

**But if she or he, at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is poor.**<sup>764</sup>

**This is the way, student, that leads to poverty, namely, to ascetics and Brahmins, one is not an offerer of food, drink, clothing, transport, garlands, scents, ointments, beds, dwellings, and lamps.**

Here, although one is able to make offerings, one does not do so because of stinginess, because of possessiveness (*macchariya*): although one is perhaps even rich, one does not make any offerings. Such kamma produces rebirth in a woeful state, and if one is reborn as a human being, one will be poor.

#### THE MISERLY BRAHMIN TODEYYA

A good example of such possessiveness leading to an unhappy birth is the father of the young man The Buddha is here talking to, the Brahmin student Subha. We mentioned his father earlier, the Brahmin Todeyya. He was chaplain to King Pasenadi of Kosala, and was extremely rich.

The Brahmin Todeyya had accomplished wholesome kammās in the past, and one of them functioned as productive kamma, to make him extremely rich in this life. But although he was now very rich, he was also extremely possessive and miserly.<sup>765</sup> He always told his son, Subha, not to give anyone anything. He told Subha to collect his property like the honey bee, which collects honey drop by drop, or like the ant, which collects grain by grain of earth to make an ant-hill. Hence, although The Buddha and Sangha often stayed at Sāvattī, Todeyya never made any offerings. And (as we mentioned earlier) owing to his extreme attachment for his property, Todeyya was at death reborn as a dog, to a bitch in his own house.

When the dog died, he was reborn in hell. One possessiveness kamma had functioned as a productive kamma to produce rebirth as a dog, and now another, identical, possessiveness kamma functioned as interceptive kamma to cut off that productive kamma's result, and make its own result arise: rebirth in hell.

Do you want to avoid being reborn as a dog? Do you want to avoid being reborn in hell? If you do, you should try to be a woman or man who is not possessive, stingy or miserly. And you should try to remove any great attachment you may have for your property by practising samatha and vipassanā.

Please remember the envious Venerable Losaka Tissa. He was not only jealous, he was also possessive: he did not want to share his patron's favours with others. As a result, although he managed to escape from hell, at every human rebirth, he was poor. Such are the workings of kamma.

Such workings of kamma are why The Buddha said in the second '*Gaddula-Baddha*' sutta:<sup>766</sup>

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

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

<sup>764</sup> The Buddha explains this also to Queen Mallikā: see 'Queen Mallikā', p.190.

<sup>765</sup> Being in this way unable to enjoy one's wealth is also the result of giving with stint: see endnote 248, p.301.

<sup>766</sup> S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

Now, please listen to The Buddha's tenth explanation to Subha.

#### ONE MAKES OFFERINGS

**But here, student, to ascetics and Brahmins a woman or man is an offerer of food or drink, clothing, transport, garlands, scents, ointments, beds, dwellings, and lamps.<sup>767</sup> Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in a good destination, a heavenly world is reborn.**

**But if she or he, at the breakup of the body, after death, in a good destination, a heavenly world is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is wealthy.**

**This is the way, student, that leads to wealth, namely, to ascetics and Brahmins one is an offerer of food or drink, clothing, transport, garlands, scents, ointments, beds, dwellings, and lamps.**

#### THE VENERABLE SĪVALI

A good example of such generosity leading to wealth is the Venerable Sīvali.<sup>768</sup> In Buddha Padumuttara's Dispensation,<sup>769</sup> he resolved to become chief bhikkhu in receiving gifts, like one of Buddha Padumuttara's chief disciples, the Venerable Sudassana. To this end, Sīvali gave alms for seven days to The Buddha and the Sangha of a hundred thousand bhikkhus. The result of this kamma was very big indeed. Why?

At that time, the human life span was a hundred thousand years, and the majority of people observed the precepts, and purified their virtue. And Sīvali understood that, owing to the purity of virtue, the wish of a virtuous one comes true.<sup>770</sup> To that end, he made offerings to The Buddha and Sangha; memorized The Buddha's Word, learned the Dhamma thoroughly, with care and respect; discussed knotty passages in the Texts, Commentaries, etc.; and practised insight meditation up to the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*). This is the standard of practice for those who attain Arahantship with the four discriminations (*paṭisambhidā*).<sup>771</sup> So if we analyse Sīvali's seven-day long offering of alms, we see:

- It was associated with morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).
- The recipients were The Buddha and a Sangha of a hundred thousand bhikkhus: an unsurpassed field of merit in the world.
- The offerings had been righteously obtained.
- Sīvali's mind was happy, clear, and taintless, before offering, while offering, and after offering. He did not expect anything in return from The Buddha and Sangha.
- Because Sīvali had practised insight meditation, he understood dependent origination. That meant he had full faith that the result of this kamma would be great.<sup>248</sup>

<sup>767</sup> These ten items are called the ten bases for offering (*dasa dāna-vatthu*).

<sup>768</sup> AA.I.xiv.2 '*Sīvali-Tthera-Vatthu*' ('The Sīvali-Elder Case')

<sup>769</sup> See 'Appendix 2: The Lineage of Buddhas', p.361.

<sup>770</sup> See quotation p.268.

<sup>771</sup> four discriminations: See footnote 681, p.260. For the standard practice required, see p.275.

For these reasons, the virtue of his offering was so great that his wish would certainly come true. Hence, Buddha Padumuttara prophesied that, in Buddha Gotama's Dispensation, Sivali would become chief bhikkhu in receiving offerings.

In Atthadassī Buddha's Dispensation,<sup>772</sup> Sivali was a King Varuṇa.<sup>773</sup> When The Buddha entered Parinibbāna (final cessation), Sivali made great offerings to the Bodhi tree, and later died under it. At death, he was reborn in the *Nimmānaratī* deva world.<sup>249</sup> Thirty four times he was a king among men, with the name Subāhu.

In Vipassī Buddha's Dispensation, Sivali was a householder living near Bandhumatī.<sup>774</sup> Once, the people competed with the king in making the most splendid offering of alms to The Buddha and Sangha of sixty thousand bhikkhus. For this offering, Sivali gave honey, curds, and sugar to feed all the recipients. And he said to The Buddha: 'Bhagavā, I do not by this aspiration wish for another result except that in the future, in a Buddha's Dispensation, also I (like your foremost placed bhikkhu) should become chief in gains.'

In our Buddha's dispensation, he was born into the family of a Licchavi Mahāli. His mother was daughter of the king of Koliya, and was called Suppavāsā. Being reborn into such a rich family, was the result of a powerful productive kamma of an indefinitely-effective kamma (*aparāpariya-vedanīya-kamma*). But that wholesome kamma was frustrated by an unwholesome kamma. How? Sivali spent seven years and seven months in his mother's womb.<sup>775</sup> Before he was delivered, his mother was in labour for seven days. She thought she was going to die. So she asked her husband please to go and do obeisance to The Buddha in her name. The Buddha made a declaration:

**May Suppavāsā the Koliya-daughter be happy: in comfort, may she deliver a healthy boy.**

As soon as The Buddha had uttered those words, Suppavāsā delivered a healthy boy, Sivali. Afterwards, she made offerings to The Buddha and the Sangha for seven days.

Owing to the reinforcement of a wholesome indefinitely-effective kamma, Sivali was from birth highly gifted. The Venerable Sāriputta talked with him on the day of his birth, and with his mother's permission, ordained him.<sup>776</sup> Sivali's meditation subject was the seven-year suffering he had endured in his mother's womb. Thus, at the shaving of Sivali's head, he attained the first Path&Fruition, Stream Entry (*Sot-Āpatti*), when the first lock of hair fell; he attained the second Path&Fruition, Once-Return (*Sakad-Āgāmi*), when the second lock of hair fell; and he attained the third Path&Fruition, Non-Return (*An-Āgāmi*), when the third lock of hair fell.<sup>250</sup> Then, after his ordination, he went and lived in a secluded hut. Again meditating on his seven-year suffering in his mother's womb, he practised insight meditation, and became an Arahant with the four discriminations (*paṭisambhidā*).<sup>777</sup> This was because of his pāramī: he had practised samatha and vipassanā up to the For-

<sup>772</sup> See 'Appendix 2: The Lineage of Buddhas', p.361.

<sup>773</sup> TGA.I.vi.10 '*Sivali-Tthera-Gāthā-Vaṇṇanā*' ('Description of the Sivali-Elder Verses')

<sup>774</sup> AA.I.xiv.2 '*Sivali-Tthera-Vatthu*' ('The Sivali-Elder Case')

<sup>775</sup> DhPA.xxvi.32 '*Sivali-Tthera-Vatthu*' ('The Sivali-Elder Case')

<sup>776</sup> ApA.Iv.3 '*Sivali-Tthera-Apadānaṃ*' ('The Sivali-Elder Narrative')

<sup>777</sup> four discriminations: see footnote 681, p.260.

mations-Equanimity Knowledge (*Sarikhār-Upekkhā-Nāṇa*) in the Dispensations of previous Buddhas.<sup>778</sup>

As we just explained, Sivali spent seven years in his mother's womb, and it took his mother seven days to deliver him: it was great suffering for him and his mother, and was caused by past indefinitely-effective unwholesome kamma that functioned as frustrating kamma.

Once, when our Bodhisatta was king of Bārāṇasī, the king of Kosala waged war against him.<sup>779</sup> The king of Kosala killed the Bodhisatta, and took his queen. But the Bodhisatta's son escaped through a sewer. Later, he returned with a great army to give battle. His mother, hearing of his plans, sent a message saying he should blockade the city instead. After seven days, the citizens of the city captured the king of Kosala, cut off his head, and brought it to the prince.

That prince was the continuity of mentality-materiality that later became known as Sivali in our Buddha's Dispensation, and his mother then was his mother now. Their 'blockade kamma' was the frustrating kamma that prolonged Sivali's time in the womb, and his delivery.

The Buddha related this story, to explain to the bhikkhus why Suppavāsā's pregnancy lasted so long. Such workings of kamma are why The Buddha repeated in the second '*Gaddula-Baddha*' sutta:<sup>780</sup>

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

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

Later, the Venerable Sivali was by The Buddha declared chief bhikkhu in receiving offerings.<sup>781</sup> And once, when The Buddha went to visit Khadira-Vaniya Revata, the Venerable Sāriputta's youngest brother, He took the Venerable Sivali with him, because the road was difficult, and food difficult to get: with the Venerable Sivali's wholesome reinforcing 'generosity kamma', there was always enough food for everyone.<sup>782</sup>

Another time, to test his merit, the Venerable Sivali went to the Himalayas with five hundred other bhikkhus.<sup>783</sup> The devas provided for them in abundance. On the mountain Gandhamadana, a deva called Nagadatta gave them milk rice for seven days. Sivali's constant supply of alms was the result of his previous generosity kamma: wholesome reinforcing kamma to be experienced in some subsequent life. Thus are the workings of kamma.

Now, please listen to The Buddha's eleventh explanation to Subha.

<sup>778</sup> Formations-Equanimity Knowledge: see p.111.

<sup>779</sup> JA.I.x.10 (100) *A-Sāta-Rūpa-Jātaka-Vaṇṇanā* ('Description of the Not-Pleasure-Seeking Jātaka')

<sup>780</sup> S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttaṃ*' ('The Second Clog-Bound Sutta'), quoted p.30.

<sup>781</sup> A.I.XIV.ii.207 '*Etad-Agga Vagga: Dutiya-Vaggo*' ('Chapter on "This is the Chief": Second Chapter')

<sup>782</sup> DhPA.vii.8 '*Khadira-Vaniya-Revata-Tthera-Vatthu*' ('The Acacia-Forest Revata-Elder Case')

<sup>783</sup> AA.I.xiv.2 '*Sivali-Tthera-Vatthu*' ('The Sivali-Elder Case') & TGA.I.vi.10 '*Sivali-Tthera-Gāthā-Vaṇṇanā*' ('Description of the Sivali-Elder Verses') & ApA.Iv.3 '*Sivali-Tthera-Apadānaṃ*' ('The Sivali-Elder Narrative')

## ONE IS STUBBORN AND PROUD

**Here, student, a woman or man is stubborn, proud. To one who should be paid obeisance to, she or he does not pay obeisance; for one for whom one should stand up, she or he does not stand up; to one to whom one should give a seat, she or he does not give a seat; for one for whom one should make way, she or he does not make way; one to be honoured, she or he does not honour, one to be respected, she or he does not respect, one to be revered, she or he does not revere, one to be paid homage to, she or he does not pay homage to. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is reborn.**

**But if she or he, at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is low-born.**

**This is the way, student, that leads to a low birth, namely, one is stubborn and proud. To one who should be paid obeisance to, one does not pay obeisance; for one for whom one should stand up, one does not stand up; to one to whom one should give a seat, one does not give a seat; for one for whom one should make way, one does not make way; one to be honoured, one does not honour, one to be respected, one does not respect, one to be revered, one does not revere, one to be paid homage to, one does not pay homage to.**

Who, then, are those to be honoured, respected, revered, and paid homage to? One's elders and betters. First of all, Fully Enlightened Buddhas, Paccekabuddhas, and Noble Disciples (*Ariya-Sāvaka*).<sup>784</sup> For a layperson, one's elders and betters include one's mother and one's father, ascetics and Brahmins, and the head of the clan.<sup>251</sup>

## THE SCAVENGER SUNĪTA

A good example of such pride leading to rebirth in hell, and low birth as a human being is the Venerable Sunīta. Once, in a past life, he met a Paccekabuddha who was on his almsround in the village. When he saw the Paccekabuddha, he spoke to him with contempt, criticizing his way of life. He said: 'You have hands and feet like everyone else. You should work for your living like the rest of us. If you have no skill, then you should earn your living by collecting scraps and waste in a bucket.'

Sunīta did not pay obeisance to one who should be paid obeisance to, he did not respect, revere and honour one to be respected, revered and honoured. Instead, he spoke with contempt to such a one, a Paccekabuddha. He accomplished many unwholesome kammās. Some functioned as productive kammās, some as frustrating kamma. When he died, one such productive kamma did indeed produce rebirth in hell. We may thus understand that in one's wandering in the round of rebirth, not to pay obeisance to, not to respect, revere and honour those worthy of it is very dangerous.

When Sunīta finally escaped from hell, and was again reborn as a human being, he was in many lives reborn into a family of the lowest caste: in each life, he was reborn into a family of scavengers. His 'disparaging-a-Paccekabuddha' kammās functioned as frustrating kamma, to bring misfortune into his every human life. In each life, he worked out a miserable life as a scavenger, collecting scraps and waste in a bucket. And just as he had in the past regarded the Paccekabuddha, so now did people regard him with loathing, and treat him with contempt. He

<sup>784</sup> See commentary to the sutta under discussion.

had to honour, respect, revere, and pay homage to everybody, young and old, with humility and patience, because his livelihood depended on their goodwill and compassion.

Nonetheless, Sunīta had also accomplished sufficient wholesome kmmas and pāramī to attain Arahantship. When they matured, one of them functioned as a productive kamma to produce his human rebirth at the time of our Buddha's Dispensation.

In our Buddha's Dispensation, he was again reborn into a family of scavengers, in Rājagaha. And again, people regarded him with loathing, and treated him with contempt. But one day, however, The Buddha saw that Sunīta had accomplished sufficient pāramī to attain Arahantship. So, at dawn, together with five hundred bhikkhus, The Buddha passed by where Sunīta was sweeping and cleaning the street. When Sunīta saw The Buddha, he was filled with joy and awe. Unable to remove himself, he stood with his back against the wall, with his hands clasped in obeisance.

The Buddha approached him, and asked in a soft and friendly voice if he would like to become a bhikkhu. Sunīta expressed great joy, and The Buddha ordained him with the words:

**Come bhikkhu (*Ehi bhikkhu!*)! Well proclaimed is the Dhamma! Live the holy life for suffering's complete destruction!**

Then The Buddha took the Venerable Sunīta to the monastery, and taught him a meditation subject. The Venerable Sunīta developed the eight attainments, and five psychic powers (*abhīññā*): with insight meditation, he attained the sixth psychic power, destruction of the taints, Arahantship.<sup>785</sup> After that, many Brahmas, devas, and men came to pay homage to him, and he gave them teachings regarding his way to attainment. Such are the workings of kamma.

Such workings of kamma are why The Buddha said in the '*Kokālika*' sutta:<sup>786</sup>

**When a person has taken birth, an axe is born inside his mouth with which the fool cuts himself by uttering offensive speech.**

THE BARBER UPĀLI

Another good example of how disrespect leads to a low birth is the Venerable Upāli Thera. In Buddha Padumuttara's Dispensation,<sup>787</sup> Upāli was a very rich Brahmin called Sujāta. He lived in Hamsāvati, which was the birthplace of Buddha Padumuttara.<sup>788</sup> Once, The Buddha came to Hamsāvati to see His father, the nobleman Ānanda, to teach him the Dhamma. At that time, Sujāta saw an ascetic Sunanda hold a canopy of flowers over The Buddha for seven days. He also heard The Buddha declare that Sunanda would, in Gotama Buddha's Dispensation, become the famous Venerable Puṇṇa Mantāniputta.<sup>789</sup> And Sujāta developed the

<sup>785</sup> eight attainments: four fine-material and four immaterial jhānas; psychic powers: see footnote 239, p.80.

<sup>786</sup> See footnote 714, p.270.

<sup>787</sup> See 'Appendix 2: The Lineage of Buddhas', p.361.

