, so too the wind element carries the limbs and body along. The movement is a long series of different consciousness-born bodily-intimation kalāpas being produced in different places. The kalāpas

<sup>289</sup> When the meditator develops the Mentality-Materiality Definition Knowledge, kamma-born materiality is discerned. But knowledge of which kind of kamma produced it is developed only at the time of practising for the Cause-Apprehending Knowledge: see p.89.

that arise at the raising of the foot are different from the kalāpas that arise at the lowering of the foot. Each kalāpa arises and perishes in the same place, and new kalāpas arise elsewhere and perish there.

- 3) Lightness, etc. undecad-kalāpa (*lahut-ādi-ekā-dasaka-kalāpa*): it comprises the basic eight plus three more types of materiality: lightness (*lahutā*), softness (*mudutā*), and wieldiness (*kammaññatā*). It arises when the body feels comfortable and light, because of happiness, concentration, health, strength, comfort, etc. Take, for example, strong and powerful samatha and vipassanā consciousnesses, or Path&Fruition consciousnesses. Such consciousnesses are very pure, very powerful and superior, because there are no *upakkilesa* (corruptions). It means that, depending on how deep the concentration or how sharp the understanding, these consciousnesses produce very many generations of pure and superior consciousness-born lightness, etc. as undecad kalāpas: those kalāpas' earth-, wind-, and fire element are very soft and subtle. When those soft and subtle kalāpas touch the body base (the tenth element in the body decad-kalāpas) the yogi experiences great bodily comfort, with no heaviness (the earth element): that is why the yogi then can sit easily for many hours.
- 4) Bodily-intimation & lightness, etc. dodecad-kalāpa (*kāya-viññatti-lahut-ādi-dvā-dasaka-kalāpa*): it comprises the basic eight plus four more types of materiality: bodily-intimation, lightness, softness, and wieldiness. It arises when, because of happiness, youth, health, strength, comfort, etc., bodily movements are graceful, light, and easy. It can also arise when, because of excitement, anger, fear, etc., one moves very fast and with great ease.
- 5) Verbal-intimation decad-kalāpa (*vacī-viññatti-dasaka-kalāpa*): it comprises the basic eight plus two more types of materiality: verbal-intimation and sound. That is, speech or other sounds made with the speech organs to communicate with others, such as shouting, crying, etc. This sound is produced only by animate materiality, beings. The sound arises because the earth element of the consciousness-born kalāpas strikes the earth element of the vocal apparatus.<sup>290</sup> It is unconcrete materiality.
- 6) Verbal-intimation & sound & lightness, etc. thirteen-factored kalāpa (*vacī-viññatti-sadda-lahut-ādi-terasaka-kalāpa*): it comprises the basic eight plus five more types of materiality: verbal-intimation, sound, lightness, softness, and wieldiness. Here again, it arises when, because of happiness, health, strength, comfort, etc., speech is smooth and easy. It may also arise because the subject matter is beautiful or profound, such as when explaining the profound Dhamma.
- 7) In-breath & out-breath consciousness-born sound nonad-kalāpa (*assāsa-passāsa-citta-ja-sadda-navaka-kalāpa*): it comprises the basic eight plus a ninth type of materiality: the sound of the breath. And it is concrete materiality. This sound is produced only by breathing beings. Again, the sound arises because the earth element of the consciousness-born kalāpas strikes the earth element of the nasal passage.

<sup>290</sup> VsM.xiv.441 '*Rūpa-Kkhandha-Kathā*' ('Discussion of the Materiality-Aggregate') PP.xiv.62 explains that verbal intimation is the mode and alteration of whatever consciousness-originated earth element that causes speech to be uttered, by which there is the knocking together of clung-to materiality (VsMṬ.452: the vocal apparatus). Its function is to display intention. It is manifested as the cause of the voice in speech.

- 8) In-breath & out-breath consciousness-born sound & lightness, etc. dodecad-kalāpa (*assāsa-passāsa-citta-jā-sadda-lahut-ādi-dvā-dasaka-kalāpa*): it comprises the basic eight plus four more types of materiality: the sound of the breath, lightness, softness, and wieldiness. Here again, it arises when, because of happiness, health, strength, comfort, etc., the breath is smooth and easy: for example, when one practises mindfulness of breathing, and the breath becomes very soft and subtle.

To know and see materiality for the practice of insight, we need to know and see how some materiality is consciousness-born. For example, if we want to practise insight on walking, we need to discern the intention to walk. Then we need to discern the consciousness-born kalāpas that arise owing to that intention. And we need to discern how they arise and perish in one place, and new ones arise and perish in another place. We need to analyse the elements of the kalāpas that produce the rising of the foot, the kalāpas that produce the advancing of the foot, the kalāpas that produce the extending of the foot, the kalāpas that produce the descending of the foot, and the kalāpas that produce the landing of the foot. We need to discern all the elements in those different kalāpas. And we need to see which element is predominant: earth, water, fire or wind. We need, of course, also to see this entire procedure for all other postures: standing, sitting, lying down, moving the limbs, etc.

It is possible to know and see these things with sufficient skill, effort and light of wisdom from access concentration or jhāna.

#### TEMPERATURE-BORN MATERIALITY

Temperature-born materiality (*utu-jā-rūpa*) (born of the fire element (*tejo-dhātu*))<sup>291</sup> comprises four types:

- 1) Temperature-born pure octad kalāpa (*utu-jā-suddh-aṭṭhaka-kalāpa*): it comprises the basic eight types of materiality, the eighth here being temperature-born nutritive essence (*utu-jā ojā*). Hence, it is also called temperature-born nutritive-essence octad-kalāpa (*utu-jā-oj-aṭṭhamaka-kalāpa*): it is concrete materiality. Food in our bowl, food in our alimentary canal (food in our mouth, newly eaten undigested food in our stomach, semi-digested- and fully digested food in our intestines, and faeces), pus and urine are all inanimate temperature-born nutritive-essence octad-kalāpas.
- 2) Temperature-born sound nonad-kalāpa (*utu-jā-sadda-navaka-kalāpa*): it comprises the basic eight plus a ninth type of materiality: sound produced by inanimate matter, for example, sound caused by wind in the stomach or intestines, the sound of bones cracking, the sound of music, or an object breaking. It includes all sound kalāpas except the consciousness-born sound kalāpas of verbal intimation or the breath, which we just explained. Again, the sound arises because of the striking together of the earth element. It is concrete materiality.
- 3) Lightness, etc. undecad-kalāpa (*lahut-ād-ekā-dasaka-kalāpa*): it comprises the basic eight plus three more types of materiality: lightness (*lahutā*), softness (*mutatā*), and wieldiness (*kammaññatā*). It arises when the body feels comfortable and light, because of happiness, health, strength, comfort, etc.

<sup>291</sup> *Tejo* (fire) and *utu* (temperature) refer to the same thing.



- 4) Sound & lightness, etc. dodecad-kalāpa (*sadda-lahut-ādi-dvā-dasaka-kalāpa*): it comprises the basic eight plus four more types of materiality: sound, lightness, softness, and wieldiness.

All kalāpas have the fire element (*tejo-dhātu*). And the fire element of all kalāpas produces temperature-born kalāpas. Those temperature-born kalāpas themselves have the fire element, which then also produces temperature-born kalāpas, which also have the fire element, which also produces temperature-born kalāpas, etc. That is how, according to its power, the fire element produces materiality through a number of generations.<sup>292</sup>

We just mentioned how strong and powerful samatha and vipassanā consciousnesses, and Path&Fruition consciousnesses produce very many generations of pure and superior consciousness-born kalāpas: the fire element of those kalāpas also produces many temperature-born kalāpas inside and outside the body.

The radiance, brilliance, and brightness that arises with those superior consciousnesses is produced by the brilliance of the colour-materiality of the consciousness- and temperature-born materiality. This accounts for the clear and bright nimitta that arises with samatha meditation, and the light of wisdom (*paññā-āloka*) that we use to discern ultimate truth.<sup>293</sup> It accounts also for the clear and bright skin and faculties of yogis who develop these superior consciousnesses.<sup>142</sup> The materiality born of, for example, the Venerable Anuruddha's divine-eye consciousnesses (*dibba-cakkhu abhiññāna*) spread throughout a thousand world-systems: they were lit up by the superior consciousness-born materiality and became visible to him. We may also be able to see other planes of existence, etc., if we develop sufficiently concentrated and pure consciousness.

Temperature also produces and maintains inanimate materiality. A good example is plants. Their materiality is temperature-born materiality and is born of the fire element originally in the seed. Their growth is nothing except the continued production of temperature-born materiality through many generations. It takes place with the assistance of the fire element from the soil, sun (hot), and water (cold).

The fire element in, for example, stones, metals, minerals, and hardwood is very powerful, and produces very, very many generations of materiality. That is why that materiality can last a long time. But the fire element in, for example, softwood, tender plants, flesh, food and water is very weak, not very many generations of materiality are produced, which is why the materiality soon falls apart. When materiality falls apart, it is because the fire element no longer produces new materiality but instead consumes itself: the materiality rots, falls apart, and dissolves.

When materiality is consumed by fire, such as when wood is burning, it is because the fire element of the external materiality (the flames that strike the wood) supports the fire element of the internal materiality (the wood), and a large amount of fire element bursts forth, which means the fire element becomes predominant and the materiality is consumed.

<sup>292</sup> E.g. The fire element of a kamma-born kalāpa itself produces temperature-born kalāpas: kamma-born → 1<sup>st</sup> temperature-born → 2<sup>nd</sup> — → 3<sup>rd</sup> — → 4<sup>th</sup> — → 5<sup>th</sup> —. This is then called kamma-caused temperature-born materiality.

<sup>293</sup> See quotations endnotes 133, p.240 and 151, p.242.

To know and see materiality for the practice of insight, we need to know and see how some materiality is temperature-born. We need to know and see how each type of kalāpa has the fire element, which temperature produces temperature-born octad-kalāpas, which again produce temperature-born octad-kalāpas, which again produce temperature-born octad-kalāpas, and so on. We need to see how this process takes place in all the sense organs, and in external materiality.

It is possible to know and see these things with sufficient skill, effort and light of wisdom from access concentration or jhāna.

#### NUTRIMENT-BORN MATERIALITY

Nutrient-born materiality (*āhāra-ja-rūpa*) comprises two types of kalāpa born of nutriment:

- 1) Nutrient-born pure octad kalāpa (*āhāra-ja-suddh-aṭṭhaka-kalāpa*): it comprises the basic eight types of materiality, the eighth here being nutrient-born nutritive essence (*āhāra-ja-ojā*). Hence, it is also called nutrient-born nutritive-essence octad-kalāpas (*āhāra-ja-oj-aṭṭhamaka-kalāpa*): it is concrete materiality.
- 2) Lightness, etc. undecad-kalāpa (*lahut-ād-ekā-dasaka-kalāpa*): it comprises the basic eight plus three more types of materiality: lightness (*lahutā*), softness (*mudutā*), and wieldiness (*kammaññatā*). It arises when the body feels comfortable and light, because of happiness, health, strength, comfort, etc.: for example, if our digestion is very good, these nutrient-born nutritive-essence kalāpas spread very easily. The same thing may happen if the food is wholesome and delicious.

These two types of nutrient-born materiality are produced in the two-fold process of nutrition: when the body is nourished by the nutriment from food and drink. How?

The body gets nutriment from the food and drink in our alimentary canal: the food and drink in our mouth, newly taken undigested food and drink in our stomach, semi-digested- and fully digested food in our intestines, and faeces. All that is temperature-born nutritive-essence octad-kalāpas (*utu-ja-oj-aṭṭhamaka-kalāpa*), the same as the food in our bowl. And the nutritive-essence of those kalāpas nourishes the body chiefly with the help of the digestive fire (*pācaka-tejo*): the fire element of the life-nonad kalāpas, which (as mentioned) are kamma-born, and found throughout the body.

There are then two stages of nutrition. The first stage takes place when the digestive fire meets with the nutritive essence of the food in our alimentary canal. By that meeting, further materiality is generated throughout the body: that is, nutrient-born nutritive-essence octad-kalāpas (*āhāra-ja-oj-aṭṭhamaka-kalāpa*) are generated throughout the body.

The second stage of nutrition is when the digestive fire meets with the nutritive-essence of those nutrient-born nutritive-essence octad-kalāpas as well as the nutritive-essence of other materiality of the body. By that meeting, yet further materiality is generated; that is, yet other nutrient-born nutritive-essence octad-kalāpas.<sup>294</sup>

<sup>294</sup> The materiality produced in the first stage is called nutrient-originated materiality (*āhāra-samuṭṭhāna-rūpa*). In the second stage, for kamma-born materiality, the first generation is kamma-caused nutrient-born materiality (*kamma-paccay-āhāra-ja-rūpa*), whereas the following generations are nutrient-caused nutrient-born materiality (*āhāra-paccay-āhāra-ja-rūpa*): also called nutrient-caused nutrient-originated materiality (*āhāra-paccaya āhāra-samuṭṭhāna-*

(Please see further next page.)

- four to five generations in the case of kamma-born materiality
- two to three generations in the case of consciousness-born materiality
- ten to twelve generations in the case of temperature-born materiality
- ten to twelve generations in the case of other nutriment-born materiality

That is how the nutriment from food and drink nourishes the body.