<sup>788</sup> Ap.II.iii.6 '*Upāli-Tthera-Apadānarī*' ('The Upāli-Elder Narrative')

<sup>789</sup> The Venerable Puṇṇa Mantāniputta: he was by The Buddha Gotama declared chief Dhamma speaker (*Dhamma-kathika*) (A.I.XIV.i.196 '*Etad-Agga Vagga: Pathama-Vaggo*' ('Chapter on "This is the Chief": First Chapter'). In M.I.iii.4 '*Ratha-Vinīta-Suttam*' ('The Chariot Relay Sutta'), he explains to the Venerable Sāriputta that the path to Arahantship is seven successive purifications. The *Visuddhi-Magga* is designed accordingly.

desire to see the future Buddha Gotama. Then he heard Buddha Padumuttara declare that one bhikkhu Pātika was chief of those who master the monastic rule (*Vinaya-dhāra*). And Sujāta aspired to gain this honour himself in Buddha Gotama's Dispensation.

To that end, he made offerings to The Buddha and Sangha. Especially, at great expense, he had a monastery constructed: it was called Sobhana. Apart from making offerings, Sujāta also memorized The Buddha's Word, learning the Dhamma thoroughly, with care and respect; he discussed knotty passages in the Texts, Commentaries, etc.; and practised insight meditation up to the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Nāṇa*).<sup>790</sup>

Two aeons earlier, however, as Sunanda, the son of a nobleman, he accomplished a serious unwholesome kamma. One day riding to the park on an elephant, he met the Paccekabuddha Devala. Owing to pride over his noble birth, he spoke rudely to the Paccekabuddha. And immediately he felt fierce heat in his body. Later, he went to see the Paccekabuddha together with a large following, and asked for forgiveness. Only then did the heat leave his body. In his final rebirth, this 'rudeness kamma' functioned as frustrating kamma, and his wholesome productive kamma was able to produce only a low birth into human society. He was born into a barber's family in Kapilavatthu, and worked for the Sakyan princes.

When The Buddha left Kapilavatthu, he stayed at the Anupiya Grove. There, many Sakyan young men came and ordained as bhikkhus.<sup>791</sup> Also six Sakyan princes: Bhaddiya,<sup>792</sup> Anuruddha, Ānanda, Bhagu, Kimila, and Devadatta. Upāli went with the princes, and they left him all their valuables. But he realized that if he returned to Kapilavatthu with all those valuables, the other Sakyans might think he had murdered the princes. So he left the valuables in the grove, and joined the princes to himself become a bhikkhu. At their ordination, the princes asked The Buddha please to ordain Upāli first, so as to humble their own pride.

As a bhikkhu, the Venerable Upāli one day asked The Buddha for a meditation subject, so that he might go and dwell in the forest alone.<sup>793</sup> But The Buddha refused to let him go. The Buddha explained that in the forest the Venerable Upāli would learn only meditation, but if he dwelt with the Sangha near The Buddha, he would learn also the Dhamma. So the Venerable Upāli stayed with The Buddha, meditated, and learned the Dhamma. In due course, he attained Arahantship with the four discriminations (*paṭisambhidā*).<sup>794</sup> And The Buddha Himself taught the Venerable Upāli the entire 'Vinaya Basket (*Vinaya-Piṭaka*): the *Vinaya* is the rule for bhikkhus and bhikkhunīs. The Venerable Upāli attained great distinction as a bhikkhu, and was by The Buddha declared chief bhikkhu in knowledge of the *Vinaya*.<sup>795</sup> At the first council, in Rājagaha, just as the Venerable Ānanda

<sup>790</sup> This is the standard practice required for attaining the four discriminations: see p.275.

<sup>791</sup> Vin.Cv.vii.1.331 '*Cha-Sakya-Pabbajjā-Kathā*' ('Discussion of the Six Sakyans' Going-Forth'), and DhPA.i.12 '*Devadatta-Vatthu*' ('The Case of Devadatta').

<sup>792</sup> Prince Bhaddiya's case is discussed just following.

<sup>793</sup> AA.I.xiv.4 '*Upāli-Tthera-Vatthu*' ('The Upāli-Elder Case'), and ApA and TGA.

<sup>794</sup> Four discriminations: see footnote 681, p.260.

<sup>795</sup> A.I.XIV.iv.228 '*Etad-Agga Vagga: Paṭhama-Vaggo*' ('Chapter on "This is the Chief": First Chapter')

recited the Dhamma, so did the Venerable Upāli recite the *Vinaya*.<sup>796</sup> all issues regarding the *Vinaya* were resolved by him. Such are the workings of kamma.<sup>797</sup>

Such workings of kamma are why The Buddha said to Subha Todeyya's son:

**Kamma distinguishes beings, that is, as inferior and superior.**

Now, please listen to The Buddha's twelfth explanation to Subha.

ONE IS NOT STUBBORN, NOT PROUD

**But here, student, a woman or man is not stubborn, not proud. To one who should be paid obeisance to, she or he pays obeisance; for one for whom one should stand up, she or he stands up; to one to whom one should give a seat, she or he gives a seat; for one for whom one should make way, she or he makes way; one to be honoured, she or he honours, one to be respected, she or he respects, one to be revered, she or he reveres, one to be paid homage to, she or he pays homage to. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in a good destination, a heavenly world is reborn.**

**But if she or he, at the breakup of the body, after death, in a good destination, a heavenly world is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is high-born.**

**This is the way, student, that leads to a high birth, namely, one is not stubborn, not proud. To one who should be paid obeisance to, one pays obeisance; for one for whom one should stand up, one stands up; to one to whom one should give a seat, one gives a seat; for one for whom one should make way, one makes way; one to be honoured, one honours, one to be respected, one respects, one to be revered, one reveres, one to be paid homage to, one pays homage to.**

THE HIGHBORN VENERABLE BHADDIYA

Here, the Venerable Bhaddiya is a good example of how obeisance, honour, respect and homage paid to those worthy of it leads to a high birth. He was son of Kāligodhā, the leading Sakyan lady of the nobility: that is why he was also called *Kāligodhā-Putta-Bhaddiya* (Kāligodhā-Son Bhaddiya). The Buddha declared him chief among bhikkhus of a high family (*uccā-kulika*).<sup>798</sup> He resolved to gain this distinction in Buddha Padumuttara's<sup>799</sup> Dispensation.<sup>800</sup> At that time he had been born into a very wealthy family. In that life, he offered alms and other requisites to The Buddha and Sangha, all the time doing obeisance to The Buddha and Sangha, honouring, respecting, revering and paying homage to The Buddha and Sangha. He memorized The Buddha's Word, and learned the Dhamma thoroughly, with care and respect; he discussed knotty passages in the Texts, Commentaries, etc.; and he practised insight meditation up to the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā-Ñāna*).<sup>801</sup>

<sup>796</sup> Vin.Cv.XI.i.439 '*Sarigīti-Nidānaṃ*' ('Council Introduction')

<sup>797</sup> For a similar case of such disrespect towards one's elders/betters, see 'The Slave-Woman Khujjuttarā' p.189.

<sup>798</sup> A.I.XIV.i.193 '*Etad-Agga Vagga: Paṭhama-Vaggo*' ('Chapter on "This is the Chief": First Chapter')

<sup>799</sup> See 'Appendix 2: The Lineage of Buddhas', p.361.

<sup>800</sup> Ap.I.v.3 '*Kāligodhā-Putta-Bhaddiya-Tthera-Apadānaṃ*' ('The Kāligodhā-Son Bhaddiya-Elder Narrative')

<sup>801</sup> This is the standard practice required for attaining the four discriminations: see p.275.



In the interval between Kassapa Buddha and Buddha Gotama he was once a householder in Bārāṇasī.<sup>802</sup> When he heard Paccekabuddhas took their meals on the bank of the Ganges, he had seven stone seats made, and put there for them to sit on. In that way, he honoured, respected, revered, and paid homage to the Paccekabuddhas, and in a way, offered seats to those worthy of a seat. It was only one of the many wholesome kammās that later produced a high noble birth.

In his last birth, he was born to a ruling family of Sakyan royalty (*rājā*) in Kapilavattu, our Buddha's birthplace. Bhaddiya himself ruled a Sakyan principality. At that time, Anuruddha was his great friend. When Anuruddha asked his mother to allow him to become a bhikkhu, she said she would allow it only if Bhaddiya became a bhikkhu too. And Anuruddha managed to persuade Bhaddiya to give up his royal life within seven days.<sup>803</sup> It is said that Bhaddiya attained Arahantship with the three knowledges (*te-vijjā*)<sup>804</sup> in the first rainy season retreat after his ordination.<sup>805</sup>

Soon after attaining Arahantship, under a tree in a lonely spot, dwelling in the bliss of Nibbāna, the Venerable Bhaddiya would often exclaim:<sup>806</sup>

**Oh, what happiness! Oh what happiness!**

His fellow bhikkhus thought he was thinking about his past as a prince in the palace, and reported it to The Buddha. But to The Buddha he explained that when he was a ruler, he was always fearful and nervous, even though there were guards inside the palace and outside. But now, having renounced all, he was free from all fear.

Owing to previous wholesome kammās, Bhaddiya had been king for five hundred births and received eminence in this last life. Though there were others of a higher rank in the nobility, The Buddha declared him to be foremost among bhikkhus of noble birth because he had been born of the leading Sakyan lady, because he had renounced his position as king, and because he had been king for five hundred lives successively.<sup>807</sup>

Do you want a high rebirth? If you do, you should try to be a woman or man who is not stubborn and proud. If you want a high rebirth:

- To those one should pay obeisance to, you should pay obeisance.
- For those one should stand up for, you should stand up.
- To those one should give a seat to, you should give a seat.
- For those one should make way for, you should make way.
- To those whom one should honour, respect, revere and pay homage to, you should honour, respect, revere, and pay homage.

One's elders and betters are first of all,<sup>808</sup> Fully Enlightened Buddhas, Paccekabuddhas, and Noble Disciples (*Ariya-Sāvaka*).<sup>252</sup> And for a layperson, one's elders

<sup>802</sup> Ibid. and TGA.II.xvi.7 *'Kāḷigodhā-Putta-Bhaddiya-Tthera-Gāthā-Vaṇṇanā'* ('Description of the Kāḷigodhā-Son Bhaddiya-Elder Verses').

<sup>803</sup> Bhaddiya was one of the Sakyan princes who gave all their valuables to Upāli their barber. See 'The Barber Upāli', p.288.

<sup>804</sup> Vin.Cv.vii.1.331 *'Cha-Sakya-Pabbajjā-Kathā'* ('Discussion of the Six Sakyans' Going-Forth')

<sup>805</sup> *ibid.*; three knowledges: see footnote 239, p.80.

<sup>806</sup> *ibid.*

<sup>807</sup> A.I.XIV.i.193 *'Etad-Agga Vagga: Paṭhama-Vaggo'* ('Chapter on "This is the Chief": First Chapter')

<sup>808</sup> See commentary to the sutta under discussion.

and betters include one's mother and one's father, ascetics and Brahmins, and the head of the clan.<sup>809</sup>

Please do not forget, stubbornness and pride are defilements. Defilements do not produce a high birth, they produce a low birth. Such are the workings of kamma. Such workings of kamma are why The Buddha said to Subha:

**Kamma distinguishes beings, that is, as inferior and superior.**

Now, please listen to The Buddha's thirteenth explanation to Subha.

ONE IS NOT AN INQUIRER

**Here, student, having approached an ascetic or Brahmin (*samaṇa-brāhmaṇa*), a woman or man is not an inquirer. [She/he asks not]: 'What, Venerable Sir, is wholesome; what is unwholesome? What is blameful, what is blameless?'<sup>253</sup> What should be practised, what should not be practised? What, by my doing it, is to my long-term detriment and suffering, or else, what, by my doing it, is to my long-term benefit and happiness?' Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is reborn.**

**But if she or he, at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is stupid.**<sup>810</sup>

**This is the way, student, that leads to stupidity, namely, having approached an ascetic or Brahmin, one is not an inquirer. [One asks not]: 'What, Venerable Sir, is wholesome; what is unwholesome? What is blameful, what is blameless? What should be practised, what should not be practised? What, by my doing it, is to my long-term detriment and suffering, or else, what, by my doing it, is to my long-term benefit and happiness?'**

Here, one does not appear in a bad destination because one fails to ask questions about right conduct. One appears in a bad destination because one conducts oneself badly. And one does so because of stupidity, because one does not know the difference between bad and good conduct, one does not know the results of bad and good conduct. One does not know those things because one has not inquired into them. That way, one does not know how to conduct oneself well, and one conducts oneself badly, contrary to the Dhamma: one commits unwholesome kammās that function as unwholesome productive kamma to produce undesirable results, or function as unwholesome interceptive kamma, or unwholesome frustrating kamma, to cut off and oppose the desirable results of wholesome kammās.

We may thus understand that this the thirteenth explanation given by The Buddha to Subha is in fact included in all the unwholesome actions we have so far discussed: to kill, to steal, to engage in sexual misconduct, to drink beer and wine, etc., to tell lies, to slander, to speak harshly, to prattle, to covet, to harbour ill-will, and to hold wrong view. When we do all these bad things, it is because of stupidity, because we do not know they are bad, because we do not have faith in or knowledge of the workings of kamma.

Here, of course, good examples are all the examples we have so far discussed, of people doing that which is unwholesome, that which is blameful, that which should not be practised, that which by their doing it, led to their long-term detriment and suffering. We discussed the Venerable Mahāmogallāna's shortened life

<sup>809</sup> For the future non-honouring of elders and betters, as predicted by The Buddha, see endnote 251, p.302.

<sup>810</sup> In Pali *du-ppañño*: 'bad/wrong wisdom'.

span: in a past life, he tried to beat his parents to death. For that he went to hell for a very long time. Afterwards, he was beaten to death in many lives, even in his last life. Then there was the demon (*yakkha*) Nanda: he struck the Venerable Sāriputta on the head. For that, he was swallowed up by the earth to be reborn in hell. And the Venerable Pūtigattatissa's terrible sickness: in a past life, he broke the wings and legs of many birds to prevent them from escaping. For that, he went to hell for a very long time. Afterwards, he was reborn as a human being, and became a bhikkhu. But he developed boils all over his body, and his bones disintegrated. And Pañcapāpī's ugliness: in a past life, she gave a Pacceka-buddha an angry look. For that, she was reborn ugly. And Suppabuddha's ugliness: in a past life, as son of a treasurer, he abused a Paccekabuddha. For that, he went to hell for a very long time. And in our Buddha's Dispensation, he was reborn as a human being, to become a wretched leper. Then there was the Venerable Losaka Tissa's lack of influence: in a past life, he was unable to control his envy towards an Arahant, and threw away the Arahant's food. For that, he went to hell for a long time. And in every life after that, he suffered many hardships, with never enough food to eat. Even in his last life, when he had become a bhikkhu and Arahant, he never received enough food to eat. We discussed also Subha's father, the rich Brahmin Todeyya's poverty. He was miserly, and never gave alms. For that, he was reborn as a dog. Afterwards, he was reborn in hell. And the Venerable Sunīta's low birth: in a past life, also he was rude to a Pacceka-buddha. For that, he went to hell. Afterwards, he was again and again reborn as a human being in the lowest caste, a scavenger. And the Venerable Upāli's low birth: in a past life, also he abused a Paccekabuddha. For that, when he was reborn as a human being in our Buddha's Dispensation, it was into a barber's family. All those people did those bad things because of stupidity.

#### STUPID PRINCE SUPPABUDDHA

We can take yet an example of stupidity: Suppabuddha the Sakyan prince. He was brother to The Buddha's mother, Mahāmāyā, and father to Yasodharā, Prince Siddhattha's wife. He was also Devadatta's father.

Prince Suppabuddha was born into a royal family. As we just discussed, The Buddha says the way to such a high birth is that one is without stubbornness and pride, and that one honours, respects, reveres and pays homage to those who deserve it. We may thus understand that Prince Suppabuddha had accomplished such wholesome kammās in the past, and that one of them functioned as a productive kamma to produce his royal birth. But at the end of his life, that wholesome productive kamma was intercepted by an unwholesome kamma, to produce rebirth in hell. How?

Prince Suppabuddha bore two grudges against The Buddha.<sup>811</sup> One grudge he bore on account of his daughter Princess Yasodharā: she had been Prince Siddhattha's wife. And in order to become Buddha, Prince Siddhattha had left his wife and child, to go forth. Another grudge Prince Suppabuddha bore against The Buddha was on account of his son Devadatta. When Devadatta developed the desire to become leader of the Sangha, The Buddha had an announcement made in the city, dissociating Himself and the Sangha from Devadatta.

So one day, in order to make mischief, Prince Suppabuddha decided to block The Buddha's almsround. On the road where The Buddha had been invited to

<sup>811</sup> DhP.ix.12 '*Suppabuddha-Sakya-Vatthu*' ('The Case of Suppabuddha the Sakyan')

accept alms, Prince Suppabuddha sat down drinking liquor. When The Buddha and Sangha arrived, the bhikkhus told Suppabuddha that The Teacher had come. But Suppabuddha refused to make way for The Buddha. Several times the bhikkhus told him, and each time he refused to make way for The Buddha.

Why did Prince Suppabuddha commit this unwholesome kamma? Because he did not know it was unwholesome. Why did he not know it was unwholesome? Because he never approached an ascetic or Brahmin to find out what was unwholesome and wholesome, to find out what was blameful and blameless, to find out what would be to his detriment and suffering, and to find out what would be to his benefit and happiness. Prince Suppabuddha had never made any effort in that way. The result was stupidity. Because of his stupidity, he refused to make way for a Fully Enlightened Buddha: he refused to honour, respect, revere, and pay homage to The Buddha. Because of his stupidity, he accomplished many unwholesome kammass.