For example, in the first stage of nutrition, a nutriment-born nutritive-essence octad-kalāpa reaches the eye. Then, in the second stage, the nutritive-essence of such a nutriment-born nutritive-essence octad-kalāpa (together with the digestive fire) meets with the nutritive-essence of an eye-decad kalāpa, and four to five generations of nutriment-born nutritive-essence octad-kalāpas are generated: the nutriment-born nutritive-essence octad-kalāpa and the life-nonad kalāpa function as supporting cause (*upatthambhaka-paccaya*), and the eye decad-kalāpa functions as productive cause (*janaka-paccaya*). And again, the fire element in those four to five generations of nutriment-born nutritive-essence octad-kalāpas generates ten to twelve generations of temperature-born nutritive-essence octad-kalāpas. And this same process takes place with the body decad-kalāpas of the eye, sex decad-kalāpas of the eye, as well as consciousness-born octad-kalāpas, life nonad-kalāpas, and other nutriment-born octad-kalāpas. That is how the nutriment from food and drink nourishes, for example, the eye.

The nutriment of food taken in one day may regenerate in this way for up to seven days. But the number of generations depends on our digestive power, which is determined by our own kamma. It depends also on the quality of the food. If the food is poor, it cannot generate many generations, and we become weak and thin. If the food is rich, it can generate many generations, and we may even become fat. Divine nutriment, most superior nutriment of the deva-world, may regenerate this way for up to one or two months.

Since life nonad-kalāpas are found throughout the body, the digestive fire is found to a weaker degree throughout the body. That is why, for example, when medicinal oil is applied to the skin, or an injection of medicine is made under the skin, the medicine spreads throughout the body (the first stage of nutrition). But if very much oil is applied, the weakness of the digestive fire in the skin may mean it takes longer to absorb. The medicine then takes effect when it goes through the second stage of nutrition.

To know and see materiality for the practice of insight, we need to know and see both stages of nutrition: the first stage by which nutriment-born nutritive-essence octad-kalāpas are generated and spread to the various parts of the body, and the second stage by which yet other generations of nutritive-essence octad kalāpas are generated to nourish the various parts of the body.

It is possible to know and see these things with sufficient skill, effort, and light of wisdom from access concentration or jhāna.

#### CONCLUSION

That concludes our very brief explanation of how one knows and sees the materiality clinging-aggregate by four elements meditation.

To develop this meditation subject, we need to have strong and powerful concentration: either access concentration or jhāna. If we begin with four elements meditation itself, we reach access concentration (*upacāra-samādhi*). Access concentration (*rūpa*). In the same way, there is consciousness- and temperature-caused nutriment-born materiality.

tration is very near jhāna, which means there is also strong and powerful concentration, and the light of wisdom. But if we have developed jhāna beforehand, for example, with mindfulness-of-breathing, our light of wisdom is much more powerful, and it is much easier to develop and complete four-elements meditation. Without such concentration, however, without the light of wisdom, it is impossible to penetrate the rūpa-kalāpas, and know and see ultimate reality.

Why is it necessary to practise a subject as difficult as four-elements meditation? Because we cannot practise insight on concepts. If we are looking at only concepts, clearly we do not know and see the materiality clinging-aggregate according to reality (*yathā-bhūta*).<sup>295</sup> To be able to practise insight, and understand materiality according to reality, we need therefore to overcome the concepts, to resolve the seeming compactness of materiality, and penetrate to ultimate materiality.

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<sup>295</sup> See quotation p.86.

## 4: The Twenty-Eight Types of Materiality

FOUR GREAT ESSENTIALS (*mahā-bhūta*):**Concrete Materiality** (*nippahanna*)

1. Earth element ..... (*pathavī-dhātu*)
2. Water element ..... (*āpo-dhātu*)
3. Fire element ..... (*tejo-dhātu*)
4. Wind element ..... (*vāyo-dhātu*)

TWENTY-FOUR TYPES OF DERIVED MATERIALITY (*upādāya-rūpa*)

<b>Concrete Materiality</b> ( <i>nippahanna</i> )	
Field Materiality ( <i>gocara-rūpa</i> ): (objective materiality)	Translucent Materiality ( <i>pasāda-rūpa</i> ): (subjective materiality)
1. Colour ..... ( <i>vaṇṇa</i> )	1. Eye translucency ..... ( <i>cakkhu-pasāda</i> )
2. Sound ..... ( <i>sadda</i> )	2. Ear translucency ..... ( <i>sota-pasāda</i> )
3. Odour ..... ( <i>gandha</i> )	3. Nose translucency ..... ( <i>ghāna-pasāda</i> )
4. Flavour ..... ( <i>rasa</i> )	4. Tongue translucency ..... ( <i>jivhā-pasāda</i> )
(5. tangible <sup>296</sup> ..... ( <i>phoṭṭhabba</i> ))	5. Body translucency ..... ( <i>kāya-pasāda</i> )
1. Nutritive Essence <sup>296</sup> ..... ( <i>ojā</i> )	Sex-Materiality ( <i>bhāva-rūpa</i> ): <sup>296</sup>
1. Life faculty <sup>296</sup> ..... ( <i>jīvit-indriya</i> )	1. Male sex-materiality ..... ( <i>purisa-bhāva-rūpa</i> )
1. Heart-Materiality <sup>296</sup> ( <i>hadaya-rūpa</i> )	2. Female sex-materiality ..... ( <i>itthi-bhāva-rūpa</i> )
<b>Unconcrete Materiality</b> ( <i>anippahanna</i> )	
1. Space element <sup>297</sup> ..... ( <i>ākāsa-dhātu</i> )	6. Wieldiness <sup>297</sup> ..... ( <i>kammaññatā</i> )
2. Bodily Intimation ..... ( <i>kāya-viññatti</i> )	7. Generation <sup>297</sup> ..... ( <i>upacaya</i> )
3. Verbal Intimation ..... ( <i>vacī-viññatti</i> )	8. Continuity <sup>297</sup> ..... ( <i>santati</i> )
4. Lightness <sup>297</sup> ..... ( <i>lahutā</i> )	9. Ageing ..... ( <i>jaratā</i> )
5. Softness <sup>297</sup> ..... ( <i>mudutā</i> )	10. Impermanence <sup>297</sup> ..... ( <i>aniccatā</i> )

Unconcrete materiality is included in definition of the materiality aggregate, but it is not the object of insight.<sup>298</sup>

## ULTIMATE MENTALITY

To practise insight meditation, we need not only to know and see the materiality clinging-aggregate; we need also to know and see the four mental clinging-aggregates: the feeling clinging-aggregate, the perception clinging-aggregate, the formations clinging-aggregate, and the consciousness clinging-aggregate. That is mentality (*nāma*).

<sup>296</sup> TANGIBLE: the object of body consciousness is not an element of its own, but three of the four great essentials: earth-, fire-, and wind element. NUTRITIVE ESSENCE: also called nutriment-materiality (*āhāra-rūpa*). LIFE FACULTY: also life-materiality (*jīvita-rūpa*). HEART-MATERIALITY: also heart base (*hadaya-vatthu*). MALE/FEMALE SEX-MATERIALITY: also male/female sex faculty (*puris/itth-indriya*). Other names may also be found.

<sup>297</sup> SPACE ELEMENT: delimitation, boundary of rūpa-kalāpas, separating one from the other. LIGHTNESS/SOFTNESS/WIELDINESS: only in consciousness-/temperature-/nutriment-born materiality. GENERATION: generation of the foetus's physical faculties: discerned only when discerning dependent origination (see 'Dependent Origination', p.107). CONTINUITY: generation of materiality thereafter. IMPERMANENCE: the dissolution (*bhāga*) of materiality.

<sup>298</sup> VsM.xviii.667 'Dittthi-Visuddhi-Niddesa' ('Exposition of the View Purification') PP.xviii.13

Mentality is consciousness (*citta*) (also called *viññāna*),<sup>143</sup> and mental factors (*cetasika*). There are six main types of consciousness.<sup>144</sup>

- |   |   |
|---|---|
| 1) eye consciousness..... ( <i>cakkhu-viññāna</i> ) | 5) tongue consciousness... ( <i>jivhā-viññāna</i> ) |
| 2) ear consciousness..... ( <i>sota-viññāna</i> )   | 6) body consciousness..... ( <i>kāya-viññāna</i> )  |
| 3) nose consciousness..... ( <i>ghāna-viññāna</i> ) | 7) mind consciousness..... ( <i>mano-viññāna</i> )  |

But a consciousness never arises alone. There is no such thing as 'bare' consciousness, for consciousness always arises together with a certain number of associated mental factors.<sup>299</sup> There are in total fifty-two mental factors.<sup>300</sup> We have already mentioned them. For example, the mental factors that arise with all consciousnesses, the seven universals (*sabba-citta-sādhāraṇa*):<sup>301</sup>

- |                                   |  |   |
|-----------------------------------|--|---|
| 1) contact..... ( <i>phassa</i> ) | 4) volition..... ( <i>cetanā</i> )         | 6) life faculty... ( <i>jīvit-indriya</i> ) |
| 2) feeling..... ( <i>vedanā</i> ) | 5) one-pointedness... ( <i>ek-aggatā</i> ) | 7) attention..... ( <i>manasikāra</i> )     |
| 3) perception... ( <i>saññā</i> ) |  |   |

There are also the mental factors that arise with only some consciousnesses, the six miscellaneous (*paṇṇaka*):<sup>301</sup>

- |  |  |                                  |
|--|--|----------------------------------|
| 1) application..... ( <i>vitakka</i> ) | 3) decision..... ( <i>adhimokkha</i> ) | 5) joy..... ( <i>pīti</i> )      |
| 2) sustainment..... ( <i>vicāra</i> )  | 4) energy..... ( <i>vīriya</i> )       | 6) desire..... ( <i>chanda</i> ) |

There are also the unwholesome (*akusala*) mental factors. For example:<sup>302</sup>

- |  |   |
|--|---|
| • delusion..... ( <i>moha</i> )            | • conceit..... ( <i>māṇa</i> )              |
| • consciencelessness..... ( <i>ahirī</i> ) | • hatred..... ( <i>dosa</i> )               |
| • shamelessness..... ( <i>anottappa</i> )  | • envy..... ( <i>issā</i> )                 |
| • restlessness..... ( <i>uddhacca</i> )    | • possessiveness..... ( <i>macchariya</i> ) |
| • greed..... ( <i>lobha</i> )              | • remorse..... ( <i>kukkucca</i> )          |
| • view..... ( <i>ditṭhi</i> )              | • scepticism..... ( <i>vicikicchā</i> )     |

And then there are the beautiful (*sobhana*) mental factors. For example:<sup>303</sup>

- |                                     |  |
|-------------------------------------|--|
| • faith..... ( <i>saddhā</i> )      | • Right Speech..... ( <i>Sammā-Vācā</i> )      |
| • mindfulness..... ( <i>satī</i> )  | • Right Action..... ( <i>Sammā-Kammanta</i> )  |
| • conscience..... ( <i>hiri</i> )   | • Right Livelihood..... ( <i>Sammā-Ājīva</i> ) |
| • shame..... ( <i>ottappa</i> )     | • compassion..... ( <i>karuṇā</i> )            |
| • non-greed..... ( <i>a-lobha</i> ) | • sympathetic joy..... ( <i>mudītā</i> )       |
| • non-hatred..... ( <i>a-dosa</i> ) | • wisdom faculty..... ( <i>paññī-indriya</i> ) |

#### KNOWING AND SEEING ULTIMATE MENTALITY

With the same light of wisdom (from either access concentration or jhāna concentration) we need to know and see the mind resting in the blood in the heart: the heart base (*hadaya-vatthu*). We need to know and see the stream of life-continuum consciousnesses and their mental factors: it is called the *bhavaṅga*.<sup>304</sup> We

<sup>299</sup> See quotation endnote 307, p.354. It is included in an extensive discussion, 'Things Impossible for Consciousness to Do', p.346. And for further details about associated mental factors, see also footnote 431, p.155.

<sup>300</sup> VsM.xiv.456-492 *Khandha-Niddesa* ('Exposition of the Aggregates') PP.xiv.125-184

<sup>301</sup> See tables 2a/2b/2c, p.46ff; 3a/3b, p.67ff; 3c, p.83f; and 3d, p.331f.

<sup>302</sup> For all the unwholesome mental factors, see tables 2a/2b/2c, p.46ff.

<sup>303</sup> For all the beautiful mental factors, see tables 3a/3b, p.67ff; 3c, p.83f; and 3d, p.331f.

<sup>304</sup> The Most Venerable Pa-Auk Tawya Sayadaw explains that only beginners with sufficient pāramī are able to analyse the life-continuum at this stage. Usually, they are able to do so only after having discerned dependent origination: see 'Dependent Origination', p.107.

need to know and see how the life-continuum consciousness is interrupted every time there is cognition through one of the five material doors (*dvāra*): eye-, ear-, nose-, tongue- and body door.<sup>305</sup> We need to know and see how such cognition takes place as a mental process (*citta-vīthi*): an eye-door-, ear-door-, nose-door-, tongue-door, and body-door process. We need also to know and see how there is cognition through the mind door, as a mind-door process (*mano-dvāra-vīthi*). We need to know and see the individual consciousnesses and mental factors that comprise the different five-door processes, as well as the individual consciousnesses and mental factors that comprise the mind-door processes: that is ultimate mentality.

#### THE FOUR TYPES OF MENTAL COMPACTNESS

Why do we need to analyse the different types of mental processes? Again, as in the discernment of materiality, it is to overcome the self perception (*atta-saññā*). You will remember that when we discussed the '*Gaddula-Baddha*' sutta, we discussed how the uneducated ordinary person somehow identifies not only with the materiality clinging-aggregate, but also the four mentality clinging-aggregates.<sup>306</sup> Again, this occurs because of the delusion of compactness (*ghana*). It can be overcome only by compactness resolution (*ghana-vinibbhoga*). In the case of mentality, however, we need to resolve four types of compactness (*ghana*):<sup>307</sup>

- 1) Continuity compactness (*santati-ghana*): because mentality seems to be one compact continuity, a continuous whole, one may think it is the same 'mind' that cognizes objects through the eye, ear, nose, tongue, body, and mind. And one may think it is the same self, the same 'mind', the same 'pure consciousness',<sup>308</sup> etc., that 'migrates' from life to life, entering different bodies.

<sup>305</sup> Life-continuum consciousness: (*bhav-aṅga-citta*) (lit. existence-constituent consciousness) this does not correspond to the subconscious/unconscious hypothesized in Freudian psychology. No such thing exists, for two consciousnesses cannot arise at the same time. The life-continuum consciousness is a flow of resultant consciousnesses, maintained by the kamma that matured at the time of death. It maintains the continuum of mentality between mental processes. It functions also as the mind-door (*mano-dvāra*). Once the kamma that produces this life comes to an end, the life-continuum consciousness of this life stops. In the non-Arahant, a new life-continuum consciousness, with a new object, arises as the rebirth-linking consciousness. Hence, the life-continuum is not a 'subconscious undercurrent' operating 'below' the mental processes of the six doors. As can be seen in tables 5b ('The Five-Door Process', p.144), and 5c ('The Mind-Door Process', p.146), prior to the arising of a mental process, the flow of life-continuum consciousnesses is arrested. And it is resumed once the mental process is complete. The life-continuum cognizes always the same object, which is independent of the objects that enter the six doors: that is why it is called process-separated. VsM.xiv.455 '*Vīññāṇa-Kkhandha-Kathā*' ('Discussion of the Consciousness-Aggregate') PP.xiv.114 explains: 'When the rebirth-linking consciousness has ceased, then, following on whatever kind of rebirth-linking it may be, the same kinds, being the result of that same kamma whatever it may be, occur as life-continuum consciousness with that same object; and again those same [three] kinds. And as long as there is no other kind of arising of consciousness to interrupt the continuity, they also go on occurring endlessly in periods of dreamless sleep, etc., like the current of a river.' For details on the life-continuum consciousness's object, see table '5a: Death and Rebirth', p.50.

<sup>306</sup> See 'Regards the Five Aggregates as Self', p.10.

<sup>307</sup> VsMṭ.xxi.739 '*Upakkilesa-Vimutta-Udaya-Bbaya-Ñāṇa-Kathā-Vaṇṇanā*' ('Description of Explanation of the Corruption-Freed Arise&Perish Knowledge')

<sup>308</sup> For an example of this delusion, see 'The Bhikkhu Sāti', p.140.

To overcome this delusion, we need to resolve the seeming compactness of the mind. We need to see that cognition takes place by way of mental processes that arise and perish. That way, we see that the mind has no continuity: as soon as it arises, it perishes. There is no time for consciousness to go anywhere, not from life to life, not even from second to second.

- 2) Synthesis compactness (*samūha-ghana*): because mentality seems to be a synthetic whole, one may think it is pure consciousness that cognizes the object. And one may think it is one's self. To overcome this delusion, we need to resolve the seeming compactness of the individual type of consciousness: we need to analyse the individual type of consciousness in each type of mental process. That way, we see that cognition comprises consciousness and a given number mental factors, such as feeling, perception, and volition; application and sustainment; or hatred, delusion, wrong view, conceit, and scepticism; or non-greed, non-hatred, non-delusion, happiness, mindfulness, faith, and Right View. There is no synthetic whole anywhere.
- 3) Function compactness (*kicca-ghana*): because of insufficient understanding about ultimate mentality, one may think the elements rest upon a self, like seeds and plants rest upon earth.<sup>309</sup> To overcome this delusion, we need to see that each consciousness and mental factor has its own characteristic, function, manifestation, and proximate cause: it does not depend on any external thing such as a self.
- 4) Subject compactness (*ārammaṇa-ghana*): having penetrated the previous three compactnesses, one may think, for example, 'I saw ultimate materiality and mentality', or, 'the knowing self saw ultimate materiality and mentality'.<sup>310</sup> To overcome this delusion, we need to resolve the three types of compactness in the insight mental-processes that penetrated the three types of compactness, with subsequent insight knowledge. We need to see that the mentality that is the object of our insight knowledge was also the subject of insight knowledge: it penetrated the three types of compactness of mentality that also was a subject with an object.<sup>145</sup>

The Texts explain that unless we successfully resolve these four types of compactness (*ghana*), we shall be unable to overcome the self perception (*atta-saññā*), unable to attain the non-self perception (*an-atta-saññā*). But it may be achieved with sufficient skill, effort, and light of wisdom from access concentration or *jhāna*.

But that is still not enough, is it? We have so far seen only materiality and mentality of the present, internal and external. As mentioned earlier, according to The Buddha, to know and see the five clinging-aggregates is to know and see the five-clinging-aggregates of past, future, present, internal, external, gross and subtle, inferior and superior, far and near.<sup>146</sup> For us to understand the First Noble Truth, the Noble Truth of Suffering (*Dukkha Ariya-Sacca*), we need thus to see also those other categories of five aggregates. Having done so, we shall have attained the first of the two preparatory insight Knowledges, the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*).<sup>311</sup>

<sup>309</sup> See endnote 141, p.241.

<sup>310</sup> Other variations of this delusion would be, for example, 'the knower knows', 'the doer knows', 'that which knows knows', etc. One may also think 'ultimate materiality and mentality change, but "the knowing mind" does not change.'

<sup>311</sup> Mentality-Materiality Definition Knowledge: see 'The Two Preparatory Insight Knowledges', p.88.



## DEPENDENT ORIGINATION

Let us then briefly discuss how we need to see the five clinging-aggregates of past and future:<sup>147</sup> in order to know and see dependent origination and cessation. To practise insight meditation, we need namely also to know and see the origins of materiality and mentality. That is the Second Noble Truth, the Noble Truth of the Origin of Suffering (*Dukkha-Samudaya Ariya-Sacca*): the origin of the five clinging-aggregates.

With the light of wisdom from access concentration or *jhāna*, one is able to go back along the line of successive mentality-materiality from the present to the moment of one's rebirth in this life, to the moment of one's death in one's past life.<sup>148</sup> And one can go further back in the same way to as many lives as one can discern. Then one can also look into the future, to the time of one's own Parinibbāna (final cessation). By looking at the individual factors of mentality-materiality, one is able to identify the causes and effects. This means that one is able to know and see the individual factors of dependent origination (*paṭicca-samuppāda*), and how they are related. That is:<sup>312</sup>

- [1] **Because of ignorance** (*avijjā*), **formations** [arise] (*saṅkhāra*);
- [2] **because of formations, consciousness** (*viññāna*);
- [3] **because of consciousness, mentality-materiality** (*nāma-rūpa*);
- [4] **because of mentality-materiality, the six bases** (*saḥāyatana*);
- [5] **because of the six bases, contact** (*phassa*);
- [6] **because of contact, feeling** (*vedanā*);
- [7] **because of feeling, craving** (*taṇhā*);
- [8] **because of craving, clinging** (*upādāna*);
- [9] **because of clinging, existence** (*bhava*);
- [10] **because of existence, birth** (*jāti*);
- [11] **because of birth,**
- [12] **ageing&death** (*jarā-maraṇa*), **sorrow** (*soka*), **lamentation** (*parideva*), **pain** (*dukkha*), **displeasure** (*domanassa*) **and despair** (*upāyāsa*) **arise.**

It is not easy to understand the workings of dependent origination: only when one has known and seen it for oneself does it become clear. Then does one know and see how dependent origination describes the five causes that give rise to a new life, which is five results. The five causes in one life are:

- |                   |                    |                               |                     |
|-------------------|--------------------|-------------------------------|---------------------|
| 1) ignorance..... | ( <i>avijjā</i> )  | 4) formations (of kamma)..... | ( <i>saṅkhāra</i> ) |
| 2) craving.....   | ( <i>taṇhā</i> )   | 5) existence                  |                     |
| 3) clinging.....  | ( <i>upādāna</i> ) | (of kammic potency).....      | ( <i>bhava</i> )    |

These five causes give rise to five results in another life. The five results are then:

- |                               |                       |                                 |                   |
|-------------------------------|-----------------------|---------------------------------|-------------------|
| 1) consciousness.....         | ( <i>viññāna</i> )    | 4) contact.....                 | ( <i>phassa</i> ) |
| 2) mentality-materiality..... | ( <i>nāma-rūpa</i> )  | 5) feeling <sup>149</sup> ..... | ( <i>vedanā</i> ) |
| 3) the six bases.....         | ( <i>saḥāyatana</i> ) |                                 |                   |

The five results are the same as birth, ageing&death. That is how one may know and see dependent origination, the workings of kamma. That is how one

<sup>312</sup> The Buddha gives this formula for dependent origination throughout His Teaching. See, for example, His description of the Arahant's understanding of dependent origination and cessation in U.i.3 '*Tātiya-Bodhi-Suttaṃ*' ('The Third Enlightenment Sutta'). And in A.III.II.-ii.1 '*Titth-Āyatana-Suttaṃ*' ('The Sectarial Doctrines Sutta'), He concludes: 'This is called, bhikkhus, the Noble Truth of the Origin of Suffering (*Dukkha-Samudayaṃ Ariya-Saccaṃ*).'<sup>1</sup> See also footnote 315, p.108.

may know and see the causes of kamma, and the causes of the result of kamma: continued birth, ageing&death, the continued arising of suffering (*dukkha*).<sup>313/150</sup> When one has in this way seen dependent origination, one is unable to sustain either the eternity view or annihilation view.<sup>314</sup>

It is not enough, however, to know and see how suffering arises. Fully to understand dependent origination, one needs to see also how suffering ceases. One needs to know and see one's own attainment of Parinibbāna (final cessation) in the future. That is:<sup>315</sup>

- [1] **With ignorance's remainderless fading away and cessation** (*avijjāya tveva asesavirāga-nirodhā*), **there is formations' cessation** (*saṅkhāra-nirodho*).
- [2] **With formations' cessation, there is consciousness's cessation.**
- [3] **With consciousness's cessation, there is mentality-materiality's cessation.**
- [4] **With mentality-materiality's cessation, there is the six bases' cessation.**
- [5] **With the six bases' cessation, there is contact's cessation.**
- [6] **With contact's cessation, there is feeling's cessation.**
- [7] **With feeling's cessation, there is craving's cessation.**
- [8] **With craving's cessation, there is clinging's cessation.**
- [9] **With clinging's cessation, there is existence's cessation.**
- [10] **With existence's cessation, there is birth's cessation.**
- [11] **With birth's cessation,**
- [12] **ageing&death, sorrow, lamentation, pain, displeasure and despair cease** (*nirujjhanti*).

Here one knows and sees how the attainment of Arahantship has as result the cessation of the five causes: ignorance, craving, clinging, formation of kamma, and existence of kammic potency. At the end of that life, there is then the remainderless cessation (the non-arising) of the five aggregates, which is the five results: consciousness, mentality-materiality, the six bases, contact, and feeling.

Does this mean everyone is going to attain Arahantship? No. But when one is practising diligently, with a mind that is purified by strong and powerful concentration, engaged in the deep and profound practice of discerning ultimate mentality-materiality, the conditions are so that one will see one's own attainment of Parinibbāna in the future: complete cessation. But if one stops meditating etc., the conditions will have changed, in which case the future results will also have changed. That is why seeing one's own Parinibbāna in the future is not the same

<sup>313</sup> See table 'Dependent Origination from Life to Life', p.345.

<sup>314</sup> VsM.xvii.660 '*Paññā-Bhūmi-Niddesa*' ('Exposition of the Wisdom-Ground') PP.xvii.310-311 explains: 'Herein, the non-interruption of the continuity in this way, "Because of ignorance, formations arise; because of formations, consciousness", just like a seed's reaching the state of a tree through the state of the shoot, etc., is called "The Identity Method" (*ekatta-nayo*). One who sees this rightly abandons the annihilation view by understanding the unbrokenness of the continuity that occurs through the linking of cause and fruit. And one who sees it wrongly clings to the eternity view by apprehending identity in the non-interruption of the continuity that occurs through the linking of cause and fruit. The defining of the individual characteristic of ignorance, etc., is called "The Diversity Method" (*nānatta-nayo*). One who sees this rightly abandons the eternity view by seeing the arising of each new state. And one who sees it wrongly clings to the annihilation view by apprehending individual diversity in the events in a singly continuity as though it were a broken continuity.' See also quotation endnote 166, p.245.

<sup>315</sup> E.g. A.III.II.ii.1 '*Titth-Āyatana-Suttam*' ('The Sectarial Doctrines Sutta'). There, The Buddha concludes: 'This is called, bhikkhus, the Noble Truth of the Cessation of Suffering (*Dukkha-Nirodham Ariya-Saccam*).' See also footnote 312, p.107.

as seeing Nibbāna. That concludes our brief explanation of the preparatory work that is necessary for one to practise insight.

#### KNOWING AND SEEING THE THREE CHARACTERISTICS

Actual insight meditation (*vipassanā-bhāvanā*) is to again know and see ultimate materiality (the material aggregate), ultimate mentality (the immaterial aggregates), and their origin and cessation, of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near, but this time one sees how they are possessed of the three characteristics (*ti-lakkhaṇa*): impermanence, suffering, and non-self. That is:<sup>316</sup>

- 1) Mentality-materiality and their causes perish as soon as they arise: that is the impermanence characteristic (*anicca-lakkhaṇa*).
- 2) Mentality-materiality and their causes are subject to constant arising and perishing: that is the suffering characteristic (*dukkha-lakkhaṇa*).
- 3) Mentality-materiality, being possessed of impermanence and suffering, can have no stable or indestructible essence: that is the non-self characteristic (*an-atta-lakkhaṇa*).

#### THE SIXTEEN INSIGHT KNOWLEDGES

To develop such insight meditation is to progress through the knowledges.<sup>151</sup> And, as we discussed earlier, insight knowledge is mundane (*lokiya*) or supramundane (*lokuttara*).