The Buddha turned back. And Suppabuddha sent a man to hear what The Buddha might say. On his way back, The Buddha smiled. And the Venerable Ānanda asked Him why He smiled. The Buddha explained that in seven days, Suppabuddha would be swallowed up by the earth at the foot of his stairway. Suppabuddha's man heard what The Buddha said, and immediately told Suppabuddha. Suppabuddha then decided he would prove The Buddha wrong. So he had all his personal belongings carried to the top floor of his house, the seventh floor. Then he had the stairway removed, and all the doors locked. On each floor, he had two strong men posted. He told them that if he were to come down, they should make him go back.

Seven days after Suppabuddha had blocked The Buddha's way, Suppabuddha's state horse escaped from its stable. Only Suppabuddha could control the horse. So he moved towards the door. The doors opened, the stairway returned to its place, and the guards threw him down the stairway, from the top floor to the bottom. At the bottom of the stairway, he was swallowed up by the earth, and reborn in Avīci Hell. The wholesome kamma that had functioned as productive kamma to produce rebirth as a human being, and to sustain his human life, was intercepted by his unwholesome kamma of refusing to make way for one whom one should make way for: in this case a Fully Enlightened Buddha, the most virtuous of all beings. That unwholesome kamma then produced its own result, which was rebirth in hell.

Here again, we need to understand that Prince Suppabuddha's rebirth in hell was not the result of anything The Buddha did:<sup>254</sup> The Buddha did not smile because of ill-will; The Buddha was not happy to see how Suppabuddha would suffer. The Buddha smiled because He saw that Suppabuddha's kamma would for sure bring its result, no matter what Suppabuddha did. And the result came solely because of the power of Suppabuddha's unwholesome kamma. Thus are the workings of kamma. Such workings of kamma are why The Buddha repeated in the second '*Gaddula-Baddha*' sutta.<sup>812</sup>

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

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

<sup>812</sup> S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

Now, please listen to The Buddha's fourteenth explanation to Subha.

ONE IS AN INQUIRER

**Here, student, having approached an ascetic or Brahmin, a woman or man is an inquirer.** [She or he asks]: 'What, Venerable Sir, is wholesome; what is unwholesome? What is blameful, what is blameless? What should be practised, what should not be practised? What, by my doing it, is to my long-term detriment and suffering, or else, what, by my doing it, is to my long-term benefit and happiness?' Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in a good destination, a heavenly world is reborn.

But if she or he, at the breakup of the body, after death, in a good destination, a heavenly world is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is very wise.

**This is the way, student, that leads to great wisdom, namely, having approached an ascetic or Brahmin, one an inquirer is.** [One asks]: 'What, Venerable Sir, is wholesome; what is unwholesome? What is blameful, what is blameless? What should be practised, what should not be practised? What, by my doing it, is to my long-term detriment and suffering, or else, what, by my doing it, is to my long-term benefit and happiness?'

Also here, one does not appear in a good destination because one asks questions about right conduct. One appears in a good destination because one conducts oneself well. And one does so because of wisdom, because one knows the difference between bad and good conduct, because one knows the results of bad and good conduct. One knows those things because one has inquired into them. That way, one knows how to conduct oneself well, and one conducts oneself well, according to the Dhamma: one accomplishes wholesome kammās that function as wholesome productive kamma to produce desirable results, or function as wholesome interceptive kamma, or wholesome frustrating kamma, to cut off and oppose the undesirable results of unwholesome kammās.

We may thus understand that this the fourteenth explanation given by The Buddha to Subha is in fact included in all the wholesome actions we have so far discussed: not to kill but to be kind and compassionate, not to steal, not to engage in sexual misconduct, not to drink beer and wine, etc., not to tell lies, not to slander, to speak politely, not to prattle, not to covet, not to harbour ill-will, and to hold Right View. When we do all these good things, it is because we know they are good, because we have faith in or knowledge of the workings of kamma.

Here, of course, good examples are all the examples we have so far given of people doing that which is wholesome, that which is blameless, that which should be practised, that which by their doing it, led to their long-term benefit and happiness: not to kill, not to harm other beings, not to be angry and irritable, not to be envious, to make offerings, and not to be stubborn and proud.

We discussed the virtuous Venerable Pañcasīla Samādāniya, and long-living Āyuvaḍḍhana Kumāra. We discussed the Venerable Bākula: he was never ever sick, and passed into Parinibbāna when he was a hundred and sixty years old. Then there was the Venerable Subhūti: he was very good-looking, and proficient in loving-kindness. The Venerable Mahākaccāna was also very good-looking: he was also chief disciple in analysing and elaborating the Dhamma explained in brief by The Buddha. We discussed also the Venerable Uruvela Kassapa: he was chief disciple in having a great following. And the Venerable Sīvali: he was chief disciple in receiving gifts. Venerable Bhaddiya: he was chief disciple of high birth. These were just a few examples of the many who gained much benefit and hap-

pininess through many, many thousand lifetimes: now they were reborn as human beings, now as devas. And they practised under past Buddhas.

What was their practice?

- They observed the precepts.
- They purified their conduct.
- Based on that virtue, they made offerings to ascetics and Brahmins.
- They learned The Buddha's Word off by heart.
- They learned the Dhamma thoroughly, with care and respect.
- They discussed knotty points, and the explanations in the texts, commentaries, etc.
- They practised samatha and vipassanā up to the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*).<sup>813</sup>

This practice is also what is called knowledge and conduct (*vijjā-carāṇa*). We discussed it earlier.<sup>814</sup>

- 1) Conduct (*carāṇa*) is fifteen things: morality, faculty restraint, moderation in food, devotion to wakefulness, faith (which includes habitual practice of offering (*dāna*)), mindfulness, conscience, shame, great learning in theory and practice, energy, wisdom, and the four jhānas.
- 2) Knowledge (*vijjā*) is insight knowledge (*vipassanā-ñāṇa*). That is, knowing and seeing the impermanence, suffering, and non-self of ultimate mentality (*paramattha-nāma*) and ultimate materiality (*paramattha-rūpa*), of past, future, and present, internal and external, gross and subtle, superior and inferior, far and near. The highest mundane insight knowledge is the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*).

As we discussed earlier, insight meditation that produces rebirth is included under conduct, and insight meditation that does not produce rebirth is included under knowledge.

Why did all those people do all those good things? Because of wisdom. And that wisdom came from having inquired about the difference between bad and good conduct, and having inquired into the results of bad and good conduct: in short, wisdom comes from having inquired into the workings of kamma with faith and respect. As a result, under our Buddha, these people also practised, and gained the highest benefit of all, Arahantship.

#### THE INQUIRING VENERABLE MAHĀKOṬṬHIKA

Let us then take one more example of someone who gained the highest benefit of all: the inquiring Venerable Mahākoṭṭhika. In Buddha Padumuttara's Dispensation,<sup>815</sup> he was a rich householder.<sup>816</sup> One day, he heard The Buddha declare a bhikkhu chief in mastery of the four discriminations (*paṭisambhidā*).<sup>817</sup> And he aspired for similar honour for himself in a future Buddha's Dispensation. To that end, he invited The Buddha and a hundred thousand bhikkhus for an almsgiving that lasted seven days. At the end of the almsgiving, he offered each one of them three robes.

<sup>813</sup> This is the standard practice required for attaining the four discriminations: see p.275.

<sup>814</sup> For details, see 'Knowledge and Conduct', p.135.

<sup>815</sup> See 'Appendix 2: The Lineage of Buddhas', p.361.

<sup>816</sup> AA.I.xiv.3 '*Mahākoṭṭhita-Tthera-Vatthu*' ('The Mahākoṭṭhita-Elder Case')

<sup>817</sup> four discriminations: see footnote 681, p.260.

Furthermore, he memorized The Buddha's Word; he learned the Dhamma thoroughly, with care and respect; he discussed knotty passages in the Texts, Commentaries, etc.; and he practised insight meditation up to the Formations-Equanimity Knowledge (*Saṅkhā-Upekkhā-Ñāṇa*). At that time the human life span was a hundred thousand years. So for a hundred thousand years, he accomplished these superior kammās, pāramī. The *Visuddhi-Magga* explains that this is the way of practice for those who attain Arahantship together with the four discriminations.<sup>818</sup> And the Venerable Mahākoṭṭhika was chief among such Arahants.

In his last life, he was born into a very rich Brahmin family of Sāvattthi. He became very skilled in the Vedas. But after hearing a Dhamma talk by The Buddha, he became a bhikkhu. He meditated, and soon became an Arahant. Having asked many questions of The Buddha and of his fellow bhikkhus, he became extremely skilled in the four discriminations (*paṭisambhidā*). The Buddha declared him foremost among those skilled in the four discriminations (*catasso paṭisambhidā*).<sup>819</sup> This was chiefly owing to his very analytical and skilful discussion of Dhamma with the Venerable Sāriputta in the '*Mahā-Vedalla*' sutta.<sup>820</sup> In this sutta, the Venerable Mahākoṭṭhika asks exceedingly deep and profound questions: for example, he asks about stupidity and wisdom; he asks about wisdom and consciousness; he asks about consciousness, feeling, and perception; he asks about wisdom, direct knowledge and full understanding; and he asks about how (on the one hand) the different kinds of liberation can be seen as different in meaning and different in name, and how (on the other hand) they can be seen as one in meaning and different in name. There are in the Pali Texts many other instances of the Venerable Mahākoṭṭhika discussing Dhamma with the Venerable Sāriputta: usually he would ask the questions, but sometimes also the Venerable Sāriputta would ask the questions. There are also suttas where the Venerable Mahākoṭṭhika discusses Dhamma with The Buddha Himself, one where the Venerable Ānanda asks him questions, and one where he discusses Abhidhamma with other bhikkhus.

The Venerable Sāriputta, second only to The Buddha Himself, held the Venerable Mahākoṭṭhika in high regard. He expresses his high regard in three stanzas:<sup>821</sup>

**Being peaceful and restraining himself,  
Being an expert speaker of unconceited calm,  
He shakes off unwholesome dhammas  
Like the wind blows leaves off a tree.**

**Being peaceful and restraining himself,  
Being an expert speaker of unconceited calm,  
He removes unwholesome dhammas  
Like the wind blows leaves off a tree.**

**Being composed and free from trouble,  
Being purified and unstained,  
Being virtuous and wise,  
He is one who makes an end of suffering.**

<sup>818</sup> See p.275.

<sup>819</sup> A.I.XIV.i.218 '*Etad-Agga Vagga: Tatiya-Vaggo*' ('Chapter on "This is the Chief": Third Chapter')

<sup>820</sup> M.I.v.3 '*Mahā-Vedalla-Suttam*' ('The Great Catechism Sutta')

<sup>821</sup> TG.xvii.2 '*Sāriputta-Thera-Gāthā*' ('The Sāriputta-Elder Verses')

Do you want to be wise? If you do, you should try to do as the Venerable Mahākoṭṭhika. You should try to be a woman or man who visits ascetics and Brahmins.

- You should ask them: 'What is wholesome? What is unwholesome?'
- You should ask them: 'What is blameful? What is blameless?'
- You should ask them: 'What should be practised? What should not be practised?'
- You should ask them: 'What kamma is to my long-term detriment and suffering, and what kamma is to my long-term benefit and happiness?'

Why do you need to do this? Because if you do not understand what is wholesome to do, and what is unwholesome to do, you will not try to do wholesome things, and you cannot avoid doing unwholesome things. There may be things that are wholesome for you to do. But you may never do them, because you do not understand that they are wholesome to do. If you do not understand that they are wholesome to do, you will not want to do them, will you? And there may be things that are unwholesome for you to do. But you may do them again and again, again because you do not understand that they are unwholesome to do. If you do not understand that they are unwholesome to do, you will not want to avoid doing them, will you? So, as a disciple of The Buddha, it is very important to understand what is wholesome, what is unwholesome; what is blameful, what is blameless; what is to be practised, and what is not to be practised, etc.<sup>255</sup>

Then, when you have learned the difference between wholesome and unwholesome kamma, you should try to understand it with your direct insight knowledge. This means:

- You should try to restrain yourself from accomplishing unwholesome kamma, of body, speech, and mind.
- You should try to restrain yourself from doing what is blameful, through body, speech, and mind.
- You should try to restrain yourself from practising that which should not be practised, through body, speech, and mind.

Instead, you should try to do things that are to your long-term benefit and happiness. What are those things? Only wholesome kammās:

- You should observe the precepts and purify your conduct.
- Based on that virtue, you should make offerings to ascetics and Brahmins.
- You should learn The Buddha's Word off by heart.
- You should learn the Dhamma thoroughly, with care and respect.
- You should discuss knotty points, and the explanations in the Texts, commentaries, etc.
- You should practise samatha and vipassanā up to the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāna*).

That way, you first understand the wholesome and unwholesome by learning knowledge, and then you understand them by your direct insight knowledge. Then will you understand that all these things are wholesome kammās; they produce wisdom and happiness. But they produce only mundane wisdom and happiness. If you want the highest wisdom and happiness, if you want to achieve permanent happiness, you should try to attain Arahantship: that is best.



## CONCLUSION

Now, please listen to The Buddha's summary of the fourteen explanations He gave to Subha.

**Thus indeed, student,**

- [1] **the practice that leads to a short life leads to a short life;**
- [2] **the practice that leads to a long life leads to a long life;**
- [3] **the practice that leads to much sickness leads to much sickness;**
- [4] **the practice that leads to being without much sickness leads to being without much sickness;**
- [5] **the practice that leads to ugliness leads to ugliness;**
- [6] **the practice that leads to good looks leads to good looks;**
- [7] **the practice that leads to lack of influence leads to lack of influence;**
- [8] **the practice that leads to great influence leads to great influence;**
- [9] **the practice that leads to poverty leads to poverty;**
- [10] **the practice that leads to wealth leads to wealth;**
- [11] **the practice that leads to a low birth leads to a low birth;**
- [12] **the practice that leads to a high birth leads to a high birth;**
- [13] **the practice that leads to stupidity leads to stupidity;**
- [14] **the practice that leads to wisdom leads to wisdom.**

And The Buddha repeated His brief explanation of kamma:

**Kamma owners, student, beings are kamma heirs, kamma-born, kamma-bound, and kamma-protected.**

**Kamma distinguishes beings, that is, as inferior and superior.**

We have given examples of the results of these fourteen ways of conduct. In the examples, you saw eminent Mahātheras who had accomplished pāramī in their previous lives. They accomplished wholesome kammās such as purifying their virtue, making offerings, learning the Texts, and cultivating samatha and vipassanā meditation. And as we explained many times, the cause of such wholesome kammās is ignorance, craving, and clinging. And just as ignorance, craving, and clinging are varied, so are the wholesome kammās varied. With that variety of kamma consciousnesses (*kamma-viññāṇa*), variety of consciousnesses associated with kammic potency, there is a corresponding variety in the way they are experienced: either in this same life, or in a subsequent life. This principle of variety applies also to the maturing of unwholesome kammās.

We hope that, after listening to all these stories, you may understand how beings are varied because of the variety of their past kamma. We hope also that you may understand that the variety of kamma is rooted in the variety of ignorance, craving, and clinging.<sup>822/256</sup> The variety of kamma rooted in the variety of

<sup>822</sup> VsM.xvii.593 *Avijjā-Paccayā-Saṅkhāra-Pada-Kathā* ('Discussion of the Ignorance-as-Cause-Formations Phase') PP.xvii.63 explains: 'His non-abandonment of... ignorance about the four truths in particular prevents him from recognizing as suffering the kind of suffering called the fruit of merit, which is fraught with the many dangers beginning with birth, ageing, disease, and death, and so he embarks upon the formation of merit classed as bodily, verbal, and mental formations in order to attain that [suffering], like one desiring celestial nymphs jumps over a cliff. Also not seeing how that fruit of merit reckoned as pleasure eventually breeds great distress owing to the suffering in its change and that it gives little satisfaction, he embarks upon the formation of merit of the kinds already stated, which is the condition for that very [suffering in change], like a moth that falls into a lamp's flame, and like the man who wants the drop of honey and licks the honey-smear'd knife-edge. Also not seeing the danger in the indulgence of sense-desires, etc.,

(Please see further next page.)

ignorance, craving, and clinging, produces the variety of beings, who according to reality (*yathā-bhūta*) are nothing more than the five clinging-aggregates.

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with its results, [wrongly] perceiving pleasure and overcome by defilements, he embarks upon the formation of demerit that occurs in the three doors, like a child who plays with filth, and like a man who wants to die and eats poison. Also, unaware of the suffering due to formations and suffering-in-change [inherent] in kamma results in the immaterial sphere, owing to the perversions of [wrongly perceiving them as] eternal, etc., he embarks upon the formation of the imperturbable which is a mental formation, like one who has lost his way and takes the road to a goblin city. So formations exist only when ignorance exists, not when it does not.' See also 'Dependent Origination', p.107, and endnotes 74, p.232 and 76, p.232.

ENDNOTES CHAPTER IV  
(SUTTA REFERENCES ETC.)

<sup>241</sup> VsM.viii.167 '*Maraṇa-Ssati-Kathā*' ('Discussion of Death-Mindfulness') PP.viii.2-3 explains that there are two types of death.

1) timely death (*kāla-maraṇam*): 1.1) by exhaustion of merit (*puñña-kkhaṇa*): exhaustion of the rebirth-link producing kamma's maturation of result, even though the conditions for attaining the (full) life span still exist. 1.2) by exhaustion of life span (*āyu-kkhaṇa*): exhaustion of the 100-year lifespan of men of the present time, since: i) there does not exist destination achievement (*gati-sampatti*) (VsMṬ: as that of devas); ii) time achievement (*kāla-sampatti*) (as at the beginning of the aeon); iii) nutriment achievement (*āhāra-sampatti*) (superior nutriment as have the Uttarakurus, etc.), etc. (see 'Achievement', p.208). 1.3) by exhaustion of both (*ubhaya-kkhaṇa*).