To explain the development of insight knowledge, the Pali Texts speak of sixteen knowledges. The first two we discussed earlier:<sup>317</sup>

- 1) The Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*): with this knowledge, one will have known and seen the various types of ultimate materiality and ultimate mentality.
- 2) The Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*): with this knowledge, one will have known and seen dependent origination in regular and negative order.

As we discussed earlier, these two knowledges are really preparatory knowledges: knowledges by which one first knows and sees the objects of insight meditation. That leaves then fourteen more insight knowledges:<sup>318</sup>

- 3) The Comprehension Knowledge (*Sammasana-Ñāṇa*):<sup>319</sup> with this knowledge, one will have known and seen how all groupings of mentality-materiality are possessed of the three characteristics that we just mentioned: impermanence, suffering, and non-self. One will have comprehended the three characteristics of the five clinging-aggregates of past, future, and present, internal and external, superior and inferior, gross and subtle, far and near. One will also have comprehended the three characteristics of the six internal bases, the six external bases, the twelve factors of dependent origination, and the

<sup>316</sup> For The Buddha's analysis, see 'Is Materiality Permanent or Impermanent?', p.315. See also 'The Three Characteristics', p.87.

<sup>317</sup> See 'The Two Preparatory Insight Knowledges', p.88.

<sup>318</sup> For further details on these knowledges, see the last chapter, 'The Unworking of Kamma', p.315ff.

<sup>319</sup> VsM.xx.694-722 '*Magg-Āmagga-Ñāṇa-Dassana-Visuddhi-Niddeso*' ('Exposition of the Path&Non-Path Knowledge&Vision Purification') PP.xx.6-92.

eighteen elements.<sup>152</sup> Since this knowledge takes the formed as object, it too is mundane.

- 4) The Arise&Perish Contemplation Knowledge(*Udaya-Bbay-Ānupassanā-Ñāṇa*):<sup>320</sup> with this knowledge, one will have known and seen the causal and momentary arising and perishing of kamma-, consciousness-, temperature-, and nutriment-born materiality at every consciousness moment of the mental processes that one has discerned from the rebirth-linking consciousness up to the decease consciousness of every past life one has discerned. One will have known the same for this life, and all the future lives one has discerned, up to one's Parinibbāna (final cessation). And one will have done the same for all consciousnesses that one has discerned of past lives, the present life, and future lives. Practising in this way, one will have known and seen how all formations arise and perish, which means they are possessed of impermanence, suffering, and non-self. Since this knowledge takes the formed as object, it too is mundane.
- 5) The Dissolution-Contemplation Knowledge(*Bhāriḅ-Ānupassanā-Ñāṇa*):<sup>321</sup> with this knowledge, one will have done the same as with the previous knowledge, except that one will have concentrated on only formations' perishing and dissolution. Seeing formations in this way, one will have gained more powerful knowledge of how all formations are possessed of impermanence, suffering, and non-self. Again, since this knowledge takes the formed as object, it too is mundane.
- 6) The Fearsomeness-Appearance Knowledge(*Bhayat-Upatthāna-Ñāṇa*): with this knowledge, all formations of past, future and present will have appeared to one as fearsome, because of their inevitable dissolution. Since this knowledge takes the formed as object, it too is mundane.
- 7) The Danger-Contemplation Knowledge(*Ādinav-Ānupassanā-Ñāṇa*): with this knowledge, one will have come to regard the arising, standing, and perishing of all formations of past, future, and present as dangerous. Since this knowledge takes the formed as object, it is mundane.
- 8) The Disenchantment-Contemplation Knowledge(*Nibbid-Ānupassanā-Ñāṇa*): with this knowledge, one will have ceased in any way to be enchanted with formations of past, future, and present. And one will have regarded only the peace of non-arising, the state of peace, to be desirable. Then will one's mind have inclined naturally towards Nibbāna.<sup>322</sup> Since this knowledge also takes the formed as object, it is mundane.
- 9) The Release-Longing Knowledge(*Muñcitu-Kamyatā-Ñāṇa*): with this knowledge, one will have developed a desire for escape from all formations. Again, since this knowledge takes formations as object, it is mundane.
- 10) The Reflection-Contemplation Knowledge(*Paṭisaṅkh-Ānupassanā-Ñāṇa*): with this knowledge, one will again have discerned all formations of past, future and present as possessed of impermanence, suffering, and non-self, but with

<sup>320</sup> VsM.xx.723-731 *ibid.*/PP.xx.93-104.

<sup>321</sup> For details on this knowledge up to knowledge No.11, 'Formations Equanimity Knowledge', see VsM.xxi.741-803 '*Paṭipadā-Ñāṇa-Dassana-Visuddhi-Niddeso*' ('Exposition of the Practice of Knowledge&Vision Purification') PP.xx.10-127.

<sup>322</sup> The Fearsomeness-Appearance/Danger-Contemplation/Disenchantment-Contemplation Knowledges are discussed at 'The Educated Noble Disciple Is Disenchanted', p.323.

greater insight power than ever before. Again, since this knowledge takes all formations as object, it is mundane.

- 11) The Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*): with this knowledge, one's perception of all formations will have changed: rather than see them as fearsome or delightful, one will have become indifferent to them, regarding them with a neutral mind.<sup>323</sup> Again, since this knowledge takes all formations as object, it is mundane. And it is the highest mundane insight knowledge.

The remaining five knowledges arise only in connection with the arising of the Path&Fruition Knowledges. Thus even though three of them are mundane, we do not count them among the mundane insight Knowledges:<sup>324</sup>

- 12) The Conformity Knowledge (*Anuloma-Ñāṇa*): this knowledge may arise two or three times, and arises only immediately before the Path&Fruition Knowledges. It prepares the way for transition from the eight insight knowledges that have come before (from the Arise&Perish Knowledge to the Formations-Equanimity Knowledge) with the formed as object, to the Path&Fruition Knowledges with the Unformed as object. Thus, even though it is mundane, we do not count it among the mundane insight Knowledges.<sup>325</sup> It is the last knowledge that has formations as its object.
- 13) The Change-of-Lineage Knowledge (*Gotrabhu-Ñāṇa*): this is the first knowledge to take the Unformed (Nibbāna) as object. Nonetheless, it is mundane, for it only marks the change from one's being an ordinary person (*puthu-jjana*) to one's becoming a Noble One (*Ariya*).
- 14) The Path Knowledge (*Magga-Ñāṇa*): this is the first of the two supramundane knowledges. It takes the Unformed (Nibbāna) as object, and is the first arising of the supramundane Noble Eightfold Path in one continuity of mentality-materiality. By this knowledge, certain defilements are destroyed or weakened. With the Arahant Path-Knowledge, all defilements will have been destroyed.
- 15) The Fruition Knowledge (*Phala-Ñāṇa*): this is the second of the two supramundane knowledges. It may arise two or three times, and is the direct result of the Path Kamma.
- 16) The Reviewing Knowledge (*Paccavekkhaṇa-Ñāṇa*):<sup>326</sup> this knowledge arises only after the Path&Fruition Knowledges have arisen. It arises in the very next mental process, and consists of five reviewings: reviewing of the Path, Fruition, Nibbāna, and until one has attained the Arahant Path, there is also reviewing of the defilements that have been destroyed as well as those that remain.

<sup>323</sup> The Release-Longing, Reflection-Contemplation, and Formations-Equanimity Knowledges are discussed at 'Equanimity Towards the Five Aggregates', p.326.

<sup>324</sup> For details regarding all these knowledges, see table/notes under '5e: The Path Process', p.336.

<sup>325</sup> The Conformity Knowledge (*Anuloma-Ñāṇa*): this corresponds to the two/three impulsion consciousness that precede the Change-of-Lineage Knowledge: see table referred to in preceding footnote.

<sup>326</sup> In the suttas, this knowledge is referred to with the description of the Arahant: 'Liberated, there is the knowledge: "I am liberated."' See quotation and discussion under 'Done Is What Needs to Be Done', p.339. For details regarding this knowledge, see table/notes under 'The Reviewing Knowledges', p.338.

These sixteen insight knowledges we shall discuss in some detail in the last chapter, when we discuss the 'unworking' of kamma.

As we mentioned earlier, insight meditation (*vipassanā-bhāvanā*) is unique to a Buddha's Dispensation: it does not exist otherwise. In the same way, developing samatha as a tool for insight (insight-basis jhāna (*vipassanā-pādaka-jjhāna*)) is unique to a Buddha's Dispensation.<sup>327</sup>

#### THE WORKINGS OF INSIGHT MEDITATION

Here, when one makes offerings or trains in morality, one's consciousness may be dissociated from or associated with the Kamma-Ownership Knowledge. But just as in samatha meditation, the actual, genuine jhāna consciousness is always knowledge-associated (associated with knowledge of the meditation object), so is the actual, genuine insight consciousness always knowledge associated (*ñāṇa-sampayutta*):<sup>328</sup> associated with knowledge of the three characteristics of ultimate materiality or ultimate mentality. It is called insight knowledge (*vipassanā-ñāṇa*), insight wisdom (*vipassanā-paññā*), or Insight Right View (*Vipassanā-Sammā-Diṭṭhi*). But one's insight meditation may be inferior (*omaka*) or superior (*ukkaṭṭha*).

#### INFERIOR INSIGHT MEDITATION

What makes one's insight meditation inferior (*omaka*)? If, before or after the insight consciousnesses, one's mind is associated with unwholesome things, it is inferior.

For example, one may train in insight meditation because it is custom or tradition, or because one's religion says one should. And one may also train in insight meditation because one wants to have a good name, and be respected: maybe because it has become fashionable. One may even train in insight meditation because one is afraid of blame.<sup>153</sup>

Then again, one may train in insight meditation because one wants to attain the Deathless. But one does not have a teacher, or one does not have a properly qualified teacher. In that case, one's training may be wrong. For example, one may think there is no need to train in morality, and no need to train in concentration (*samādhi*). Or one may also practise insight on conceptual reality: the pain in one's back or one's knee,<sup>329</sup> the wandering mind, etc. In that case, one has no knowledge of ultimate materiality (*paramattha-rūpa*) and ultimate mentality (*paramattha-nāma*): the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*).<sup>330</sup> One may also think insight meditation is to find one's inner and true self, a deathless self: the 'knower' or 'that which knows'. One may also train in insight with the view that one must examine only the present, without discerning dependent

<sup>327</sup> VbhA.XVI.x.3.770 'Tika-Niddesa-Vaṇṇanā' ('Description of the Threes-Exposition') DD.XVI.x.2085

<sup>328</sup> While practising insight meditation, there may be consciousnesses that do not cognize the object properly with insight wisdom: in that case there is no knowledge. Such consciousnesses are properly speaking not 'actual, genuine' insight consciousnesses. See 'The Five Types of Knowledge', p.56.

<sup>329</sup> According to the Buddha's Teaching, painful feeling is in the mind: in one's back/knee is an imbalance of elements, caused by the earth-, fire-, or wind element.

<sup>330</sup> Mentality-Materiality Definition Knowledge: see 'The Two Preparatory Insight Knowledges', p.88.

origination to attain the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*).<sup>331</sup> In that case, one trains in insight without knowledge of the second Noble Truth, the Noble Truth of the Origin of Suffering, which is the workings of kamma.<sup>332</sup> One may even train in insight meditation disbelieving the workings of kamma.

One may also attain a certain degree of concentration, and then one sinks (*otārati*) into the life-continuum consciousness,<sup>333</sup> and thinks it is the Deathless: 'I know nothing then!<sup>334/154</sup> The mind is unconditioned!<sup>335</sup> Sinking into the life-continuum consciousness happens very easily when one's concentration is yet undeveloped.

With such inferior insight meditation, one may, even so, be very successful. Why? Because one may attain things one mistakenly thinks are insight knowledges: one may attain what The Buddha calls wrong knowledge (*micchā ñāṇa*) and wrong liberation (*micchā vimutti*).<sup>155</sup> But because those knowledges are not really insight knowledges, they do not suppress or remove defilements; they do not lead to a Path&Fruition Knowledge (*Magga-Phala-Ñāṇa*).

That way, one's insight meditation is dissociated from proper knowledge of suffering, proper knowledge of the origin of suffering, proper knowledge of the ces-

<sup>331</sup> Cause-Apprehending Knowledge: see further p.89.

<sup>332</sup> See 'The Heart of The Buddha's Teaching', p.38.

<sup>333</sup> Sinking into the life-continuum: VsM.iv.58 *Bhāvanā-Vidhānaṃ* ('Meditation Directions') PP.iv.33 explains: 'Herein, the mind becomes concentrated on the ground of access (*upacāra*) by the abandonment of the hindrances, and on the ground of obtainment by the manifestation of the jhāna factors. The difference between the two kinds of concentration is this. The factors are not strong in access. It is because they are not strong that when access has arisen, the mind now makes the sign its object and now re-enters the life-continuum (*bhavaṅga*), just as when a young child is lifted up and stood on its feet, it repeatedly falls down on the ground.' One may through insufficient knowledge think there is consciousness with no object, because one does not know about the life-continuum consciousness, and is unable to discern its object. One may with practice be able to enter into the life-continuum consciousness for many hours, believing it is Fruition Attainment. (For details on the life-continuum consciousness, see footnote 305, p.105, and table '5a: Death and Rebirth', p.50.)