2) untimely death (*akāla-maraṇam*): by way of kamma-interrupting kamma (*kamm-upaccheda-ka-kamma-vasena*) (= interceptive kamma (*upaghātaka-kamma*)). 2.1) death of those with their continuity cut off by such kamma as is capable of making one fall (*cāvana-samathena*) from one's station in that very moment, such as Māra Dūsi, King Kalābu, etc. (VsMṬ: also the demon Nanda (*Nanda-yakkha*), and the student Nanda (*Nanda-māṇavaka*)). 2.2) death of those with their continuity cut off by assault from a homicide, etc. (or by an accident, illness, etc.). The examples given under 2.1 are some of those who were swallowed up by the earth because of their immediately preceding evil kamma. DhPA.v.10 '*Uppalavaṇṇa-Ttherī-Vatthu*' ('The Uppalavaṇṇa-Elderess Case') describes this happening to the student Nanda, after he had raped the Arahant bhikkhuni Uppalavaṇṇa: for the remaining examples, see index, p.381.

<sup>242</sup> The Pali Texts give two versions of this story. DhPA.x.9-12 '*Daṇḍa-Vagga*' ('The Violence Chapter') explains that he killed his parents even as they cried out for him to save himself. JA.v.522 '*Sarabhaṅga-Jātaka-Vaṇṇanā*' ('Description of the Sarabhaṅga Jātaka') explains that he repented as they cried out, and did not kill them.

<sup>243</sup> This point is discussed in MiP.IV.i.1 '*Kat-Ādhikāra-Saphala-Parṇho*' ('Question about Fulfilment of the Complete-Result'). Also discussed is the case of Prince Suppabuddha, who obstructed The Buddha's almsround: see 'Stupid Prince Suppabuddha', p.293.

<sup>244</sup> The Buddha discusses the four divine abidings in, for example, D.i.13 '*Te-Vijja-Suttam*' ('The Three-Sciences Sutta'), and A.III.II.ii.5 '*Kesamutti-Suttam*' ('The Kesamutti Sutta').

<sup>245</sup> In Myanmarese, 'precious time' is the time in which good people do good things. It derives from A.III.III.v.10 '*Pubbaṅga-Suttam*' ('The Morning Sutta'). There, The Buddha explains that those who do good deeds (*su-caritam caranti*) through body, speech and mind, in the morning, at noon, and in the evening/night, their morning, noon, and night is good. That means their constellation, luck, etc. are good (*su*): good moment (*su-khaṇo*), good instant (*su-muhutto*). Also in SuN.ii.4 '*Marigala-Suttam*' ('The Blessing Sutta'), The Buddha speaks in this way of 'luck' as good kamma by body, speech, and mind.

<sup>246</sup> The Buddha explains how the four divine abidings may serve as the basis for vipassanā in, for example, M.II.ii.4 '*Mahā-Mālukya-Suttam*' ('The Great Mālukya Sutta': see endnote 268, p.349), and A.VIII.II.ii.3 '*Samkhitta-Suttam*' ('The "Brief" Sutta'), as does the Venerable Ānanda in M.II.i.2 '*Aṭṭhakanāgara-Suttam*' ('The Aṭṭhakanāgara Sutta').

<sup>247</sup> In his 'Towards Eternal Peace', prepared for delivery at the United Nations, the Most Venerable Pa-Auk Tawya Sayadaw explains how wars are caused by possessiveness (*issā*) and envy (*macchariya*): his text is based on The Buddha's explanation to Sakka, in D.ii.8 '*Sakka-Parīhā-Suttam*' ('The Sakka's Questions Sutta').

<sup>248</sup> In A.V.III.v.8 '*Sa-Ppurisa-Dāna-Suttam*' ('The True-Man's Offering Sutta'), The Buddha explains five ways in which the True Man makes an offering. The primary result for all of them is wealth, but there can be also a secondary result. That is, 1) if one makes offerings with faith (AA: in the efficacy of offering and in its result), it leads also to good looks; 2) if one makes offerings with respect, one's children/wife/slaves/servants/workers will pay

attention to what one says, and understand; 3) if one makes offerings at the right time (AA: not waiting till one's old age), much wealth will come to one early in life; 4) if one makes offerings without stint, one will enjoy superior sensual pleasures; 5) if one makes offerings without harming oneself or others, one will not lose wealth to elements/kings/thieves/unlived heirs. The opposite give the opposite results.

<sup>249</sup> *Nimmānarati*: the fifth of the six deva worlds in the sensual world. The Buddha mentions it in, for example, A.III.II.ii.10 '*Uposatha-Suttam*' ('The Uposatha Sutta').

<sup>250</sup> Just before one is ordained, one's hair and beard are shaved off. And one is usually instructed to reflect on the repulsiveness of one's hair of the head, hair of the body, nails, teeth and skin, as the shaving takes place. When the candidate's pāramī are right, this first meditation may provide the right conditions for such kamma to mature by which the candidate attains a Path&Fruition. Sivali, however, was instructed to meditate on his seven-year suffering in the womb.

<sup>251</sup> In D.iii.3 '*Cakka-Vatti-Siha-Nāda-Suttam*' ('The Wheel-Turning Lion's-Roar Sutta'), The Buddha explains that whereas in His day those who honour their elders and betters are praised/honoured, in the future, those who do not do so will be praised/honoured.

<sup>252</sup> Making offerings with respect leads not only to wealth but also to receiving respect from family and associates: see endnote 248, p.301.

<sup>253</sup> blameful(*sāvajjā*)/blameless(*an-avajjā*): in M.II.iv.8 '*Bāhitika Sutta*' ('The Cloak Sutta'), the Venerable Ānanda explains blameful conduct as bodily/verbal/mental conduct that is criticized by the wise, that is unwholesome, that harms oneself, another, or both, that increases unwholesome things and decreases wholesome things, and that has painful results. Blameless conduct is the opposite. In A.IV.V.iv.4 '*Sāvajja-Suttam*' ('The "Blameful" Sutta'), The Buddha defines the blameful as such conduct for which one is put in hell, including blameful view. Blameless is the opposite, for which one is put in heaven. And in A.X.III.iv.7 '*Sāvajja-Suttam*' ('The "Blameful" Sutta'), He defines the blameful as wrong view/intention/speech/action/livelihood/effort/mindfulness/concentration and vice-versa.

<sup>254</sup> This point is discussed in MiP.IV.i.1 '*Kat-Ādhikāra-Saphala-Paṇho*' ('Question about Fulfilment of the Complete Result'). Also discussed is the case of the demon who struck the Venerable Sāriputta on the head. (See 'Mischievous Nanda', p.263.)

<sup>255</sup> In, for example, M.I.v.6 '*Mahā-Dhamma-Samādāna-Suttam*' ('The Great Undertaking-Things Sutta'), The Buddha explains: 'Here, bhikkhus, the uneducated ordinary person, who does not see Noble Ones [etc.] ... the things to be followed does not understand (*sevitabbe dhamme na jānāti*); the things not to be followed does not understand (*a-sevitabbe dhamme na jānāti*); the things to be engaged in (*bhajitabbe dhamme*) does not understand, the things not to be engaged in does not understand... [She/he these things not knowing] follows things not to be followed; does not follow things to be followed; engages in things not to be engaged in; does not engage in things to be engaged in.' Contrariwise the Noble Disciple who does see Noble Ones, etc. And then The Buddha explains the four ways of undertaking things (*dhamma-samādānāni*): 1) that presently painful (*paccuppanna-dukkhā*), and with a future painful result (*āyatīṅ-ca dukkha-vipākā*); 2) that presently pleasant (*paccuppanna-sukhā*), and with a future painful result; 3) that presently painful, and with a future pleasant result (*āyatīm sukha-vipākā*); 4) that presently pleasant, and with a future pleasant result. And then The Buddha explains that because the uneducated ordinary person does not understand the type of thing which undertaken leads to a painful result, nor the type of thing that leads to a pleasant result, she/he follows it, does not avoid it (*a-parivajjayato*), and then experiences the unpleasant result. And the Noble Disciple then again contrariwise.

<sup>256</sup> The Buddha explains it in, for example, A.IV.IV.iii.1(171) '*Cetanā-Suttam*' ('The Volition Sutta'): 'A body there being, bhikkhus, there arises in oneself bodily-volition rooted happiness and suffering [speech/mind there being, there arises in oneself verbal/mental-volition rooted happiness/suffering]: and with ignorance as cause.'

## INTRODUCTION

Now that we have discussed the workings of kamma in much detail, and have gained better understanding of the subject, let us now return to the suttas we were discussing before: the '*Gaddula-Baddha*' suttas, about the clog-bound dog. We said we would return to them, to finish discussing them.<sup>823</sup>

You will remember how, in both '*Gaddula-Baddha*' suttas, The Buddha discusses the round of rebirth (*saṃsāra*), the running on of beings from rebirth to rebirth. Let us quote The Buddha's words again:

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

Now you may better understand what The Buddha means with these words.

As you will remember, in the first '*Gaddula-Baddha*' sutta, The Buddha then explains that in the distant future the oceans of the world will dry up and evaporate, Sineru, the king of mountains, will burn up and be destroyed, and the great earth itself will burn up, and be destroyed. And The Buddha explains that even so the continuous rebirth of beings will not come to an end:

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

Then, in both '*Gaddula-Baddha*' suttas, The Buddha speaks of a dog that is clog-bound, tied to strong post or pillar:

**Suppose, bhikkhus, a dog was clog-bound, and to a strong post or pillar was bound close.**

In the first '*Gaddula-Baddha*' sutta, The Buddha explains how the dog can only go round and circle round the post or pillar. And He explains how, in the same way, the uneducated ordinary person (*assutavā puthu-jjano*) can only go round and circle round the five aggregates. The reason is that the uneducated ordinary person regards the five aggregates as self in twenty different ways: materiality as self, self as having materiality, materiality as in self, self as in materiality, and the same for feelings, perception, formations, and consciousness. These twenty ways of looking at the five aggregates are a manifestation of what The Buddha calls the identity view (*sakkāya-ditṭhi*).

We cling to the identity view because of ignorance (*avijjā*) and craving (*taṇhā*). Hence, we can only go round and circle round the five aggregates, which is merely to go round and circle round suffering (*dukkha*). This going round and circling round is the round of rebirth (*saṃsāra*).

In the second '*Gaddula-Baddha*' sutta, The Buddha again describes a clog-bound dog tied to a strong post or pillar. But you will remember that He there instead describes how the dog walks always close to that post or pillar, stands close to it, sits close to it, and lies down close to it. And again The Buddha compares the dog to the uneducated ordinary person. This time, The Buddha explains that the uneducated ordinary person regards the five aggregates as: 'This is mine' because of craving; 'This I am' because of conceit; and 'This is my self' because of

<sup>823</sup> S.III.I.x.7 '*Gaddula-Baddha-Suttam*' ('The Clog-Bound Sutta'): see "I — 'The Clog-Bound Sutta'", p.1ff. S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'): see "II — 'The Second Clog-Bound Sutta'", p.29ff. Discussion of the two suttas was interrupted p.35.

the identity view. Because of ignorance, craving, and the identity view, when the uneducated ordinary person walks, stands, sits, or lies down, he does so close to the five aggregates.

Then The Buddha refers to a fantastic picture that some wanderers travelled around with: it was therefore known as the 'wandering picture'. The Buddha explains that the picture is fantastic only because of the mind. And He explains that the mind is even more fantastic than the picture created by the mind. Then He refers to the fantastic variety of beings in the animal world. And He explains that their fantastic variety is also owing to the mind: the mind being even more fantastic. At each simile, The Buddha advises the bhikkhus repeatedly to reflect on the workings of the mind. Let us repeat His words:

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

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

SUPPOSE, BHIKKHUS, A PAINTER, OR A MAKER OF PICTURES

Having explained the fantastic nature of the mind with the simile of the fantastic painting, and the simile of the animal world, The Buddha goes on to describe how a painter may make a picture:

**Suppose, bhikkhus, a painter, or a maker of pictures, with paint or with lac, with turmeric or indigo or crimson,<sup>824</sup> on a well-polished board, or a wall or cloth canvas, were to make a woman's figure or a man's figure, full-featured and limbed.**

Now, Buddha compares the painter with the uneducated ordinary person (*assutavā puthu·jjano*):

**So too, bhikkhus, the uneducated ordinary person,**

- [1] **producing** [anything], **he merely materiality produces,**
- [2] **producing** [anything], **he merely feeling produces,**
- [3] **producing** [anything], **he merely perception produces,**
- [4] **producing** [anything], **he merely formations produces,**
- [5] **producing** [anything], **he merely consciousness produces.**

Now, an uneducated ordinary woman or man accomplishes bodily actions, verbal actions, or mental actions every moment of the day, every day. When such actions are intentional, they will be either unwholesome or wholesome volitional formations (*saṅkhāra*) that possess a kammic potency. They are rooted in the defilements ignorance (*avijjā*), craving (*taṇhā*), and clinging (*upādāna*). And so long as the uneducated ordinary woman or man does not practise the way leading to the remainderless cessation of those defilements (does not undertake the threefold training: morality, concentration, and wisdom), so long will the kammic potency of those many different actions always continue to produce its results.<sup>825</sup> And what are the results of those actions? Merely the five clinging-aggregates (*pañc·upādāna·kkhandha*):

- |                                     |  |
|-------------------------------------|--|
| 1) materiality..... ( <i>rūpa</i> ) | 4) formations..... ( <i>saṅkhāra</i> )   |
| 2) feeling..... ( <i>vedanā</i> )   | 5) consciousness..... ( <i>viññāṇa</i> ) |
| 3) perception..... ( <i>saññā</i> ) |  |

<sup>824</sup> LAC: red colouring secreted by certain insects; TURMERIC: yellowish-brown colouring from plant; INDIGO: blue colouring from plant; CRIMSON: red colouring from certain insects.

<sup>825</sup> In this regard, see quotation endnote 312, p.355.

These five clinging-aggregates are ultimate truth (*paramattha-sacca*). But according to conventional truth (*sammuti-sacca*), the five clinging-aggregates are a woman or man. And according to conventional truth, a woman or man can be beautiful or ugly: unwholesome kammās produce an ugly woman or man, wholesome kammās produce a beautiful woman or man.

Thus,<sup>826</sup> when one accomplishes unwholesome or wholesome kammās, one is like an artist creating the figure of a man or a woman on a well-polished board or wall or canvas. The unskilled painter creates an imperfect, ugly figure of a woman or man, whereas the skilled painter creates a perfect, beautiful figure of a woman or man. In the same way, the foolish, uneducated ordinary person accomplishes unwholesome kammās, whereas the Noble Disciple (*sutavā Ariya-Sāvaka*) accomplishes wholesome kammās. Both of them create their figure on the canvas of *sarṇ-sāra* (the endless round of rebirth), but one paints on the rough canvas of difficult rebirth in the human world, and unhappy rebirth in the animal world, the ghost world, and the hells etc., whereas the other paints on the smooth canvas of fortunate rebirth in the human world, and happy rebirth in the deva worlds.

Let us then look at some examples of the figure one may create.

#### THE JEALOUS VENERABLE JAMBUKA'S PICTURE

There is the picture painted by the bhikkhu, the Venerable Jambuka.<sup>827</sup> Just like the Venerable Losaka Tissa, whom we discussed earlier,<sup>828</sup> the Venerable Jambuka was a bhikkhu in Buddha Kassapa's Dispensation. He also lived in a hermitage, where a local patron looked after him. And here too, an Arahant one day arrived. The patron liked the Arahant's appearance very much, and paid him much attention. He offered a delicious meal, and excellent robes. He sent a barber to shave him, and sent him a bed to sleep in. When the Venerable Jambuka saw the visitor receive all this attention, Jambuka became very jealous: he could not control his mind, and was overwhelmed by jealousy. He went to the Arahant's dwelling and reviled him. He said:

- 'It would be better for you to eat excrement, than to eat food in this layman's house;
- it would be better for you to tear your hair out with a palmyra comb, than to let his barber cut it for you;
- it would be better for you to go naked, than to wear robes offered by him;
- it would be better for you to sleep on the ground, than to sleep in a bed offered by him.'

The Arahant, not wishing to be the cause of Jambuka's misconduct, left the hermitage the next day.

Owing to jealousy, Jambuka accomplished billions of unwholesome kammās. They would in due course mature, and produce their respective result: some would function as unwholesome productive kammās, some as unwholesome reinforcing kammās, some as unwholesome frustrating kammās, and some as unwholesome interceptive kammās. Unable to control his mind, Jambuka had

<sup>826</sup> The following explanation is derived from the commentary and subcommentary to the 'The Clogbound Sutta'.

<sup>827</sup> DhPA.v.11 '*Jambuka-Tthera-Vatthu*' ('The Jambuka-Elder Case')

<sup>828</sup> See 'The Envious Venerable Tissa', p.277.

painted the picture of an ugly man on the canvas of unhappy rebirth in the hells, and difficult rebirth in the human world.

At death, the meditation that Jambuka had practised for twenty thousand years was to no avail, for his jealousy kamma functioned as unwholesome productive kamma to produce rebirth in Avīci Hell. There he underwent the horrific sufferings of beings in that hell. He remained there in the very, very long interval between Kassapa Buddha's Dispensation and Gotama Buddha's Dispensation. When he finally escaped from that hell, and was reborn as a human being, the jealousy kamma frustrated the wholesome kamma that produced his rebirth as a human being.

The wholesome kamma that he had accomplished in Buddha Kassapa's Dispensation produced rebirth to rich parents in Rājagaha. But his jealousy kamma frustrated it so that from infancy he would eat only excrement. He would never wear any clothes, but would go about as naked as a newborn child. He would not sleep on a bed, only on the ground. And when he grew older, his parents had him ordained under the naked ascetics: they pulled his hair out with a palmyra comb. But when they discovered that he ate excrement, they expelled him. So he lived as a naked ascetic, practising all types of austerities. He made people believe he existed on air, and that the only offerings he accepted were butter and honey placed on the tip of his tongue with the tip of a blade of grass. In this way, he became very famous. But actually, at night, he secretly ate excrement from the public latrines.

Now you may compare his past kamma with the present results. Jambuka said all those bad things to the Arahant. But regardless of what he said, the Arahant did not eat excrement; the Arahant did not tear his hair out with a palmyra comb; the Arahant did not go about naked; and the Arahant did not sleep on the ground. As a direct result of having spoken like that to the Arahant, however, Jambuka now did all those disgusting things.

When Jambuka was fifty-five years old, The Buddha saw that Jambuka's pāramī were ready to mature. And He went to spend the night in a cave near Jambuka's abode. During the night, Jambuka saw mighty Brahmas and devas come to pay homage to The Buddha. He was so impressed that the next day he asked The Buddha for a teaching. The Buddha told him about the past evil deeds that now condemned Jambuka to practise austerities for so long, and advised him to give up his evil ways. As The Buddha was speaking, Jambuka grew ashamed of his nakedness, and The Buddha gave him a bathing-cloth to wear. At the end of the talk, Jambuka realized the Arahant Path&Fruition Knowledges. Then the inhabitants of Aṅga and Magadha came to pay him homage and make offerings. He displayed a psychic power, and then paid homage to The Buddha, acknowledging his discipleship to The Buddha. Such are the workings of kamma.

Such workings of kamma are why The Buddha said in the '*Kokālika*' sutta:<sup>829</sup>

**When a person has taken birth, an axe is born inside his mouth with which the fool cuts himself by uttering offensive speech.**

Now, please listen to how the beautiful Ciñcamāṇavikā painted her picture.

<sup>829</sup> See footnote 714, p.270.



## CĪŃCA-MĀNAVĪKĀ'S PICTURE

Ciñcamāṇavikā was a very beautiful and intelligent female wanderer (*paribbājikā*).<sup>830</sup> As The Buddha's Dispensation grew, day by day, The Buddha and His disciples received more and more honour and hospitality from the people. As a result, other teachers and their disciples received less and less, including Ciñcamāṇavikā's order of ascetics. So they persuaded her to try to discredit The Buddha; to pretend to visit The Buddha at the Jetavana monastery.

First Ciñcamāṇavikā would let herself be seen going towards the monastery in the evening, and spend the night in the quarters of another order nearby. The next morning, she would then let herself be seen as if returning from the monastery. When people asked her where she had been, she would say she had spent the night with The Buddha. In this way, she began to paint the picture of an ugly woman, on the rough canvas of hell.

After some months, she tied a block of wood to her belly, pretending to be pregnant. Then, to complete her painting, she approached The Buddha as He was teaching a large crowd, and blamed Him for not looking after her properly in her pregnancy. The Buddha replied:

**Sister, whether what you have said is the truth or is untruth, only I and you know.**

At this time, Sakka (king of the devas) discovered what was taking place. And he sent down four devas. Taking the form of four mice, they severed the cords that bound the block of wood to Ciñca's belly. It fell down and cut off her toes. The people drove her out of the monastery, and when she stepped outside the gate, the earth opened up, and she was swallowed up by the fires of Avīci Hell. Her picture was now complete: the five aggregates of a being in hell.

Wholesome kamma that Ciñca had accomplished in a past life functioned as productive kamma to produce a human rebirth in our Buddha's Dispensation. But her stronger 'defaming-a-Buddha kamma' functioned now as interceptive kamma, to make its own result arise: rebirth in hell. Identical unwholesome kammās would then function as reinforcing kammās, to increase and prolong her sufferings in hell.<sup>831</sup> Thus are the workings of kamma.<sup>832</sup>

Such workings of kamma are why The Buddha said in the second '*Gaddula-Baddha*' sutta:<sup>833</sup>

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

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

The Texts explain that The Buddha was in this way accused of having broken His morality, because He had Himself in a past life slandered a Paccekabuddha.<sup>834</sup>

<sup>830</sup> DhPA.xiii.9 '*Ciñcamāṇavikā-Vatthu*' ('The Case of Ciñcamāṇavikā')

<sup>831</sup> See 'The Principle of Identity', p.201.

<sup>832</sup> In Ap.XXXIX.x.70-72 '*Pubba-Kamma-Pilotika-Buddha-Apadānaṃ*' ('Tatters of Previous Kamma Buddha-Narrative'), The Buddha explains that He suffered this accusation because He as one Nanda (the disciple of a Paccekabuddha called Sabbābhibhu) levelled similar accusations at His teacher.

<sup>833</sup> S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttaṃ*' ('The Second Clog-Bound Sutta'), quoted p.30.

<sup>834</sup> UA.iv.8 '*Sundarī-Sutta-Vaṇṇanā*' ('Description of the Sundarī Sutta')

Now, please listen to how a bhikkhunī had in a former life painted a picture. You can decide for yourselves whether it is a beautiful picture or not.

#### GRUDGING CŪĪASUBHADDĀ'S PICTURE

Once, there was a bhikkhunī who acquired the Birth-Recollection Knowledge (*Jāti-Ssara-Ñāna*): knowledge of past births. And she saw that she had once been the wife of our Bodhisatta. Then she wanted to see if she had been a good wife to the Bodhisatta. But she saw that she had in fact caused his death. And she burst into tears in the midst of a crowd of people. Then The Buddha related what had happened.<sup>835</sup>

In that life, the Bodhisatta was an elephant called Chaddanta. He was the king of a herd of eight thousand elephants. And he had two chief queens: Mahāsubhaddā and Cūḷasubhaddā. All the elephants lived in the Kañcanagūhā cave on the banks of Lake Chaddantā.<sup>836</sup> That is in the Himalayas. At that time the Himalayas were covered in forests.

One day in the spring, when the elephants were in a sāla forest enjoying themselves, King Chaddanta gave one of the sāla trees a heavy blow with his body. Cūḷasubhaddā was standing upwind, and received a shower of dry twigs, leaves, and red ants, but Mahāsubhaddā was standing downwind, and received a shower of flowers. It was an accident, but even so, Cūḷasubhaddā got upset, complained bitterly, and held a grudge against Chaddanta.

Another time, the elephants were playing in the lake. And one elephant offered Chaddanta a large lotus flower. He gave it to Mahāsubhaddā. This also upset Cūḷasubhaddā, and she held a second grudge against Chaddanta. With those two grudges as cause, Cūḷasubhaddā trained in morality. Always wanting to be the best in everything, she achieved very pure morality. Her ill-will towards Chaddanta manifested only as ill-will, not as the breaking of any precept.

Then one day King Chaddanta and all the elephants offered wild fruits and requisites to five hundred Paccekabuddhas. When Cūḷasubhaddā offered her fruits, she made a certain aspiration; she painted a certain picture.

First of all, her offering had the four factors for a superior offering.

- She understood that the Paccekabuddhas were of the highest virtue, an unsurpassed field of merit.
- She and all the other elephants were virtuous.
- She had obtained her offering righteously, in the forest.
- She had full faith in that the result of this kamma was great, and reflected on it before offering, while offering, and after offering.

She also understood that a virtuous one's aspiration comes true because of its purity.<sup>837</sup> Accordingly, she painted the perfect image of a woman, complete in all its features. She made five aspirations:

'Venerable Sir, because of this merit, at death,

[1] May I be reborn into King Madda's family as a princess!

[2] May my name be Subhaddā!

<sup>835</sup> JA.I.xvi.4 (514) '*Chaddanta-Jātaka-Vaṇṇanā*' ('Description of the Chaddanta Jātaka')

<sup>836</sup> Kañcanagūhā: a cave in the Himalaya mountains, mentioned several times in the Pali Texts; Chaddantā: a lake nearby (mentioned by The Buddha in, for example, A.VII.vii.2 '*Satta-Sūriya-Suttam*' ('The Seven-Suns Sutta'): see note 23, p.5).

<sup>837</sup> See quotation, p.265.

[3] May I become the chief consort of the king of Bārāṇasī!

[4] May I be able to persuade the king of Bārāṇasī into fulfilling my every desire!

[5] May I be able to send a hunter to cut off Chaddanta's tusks!

Why did she want to be reborn into King Madda's family as a princess? She understood that physical beauty is necessary for high social status, and very important if she was to persuade a man to fulfil her every desire: rebirth into King Madda's family would produce both. She wanted to become chief consort to the king of Bārāṇasī, because she knew he was the most powerful of kings. So it is that the painting of a woman, complete in all its features, may appear in the human world according to the painter's desire.

As a result of the merit she had made, she was indeed reborn in King Madda's family as a princess, and got the name Subhaddā. Later she became the king of Bārāṇasī's chief consort. Having now become the most powerful king's chief consort (the most superior woman), one would have thought she would have given up her grudge against an animal who was living in the forest. But, she was unable to forgive Chaddanta, unable to control her mind: she nursed her old grudge, and still wanted to have his tusks cut off.

Therefore, whenever you accomplish unwholesome kamma, please try always to recall this story. Why? Because when the kamma matures, it is not easily overcome.

Subbhaddā had all the hunters of the kingdom summoned. And one Sonuttara was chosen for the task: he was the future Devadatta.<sup>838</sup> And, because she knew Chaddanta had great respect for the yellow-robed Paccekabuddhas, Subhaddā told Sonuttara to put on a yellow robe: that way Chaddanta would not harm him.

After seven years, seven months, and seven days, Sonuttara reached Chaddanta's dwelling place. He dug a pit, covered it, and waited inside. As the elephant passed over the pit, he shot him with a poisoned arrow. Then Chaddanta charged Sonuttara, but seeing the yellow robe, he restrained himself. When he heard Sonuttara's story, he showed him how his tusks could be cut off. But Sonuttara was not strong enough to saw them through. So Chaddanta himself took the saw with his trunk. And even though he was wounded, and suffering terrible pain from the cuts already made into his jaws, he sawed through the tusks, gave them to the hunter, and died. Subhadda's picture was now complete.

The magical power of Chaddanta's tusks enabled Sonuttara to return to Bārāṇasī in seven days. When Subhaddā heard that her scheme had resulted in the death of her former beloved and husband, she died of a broken heart.

From this story, we may understand that the desire for revenge brings only agitation, even self-destruction. We may understand that we should instead cultivate forgiveness, and let go of all resentment. To hold ill-will is to do oneself harm greater than the harm others can do. Such are the workings of kamma.

Such workings of kamma are why The Buddha repeated in the second *'Gaddula-Baddha'* sutta:<sup>839</sup>

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

<sup>838</sup> See 'The Venerable Devadatta', p.150.

<sup>839</sup> S.III.I.x.8 *'Dutiya-Gaddula-Baddha-Suttam'* ('The Second Clog-Bound Sutta'), quoted p.30.

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

MAHĀPADUMA PACCEKABUDDHA'S PICTURE

Then there is the picture painted by Mahāpaduma, the Paccekabuddha-to-be.<sup>840</sup>

In Buddha Kassapa's Dispensation,<sup>841</sup> he was a bhikkhu. At that time, he had already developed the pāramī for becoming a Paccekabuddha over two incalculables and a hundred thousand aeons. And as a bhikkhu in Buddha Kassapa's Dispensation, he further developed such pāramī over about twenty thousand years.

One of his wholesome kammās functioned as productive kamma, to produce rebirth as a son of a treasurer in Bārāṇasī. He became a treasurer too, and in that life he committed adultery. At death, an 'adultery kamma' functioned as productive kamma, to produce rebirth in hell. And when he eventually escaped from hell, an indefinitely-effective wholesome kamma functioned as productive kamma, to produce rebirth now as a treasurer's daughter. While she was in her mother's womb, an adultery kamma functioned as an unwholesome frustrating kamma, so that she and her mother suffered a lot of burning sensations. She always remembered this suffering. Furthermore, even though wholesome kamma produced a beautiful appearance, it was frustrated by adultery kamma so that she met much hatred, from even her parents. Later again, when she was given in marriage, the adultery kamma again functioned as frustrating kamma, so that although she was beautiful, intelligent and long-suffering, even her husband hated her, and did not care for her.

My dear audience, please always remember this story, for the sufferings she met reflected exactly the sufferings of those who are victims to adultery.

One day, owing to his hatred for her, her husband even went to the fair with another woman. In tears, she said to him: 'Even if a woman were the daughter of a universal king, she would still live for her husband's happiness. What you do breaks my heart. If you do not want to take care of me, please send me back to my parents. But if you love me, you should take care of me. You should not behave like this.' And she begged her husband to take her to the fair, and he told her to make preparations. This she did, but on the day of the festival, she heard that her husband had already gone to the fair. So she followed him with her servants, bringing the food and drink that she had prepared. On the way, she met a Paccekabuddha who had emerged from the cessation attainment (*nirodha-samāpatti*).<sup>842</sup>

She descended from her carriage, took his bowl, filled it with food, and offered it to him. When her offering had been accepted, she took hold of a bundle of lotuses, and painted a picture by making five aspirations:

'Venerable Sir,

- [1] in every future life, may I be reborn in a lotus!
- [2] In every future life, may I be the colour of a lotus!
- [3] In every future life, may I become a man!

<sup>840</sup> ApA.I.ii.95 '*Pacceka-Buddha-Apadāna-Vaṇṇanā*' ('Description of the Paccekabuddha Narrative')

<sup>841</sup> See 'Appendix 2: The Lineage of Buddhas', p.361.

<sup>842</sup> cessation attainment: see footnote 434, p.156.

[4] May everybody who sees me love me as they love this lotus flower!

[5] May I know the Dhamma that you know!

Why did she make these aspirations? She wanted to be reborn in a lotus, because she had already undergone much suffering in her mother's womb. She wanted to have the colour of a lotus, because she liked very much the colour of lotuses. Her life as a woman had caused her much misery, so she wanted to become a man. Nobody had loved her, not even her parents, so she wanted to be loved by everybody who saw her. Lastly, she had developed sufficient *pāramī* to become a Paccekabuddha, so there was a strong desire to become a Paccekabuddha. In this way, she painted the picture of a perfect man complete in all his features on the canvas of *sarīsāra*, the round of rebirth.

The wholesome kamma of her offering functioned as presently-effective kamma (*ditṭhadhamma vedanīya kamma*) that intercepted the frustrating adultery-kamma, and produced its own results. Her husband, who suddenly remembered her, sent for her, and from then on not only he but also everybody else showed her much love.

The wholesome kamma of her offering functioned also as subsequently-effective kamma to give her rebirth as a male deva in a lotus in the deva world. He was called Mahāpaduma. He was reborn in the deva worlds over and over again, sometimes as a highborn deva, sometimes as a lowborn deva. In his last birth, at the suggestion of King Sakka, he was born in a lotus in a pond in the park of the king of Bārāṇasī. His queen was childless. She saw the lotus in the pond, picked it, and found the child inside as if in a casket. She adopted the child, and brought him up in great luxury. Everybody who saw him loved him very much. The king issued a proclamation saying that any harem which could feed the baby Prince Mahāpaduma, would receive a thousand coins. For that reason, there was much entertainment in the palace on his account: twenty thousand women entertained him. Prince Mahāpaduma's rebirth into the royal family was again one of his 'offering-to-a-Paccekabuddha kammās' that functioned as productive kamma, and all these different types of happiness were identical kammās that functioned also as reinforcing kammās.

When the prince was about thirteen years old, he became disenchanted with all the entertainment, because his perfections (*pāramī*), for the attainment of Paccekabuddhahood were now mature, ready to produce their results.

One day, while playing outside the palace gate, he saw a Paccekabuddha. He warned him not to enter the palace as anyone who entered would be forced to eat and drink. The Paccekabuddha turned away. Afterwards, the boy was remorseful, in case the Paccekabuddha had been offended. So he went by elephant to the Paccekabuddha's dwelling, to ask for forgiveness. Coming near, he descended from the elephant and went on foot. Closer to the Paccekabuddha's dwelling, he dismissed his attendants and went on alone. He found the Paccekabuddha's cell empty. Then he sat down, developed insight, and became a Paccekabuddha. All taints were destroyed. The permanent liberation of mind was achieved. Thus are the workings of kamma.

Such workings of kamma are why The Buddha repeated in the second '*Gaddula-Baddha*' sutta:<sup>843</sup>

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

<sup>843</sup> S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

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

PRINCESS SUMANĀ'S PICTURE

Then there is the picture painted by Princess Sumanā (Jasmine).<sup>844</sup> During The Buddha Vipassī's Dispensation,<sup>845</sup> she was once reborn into a very rich family. And, after her father had passed away, the people obtained the king's permission to entertain The Buddha and his hundred thousand bhikkhus. The first one to do so was a general (*senāpati*), and for that reason Sumanā's mother was unhappy. So Sumanā promised her that they would still be the first ones to entertain The Buddha and Sangha.

Sumanā filled a golden bowl with delicious milk-rice, and covered it with another bowl. She then tied jasmine garlands round both bowls, and with some slaves went to the general's house.

On the way, she was stopped by his men, but persuaded them to let her pass. As The Buddha approached, she said she wished to offer him a jasmine garland, and put the two vessels into his alms bowl. The Buddha accepted, and gave her offering to a layman devotee to carry to the general's house. Sumanā then painted the image of a virtuous woman, complete in all its features on the canvas of the human and deva worlds. She made three aspirations:

- 1) 'May my livelihood in every subsequent birth be without worry and longing!'
- 2) 'May everyone love me as they love jasmine flowers!'
- 3) 'May my name be Sumanā!'