<sup>334</sup> 'I know nothing': with the arising of the Path&Fruition Knowledge, the Unformed is cognized by one consciousness with minimum thirty-three mental factors (4th/5th jhāna), and maximum thirty-six mental factors (1st jhāna: see table '3d: Mental Phenomena of Supramundane Consciousness', p.331): for example, feeling feels happiness at Nibbāna, perception perceives Nibbāna, volition wills consciousness and the mental factors to cognize Nibbāna, one-pointedness focuses them on Nibbāna, attention makes them attend to Nibbāna, decision decides the object is Nibbāna, effort makes consciousness and the mental factors cognize Nibbāna, joy thrills them, desire wants them to experience Nibbāna, faith believes fully in Nibbāna, mindfulness makes them fully aware of Nibbāna, and the wisdom faculty fully understands Nibbāna, thereby fully understanding the Four Noble Truths. Furthermore, immediately afterwards, there arises the Reviewing Knowledge, which reviews the Path Knowledge, the Fruition Knowledge, and Nibbāna (see table '5e: The Path Process', p.336). Thus, the arising of the Path/Fruition Knowledges is associated with knowing, not associated with unknowing.

<sup>335</sup> According to the Buddha's Teaching, mentality-materiality and their causes are formations (*sarikhāra*): the five aggregates. Nibbāna is without either of them: it is the Unformed (*Vi-Sarikhāra/A-Sarikhata*) (see quotations endnotes 34, p.24 and 270, p.350). And the realization of Nibbāna requires formation of consciousness that cognizes it: the 'Consciousness directed towards the Unformed' (*Visarikhāra-gata citta*) (ref. DhP.xi.9). But consciousness, being one of the five aggregates (the First Noble Truth), cannot itself be unformed. See further 'Things Impossible for Consciousness to Do', p.346.

sation of suffering, and proper knowledge of the way leading to the cessation of suffering. After years of training, this may become evident, and one may then lose faith in the training; one may think The Buddha's training does not in fact make an end of suffering, and one gives up.

Then again, one may indeed have attained the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*); one may indeed have discerned ultimate materiality and mentality of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near. But one gets bored and careless, training with less and less patience with and respect for one's meditation subject. Scepticism may often arise: 'Is this really necessary?' or 'I can't succeed! I don't have enough pāramī!' Easily one gets bored and distracted, easily one finds excuses for not to practise: maybe one associates with bad friends, who are without faith, energy, mindfulness, concentration and wisdom. Thus, if one does sit down for meditation, one does so unwillingly. Eventually, one may give up.

One may also progress through the insight knowledges, but develop one of the ten insight corruptions (*vipassan-upakkilesa*):<sup>336</sup>

- |   |  |
|---|--|
| 1) Light..... ( <i>obhāsa</i> )           | 6) Decision..... ( <i>adhimokkha</i> )     |
| 2) Knowledge..... ( <i>ñāṇa</i> )         | 7) Exertion..... ( <i>paggaha</i> )        |
| 3) Joy..... ( <i>pīti</i> )               | 8) Establishment..... ( <i>upaṭṭhāna</i> ) |
| 4) Tranquillity..... ( <i>passaddhi</i> ) | 9) Equanimity..... ( <i>upekkhā</i> )      |
| 5) Happiness..... ( <i>sukha</i> )        | 10) Attachment..... ( <i>nikanti</i> )     |

Attachment is a corruption proper: it is in all cases unwholesome. But the remaining nine corruptions are not corruptions proper. Light is materiality, and the eight mental factors are in themselves wholesome. But they are here called corruptions because they may give rise to unwholesome consciousnesses. Owing to one's own or one's teacher's insufficient understanding of the Dhamma, one may think one of these things is the attainment of Path&Fruition Knowledge (*Magga-Phala-Ñāṇa*). Then may arise wrong view (*diṭṭhi*) or conceit (*māna*), or craving (*taṇhā*), making one's insight meditation inferior.

Then again, one may be successful, and actually attain insight knowledges. But pride may arise, and one may go about boasting about one's achievement, talking about it to impress others.

These are examples of how one's insight meditation can be interspersed by countless thousand million unwholesome consciousnesses rooted in greed (*lobha*), hatred (*dosa*), and delusion (*moha*): dissociated from or associated with wrong view (*micchā-diṭṭhi*). That makes one's insight meditation inferior. If one does not understand one's meditation subject very well, it is sometimes dissociated from wisdom (non-delusion (*a-moha*)), which makes one's insight inferior, double-rooted (*dvi-hetuka*): that means the resultant consciousness will be unrooted (*ahetuka*). If one does understand one's meditation subject very well, it is associated with wisdom, but even so the interspersion of countless unwholesome consciousnesses makes one's insight meditation inferior, triple-rooted (*ti-hetuka*): that means the resultant consciousness will be only double-rooted (*dvi-hetuka*).

<sup>336</sup> See VsM.xx.732-735 'Vipassan-Upakkilesa Kathā' ('Discussion of Insight Corruption') PP.xx.105-125



## SUPERIOR INSIGHT MEDITATION

What then, makes one's insight meditation superior (*ukkaṭṭha*)? If, before or after the insight consciousnesses, one's mind is associated with wholesome things, it is superior.

Superior practice is associated with determined faith (*okappana-saddhā*) in the training.<sup>337</sup> And one has a properly qualified teacher. One trains in morality, and in order to be able to train in insight, one develops either strong and powerful access concentration, or *jhāna*. And one trains to penetrate to ultimate materiality (*param-attha-rūpa*) and ultimate mentality (*param-attha-nāma*): to attain the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*).<sup>338</sup> And one trains to discern dependent origination: to attain the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*).<sup>339</sup>

If one sinks into the life-continuum consciousness, one knows it is not the Deathless, and one's teacher knows how to prevent it from happening: by training systematically, with patience and respect for one's meditation subject. If success is slow in coming, one perseveres: 'It can be done!' 'I must do it!' 'I can do it!' When one gets bored and distracted, one rouses oneself, or one is encouraged by good friends, who have faith, effort, mindfulness, concentration, and wisdom. When one sits down for meditation, one does so with faith and joy, or at least equanimity.

That way one is able to discern the five aggregates of past, future, and present, internal and external, gross and subtle, superior and inferior, far and near. If there arises the ten corruptions of insight, one knows how to overcome them, and progress further.

With such practice, according to one's present effort and past *pāramī*, slowly or quickly, one may attain a true Path (*Magga*) and Fruition (*Phala*). That is the highest merit-work base: a merit-work base that is supramundane (*lokuttara*).

These are examples of how one's insight meditation can be interspersed by countless thousand million wholesome consciousnesses associated with non-greed (*a-lobha*), and non-hatred (*a-dosa*). If one does not understand one's meditation subject very well, it is sometimes dissociated from non-delusion, which makes one's insight meditation superior, double-rooted (*dvi-hetuka*): that means the resultant consciousness will be double-rooted. If one does understand one's meditation subject well, it is associated with also non-delusion (*a-moha*), which makes one's insight meditation superior, triple-rooted (*ti-hetuka*): that means the resultant consciousness will be triple-rooted.<sup>340</sup>

That concludes our explanation of the three merit-work bases (*puñña-kiriya-vatthu*): offering (*dāna*), morality (*sīla*), and meditation (*bhāvanā*). They comprise all wholesome consciousnesses: either double-rooted (*dvi-hetuka*) (non-greed and non-hatred), or triple-rooted (*ti-hetuka*) (non-greed, non-hatred, and non-delusion); either inferior (*omaka*) or superior (*ukkaṭṭha*).

<sup>337</sup> For an explanation of such faith, see 'Faith', p.369.

<sup>338</sup> Mentality-Materiality Definition Knowledge: see 'The Two Preparatory Insight Knowledges', p.88.

<sup>339</sup> Cause-Apprehending Knowledge: see further p.89.

<sup>340</sup> For details, see '1f: Inferior and Superior; the Roots and Resultants', p.60.

## WHOLESOME RESULTANTS

When a kamma with wholesome roots matures at the time of death, the rebirth-linking resultant consciousness (*paṭisandhi-citta*) will be wholesome, which means there will be rebirth in either the human world, the deva world, or in one of the Brahma worlds.<sup>341</sup> It is impossible otherwise:<sup>342</sup>

- **Impossible it is, bhikkhus, there is no occasion where one of bodily good conduct possessed, due to that, because of that, at the breakup of the body, after death, in perdition, in a bad destination, an infernal place, in hell, could be reborn: no such possibility is known.**  
But it is indeed possible, bhikkhus, it is known that one of bodily good conduct possessed, due to that, because of that, at the breakup of the body, after death, in a good destination, a heavenly world could be reborn: such a possibility is known.
- **Impossible it is, bhikkhus, there is no occasion where one of verbal good conduct possessed, due to that, because of that, at the breakup of the body, after death, in perdition, in a bad destination, an infernal place, in hell could be reborn: no such possibility is known.**  
But possible indeed it is, bhikkhus, it is known that one of verbal good conduct possessed, due to that, because of that, at the breakup of the body, after death, in a good destination, a heavenly world could be reborn: such a possibility is known.
- **Impossible it is, bhikkhus, there is no occasion where one of mental good conduct possessed, due to that, because of that, at the breakup of the body, after death, in perdition, in a bad destination, an infernal place, in hell could be reborn: no such possibility is known.**  
But possible indeed it is, bhikkhus, it is known that one of mental good conduct possessed, due to that, because of that, at the breakup of the body, after death, in a good destination, a heavenly world could be reborn: such a possibility is known.

## WHOLESOME KAMMA AND IGNORANCE/CRAVING

Now, we know that when there is rebirth, there is also ignorance and craving. So, when a wholesome kamma matures at our death, and we gain a happy rebirth, how can there be ignorance and craving?

The last mental process before death does not have any ignorance and craving, that is correct. And the rebirth-linking consciousness has no ignorance and craving, that is also correct. But you see, because ignorance and craving have not been destroyed, they will for sure arise when the conditions are right. They still exist as latencies (*anusaya*). That is why, whether one is reborn in an unhappy or happy destination, the first mental process that arises in one life is always unwholesome, associated with ignorance and craving: existence-craving (*bhava-taṇhā*). It is inevitable. If it was not so, rebirth would not have taken place.<sup>343</sup>

This is why The Buddha always advises us to put a complete end to rebirth.<sup>156</sup> That takes place when a consciousness arises with the most superior non-delusion root: the consciousness with the Arahant Path-Knowledge (*Arahatta-Magga-Ñāṇa*), which takes Nibbāna as object. But for that Knowledge to arise, we need to have accomplished much superior wholesome kamma: superior triple-rooted kamma. It is only when there is sufficient wholesome kamma from past and present, that we may attain the Arahant Path-Knowledge.<sup>344</sup> With the Arahant Path-Knowledge,

<sup>341</sup> See wholesome resultant consciousnesses, tables 1b, p.62, 1c, p.63, and 1d, p.178.

<sup>342</sup> A.I.xv.2 *’Atthāna-Pāḷi’* ('Text of the Impossible')

<sup>343</sup> See table '5a: Death and Rebirth', p.50.

<sup>344</sup> See 'Knowledge and Conduct', p.135.

the unwholesome and wholesome roots are destroyed, which means there is no more production of kamma. The Arahant's volition is purely functional.<sup>345</sup> At her or his Parinibbāna (final cessation), there is no further rebirth.<sup>346</sup>

This explanation of the three unwholesome roots and three wholesome roots has been only brief, but we hope it is sufficient to understand our continued explanation of unwholesome and wholesome kamma.

#### THE COURSES OF KAMMA

Now that we have discussed the unwholesome and wholesome, we can go on to discuss what The Buddha calls courses of kamma (*kamma-patha*). When He explains why beings have an unhappy or happy rebirth, The Buddha speaks of the unwholesome and wholesome courses of kamma:<sup>347</sup>

- 1) Ten unwholesome courses of kamma (*dasa akusala-kamma-patha*):
  - i) three courses of unwholesome bodily kamma (*akusala kāya-kamma*)
  - ii) four courses of unwholesome verbal kamma (*akusala vacī-kamma*)
  - iii) three courses of unwholesome mental kamma (*akusala mano-kamma*)
- 2) Ten wholesome courses of kamma (*dasa kusala-kamma-patha*):
  - i) three courses of wholesome bodily kamma (*kusala kāya-kamma*)
  - ii) four courses of wholesome verbal kamma (*kusala vacī-kamma*)
  - iii) three courses of wholesome mental kamma (*kusala mano-kamma*)

#### THE TEN UNWHOLESOME COURSES OF KAMMA

##### THE THREE UNWHOLESOME BODILY KAMMAS

Let us then take His explanation of the ten courses of unwholesome kamma: what they are, and their roots (greed, hatred, or delusion).<sup>348</sup> First, He explains the three types of unwholesome bodily conduct:<sup>349</sup>

**And how, bhikkhus, are there three types of bodily kamma, of fault and failure, of unwholesome intention, yielding pain, with a painful result?**

##### TO BE A KILLER

**Here, bhikkhus, someone is a killer of beings: cruel, bloody-handed, engaged in slaying and attacking, without mercy towards all living beings.**

Why does someone kill another? It is either because of greed (*lobha*) or because of hatred (*dosa*). And, as you will remember, whenever there is greed or hatred, there is also always delusion (*moha*). As we explained earlier, the delusion is to believe that there is in fact another being: a woman, a man, a cow, a fish, etc.

<sup>345</sup> For further details regarding the Arahant's volition, see 'Unwholesome and Wholesome Volition', p.40.

<sup>346</sup> See further 'The Unworking of Kamma', p.334ff.

<sup>347</sup> A.X.IV.ii.10 '*Cunda-Suttam*' ('The Cunda Sutta')

<sup>348</sup> All details regarding the roots of the ten unwholesome courses of kamma have been taken from DhSA.I.iii.1 '*Akusala-Kamma-Patha-Kathā*' ('Discussion of the Unwholesome Kamma-Course') E.126-135. (See also quotation endnote 159, p.244.) For details regarding the three roots, see quotation p.45, and regarding view-associated/dissociated, see quotation endnote 77, p.232.