When The Buddha arrived in the general's house, He was first served soup. But He covered his bowl, and said he had already received milk-rice. Then the layman who carried Sumanā's golden bowls served the milk-rice to The Buddha and to the bhikkhus. The milk-rice was enough to serve The Buddha and a hundred thousand bhikkhus. This miracle happened owing to Sumanā's strong wholesome volition. After The Buddha and the Sangha had eaten the milk-rice, they then ate the main meal, offered by the general. At the end of the meal the general asked who had offered the milk-rice. Being told, he invited Sumanā to his house, and made her his chief consort.

In every subsequent life, she was known as Sumanā, and on the day of her birth, a shower of jasmine flowers fell knee-deep, all owing to her former wholesome kamma functioning as productive and reinforcing kamma to be experienced in subsequent lives.

In her last birth, in Buddha Gotama's Dispensation, she was reborn as Princess Sumanā, sister of King Pasenadi of Kosala. When Anāthapiṇḍika offered the Jetavana monastery to The Buddha and Sangha, Sumanā was seven years old. She attended the ceremony together with five hundred companions: they all brought vases, flowers, and other offerings for The Buddha. After The Buddha's Dhamma talk, Sumanā became a Stream Enterer (*Sot-Āpanna*).

Once, together with five hundred royal maidens in their royal chariots, she went to see The Buddha, to ask him about the workings of offering (*dāna*). We shall explain His answers in brief.

<sup>844</sup> AA.V.I.iv.1 '*Sumana-Sutta-Vaṇṇanā*' ('Description of the Sumana Sutta')

<sup>845</sup> See 'Appendix 2: The Lineage of Buddhas', p.361.

She asked The Buddha whether there is any difference between two disciples who both have faith, morality, and insight, but one makes offerings (*dāna*) and the other does not. The Buddha explained that when reborn in the deva-world or human world, the offerer is superior in life span, beauty, happiness, honour and power. And if they become bhikkhus, the offerer is invited to receive many requisites. But if they both attain Arahantship, there is no difference in their attainment of Arahantship.

Sumanā wanted to become a bhikkhunī, but delayed it to look after her grandmother.<sup>846</sup> Then when Sumanā was of mature age, her grandmother passed away. And Sumanā went with King Pasenadi to the Jetavana monastery, to ordain. She brought such things as rugs and carpets, which she presented to the Sangha. The Buddha taught her and King Pasenadi Dhamma, and she became a Non-Returner (*An-Āgāmi*). Then she sought ordination. Seeing that her knowledge was mature, The Buddha uttered a verse of Dhamma. And at the end of the verse, Sumanā attained Arahantship. And then she ordained as a bhikkhunī.

#### CONCLUSION

That was our last example of how accomplishment of kammās may be likened to an artist painting the figure of a man or a woman on a canvas. The unskilled painter creates an imperfect, ugly figure of a woman or man, whereas the skilled painter creates a perfect, beautiful figure of a woman or man. In the same way, the foolish uneducated ordinary person accomplishes unwholesome kammās, whereas the educated Noble Disciple (*sutavā Ariya-Sāvaka*) accomplishes wholesome kammās. Both of them create their figure on the canvas of *samsāra* (the endless round of rebirth), but one paints on the rough canvas of difficult rebirth in the human world, and unhappy rebirth in the animal world, the ghost world, and the hells etc., whereas the other paints on the smooth canvas of fortunate rebirth in the human world, and happy rebirth in the deva worlds. That is according to conventional truth (*sammuti-sacca*).

According to ultimate truth (*paramattha-sacca*), according to reality (*yathā-bhūta*), all that has been created is suffering (*dukkha*), the five clinging-aggregates (*pañc-upādāna-kkhandha*):<sup>847</sup>

- |                     |                   |                       |                     |
|---------------------|-------------------|-----------------------|---------------------|
| 1) materiality..... | ( <i>rūpa</i> )   | 4) formations.....    | ( <i>saṅkhāra</i> ) |
| 2) feeling.....     | ( <i>vedanā</i> ) | 5) consciousness..... | ( <i>viññāṇa</i> )  |
| 3) perception.....  | ( <i>saññā</i> )  |                       |                     |

That is what The Buddha explained in the second '*Gaddula-Baddha*' sutta:

**So too, bhikkhus, the uneducated ordinary person,**

- [1] **producing** [anything], **he merely materiality produces,**
- [2] **producing** [anything], **he merely feeling produces,**
- [3] **producing** [anything], **he merely perception produces,**
- [4] **producing** [anything], **he merely formations produces,**
- [5] **producing** [anything], **he merely consciousness produces.**

According to conventional truth, in the human realm, these five clinging-aggregates are a woman or man. And according to conventional truth, a woman or

<sup>846</sup> TiGA.i.16 '*Vuḍḍha-Pabbajita-Sumanā-Therī-Gāthā-Vaṇṇanā*'

<sup>847</sup> In His first teaching, (S.V.XII.ii.1 *Dhamma-Cakka-Ppavattana-Suttamī*) ('The Dhamma-Wheel Setting-in-Motion'), The Buddha explains: 'In short, the five aggregates of clinging are suffering (*dukkha*).'

man can be beautiful or ugly: unwholesome kammās produce an ugly woman or man, wholesome kammās produce a beautiful woman or man. But whether they are beautiful or ugly, whether they are inferior or superior, they are in all cases impermanent (*anicca*), suffering (*dukkha*), and non-self (*an-atta*).

So long as one's volition produces kamma, so long does one continue to run on in the round of rebirth: unwholesome kammās result in rebirth and the acquisition of aggregates, that is, suffering; wholesome kammās also result in rebirth and the acquisition of aggregates, which is also suffering. But The Buddha is here talking about mundane kammās (*lokiya-kamma*). It is different with supramundane kammās (*lokuttara-kamma*). Why? Because supramundane kammās lead to the remainderless cessation of kamma: the unworking of kamma. That is what we shall now discuss. We shall return to the second '*Gaddula-Baddha*' sutta.<sup>848</sup>

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<sup>848</sup> S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'). Discussion of this '*Gaddula-Baddha*' sutta was interrupted p.305.



After discussing how the uneducated ordinary person is able only to produce aggregates, The Buddha then discusses the characteristics of the five aggregates.

IS MATERIALITY PERMANENT OR IMPERMANENT?

Let us listen to Him discuss materiality (*rūpa*):

**What do you think, bhikkhus, is materiality permanent (*nicca*) or impermanent (*anicca*)? (Impermanent, Venerable Sir.)**

**And what is impermanent, is it suffering (*dukkha*) or happiness (*sukha*)? (Suffering, Venerable Sir.)**

**Then what is impermanent, suffering, a changing thing (*vipariṇāma-dhamma*), is it proper to regard that as: 'This is mine (*etaṃ mama*); this I am (*es-oham-asmi*); this is my self (*eso me attā*)'?**

**(Certainly not, Venerable Sir.)**

In the same way, The Buddha discusses the remaining four aggregates: the feeling-, perception-, formations-, and consciousness aggregate. And, of course, in all cases, the bhikkhus confirm that it is improper to regard either of the aggregates as: 'This is mine, this I am, this is my self.' That is namely how the uneducated ordinary person regards the five aggregates.

How then, are the five aggregates impermanent, suffering, and non-self?

IMPERMANENCE

The characteristic of impermanence (*anicca*) is the arising, perishing, and changing of formations: having existed, they cease to exist.<sup>851</sup> As we discussed earlier,<sup>852</sup> the materiality aggregate (*rūpa-kkhandha*) comprises sub-atomic particles that in Pali are called *rūpa-kalāpas*. If we develop jhāna or access concentration, the light of wisdom arises.<sup>853</sup> With that light of wisdom, one may be able to discern the elements of the *kalāpas*, and see that as soon as they arise, they perish. The feeling- (*vedanā*), perception- (*saññā*), and formations aggregate (*saṅkhāra-kkhandha*) comprise mental factors (*cetasika*): they arise and perish together with consciousness, the consciousness aggregate (*viññāṇa-kkhandha*). And as we have mentioned now many times,<sup>854</sup> within one snap of the fingers, very many thousand million consciousnesses arise and perish. With proper vipassanā meditation, based on jhāna or access concentration, one may see this directly with one's own insight knowledge. One will directly see how the five aggregates are in fact nothing more than impermanence (*anicca*). Happiness cannot be found in something that is impermanent. That is why The Buddha says the five aggregates are suffering (*dukkha*).<sup>257</sup>

<sup>849</sup> the unworking of kamma: the undoing of kamma, the making it ineffective, bringing it to nothing.

<sup>850</sup> Reference numbers in italics refer to sutta quotations, etc. in endnotes beginning p.349.

<sup>851</sup> VsM.xxi.740 '*Upakkilesa-Vimutta-Udaya-Bbaya-Ñāṇa-Kathā*' ('Discussion of Corruption-Free Arise&Perish Knowledge') PP.xxi.6

<sup>852</sup> See 'Ultimate Materiality', p.90.

<sup>853</sup> See 'The Light of Wisdom', p.86.

<sup>854</sup> See, for example, 'The Workings of the Mind', p.39.

## SUFFERING

The characteristic of suffering (*dukkha*) is continuous oppression by arising and perishing.<sup>855</sup> Painful feelings of the body are suffering and painful feelings of the mind are suffering. But also pleasant feelings are suffering, because they are impermanent, which means they will change: when they change, there is suffering. The same with equanimous feelings. They too are impermanent, which means they will also change.<sup>258</sup> And according to conventional truth, when the five aggregates arise at rebirth, impermanence arises as ageing, sickness,<sup>259</sup> and death. And at the next birth, it is again ageing, sickness, and death, etc. Thus the five aggregates are impermanent, and changing all the time: that means they are suffering. Ultimately, they can never comprise happiness.<sup>257</sup> That is why The Buddha says the five aggregates are a burden (*bhāra*).<sup>856</sup> He even says they are Māra.<sup>857</sup>

## NON-SELF

The characteristic of non-self (*an-atta*) is that the five aggregates are beyond control.<sup>260</sup> One cannot decide, for example: 'I want the five aggregates to be like this, not like that!' Or, 'In this life, I want to see, hear, smell, taste, touch only pleasant objects! No pain, no change, and no ageing, sickness and death, please!' We cannot control the five aggregates in that way. So how can we say there is a self? That is why The Buddha asks the bhikkhus whether it is proper to regard the five aggregates as: '**This is mine** (*etaṃ mama*); **this am I** (*es-oham-asmī*); **this is my self** (*eso me attā*).' And the bhikkhus agree by saying it is certainly not proper to regard the five aggregates in that way.

## CLINGING TO SUFFERING

Here we need to understand that when one delights in the five aggregates, it means one in fact delights in suffering.<sup>261</sup> When one regards the five aggregates as associated with a self, it means one in fact regards suffering as self, and one clings to suffering as self.<sup>262</sup> one takes suffering as one's refuge. Doing so, one cannot ever understand the Noble Truth of Suffering. If one does not understand the Noble Truth of Suffering, one cannot ever understand the Noble Truth of the Origin of Suffering, or the Noble Truth of the Cessation of Suffering: that means one will never escape suffering. Like the dog bound to the post, one will always be bound to the five aggregates. One will continue being reborn again and again to renewed birth, renewed ageing, renewed sickness, and renewed death.<sup>263</sup> So it is not difficult to understand that it is improper to regard the aggregates as associated with a self.

## THEREFORE, BHIKKHUS, ANY WHATSOEVER MATERIALITY

Having established how the aggregates should not be regarded, The Buddha then explains how the aggregates rightly should be regarded, according to reality (*yathā-bhūta*), with Right Wisdom (*Sammā-Paññā*), that is, insight wisdom (*vipassanā-paññā*):

<sup>855</sup> Vsm. ibid.

<sup>856</sup> S.III.I.iii.1 '*Bhāra-Suttaṃ*' ('The Burden Sutta')

<sup>857</sup> S.III.II.i.1 '*Māra-Suttaṃ*' ('The Māra Sutta')

**Therefore, bhikkhus, any whatsoever materiality,**

[1-3] **past, future, or present** (*atīt-ānāgata-paccuppannam*),

[4-5] **internal or external** (*ajjhattam vā bahiddhā vā*),

[6-7] **gross or subtle** (*olārikam vā sukhumam vā*),

[8-9] **inferior or superior** (*hīnam vā paṇītam vā*),

[10-11] **far or near** (*yam dūre santike vā*),

**all materiality** (*sabbam rūpam*), **in this way is to be regarded according to reality and with Right Wisdom as: 'This is not mine** (*n-etam mama*), **I am not this** (*n-eso-ham-asmi*), **this is not my self** (*na meso attā*).'

In the same way, The Buddha explains how the remaining aggregates should be regarded with insight knowledge: the aggregate of eleven categories of feeling, and the aggregates of eleven categories of perception, formations, and consciousness.<sup>858</sup> To be able to discern them one needs, of course, to have developed the light of wisdom, which arises with jhāna or access concentration.<sup>859</sup> Otherwise one cannot discern the five aggregates, for they can be discerned only by the wisdom eye (*paññā-cakkhu*).<sup>264</sup>

What do these eleven categories mean? Let us discuss them one by one, first with relation to the aggregate of eleven categories of materiality (*rūpa*).<sup>860</sup>

#### MATERIALITY

Earlier we discussed materiality (*rūpa*). It is:<sup>861</sup>

- The four great essentials (*mahā-bhūtā*): earth-, water-, fire-, and wind element.
- Materiality derived from the four great essentials (*mahā-bhūtānam upādāya-rūpam*):<sup>862</sup> twenty-four kinds of materiality, such as colour, odour, flavour, nutritive essence, life faculty, heart-materiality, sex-materiality, and translucent materiality.

#### 1-3) MATERIALITY PAST, FUTURE, OR PRESENT

By **any whatsoever materiality** (*yam kiñci rūpam*), The Buddha means all materiality without exception. By **any whatsoever materiality, past, future, or present** (*atīt-ānāgata-paccuppannam*), He means past, future, or present materiality seen in four ways:

- 1) According to extent (*addhā*), materiality that arose before the arising of this life's rebirth-linking consciousness is past (materiality of past lives). Materiality that arises after the arising of this life's decease consciousness is future materiality (materiality of future lives). And materiality that arises in-between is present materiality (materiality in the course of this life).<sup>863</sup>

<sup>858</sup> See also quotation at 'The Five Clinging-Aggregates', p.89.

<sup>859</sup> For details, see 'The Light of Wisdom', p.86.

<sup>860</sup> All details taken from The Buddha's explanations in Vbh.I.i 'Suttanta-Bhājanīyam' ('Suttanta Classification') and from VbhA/VbhT; VsM.xiv.447 'Rūpa-Kkhandha-Kathā' ('Discussion of Materiality Aggregate') PP.xiv.73 & VsM.ibid.493-503 'Atīt-Ādi-Vibhāga-Kathā' ('Discussion of the Past, etc. Classification') PP.ibid.185-210.

<sup>861</sup> For details, see 'Ultimate Materiality', p.90.

<sup>862</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>863</sup> Explaining present extent, VsM.xiii.416 'Pakiṇṇaka-Kathā' ('Discussion of the Miscellaneous') PP.xiii.114 refers to M.III.iv.1 'Bhaddeka-Ratta-Suttam' ('The Excellent-Night Sutta'), but see endnote 147, p.242.

- 2) According to continuity (*santati*), materiality of one series of generations of temperature- or nutriment-born rūpa-kalāpas is present; of a previous series is past; and of a subsequent series is future.<sup>864</sup> Consciousness-born materiality born of one mental process or one attainment is present, of a previous mental process, etc., is past; of a subsequent is future. Kamma-born materiality is past, future and present according to the materiality that supports it.
- 3) According to period (*samaya*), materiality that arose as a continuity in one minute, during one morning, evening, day, etc., is present. Previous materiality is past, and subsequent is future.
- 4) According to moment (*khana*), materiality of one arising, standing, and dissolution is present. Previous such materiality is past, and subsequent is future.

Here, of course, for the practice of insight (*vipassanā*), only the momentary past, future, and present apply.<sup>865</sup> To see materiality according to reality is to see only ultimate materiality: the individual element of each type of rūpa-kalāpa as it arises, stands, and dissolves. That means the Noble Disciple discerns the impermanence, suffering, and non-self nature of materiality moment by moment in the present life, in the past lives that have been discerned, and in the future lives that have been discerned.<sup>866</sup> And the same for temperature-, nutriment-, and consciousness-born materiality moment by moment, and in the smaller periods of present, past and future.

#### 4-5) MATERIALITY INTERNAL OR EXTERNAL

**Materiality internal or external** (*ajjhataṃ vā bahiddhā vā*): here, The Buddha is referring to one's own materiality as internal, and others' materiality as external. Also, the internal bases (eye-, ear-, nose-, tongue-, and body base) are internal, whereas their objects (the external bases: sight-, sound-, odour-, flavour-, and tangible base) are external. And here again, we need to remember that the eye base is not the lump of flesh sitting in the eye socket: that is a concept. According to reality, it is non-existent.<sup>867</sup> One cannot do *vipassanā* on things that do not exist. When The Buddha speaks of the eye, the eye element, the eye door, and the eye base, He means the eye translucency (*cakkhu-pasāda*): the tenth element of eye decad-kalāpas: that is the existent eye.<sup>868</sup> The same for the other bases.

#### 6-7) MATERIALITY GROSS OR SUBTLE

**Materiality gross or subtle** (*oḷārikaṃ vā sukhumāraṃ vā*): here, The Buddha is referring to the twelve bases as gross: eye-, sight-, ear-, sound-, nose-, odour-, tongue-, flavour-, and body-, and tangible base. They are gross because they impinge

<sup>864</sup> series of generations: for details, see 'The Four Origins of Materiality', p.95.