<sup>349</sup> A.X.V.i.7 '*Paṭhama-Sañcetanika-Suttam*' ('The First "Intentional" Sutta')

A butcher and fisherman kills beings as a livelihood: it is greed, because she or he wants to enjoy sensual pleasures. A soldier may in the same way kill beings because of greed, but she or he may also kill because of fear or anger. A farmer may also kill to protect his crops: it is greed because she or he also wants to enjoy sensual pleasures, and it is hatred because she or he is angry at the beings who eat his crops. One may also kill beings to make one's house or garden look beautiful: it is greed because one wants one's house or garden beautiful, and it is hatred because one is angry at the insects and other vermin who make it unbeautiful. In the same way, a doctor may as livelihood kill a patient who is incurably sick. The patient's family may agree or request to have the patient killed because they hate seeing the patient so sick. It is the same when one has a sick animal killed: one hates the sight of the animal suffering. A doctor may also perform abortions as her or his livelihood: that is greed. And the mother who asks a doctor to perform the abortion does it because she does not want to look after her child: she is greedy for freedom, and hates her child because she or he endangers that freedom. If the child is deformed, she may hate it because it is abnormal, and because it will require much looking after. If the mother has been raped, she may also have an abortion because she hates the man who raped her, or because she hates her child, whom she identifies with that man. In all cases, there is delusion (*moha*).<sup>350</sup> And if one thinks there is nothing wrong about killing another, or one thinks it is somehow right to kill another, then the kamma is view-associated (*diṭṭhi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of killing is view-dissociated (*diṭṭhi-vippayutta*).

Although there can be either greed or hatred before the killing, at the time of actually killing the other being, there is only hatred and delusion. It is impossible to kill another being without hatred and delusion (*moha*).

After explaining the unwholesome kamma of killing, The Buddha explains the unwholesome kamma of stealing.

TO BE A THIEF

**One is a stealer of what has not been given:  
that which is another's wealth and possessions, in the village or in the forest, by theft  
one is a stealer of that which has not been given.**

Theft is also because of either greed and delusion, or hatred and delusion.

One may steal because of greed for the object, or one may steal because of hatred for the owner. At the time of actually taking the thing, there may be joy (*haṭṭha*) (greed-rooted), or fear (*bhīta*) (hatred-rooted): one may be afraid that someone discovers what one is doing; one may be afraid because one knows one is doing a bad thing. In either case, there is delusion (*moha*).

And if one thinks there is nothing wrong about stealing another's property, or one thinks it is somehow right to steal another's property, then the kamma is view-associated (*diṭṭhi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of stealing is view-dissociated (*diṭṭhi-vippayutta*).

<sup>350</sup> Explaining the different types of suffering, *VsM.xvi.540 'Jāti-Niddeso'* ('Exposition of Birth') (PP.xvi.39) describes, for example, the pain of abortion: 'When the mother has an abortion, the pain that arises in him through the cutting and rending in the place where the pain arises, it is not fit to be seen even by friends and intimates and companions: this is the suffering rooted in abortion.' For the arising of consciousness and feelings at conception and during gestation, see explanation, p.96, and 'Birth', p.342.

After explaining the unwholesome kamma of stealing, The Buddha explains the unwholesome kamma of sexual misconduct.

TO BE ONE WHO ENGAGES IN SEXUAL MISCONDUCT

**One is one who engages in sexual misconduct:**

- [1] with those under their mother's guardianship,
- [2] with those under their father's guardianship,
- [3] with those under their mother's and father's guardianship,
- [4] with those under their brother's guardianship,
- [5] with those under their sister's guardianship,
- [6] with those under their relative's guardianship,
- [7] with those under their family's guardianship,
- [8] with those under a religious community's guardianship,
- [9] with those having a husband,
- [10] with those entailing a penalty,  
even with those garlanded with flowers [of betrothal], one is an offender in such conduct.<sup>351/157</sup>

Sexual misconduct, adultery,<sup>352</sup> is because of either lust and delusion, or hatred and delusion.

<sup>351</sup> DhSṬ.ībid. explains: THOSE UNDER A RELIGIOUS COMMUNITY'S GUARDIANSHIP (*dhamma-rakkhitā*): guardianship by co-religionists (*saha-dhammikehi rakkhitā*) (according to Vin.PārṬ.303, that is, white-clothed wanderers (*paṇḍar-ariga-paribbājaka*), etc., who practise under one teacher (*eka satthā*). It is a wide definition that includes religionists of any religion. Within The Buddha's Dispensation, it would include a bhikkhunī, a bhikkhunī candidate, and a female novice). THOSE ENTAILING A PENALTY (*saparidaṇḍā*): those upon whom approaching one incurs the king's penalty (*raññā daṇḍo*) <E.ībid's 'a woman undergoing punishment', is misleading>.

In Vin.Pār.II.v.303 '*Saīcaritta-Sikkhā-Padaṇī*' ('Go-Between Training-Precept'), The Buddha gives twenty types of unapproachable ones (*agamaniya-vatthu*). There, He explains THOSE HAVING A HUSBAND as one who is under guardianship (*sārakkhā*) <one betrothed already while in the womb, or, as here, 'garlanded with flowers'>, and then gives a separate ten types of married woman <under a husband's guardianship: they are listed in subsequent endnote 157, p.243>: the tenth is a momentary wife (*muhuttika/tanikhanika*), which is a prostitute. Thus, DhSA.ībid./E.ībid also gives these ten types of married woman, and explains that sexual misconduct is committed only by the woman under a husband's guardianship, the woman entailing a penalty, and the ten types of wife (In the case of the eight under guardianship other than a husband's guardianship, this would correspond to statutory rape, where the man commits the offence and not the woman/girl <the passage is mistranslated in E.ībid.>). The offence is also greater, the greater the virtue of one's object. ItiA.iii.5 '*Putta-Suttam*' ('The Son Sutta'), explains further that the offence is greater the greater the passion in the offending party. The offence is less serious (but still a full course of unwholesome bodily kamma) when both parties consent, but very much more serious when persuasion/force is used by either party. See also next footnote.

<sup>352</sup> sexual misconduct/adultery: in English, 'adultery' refers properly only to sexual intercourse between a married woman/man and someone other than her/his spouse, be that person married/unmarried. But according to the Pali analysis of unapproachable ones (*agamaniya-vatthu*) (see footnote 351, p.118), the unwholesome kamma of sexual misconduct includes intercourse with anyone who is not one's wife/husband (Biblically referred to as 'fornication'), that is: also statutory rape (intercourse with one under the age of consent), fornication (the act of the unmarried partner in adulterous intercourse, as well as intercourse between the unmarried), seduction/violation of one chaste, and rape. A professional prostitute, however, is one of the ten types of wife: in English a 'term wife'/'temporary wife' (EB: *mut'ah* in Islamic law). If, however, the prostitute is already under contract with a man,

(Please see further next page.)

One's object may be either a female or a male. One may do it because of lust for the object, or one may do it because of hatred, wanting to harm the person, or harm the person's family, etc. But at the time of actually engaging in the misconduct, there is only lust and delusion.

And if one thinks there is nothing wrong about sexual misconduct, or one thinks it is somehow right to commit sexual misconduct, then the kamma is view-associated (*ditthi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of sexual misconduct is view-dissociated (*ditthi-vippayutta*).

That is the three unwholesome courses of bodily kamma: to be a killer, to be a thief, and to be an adulterer.

#### THE FOUR UNWHOLESOME VERBAL KAMMAS

Afterwards, The Buddha explains the four unwholesome courses of verbal kamma.

**And how, bhikkhus, are there four types of verbal kamma, of fault and failure, of unwholesome intention, pain-yielding, with a painful result?**

#### TO BE A LIAR

**Here, bhikkhus, someone is a speaker of untruth: at the council, or at a meeting, or amidst his relatives, or amidst a crowd, or amidst the royal family.**

**Summoned and asked as a witness: 'Now good man, tell whatever you know';**

- **he not knowing, says 'I know', or knowing, says 'I do not know';**
- **or not seeing, says 'I see', or seeing, says 'I do not see'.**

**Thus, for one's own sake, or another's sake, or some material trifle's sake, one is in full awareness a speaker of untruth.**

Untrue speech, lying, is because of either greed and delusion, or hatred and delusion.

One may lie because of greed for an object. It is also greed if one lies to protect oneself or another from harm. One may also lie because of hatred, wanting to harm someone. In either case, there is delusion (*moha*). And if one thinks there is nothing wrong about telling a lie, or one thinks it is somehow right to tell a lie, then the kamma is view-associated (*ditthi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of lying is view-dissociated (*ditthi-vippayutta*).

After explaining the unwholesome kamma of lying, The Buddha explains the unwholesome kamma of slander.

#### TO BE A SLANDERER

**One is a speaker of slander:**

- **from here having heard, there one tells, these to divide,**
- **or there having heard, to these one tells, those to divide.**

**Thus of the united one is a divider, one is an originator of divisions, with dissension pleased, dissension enjoying, in dissension delighting, one is a speaker of dissension-making speech.**

Slandorous speech is because of either greed and delusion, or hatred and delusion.

One may slander someone because of greed for some object, as when people slander each other in court. One may also wish to gain power, to gain someone's

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whoever approaches her and she herself commits sexual misconduct.

benefits, to get someone's job, or to make someone's friends or devotees one's own. One may also slander someone because of hatred, wanting to harm someone. In either case, there is delusion (*moha*). And if one thinks there is nothing wrong about slandering another, or one thinks it is somehow right to slander another, then the kamma is view-associated (*ditthi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of slander is view-dissociated (*ditthi-vippayutta*).

After explaining the unwholesome kamma of slander, The Buddha explains the unwholesome kamma of harsh speech.

#### TO BE A SPEAKER OF HARSHNESS

##### **One is a speaker of harshness:**

- **whatever words that are offensive, rough, sharp, cross, bordering on anger,**
- **that do not lead to concentration, one is a speaker of such speech.**

Harsh speech is because of either greed and delusion, or hatred and delusion.

Just as in the case of slander, one may use harsh speech against someone because of greed for some object: for example, when one speaks harshly to a thief, or a government official who does not give one what one wants. Parents very often speak harshly to their children, because their children are not behaving as they want them to, and children speak rudely to their parents because they have been denied something they wanted.<sup>353</sup> It is also very common for one to speak harshly because one has been spoken to harshly by someone else: one's pride is hurt, and one attacks. In all cases, at the time of actually uttering the harsh words, one wants the other person to feel pain at one's words: there is hatred and delusion only. And if one thinks there is nothing wrong about speaking harshly to another, or one thinks it is somehow right to speak harshly to another, then the kamma is view-associated (*ditthi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of harsh speech is view-dissociated (*ditthi-vippayutta*).

After explaining the unwholesome kamma of harsh speech, The Buddha explains the unwholesome kamma of prattle.

#### TO BE A PRATTLER

##### **A prattler one is:**

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>• <b>a speaker of the untimely,</b></li> <li>• <b>a speaker of the unfactual,</b></li> <li>• <b>a speaker of the useless,</b></li> <li>• <b>a speaker of non-Dhamma,</b></li> </ul> | <ul style="list-style-type: none"> <li>• <b>a speaker of non-Discipline;</b></li> <li>• <b>one is an utterer of forgettable speech, untimely, aimless, without end, and connected with no purpose.</b></li> </ul> |
|--|---|

Prattle is because of either greed and delusion, or hatred and delusion.

Explaining prattle, The Buddha speaks of different types of low talk (*tiracchāna-kathā*). That is:<sup>354</sup>

<sup>353</sup> This may also be because one has a hating temperament (*dosa-carita*). See 'The Variety of Temperament', p.32.

<sup>354</sup> Literally *animal talk* (PED). The Buddha gives this list in, for example, S.V.XII.i.10 '*Tiracchāna-Kathā-Suttam*' ('The Low-Talk Sutta').

to speak	to speak	talk
• of kings	• of jewellery	• of the street
• of criminals	• of perfumes	• of the well
• of ministers	• of one's family	• of the dead
• of armies	• of villages	• of various other aimless things
• of catastrophes	• of towns	• of the origin of the world: who created the world, it was a god, etc.
• of wars	• of cities	• of the origin of the sea, or this or that thing, etc.
• of food	• of countries	
• of drink	• of women (or men)	
• of clothes	• of heroes	
• of furniture		

This is what we talk about all the time, is it not? We may think it is very important to talk about politics, and about this and that war. But The Buddha says that if one wants to attain Nibbāna, one should not talk about these things: He describes such talk as low, of the village, of ordinary people, ignoble, and unbeneficial. More importantly, He explains prattle as not leading to disenchantment, not leading to dispassion, not leading to cessation, to peace, to direct knowledge, or to enlightenment: not leading to Nibbāna.

When we talk about kings, ministers, catastrophes, food, our family, etc., we nourish greed or hatred, and delusion. For example, we talk a long time about how bad such and such a president is, and how terrible such and such a catastrophe was: that is because of hatred and delusion. Or we talk about how beautiful our house is, about food, and about all the different members of our family: that is because of greed and delusion. To enjoy talking about such things is greed and delusion. It serves no good purpose. And because it serves no good purpose, it is also endless.

If one thinks there is nothing wrong about prattling with another, or one thinks it is somehow right to prattle with another, then the kamma is view-associated (*diṭṭhi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of prattle is view-dissociated (*diṭṭhi-vippayutta*).

We shall explain what The Buddha says one should talk about, when we explain the wholesome courses of kamma.<sup>355</sup>

That then is the four unwholesome courses of verbal kamma: to be a liar, to be a slanderer, to be a speaker of harshness, and to be a prattler.