<sup>865</sup> VsM.xiv.494 *Atī-Ādi-Vibhāga-Kathā* ('Discussion of the Past, etc. Classification') PP. ibid.-191 explains that only the momentary is not illustrative (*ni-ppariyāya*), as it is actual and real. But the others are illustrative (*sapariyāya*), as they serve only to make clear and explain.

<sup>866</sup> VsMṭ.xx.725 *Udaya-Bbaya-Nāṇa-Kathā-Vaṇṇanā* ('Description of the Discussion of the Arise&Perish Knowledge') explains that having seen the arising and perishing of formations in the present, one then sees it in past and future.

<sup>867</sup> See footnote 280, p.91.

<sup>868</sup> In Vbh.II.156 *Āyatana-Vibharigo* ('Base Analysis'), The Buddha explains: 'Therein, what is the eye base? The eye that, deriving from the four great essentials, is translucent, belonging to oneself, invisible, impingent... this is the eye, this is the eye element, this is the eye faculty, this is a world, this is a door....'

upon each other: a sight impinges upon the eye, and eye consciousness arises, etc. The remaining types of materiality (such as nutritive-essence, life faculty, heart-materiality, and sex-materiality) do not impinge, which means they are seen as subtle.

#### 8-9) MATERIALITY INFERIOR OR SUPERIOR

**Materiality inferior or superior** (*hīnarā vā pañītarā vā*): here, The Buddha is referring to materiality of superior and inferior beings: a Brahma's materiality is superior to a sensual-sphere deva's materiality; a human being's materiality is inferior to a sensual-sphere deva's materiality, but superior to a ghost's materiality, which is superior to an animal's materiality, etc. The same applies to the external materiality in their realms of existence. And material things that civilized people consider agreeable and inoffensive are superior, whereas the things they consider disagreeable and offensive are inferior.<sup>869</sup> In terms of vipassanā practice, however, materiality that arises owing to unwholesome kamma is inferior, whereas materiality that arises owing to wholesome kamma is superior.

#### 10-11) MATERIALITY FAR OR NEAR

**Materiality far or near** (*yaṃ dūre santike vā*): here, The Buddha is referring to materiality in terms of space (*okāsa*).<sup>870</sup> Thus, one's own materiality is near, whereas another's materiality is far. Materiality inside one's room is near, whereas materiality outside on the monastery grounds is far. Materiality on the monastery grounds is near, whereas materiality outside is far. Materiality within the country is near, materiality outside the country is far, etc.

That concludes our explanation of the eleven categories of materiality which make up the materiality aggregate. One needs to contemplate all those categories of materiality as impermanent, suffering, and non-self. Then there are the eleven categories of feelings that make up the feeling aggregate.

#### FEELINGS

The Buddha speaks of feelings in many ways. The main way is the three types of feeling (*vedanā*):<sup>871</sup>

- 1) Pleasant feeling (*sukha-vedanā*)
- 2) Painful feeling (*dukkha-vedanā*)
- 3) Neither-painful-nor-pleasant feeling (*a-dukkha-ma-sukha-vedanā*): that is, neutral feeling.

#### 1-3) FEELINGS PAST, FUTURE, OR PRESENT

**Whatever feeling past, future, or present** (*atīt-ānāgata-paccuppannā*): here again, The Buddha is referring to all feelings without exception. By **past**, **future** and **present**, He means the same four as with materiality.

<sup>869</sup> VbhA.ibid refers here to accountants, chief ministers, lords, men of property, and merchants. And it explains that although pigs may be happy to eat dung, and unhappy to lie down on a fine couch, they confuse the agreeable with the disagreeable because of perception-perversion. See 'The Four Perversions', p.326.

<sup>870</sup> subtle materiality is far, because it is difficult to discern, and gross materiality is near, because it is easy to discern

<sup>871</sup> M.II.i.9 'Bahu-Vedaniya-Suttam' ('The Many Kinds of Feeling Sutta')

- 1) According to extent (*addhā*), feelings that arose before the arising of this life's rebirth-linking consciousness are past (feelings of past lives). Feelings that arise after the arising of this life's decease consciousness are future feelings (feelings of future lives). And feelings that arise in-between are present feelings (feelings in the course of this life).
- 2) According to continuity (*santati*), feelings of one mental process or attainment, or with one object, are present; of a previous mental process, etc., are past; of a subsequent are future. For example, the feeling that arises while seeing a certain Buddha image, while making a certain offering, while listening to a certain Dhamma talk, etc. are present.<sup>872</sup> Such previous events are past, and such subsequent events are future.
- 3) According to period (*samaya*), feelings that arose in one minute, during one morning, evening, day, etc., are present. Previous feelings are past, and subsequent future.
- 4) According to moment (*khana*), the feeling of one arising, standing, and dissolution of consciousness is present. Previous such feelings are past, and subsequent are future.

#### 4-5) FEELINGS INTERNAL OR EXTERNAL

**Feeling internal or external** (*ajjhata vā bahiddhā vā*): here, The Buddha is referring to one's own feelings as internal, and others' feelings as external.

#### 6-7) FEELINGS GROSS OR SUBTLE

**Feeling gross or subtle** (*olārikā vā sukhumā vā*): here, The Buddha means feelings seen in four ways:

- 1) According to species (*jāti*): for example, unwholesome feelings are gross, whereas wholesome feelings are subtle. But wholesome feelings are gross compared to resultant feelings, whereas the Arahant's feelings (which are functional) are subtle.
- 2) According to individual essence (*sabhāva*): painful feeling is gross, whereas pleasant- and neutral feeling is subtle. But painful- and pleasant feeling is gross whereas neutral feeling is subtle.
- 3) According to person (*puggala*): the feelings of one who has jhāna is subtle because there is only one object, whereas the feelings of one with no jhāna is gross because there are many objects.
- 4) According to mundane and supramundane (*lokiya-lokuttara*): feelings associated with defilements are gross, whereas feelings dissociated from defilements are subtle.

When discerning feelings in this way, one must not confuse the categories: for example, according to species, bodily pain is a subtle feeling because it is indeterminate (neither unwholesome nor wholesome), but according to individual essence it is gross because it is painful.

There are many other ways in which one may categorize feelings as gross and subtle. For example:

- Feelings associated with hatred are gross, whereas those associated with greed are subtle.

<sup>872</sup> VSMṬ says it is present even if it lasts the whole day.

- Those associated with long-lasting hatred are gross, whereas those associated with brief hatred are subtle.
- Those associated with greed and wrong view are gross, whereas those associated with greed and no wrong view are subtle.
- Feelings of the sensual sphere are gross, whereas those of the fine-material sphere are subtle, although they are gross compared with feelings of the immaterial sphere.
- Feelings associated with offering are gross, whereas feelings associated with morality are subtle, although they are gross compared with feelings associated with meditation.
- Feelings associated with inferior offering, morality, or meditation are gross, whereas feelings associated with superior offering, morality, or meditation are subtle.
- The solely painful feelings in hell are gross, whereas painful feelings in the animal world are subtle, but they are gross compared to painful feelings in the ghost world, and so on up to the highest of the sensual-sphere deva worlds, where painful feelings are only subtle. And the same for pleasant feelings, from the animal world up to the fourth jhāna Brahma plane, and the solely equanimous feelings of the highest Brahma plane, the fifth-jhāna plane, and the immaterial planes.

#### 8-9) FEELINGS INFERIOR OR SUPERIOR

**Feeling inferior or superior** (*hīnā vā pañītā vā*): here, gross feelings are inferior, and subtle feelings are superior.

#### 10-11) FEELINGS FAR OR NEAR

**Feeling far or near** (*yā dūre santike vā*): here, gross and inferior feelings are far from subtle and superior feelings. But gross and inferior feelings are near other gross and inferior feelings, and subtle and superior feelings are near other subtle and superior feelings.

That concludes our explanation of the eleven categories of feelings which make up the feeling-aggregate. One needs to contemplate all those categories of feeling as impermanent, suffering, and non-self.

The eleven categories of perception, formations and consciousness should be understood in the same way as the eleven categories of feelings.

The Buddha says each aggregate of these eleven categories is to be regarded (*datṭhabbari*) according to reality (*yathā-bhūta*), and with Right Wisdom (*Samma-Ppaññāya*) as: **'This is not mine, not this am I, this is not my self.'** That is His instructions for vipassanā meditation.

#### THE COMPREHENSION KNOWLEDGE

Such knowledge of the impermanent, suffering, and non-self nature of the five aggregates, is what we call the Comprehension Knowledge (*Sammasana-Ñāṇa*): we mentioned it before.<sup>873</sup> It is knowledge of the three characteristics of all groupings. That is:

<sup>873</sup> The insight knowledges discussed here are summarized under 'The Sixteen Insight Knowledges', p.109.

- comprehending the impermanent, suffering, and non-self nature of the six internal bases (eye-, ear-, nose-, tongue-, body-, and mind base);
- comprehending the impermanent, suffering, and non-self nature of the six external bases (sight-, sound-, odour-, flavour-, tangible-, and dhamma base);
- comprehending the impermanent, suffering, and non-self nature of the eighteen elements (the eye-, ear-, nose-, tongue-, body-, and mind element; the sight-, sound-, odour-, flavour-, tangible-, and dhamma element; and the eye-, ear-, nose-, tongue-, body-, and mind-consciousness element);
- comprehending the impermanent, suffering, and non-self nature of the twelve factors of dependent origination (ignorance, volitional formations, consciousness, etc.).

One contemplates the three characteristics of the five aggregates in this way over and over again.

#### THE ARISE&PERISH CONTEMPLATION KNOWLEDGE

As one's insight knowledge becomes deeper and deeper, there then arises the Arise&Perish Contemplation Knowledge (*Udaya-Bhaya-Ānupassanā-Ñāṇa*). With this knowledge, one knows and sees the causal and momentary arising and perishing of the five aggregates at every consciousness moment from the rebirth-linking consciousness up to the death consciousness of every past life one has discerned. One knows the same for this life, and all the future lives one has discerned, up to one's Parinibbāna. One knows and sees how the five aggregates are in this way possessed of impermanence, suffering, and non-self. And one knows this also of the insight consciousnesses by which one has known and seen this. Everywhere one looks, in the entire universe, one sees only the arising and passing away of aggregates: their impermanence, suffering, and non-self nature. Again, one contemplates the arising and perishing of the five aggregates in this way over and over again. When one's insight knowledge becomes sharp and bold, one concentrates on only the dissolution of the five aggregates.

#### THE DISSOLUTION-CONTEMPLATION KNOWLEDGE

With the Dissolution-Contemplation Knowledge (*Bhāṅga-Ānupassanā-Ñāṇa*), one no longer pays attention to the arising stage of the five aggregates: one pays attention only to their dissolution stage. Again, one practises in this way over and over again. Regarding the aggregates in this way, one gains more powerful knowledge of how they are all possessed of impermanence, suffering, and non-self. Everywhere one looks, in the entire universe, all one sees is dissolution. And one pays attention also to the dissolution of the consciousnesses that with insight know the dissolution of the aggregates.<sup>874</sup>

As one contemplates the five aggregates in this way, again and again, one's insight knowledge becomes stronger and stronger, and eventually the five aggregates appear fearsome to the yogi, because all the time they break up like pottery, all the time they are dispersed like fine dust. If you watch the surface of a river during heavy rain, you will see water bubbles all the time appearing and

<sup>874</sup> VsM.xxi.742 *Bhāṅga-Ānupassanā-Ñāṇa-Kathā* ('Discussion of the Dissolution-Contemplation Knowledge') PP.xxi.13 explains: 'Hence the Ancients said: "He sees with insight both the known and the knowledge".'



bursting: that is how the five aggregates now appear to the yogi.<sup>875</sup> Here again, one contemplates the dissolution of the five aggregates in this way, over and over again. As one's insight knowledge becomes more and more profound, seeing the five aggregates dissolve ever and ever again, one eventually becomes disenchanted with the five aggregates.<sup>265</sup>

THUS SEEING, BHIKKHUS

Disenchantment with the five aggregates is the next stage described by The Buddha in the second '*Gaddula-Baddha*' sutta:<sup>876</sup>

**Thus seeing, bhikkhus, the educated Noble Disciple** (*sutavā Ariya-Sāvako*)

- [1] **with this very materiality is disenchanted** (*rūpasmim-pi nibbindati*);
- [2] **with this very feeling is disenchanted** (*vedanāya-pi nibbindati*);
- [3] **with this very perception is disenchanted** (*saññāya-pi nibbindati*);
- [4] **with these very formations is disenchanted** (*saṅkhāresu-pi nibbindati*);
- [5] **with this very consciousness is disenchanted** (*viññāṇasmim-pi nibbindati*).

When the educated Noble Disciple has become disenchanted with the five aggregates, it means she or he has become dissatisfied with the five aggregates. She or he no longer delights in them, is no longer enchanted by them: be they the aggregates of a human being, a deva, a Brahma, etc.<sup>266</sup> With the arising of such disenchantment, the mind inclines towards Nibbāna. Let us see how this change takes place.

THE EDUCATED NOBLE DISCIPLE IS DISENCHANTED

Disenchantment with the five aggregates has three aspects:<sup>877</sup>

- 1) The five aggregates appear as fearsome: that is the Fearsomeness-Appearance Knowledge (*Bhayat-Upaṭṭhāna-Ñāṇa*).
- 2) Because the five aggregates are fearsome, one realizes they are dangerous: that is the Danger-Contemplation Knowledge (*Ādinav-Ānupassanā-Ñāṇa*).
- 3) Because the five aggregates appear as fearsome and dangerous, one becomes disenchanted with them: that is the Disenchantment-Contemplation Knowledge (*Nibbid-Ānupassanā-Ñāṇa*).

The five aggregates of past, future, and present, of all worlds, appear as fearsome, because inevitably they dissolve. The *Visuddi-Magga* explains it with a simile.<sup>878</sup> Say a woman's three sons had offended the king, and he ordered them to

<sup>875</sup> The similes have been taken from VsM.ibid.748/PP.ibid.27: see also 'The Five Voidness Similes'.

<sup>876</sup> S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta')

<sup>877</sup> VsM.xxi.755 '*Nibbid-Ānupassanā-Ñāṇa-Kathā*' ('Discussion of the Disenchantment-Contemplation Knowledge') explains that seeing formations as fearsome and dangerous is the same as becoming disenchanted with them: 'Hence the Ancients said: "Knowledge of Appearance as Fearsome while one only has three names: it saw all formations as fearsome, thus the name 'Appearance as Fearsome' arose; it aroused [the appearance of] danger in those same formations, thus the name 'Contemplation of Danger' arose. It arose, becoming disenchanted with those same formations, thus the name 'Contemplation of Disenchantment' arose." Also it is said in the text [PsM.I.v.227/PD.I.v.81]: "Understanding of Appearance as Fearsome, Knowledge of Danger and Disenchantment: these things are one in meaning, only the letter is different."'

<sup>878</sup> VsM.xxi.750 '*Bhayat-Upaṭṭhāna-Ñāṇa-Kathā*' ('Discussion of the Fearsome-Appearance Knowledge') PP.xxi.30

be executed. And the woman went to the execution. When they had cut the eldest son's head off, they set about cutting the middle son's head off. Seeing the eldest son's head already cut off, and middle son's head about to be cut off, the mother lost all hope for the youngest son. She knew he would also have his head cut off. Her eldest son's head having been cut off is like one's having seen past aggregates cease. The middle son's head being cut off is like one's seeing present aggregates ceasing. And the mother's knowledge that the youngest son's head would also be cut off is like one's knowing that future aggregates will also cease. That is how there arises the Fearsomeness-Appearance Knowledge (*Bhayat-Upatthāna-Ñāṇa*).

This does not mean that fear and terror arise in the yogi:<sup>879</sup> just knowledge about the inevitable dissolution of the aggregates. If one saw three charcoal pits, they would look fearsome: one would know that no matter which charcoal pit one were to fall into, one would suffer great pain unto death. But that mere knowledge would not make one afraid. In the same way the aggregates of past, future, and present look fearsome, but one is not for that reason afraid. Whatever aggregate one contemplates, it appears fearsome because one sees it as oppressed by dissolution. For that reason also, the five aggregates appear as dangerous.<sup>880</sup>

Wherever one looks, there is no safety to be found. The three types of existence (sensual-, fine-material-, and immaterial existence) appear dangerous, the four great essentials (the earth-, water-, fire, and wind element) appear dangerous, the six internal bases (eye-, ear-, nose-, tongue-, body-, and mind base) appear dangerous, and the six external bases (sight-, sound-, odour-, flavour-, tangible-, and mind-object base) appear dangerous. All destinations appear dangerous: burning with what The Buddha calls the eleven fires.<sup>267</sup> That is, the hells, the animal world, the ghost world, the human world, the sensual-deva realms, the Brahma realms, and the immaterial realms, wherever the rebirth consciousness can arise, all destinations appear to the yogi as burning, blazing and glowing with the fire of lust, the fire of hatred, the fire of delusion, the fires of birth, ageing, and death, and the fires of sorrow, lamentation, pain, displeasure, and despair. The aggregates appear as aggregates of danger, without anything satisfactory, without anything substantial. The Buddha says they appear as a disease (*roga*), as a tumour (*gaṇḍa*), as a dart (*salla*), as misery (*agha*), as an affliction (*ābādhā*), as only danger (*ādīnava*):<sup>268</sup> nothing else. That is how there arises the Danger-Contemplation Knowledge (*Ādīnav-Ānupassanā-Ñāṇa*).

Now we shall ask you one question. What are all these dangerous things? Can we describe them all as one thing only? Yes, we can. We may say that all these things are just the workings of kamma. That is, the accomplishment of kamma, and the results of kamma: the resultant mentality-materiality.<sup>881</sup> That is in fact what now appears dangerous to the yogi.