#### THE THREE UNWHOLESOME MENTAL KAMMAS

Then The Buddha explains the three unwholesome courses of mental kamma:

**And how, bhikkhus, are there three types of mental kamma, of fault and failure, of unwholesome intention, pain-yielding, with a painful result?**

#### TO BE COVETOUS

**One is a coveter:**

**that which is another's wealth & possessions, of that one is covetous [thinking]: 'Oh, that what is another's would be mine!'**

Covetousness is again because of either greed and delusion, or hatred and delusion.

<sup>355</sup> See 'The Four Wholesome Verbal Kammas', p.130.



One may covet something because of greed for the object, or because of hatred for the owner: one wants to harm him, by taking his property. It may be because of competitiveness: there may be envy involved. But at the time of actually coveting the object, wanting someone else's property in an unlawful way, it is because of greed and delusion only.<sup>356</sup> And if one thinks there is nothing wrong about coveting another's property, or one thinks it is somehow right to covet another's property, then the kamma is view-associated (*ditthi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of covetousness is view-dissociated (*ditthi-vippayutta*).

After explaining the unwholesome kamma of covetousness, The Buddha explains the unwholesome kamma of ill-will.

TO HARBOUR ILL-WILL

**One is one with a mind of ill-will, one of malicious mind and intention** [who thinks]: **'May these beings be slain, or trapped, or annihilated, or [may they] perish, or not be [anymore]!'**

Ill-will is also because of either greed and delusion, or hatred and delusion.

For example, the butcher and fisherman will always have ill-will towards the beings they are about to slaughter. The soldier will have ill-will towards the enemy, and even the civilian who has had her or his home bombed, and friends and family members killed, will have ill-will. Also, a farmer might be observing the five precepts, meaning that she or he does not kill any beings. But when beings harm her or his crops, ill-will can arise, because of greed and delusion. Even in an ordinary situation, one may be keeping the precepts, and then when there are rats, etc. in one's house or garden, or cockroaches in the kitchen, or mosquitoes in one's bedroom, ill-will arises: there is greed for a beautiful house, etc., and although one does not kill the beings, one may wish that they were dead. The doctor who does not kill his patients and the family who do not allow a sick family member to be killed may also have ill-will: wishing that the person were dead. The same with the mother who has an unwanted child: she may have sufficient understanding of the workings of kamma to abstain from having her child killed by abortion, but she may still wish the child was dead.

Although there can be either greed or hatred before the killing, at the time of actually wishing for the other being's harm or death, it is because of hatred and delusion only. And if one thinks there is nothing wrong about wishing another's harm, or one thinks it is somehow right to wish another's harm, then the kamma is view associated (*ditthi-sampayutta*): associated with a wrong view about the workings of kamma. Otherwise the kamma of ill-will is view-dissociated (*ditthi-vippayutta*).

After explaining the unwholesome kamma of ill-will, The Buddha explains the unwholesome kamma of wrong view.

<sup>356</sup> DhSA.I.iii.1 *'Akusala-Kamma-Patha-Kathā'* ('Discussion of the Unwholesome Kamma-Course') E.135 explains: 'Life-taking has two roots by virtue of hate and delusion... covetousness by virtue of delusion, has a single root; likewise ill-will. Wrong view has a double root by virtue of greed and delusion.'

## TO HOLD WRONG VIEW

**One is one of wrong view, one of perverted view [who thinks]:**<sup>357</sup>

[1] <b>'There is no offering,</b>	[7] <b>there is no mother,</b>
[2] <b>there is no almsgiving,</b>	[8] <b>there is no father;</b> <sup>358</sup>
[3] <b>there is no sacrifice;</b>	[9] <b>there are no beings spontaneously born;</b>
[4] <b>there is no pleasant or painful</b>	[10] <b>there are not in the world any ascetics</b>
<b>fruit or result of kamma;</b>	<b>and Brahmins, rightly faring, rightly</b>
[5] <b>there is no this world,</b>	<b>practising, who with direct knowledge</b>
[6] <b>there is no other world;</b>	<b>(having themselves realized this world</b>
	<b>and the other world) declare it.'</b>

This is the standard wrong view described by The Buddha. It is called the ten-based wrong view (*dasa-vatthukā micchā-ditthi*). It denies the workings of kamma, and rebirth, etc. When He speaks of basic wrong view, this is usually the type of view He is referring to. But one may, for example, hold the view that good actions lead to rebirth in heaven, and bad actions lead to rebirth in hell, and that a god controls it. Because one thinks it is controlled by a god, it is wrong view, but because one holds to the efficacy of action (a doctrine of action), it is not a wrong view.

Holding wrong view is because of either greed and delusion, or hatred and delusion.

One may hold wrong view because of craving: greed for sensual pleasure, greed for existence, or greed for non-existence. Clinging to one's wrong view (which is views-clinging) is also because of greed. Such clinging to one's view can be associated with conceit, which is also greed-rooted, and is the cause for much dispute among people. One may also hold a wrong view because of a material advantage: maybe one has been promised a reward. Many take up a wrong view because of attachment for their partner: the girl takes up the boy's wrong view, or the boy takes up the girl's wrong view, because of attachment, which is greed-rooted. A wrong view may also have become fashionable, and one takes it up in order to gain recognition among the fashionable people, to be 'modern' (greed-rooted). One may take up a wrong view because of fear (hatred-rooted): perhaps one is persecuted for holding another view. There are even those who take up a wrong view to take revenge (hatred rooted). We know cases of a man committing adultery, and his wife divorcing him and then, to take revenge, marrying someone with wrong view.

Although there can be either greed or hatred before taking up wrong view, at the time of actually pondering the view, seeing things according to that wrong view, it is because of greed and delusion only.<sup>359</sup>

A wrong view that denies the workings of kamma is the most serious of all the unwholesome courses of kamma. Why? Because when one holds a wrong view, it is very easy to do the other unwholesome things: indeed, it is inevitable.<sup>158</sup>

That concludes The Buddha's explanation of the three unwholesome courses of mental kamma: to be covetous of another's property, to harbour ill-will, and to hold a wrong view that denies the workings of unwholesome and wholesome kamma.

<sup>357</sup> For further details, see 'The Non-Existence View', p.171.

<sup>358</sup> For the difference between non-existent and existent parents, see footnotes 11, p.2, 373, p.133, and endnote 203, p.249.

<sup>359</sup> For further details, see 'A Course of Unwholesome Kamma', p.125.

In all, there are ten unwholesome courses of kamma: three unwholesome courses of bodily kamma, four unwholesome courses of verbal kamma, and three unwholesome courses of mental kamma. They all arise because of greed, hatred and delusion.<sup>159</sup>

#### THE RESULTS OF UNWHOLESOME KAMMA

What is the result of such kamma? The Buddha explained it to the bhikkhus:

#### THE RESULTS OF UNWHOLESOME BODILY KAMMA

**With either the three types of bodily kamma, of fault and failure, with unwholesome intention as root, bhikkhus, beings at the breakup of the body, after death, in perdition, in a bad destination, an infernal place, in hell are reborn.**

#### THE RESULTS OF UNWHOLESOME VERBAL KAMMA

**Or with the four types of verbal kamma, of fault and failure, with unwholesome intention as root, bhikkhus, beings at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell are reborn.**

#### THE RESULTS OF UNWHOLESOME MENTAL KAMMA

**Or with the three types of mental kamma, of fault and failure, with unwholesome intention as root, bhikkhus, beings at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell are reborn.**

It is because the ten unwholesome courses of kamma can bring such unhappy results that The Buddha condemns them as unwholesome (*akusala*), useless (*anatto*), as blameful (*sāvajja*), and as things with a painful result (*dukkha-vipāka dhamma*).<sup>360</sup> And because they lead to rebirth in hell, He condemns them as the dark way (*kaṇha-magga*).<sup>160</sup>

The Buddha explains further that if we make someone else engage in the ten unwholesome courses of kamma, they become twenty things that take us to a bad destination, even hell;<sup>161</sup> if we also approve of the ten unwholesome courses of kamma, they become thirty things that take us to a bad destination;<sup>162</sup> and if we also speak in praise of the ten unwholesome courses of kamma, they become forty things that take us to a bad destination.<sup>163</sup>

#### THE TRIVIAL RESULTS OF UNWHOLESOME KAMMA

Here, however, The Buddha is referring to unwholesome kamma producing its result after death: producing the rebirth-linking consciousness in the animal world, the ghost world, or in hell. But kamma can also produce its result in the continuance (*pavatti*) of a human life. Then, although the results are still disagreeable and unwished for, The Buddha describes them as trivial (*sabbalahusa*) in comparison. In that case:<sup>361/164</sup>

- Killing leads only to shortening of one's life.
- Stealing leads only to loss of one's wealth.
- Sexual misconduct leads only to rivalry and hatred.
- Telling lies leads only to slander and lies about one.

<sup>360</sup> For details on the results of these ten courses of unwholesome kamma, see also end-note 14, p.21.

<sup>361</sup> For killing's leading to a short life, see The Buddha's explanation from 'The Small Kamma-Analysis Sutta', under 'One Is a Killer', p.256.

- Slander leads only to breakup of one's friendships.
- Harsh speech only gives one a voice that is unpleasant to listen to.
- Prattle leads only to people not believing what one says, even when one speaks the truth.
- Drinking beer&wine liquor leads only to derangement.

Here again, please remember, for an action to become an accomplished course of kamma, it needs to be intentional: there needs to be the desire to do the unwholesome action. One may, for example, feel an itch on one's arm, and without looking scratch one's arm. Then one may discover it was a mosquito, and that one unintentionally killed it. That action is not unwholesome kamma, because one had no intention to harm the mosquito. But one may also feel an itch on one's arm, look down, see that there is a mosquito, and strike it so it dies. That action is unwholesome kamma, because one had the intention to kill the mosquito. It is the same if one sprays insect poison to kill the insects in one's room, or puts out poison for the rats and mice, etc.

#### A COURSE OF UNWHOLESOME KAMMA

Furthermore, we need to understand that when The Buddha explains that unwholesome kamma produces an unhappy rebirth, He is referring to an unwholesome course of kamma (*kamma-patha*). The course is reached only when a certain number of factors (*sambhāra*) are complete. For example, in the bodily act of killing (*pāṇātipāta*), the action becomes a full course of kamma only if five factors are complete:<sup>362</sup>

- 1) There needs to be a being (*pāṇa*): for example, an insect, a fish, or a human being.
- 2) One needs to have the perception that it is a being (*pāṇa-saññitā*): here, it does not matter whether one perceives the being to be an insect, fish or human being. What matters is that one perceives it to be a thing that is possessed of the life faculty: for example, an embryo in the womb.
- 3) One needs to have the mind to kill (*vadhaka-citta*): one's intention is to cut off that being's life faculty.
- 4) One needs to make an attack (*upakkama*): one needs to make an effort to kill. For example, one needs to strike, to spray the poison, to apply the knife, or to release the bomb.
- 5) The being needs to die because of one's action (*tena maraṇanti*): the being's life faculty must have been cut off because of one's attack, not for any other reason.

When these five factors are complete, the kamma has taken its full course, and the volition is called the conclusive volition (*sannitṭhāna-cetanā*). The kamma has also taken its full course if one makes another do it. If such a course of kamma matures after death, it is certain to produce rebirth in the animal world, the ghost

<sup>362</sup> The Buddha gives these analyses also in the *Sutta-Vibhāṅga* (Rule Analysis) of the *Vinaya*, to determine when a bhikkhu has/has not broken the respective precept. The analyses are here derived from DhSA.I.iii 'Akusala-Kamma-Patha-Kathā' ('Discussion of the Unwholesome Kamma-Course') E.126-135. They may be found also in the commentary to M.I.i.9 'Sammā-Ditṭhi-Suttam' ('The Right-View Sutta').

world, even in hell. If, however, only some of the factors are complete, the result is not certain.<sup>363</sup>

Let us then say all the factors for killing the being are there, except that the being does not die. For example, one sees a mosquito on one's arm, and one strikes, but it escapes. Then, although the action does not become the kamma of killing, it does become an unwholesome mental course of kamma: ill-will (*byāpāda*). For ill-will to be a course of kamma, only two factors need to be complete:

- 1) Another being (*para-satta*)
- 2) The wish for its destruction (*tassa ca vināsa-cintāti*)

When these two factors are complete, the kamma has taken its full course. If it matures after one's death, it is certain to produce rebirth in the animal world, the ghost world, even in hell.

One may also see a mosquito and get angry: 'Oh, now that mosquito wants to bite me! Maybe I will get malaria!' And one may take a fan and chase the mosquito out of one's room. So long as one is merely angry, so long as one does not have any wish for the mosquito's destruction, it becomes neither a kamma of killing nor ill-will. But it is still an unwholesome kamma. If that anger arises at one's death, it can help another unwholesome kamma to produce rebirth in the animal world, the ghost world, even in hell.

If, in any course of kamma, one factor is missing, and the kamma matures, the result is not certain. If the kamma matures after one's death, it may produce an unhappy rebirth, it may not. It depends on also other things: for example, was the desire to kill, and the effort to kill, very strong or not so strong? Did one do it of one's own accord, unprompted, or did one do it upon the prompting of another?<sup>364</sup> Was the being small or big? Was it a virtuous person or an evil person? It depends on many things. We can only explain the workings of kamma in principle. But there is one certain and simple rule: unwholesome kamma such as killing, stealing, etc., be it big or small, will never produce a good result, only a bad result.

Another example is the mental kamma of wrong view (*micchā-diṭṭhi*). It becomes a full course of unwholesome kamma only when two factors are complete:<sup>365</sup>

- 1) The base (*vatthuno*) according to which one takes a thing: it is the disposition, the guiding philosophy or science, that is of a nature (*sabhāva*) not to be according to the reality (*a-yathā-bhūta*). It is a philosophy or science that contradicts the truth, but only as one of the three types of wrong view that deny the workings of kamma.<sup>366</sup>
  - i) The inefficacy view (*akiriya-diṭṭhi*): it denies the action of unwholesome and wholesome kammās.
  - ii) The rootlessness view (*ahetuka-diṭṭhi*): it denies the root of results.
  - iii) The non-existence view (*n-atthika-diṭṭhi*): it denies the result of any cause.
- 2) Taking the thing in the distorted way (*gahitā-kāra-viparitatā*), in accordance with that base: it is the mental kamma of reasoning, judging, and making decisions according to the base; according to one of those three types of wrong

<sup>363</sup> See explanation from MA, footnote 669, p.257

<sup>364</sup> See 'Unprompted and Prompted', p.45.

<sup>365</sup> Some of the details given here are from the subcommentary to M.I.9 '*Sammā-Diṭṭhi-Suttam*' ('The Right-View Sutta').

<sup>366</sup> The Buddha's descriptions of these three views are given at 'The Three Views that Deny the Workings of Kamma', p.169.

view.<sup>367</sup> At the time of reasoning in this distorted way, one thinks: 'It is so (*evam-etarā*), it cannot be otherwise (*na ito aññāthā*).'<sup>1</sup>

For example, one may hold the materialist view: it denies that there is unwholesome and wholesome kamma as a cause, and it denies that there is a result of unwholesome and wholesome kamma. With such a view, one may then reason that there is nothing wrong about performing the ten unwholesome courses of kamma. For example, one may reason that there is nothing wrong about going fishing, making war, killing vermin, and killing the child that has been conceived in the womb: one may even think it is right to do such things. One may likewise reason that there is nothing wrong about sexual misconduct, telling lies, and nothing wrong about drinking beer, wine, etc. This is because the base of one's reasoning (of one's logic) makes one judge such unwholesome courses of kamma in a distorted way.

When those two factors are complete, the kamma of holding wrong view has taken its full course. If it matures after one's death, it is certain to produce rebirth in the animal world, the ghost world, even in hell. The kamma is more or less serious according to how strongly one holds the view, and how often one reasons and decides according to that view.

The Buddha explains that with such a wrong view and reasoning based on the wrong view, it is only to be expected that one will abstain from the ten wholesome courses of kamma, and that one will undertake the ten unwholesome courses of kamma. Why so? Because one sees nothing wrong in unwholesome things, nor anything good in wholesome ones.<sup>368</sup> Hence, because of such distorted reasoning and deciding, there is much fighting and quarrelling in the world. For the same reason, one may hold that to restrain one's conduct by undertaking morality is only cultural, belonging only to ancient India, etc., not the modern world. That way one may decide that it is unnecessary and even undesirable to undertake and observe morality, to purify one's conduct through body, speech, and mind, and to hold Right View (*Sammā-Diṭṭhi*).

#### THE TEN WHOLESOME COURSES OF KAMMA

#### THE THREE WHOLESOME BODILY KAMMAS

Let us then take The Buddha's explanation of the ten courses of wholesome kamma: what they are, and their roots (non-greed, non-hatred and non-delusion).<sup>369</sup> First, He explains the three types of wholesome bodily conduct:<sup>370</sup>

**And how, bhikkhus, are there three types of bodily kamma achievement, of wholesome intention, yielding happiness, with a happy result?**

#### TO BE KIND AND COMPASSIONATE

**Here, bhikkhus, abandoning the killing of beings, someone is an abstainer of the killing of beings:**

<sup>367</sup> Thus what one thinks is logical/natural/rational depends on one's basic view.

<sup>368</sup> See quotations in endnote 158, p.243.

<sup>369</sup> All details regarding the roots of the ten unwholesome courses of kamma have been taken from DhSA.i.1 '*Kusala-Kamma-Patha-Kathā*' ('Discussion of the Wholesome Kamma-Course') E.136-137. Regarding the abstinence of a Noble One, see also 'The Four Path Knowledges', p.332.

<sup>370</sup> A.X.V.i.7 '*Paṭhama-Sañcetanika-Suttam*' ('The First "Intentional" Sutta')

**with laid-down rod, laid-down knife, gentle and merciful towards all living beings, he dwells kind and compassionate.**

Why does someone abstain from killing another? We explained it earlier. It is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*). And, as you will remember, it may be knowledge-associated (*ñāṇa-sampayutta*) or knowledge-dissociated (*ñāṇa-vipayutta*): one may not know about the workings of kamma, or one may know about the workings of kamma.<sup>371</sup>

As we also explained earlier, one may abstain from killing out of kindness, because one thinks the being is beautiful or interesting, because of custom, tradition, or because one's religion says one should abstain. One may also abstain because one wants to have a good name, or because one is afraid to be found out: one is afraid of shame, of blame or of punishment. One may abstain because one thinks it is a dishonourable thing to do, or because one has undertaken the precept to abstain from killing. Lastly, one may abstain because one has attained the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Ñāṇa*): it makes it impossible for one ever again deliberately to kill.

After explaining the wholesome kamma of abstaining from killing, The Buddha explains the wholesome kamma of abstaining from stealing.

NOT TO BE A THIEF

**Abandoning the taking of what has not been given, one is an abstainer of the taking of what has not been given:**

**that which is another's wealth & possessions, in the village or in the forest, one is by theft not a stealer of that which has not been given.**

Here again, to abstain from theft is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

And again, one may abstain from stealing out of kindness, because of custom, tradition, or because one's religion says one should abstain. One may also abstain because one wants to have a good name, or because one is afraid to be found out: one is afraid of shame, of blame or of punishment. One may abstain because one thinks it is a dishonourable thing to do, or because one has undertaken the precept to abstain from stealing. And again, one may abstain because one has attained the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Ñāṇa*): it makes it impossible for one ever again deliberately to take what has not been given.

After explaining the wholesome kamma of abstaining from stealing, The Buddha explains the wholesome kamma of abstaining from sexual misconduct.

NOT TO BE ONE WHO ENGAGES IN SEXUAL MISCONDUCT

**Abandoning sexual misconduct, one is an abstainer of sexual misconduct:**

- [1] **with those under their mother's guardianship,**
- [2] **with those under their father's guardianship,**
- [3] **with those under their mother's and father's guardianship,**
- [4] **with those under their brother's guardianship,**
- [5] **with those under their sister's guardianship,**
- [6] **with those under their relative's guardianship,**
- [7] **with those under their family's guardianship,**
- [8] **with those under a religious community's guardianship,**

<sup>371</sup> This is Kamma-Ownership Knowledge, see 'The Five Types of Knowledge', p.56.

[9] **with those having a husband,**  
 [10] **with those entailing a penalty,**  
**even with those garlanded with flowers [of betrothal], one is not an offender in such conduct.**

Here again, to abstain from sexual misconduct is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

And again, one may abstain from sexual misconduct out of kindness, because one does not wish to harm the other person, or the person's family, etc. One may abstain from sexual misconduct because of custom, tradition, or because one's religion says one should abstain. One may also abstain because one wants to have a good name, or because one is afraid to be found out: one is afraid of shame, of blame, or of punishment. One may abstain because one thinks it is a dishonourable thing to do, or because one has undertaken the precept to abstain from sexual misconduct. And again, one may abstain because one has attained the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Ñāṇa*): it makes it impossible for one ever again deliberately to engage in sexual misconduct.

That is the three wholesome courses of bodily kamma: not to be a killer (to be gentle, kind, and compassionate towards all beings); not to be a thief, and not to be an adulterer.

#### THE FOUR WHOLESOME VERBAL KAMMAS

Then The Buddha explains the four wholesome courses of verbal kamma:

**And how, bhikkhus, are there four types of verbal kamma achievement, of wholesome intention, yielding happiness, with a happy result?**

#### NOT TO BE A LIAR

**Here, bhikkhus, abandoning untrue speech, someone is an abstainer of untrue speech: at the council, or at a meeting, or amidst his relatives, or amidst a crowd, or amidst the royal family.**

**Summoned and asked as a witness: 'Now good man, tell whatever you know';**

- **he not knowing, says 'I do not know', or knowing, says 'I know';**
- **or not seeing, says 'I do not see', or seeing, says 'I see'.**

**Thus, for one's own sake, or another's sake, or some material trifle's sake, one is not in full awareness a speaker of untruth.**

Here again, to abstain from telling lies is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

And again, one may abstain from telling lies because of custom, tradition, or because one's religion says one should abstain. One may also abstain because one wants to have a good name, or because one is afraid to be found out: one is afraid of shame, of blame, or of punishment. One may abstain from telling lies because one has too much respect for the truth, and one thinks it dishonourable to tell lies. One may also abstain because one has undertaken the precept to abstain from telling lies. And again, one may abstain because one has attained the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Ñāṇa*): it makes it impossible for one ever deliberately to tell a lie.

After explaining the wholesome kamma of abstaining from lies, The Buddha explains the wholesome kamma of abstaining from slander.



## NOT TO BE A SLANDERER

**Abandoning slanderous speech, one is an abstainer of slanderous speech:**

- from here having heard, there one does not tell, these to divide,
- and there having heard, to these one does not tell, those to divide.

**Thus of the divided one is a uniter, one is an originator of companionship, by unity pleased, unity enjoying, in unity delighting, one is a speaker of unity-making speech.**

Here again, to abstain from slander is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

And again, one may abstain from slander because of custom, tradition, or because one's religion says one should abstain. One may also abstain because one wants to have a good name, or because one is afraid to be found out: one is afraid of shame, of blame or of punishment. One may abstain from slander because one does not like dissension and disunity, and one thinks it dishonourable to slander others. One may also abstain because one has undertaken the precept to abstain from slander.<sup>372</sup> And again, one may abstain because one has attained the Non-Return Path Knowledge (*An-Āgāmi-Magga-Ñāna*): it makes it impossible for one ever deliberately to engage in slander.

After explaining the wholesome kamma of abstaining from slander, The Buddha explains the wholesome kamma of abstaining from harsh speech.

## NOT TO BE A SPEAKER OF HARSH SPEECH

**Abandoning harsh speech, one is an abstainer of harsh speech:**

- whatever words that are faultless,
  - pleasing to the ear, affectionate, that go to the heart, are polite,
  - that are desirable to very many, that are dear to very many,
- one is a speaker of such speech.**

Here again, to abstain from harsh speech is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

And again, one may abstain from harsh speech because of kindness: for example, the other person may be a child, and one does not wish to hurt the child. One may abstain from harsh speech also because of custom, tradition, or because one's religion says one should abstain. One may also abstain because one wants to have a good name, or because one is afraid to be found out: one is afraid of shame, of blame or of punishment. One may abstain from harsh speech because one likes peace and quiet, and one thinks it dishonourable to speak harshly. One may also abstain because one has undertaken the precept to abstain from harsh speech. And again, one may abstain because one has attained the Non-Return Path Knowledge (*An-Āgāmi-Magga-Ñāna*): it makes it impossible for one ever again to speak harshly.

After explaining the wholesome kamma of abstaining from harsh speech, The Buddha explains the wholesome kamma of abstaining from prattle.

## NOT TO BE A PRATTLER

**Abandoning prattle, one is an abstainer of prattle:**

<sup>372</sup> For the precept against slander, see the livelihood-as-eighth morality, endnote 108, p.237.

- a speaker of the timely,
- a speaker of the factual,
- a speaker of the useful,
- a speaker of Dhamma,
- a speaker of Discipline;
- one is an utterer of of memorable speech, timely, with an aim, with an end, and with a purpose connected

Here again, to abstain from prattle is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

Here, one may abstain from prattle because of respect: for example, the other person may be a monk, and one does not wish to be rude by prattling with him. One may abstain from prattle also because of custom, tradition, or because one's religion says one should abstain. One may also abstain because one wants to have a good name, or because one is afraid of shame, of blame or of punishment. One may abstain from prattle because one has too much respect for the faculty of speech, and one thinks it dishonourable to prattle. One may also abstain because one has undertaken the precept to abstain from prattle. And again, one may abstain because one has attained the Arahant Path-Knowledge (*Arahatta-Magga-Ñāṇa*): it makes it impossible for one ever again to prattle.

When we explained the unwholesome verbal courses of kamma, we explained what subjects The Buddha says one should not talk about. But He explains also what subjects one should talk about. He lists ten subjects:<sup>165</sup>

- 1) talk of wanting little (*app-iccha-kathā*)
- 2) talk of contentment (*santuṭṭhi-kathā*)
- 3) talk of seclusion (*paviveka-kathā*)
- 4) talk of dissociation (*asamsagga-kathā*)
- 5) talk of exerting energy (*viriy-ārambha-kathā*)
- 6) talk of morality (*sīla-kathā*)
- 7) talk of concentration (*samādhi-kathā*)
- 8) talk of wisdom (*paññā-kathā*)
- 9) talk of liberation (*vimutti-kathā*)
- 10) talk of knowledge and vision liberation (*vimutti-ñāṇa-dassana-kathā*)

The Buddha explains that to speak of these subjects is suitable because:

- it leads to complete disenchantment (*ekantanibbidāya*)
- it leads to dispassion (*virāgāya*)
- it leads to cessation (*nirodhāya*)
- it leads to peace (*upasamāya*)
- it leads to direct knowledge (*abhiññāya*)
- it leads to enlightenment (*sambodhāya*)
- it leads to Nibbāna (*Nibbānāya*)

That then is the four wholesome courses of verbal kamma: not to be a liar (to speak only the truth, or remain silent), not to be a slanderer (to speak only as to unite the divided and keep the united united), not to be a speaker of harsh speech (to speak politely and gently), and not to be a prattler (to speak of only things worthwhile, speech that serves a good purpose).

#### THE THREE WHOLESOME MENTAL KAMMAS

Then The Buddha explains the three wholesome courses of mental kamma:

**And how, bhikkhus, are there three types of mental kamma achievement, of wholesome intention, yielding happiness, with a happy result?**