<sup>879</sup> VsM. *ibid.*.751/PP. *ibid.*.32

<sup>880</sup> VsM. *ibid.*.752 '*Ādīnav-Ānupassanā-Ñāṇa-Kathā*' ('Discussion of the Danger-Contemplation Knowledge') PP. *ibid.*.35-36.

<sup>881</sup> In Vbh. vi.234 '*Paṭicca-Samuppāda-Vibhaṅgo*' ('Analysis of Dependent Origination'), The Buddha explains this as kamma existence (*kamma-bhava*): meritorious-, demeritorious-, and imperturbable formation of kamma. It produces rebirth existence (*upapatti-bhava*), which is the foundation of the rebirth consciousness in the appropriate realm: the human/fine-material realms, the woeful realms, and the immaterial realms respectively. See also quotations endnotes 65, p.231 and 74, p.232.

## THE DANGER OF THE WORKINGS OF KAMMA

What do we do when we are in danger? We seek safety, refuge, and shelter from the danger. The workings of kamma now appear as fearsome and as suffering to the yogi. He sees them therefore as dangerous, and he sees safety (*khema*) and happiness (*sukha*) as somewhere with no workings of kamma. And the only place with no workings of kamma is in the State of Peace (*Santi-Pada*), Nibbāna.<sup>269</sup>

In practical terms, what does the yogi see as fearsome and suffering, and what as safety, happiness, and Nibbāna?<sup>882</sup>

- Arising (*uppāda*) in this life because of past kamma (*purima-kamma*) is fearsome and suffering, whereas non-arising (*an-uppāda*) in this life is safety, happiness, and Nibbāna.
- The occurrence (*pavatta*) of these results of kamma is fearsome and suffering, whereas non-occurrence (*a-pavatta*) of these results of kamma is safety, happiness, and Nibbāna.
- The sign (*nimitta*) of formations is fearsome and suffering, whereas the signless (*animitta*) is safety, happiness, and Nibbāna.
- Accumulation (*āyūhana*) of kamma is fearsome and suffering, whereas non-accumulation (*an-āyūhana*) of kamma is safety, happiness, and Nibbāna.
- Rebirth-linking (*paṭisandhi*) into the next life is fearsome and suffering, whereas no rebirth-linking (*a-paṭisandhi*) into a future life is safety, happiness, and Nibbāna.
- The destination (*gati*) of rebirth-linking is fearsome and suffering, whereas no destination (*a-gati*) for rebirth-linking is safety, happiness, and Nibbāna.
- Generation (*nibbatti*) of the aggregates is fearsome and suffering, whereas no generation (*anibbatti*) of the aggregates is safety, happiness, and Nibbāna.
- Re-arising (*upapatti*) of the results of kamma is fearsome and suffering, whereas no re-arising (*an-upapatti*) of the results of kamma is safety, happiness, and Nibbāna.
- Birth, ageing, sickness, death, sorrow, lamentation, pain, displeasure, and despair are fearsome and suffering, whereas no birth, no ageing, no sickness, no death, no sorrow, no lamentation, no pain, no displeasure, and no despair is safety, happiness, and Nibbāna.

Once the arising, standing, and perishing of the aggregates are in this way seen as fearsome and suffering, and the non-arising, non-standing, and non-perishing of the aggregates is seen as safety, happiness, and Nibbāna, it means one is disenchanted with formations, and one's mind inclines naturally towards Nibbāna.<sup>270</sup>

That is how there arises the Disenchantment-Contemplation Knowledge (*Nibbid-Ānupassanā-Ñāna*).

As one then continues to contemplate the impermanence, suffering, and non-self of the five aggregates of past, future, present, internal or external, gross or subtle, inferior or superior, far or near, eventually one develops equanimity towards the five aggregates.

<sup>882</sup> This list has been taken from PsM.I.8 *Ādīnava-Ñāna-Niddeso* ('Exposition of the Danger Knowledge') PD.I.viii.300-305: quoted in VsM.ibid.752 *Ādīnav-Ānupassanā-Ñāna-Kathā* ('Discussion of the Danger-Contemplation Knowledge') PP.ibid.37. The elaborations are from VsM.ibid.753/PP.ibid.38-42.

## EQUANIMITY TOWARDS THE FIVE AGGREGATES

Equanimity towards the five aggregates has also three aspects:<sup>883</sup>

- 1) There arises the desire and longing to renounce and give up the five aggregates: that is the Release-Longing Knowledge (*Muñcitu-Kamyatā-Ñāṇa*).
- 2) With the desire for release there is repeated, and increasingly profound, reflection on the five aggregates as devoid of permanence, devoid of happiness, devoid of self, and devoid of beauty: that is the Reflection Knowledge (*Paṭisaṅkh-Ānupassanā-Ñāṇa*). It is the means for release.
- 3) With the longing for release and the increasingly profound reflection on the voidness of the five aggregates, one sees that they are full of faults: that is the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā-Ñāṇa*). At this stage, one no longer looks upon the five aggregates as either delightful or fearsome: one looks upon them with equanimity, which means one has finally become detached from them.

We have mentioned the Formations-Equanimity Knowledge very many times. All the Arahants we have discussed were able to attain Arahantship because they developed this knowledge many times in the past, under previous Buddhas. It is the highest mundane insight knowledge there is. If one's pāramī are mature, the next step is the actual attainment of Nibbāna, with Stream Entry.

## THE FOUR PERVERSIONS

It is very important to understand this stage of enlightenment. Why? Because this stage marks the big change from being the uneducated ordinary person (*as-sutavā puthu-jjāno*) to becoming an educated Noble Disciple (*sutavā Ariya-Sāvako*): you will remember how The Buddha discusses these two types of person in the beginning of both '*Gaddula-Baddha*' suttas.<sup>884</sup>

The uneducated ordinary person is enchanted with the five aggregates, thinking they are aggregates of permanence, happiness, self, and beauty. Because of ignorance (*avijjā*), the uneducated ordinary person's understanding of the world (the five aggregates) is distorted; perverted by the four perception-perversions (*saññā-vipallāsa*), the four consciousness-perversions (*citta-vipallāsa*), and the four view-perversions (*ditthi-vipallāsa*).<sup>885</sup> They are:<sup>271</sup>

- 1) The perception, consciousness, and view that in the impermanent (*anicce*) there is permanence (*nicca*).
- 2) The perception, consciousness, and view that in suffering (*dukkhe*) there is happiness (*sukha*).<sup>886</sup>

<sup>883</sup> VsM.xxi.778 '*Saṅkhār-Upekkhā-Ñāṇa-Kathā*' ('Discussion of the Formations-Equanimity Knowledge') PP.xxi.79 explains: '...the Ancients said: "This knowledge of equanimity about formations is one only and has three names. At the outset it has the name of Release-Longing Knowledge. In the middle it has the name Reflection Knowledge. At the end, when it has reached its culmination, it is called the Formations Equanimity Knowledge."' The elaborations are from VsM.ibid.780/PP.ibid.80-81.

<sup>884</sup> See 'The Uneducated Ordinary Person', p.5, and 'The Educated Noble Disciple', p.15.

<sup>885</sup> perversion (*vipallāsa*): 'With distorted apprehension as characteristic is perversion.' *Nettipakaraṇa-Pāḷi* IV.52 '*Desanā-Hāra-Sampāto*' ('Discourse on Connotative-Assemblage') *The Guide* IV.ii.492

<sup>886</sup> For an example, see footnote 869, p.319.

- 3) The perception, consciousness, and view that in non-self (*an·atta*) there is self (*atta*). Earlier, we discussed The Buddha's analysis of the uneducated ordinary person's twenty views of self.<sup>887</sup>
- 4) The perception, consciousness, and view that in the foul (*asubha*) there is beauty (*subha*).

Thus, the uneducated ordinary person seeks safety and happiness in herself or himself (internal five aggregates), in her or his mother and father, husband and wife, daughters and sons, friends, property, etc. (external five aggregates).<sup>272</sup> Thus, the uneducated ordinary person's perverted understanding of reality makes Nibbāna undesirable: she or he does not want to stop.

#### CONTEMPLATING VOIDNESS

At this advanced stage of vipassanā meditation, however, one works towards seeing the five aggregates with Right Wisdom (*Samma·Ppaññā*). One contemplates the five aggregates according to reality (*yathā·bhūta*) as void (*suñña*).<sup>273</sup> Now, by 'void', The Buddha does not mean that the five aggregates, twelve bases, etc., do not really exist; He does not mean that everything is an illusion: that is wrong view.<sup>274</sup> What does not exist is five aggregates that are permanent, stable, eternal, and not subject to change. And what does in reality exist is five aggregates that are impermanent, suffering, and subject to change.<sup>275</sup> That means they are devoid of permanence, devoid of happiness, devoid of self, and devoid of beauty.

#### THE FIVE VOIDNESS SIMILES

In the '*Pheṇa·Piṇḍ·Ūpama*' sutta, The Buddha uses five similes to explain how the bhikkhu contemplates the voidness of the five aggregates.<sup>888</sup> First He explains that if one were to see a lump of foam floating down the Ganges River, and one were to examine it carefully, one would see that it was only hollow, only insubstantial. And He compares it to insight meditation on materiality:

**So too, bhikkhus, whatever kind of materiality there is, whether past, future, or present; internal or external; gross or subtle; inferior or superior; far or near, if a bhikkhu were to see it (*passeyya*), contemplate it (*nijjhāyeyya*), and carefully investigate it (*yoniso upaparikkheyya*); as he saw it, contemplated it, and carefully investigated it, it would appear to him void only, hollow only, insubstantial only. For what substance could there be in materiality?**

That is how The Buddha says one should practise insight (*vipassanā*) on the materiality aggregate. Then He describes how rain falling on water produces water bubbles. If one examines such bubbles, one sees that a bubble arises, then bursts, having no substance. And He compares it to insight meditation on the feelings aggregate:

**So too, bhikkhus, whatever kind of feeling there is, whether past, future, or present; internal or external; gross or subtle; inferior or superior; far or near, if a bhikkhu were to see it, contemplate it, and carefully investigate it; as he saw it, contemplated it, and carefully investigated it, it would appear to him void only, hollow only, insubstantial only. For what substance could there be in feeling?**

That is how The Buddha says one should practise insight meditation (*vipassanā·bhāvanā*) on the feelings aggregate. Then He explains how the bhikkhu practises

<sup>887</sup> See 'The Twenty Types of Identity View', p.11.

<sup>888</sup> S.III.I.x.3 '*Pheṇa·Piṇḍ·Ūpama·Suttam*' ('The Lump-of-Foam Simile Sutta')

insight meditation on the eleven categories of perception: they appear to him as void, hollow, and insubstantial as a mirage. And when the bhikkhu contemplates the eleven categories of formations, they appear to him as void as the trunk of a banana tree. You know, a banana tree has a false trunk: it consists of many rolls. If one removes the many rolls, one will find nothing inside. Lastly, The Buddha explains that when the bhikkhu practises insight meditation on the eleven categories of consciousness, they appear to him as void as a magician's illusion, a mere trick, devoid of substance. That is how The Buddha says one should practise insight meditation on the five aggregates.

At this stage, one's insight knowledge is greatly strengthened by one's having contemplated the five aggregates as fearsome and dangerous, and one's having become disenchanted with the five aggregates.

#### VOID OF SELF AND ANYTHING BELONGING TO SELF

Then, as one contemplates the aggregates as void, one understands that they are void of self ('This is my self') as well as void of anything belonging to self ('This is mine').<sup>889</sup> One does not see a self of one's own ('my self');<sup>890</sup> one does not see a self that belongs to another, for example, one's mother ('I am my mother's child'), one's brother ('I am my brother's sibling'), or a friend ('I am my friend's friend'). One does not see another as having a self that belongs to oneself, for example, one's mother ('This is my mother'), one's brother ('This is my brother'), or a friend ('This is my friend'). In the same way one does not see a self that belongs to any property, or any property that has a self.<sup>891</sup>

This understanding of voidness of self, voidness of self's property, voidness of substance, etc., one extends to the world:<sup>276</sup> that is, the six internal and external bases, the five aggregates, the six types of consciousness, contact, feeling, perception, volition, craving, application, and six types of sustainment, the six elements, ten kasiṇas, thirty-two parts of the body, the eighteen elements, the twelve factors of dependent origination, etc., of past, future, and present.<sup>277</sup>

#### LET ONE LOOK ON THE WORLD AS VOID, MOGHARĀJA

When one looks upon the world in this way, The Buddha says one cannot be seen by the king of death: Māra. The Buddha explained it once to an ascetic called Mogharāja.<sup>892/278</sup> He had asked The Buddha how he should look upon the world, in order to escape death. The Buddha's answer was a verse:

**Let one look on the world as void (*suññato*), Mogharāja, always mindful;**

<sup>889</sup> Here, VsM.ibid.760/PP.ibid.53 quotes M.III.i.6 *Āneñjasappāya-Suttam*' ('The Imperturbable-Wards Sutta'): 'Again and further, bhikkhus, a Noble Disciple, gone to the forest, or gone to the foot of a tree, or gone to a secluded place, reflects in this way: "Void is this of self or of what belongs to self."'

<sup>890</sup> Here, VsM.ibid. again quotes M.III.i.6 *Āneñjasappāya-Suttam*' ('The Imperturbable-Wards Sutta'): 'Again and further, bhikkhus, a Noble Disciple reflects in this way: "I am not anywhere anyone's possession, nor is there anywhere my possessing of anyone [I belong to no one, and no one belongs to me]."'

<sup>891</sup> VsA.ibid. and MA.ibid. explain that this refers to voidness of self and property of self in both internal and external aggregates.

<sup>892</sup> VsM.xxi.765 *Sarikhār-Upekkhā-Ñāṇa Kathā*' ('Discussion of the Formations-Equanimity Knowledge') PP.xxi.60 quotes this verse from SuN.v.15 *Mogharāja-Māṇava-Pucchā*' ('Young Brahmin Mogharāja's Questions').

**Giving up the self view, one may thus outrun death;  
Who looks upon the world in this way, the king of death does not see.**

**The world** (*loka*): this is the five clinging-aggregates. **Let him look on the world as void** (*suññato*): this means he should look upon the five clinging-aggregates as devoid of permanence, devoid of happiness, devoid of self, and devoid of beauty. **Always mindful**: this means he should always remember to see these four types of voidness in the five clinging-aggregates. If one contemplates the world in this way, one gives up **the self view** (*attānu-ditṭhi*) (the personality view (*sakkāya-ditṭhi*)), and then may one **outrun death**. **Who looks upon the world in this, the king of death does not see:**<sup>279</sup> the king of death (Māra) cannot see the one who looks upon the world in this way.<sup>280</sup>

When the yogi contemplates the five aggregates in this way, again and again, his insight improves, and gradually he abandons both fearsomeness and delight towards the five aggregates: instead, he looks upon them with equanimity. He looks upon them as neither 'I', nor as 'mine', nor as 'self'. To explain this, The Buddha uses the simile of the man who has divorced his wife, and has therefore become indifferent towards her.<sup>893</sup>

#### DIVORCE FROM THE FIVE AGGREGATES

Suppose a man were married to a lovely, desirable, charming wife. And suppose he was so in love with her that it was unbearable for him to be without her for even a moment. If he saw her chatting, joking, and laughing with another man, he would be disturbed and displeased, even unhappy. Why? Because he was looking upon her as 'she is mine', and he was dependent on her alone for his happiness.

Then later he might discover that she had many faults. And he would divorce her. Once divorced, he would no more look upon her as 'mine'. And if he now saw her chatting, joking, and laughing with another man, he would not be disturbed and not displeased, but indifferent and uninterested. Why? Because he no longer looked upon her as 'she is mine'. He was now independent of her for his happiness.

In the same way, the yogi looks upon the five aggregates as impermanent, suffering, and non-self. Then, having seen that there is nothing to look upon as 'I' or 'mine' or 'self', one no longer looks upon them as fearsome or delightful. Instead, one becomes indifferent, and looks upon them with equanimity.

#### HIS MIND RETREATS, RETRACTS, AND RECOILS

When one knows and sees in this way, one's mind retreats, retracts, and recoils from the three types of existence (*bhāva*) (sensual-, fine-material-, and immaterial existence). Just as drops of water retreat, retract, and recoil on a lotus leaf that slopes a little, so too one's mind retreats, retracts, and recoils from not only the hells, the animal world, and ghost world, but also the human world, and even the sensual deva-realms, and fine-material-, and immaterial Brahma realms. Just as a bird's feather or a piece of sinew thrown on a fire retreats, retracts, and recoils, so too one's mind retreats, retracts, and recoils from wherever the rebirth consci-

<sup>893</sup> The simile is given in VsM. *ibid.* 766/PP.xxi.61-62. It has been taken from M.III.1 *'Devadaha-Suttam'* ('The Devadaha Sutta'). There, The Buddha gives this simile to illustrate the bhikkhu's developing equanimity towards those things that give rise to suffering.

ousness can arise. In this way there arises in him what is called the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*).<sup>281</sup>

#### SEEING NIBBĀNA AS PEACEFUL

At this point, if one's pāramī are ready to mature, one's mind may retreat, retract, and recoil from the five aggregates, no longer pay attention to the five aggregates, and advance towards the state of peace, seeing Nibbāna as peaceful, taking Nibbāna as object. If not, one must again and again contemplate the five aggregates as impermanent, suffering, and non-self:<sup>894</sup> even for years. Doing so, eventually one's five controlling faculties will become mature, and one's insight knowledge will take only Nibbāna as object, and there arises the first Path&Fruition (*Magga-Phala*).

Let us now discuss the workings of Path&Fruition.

#### PATH&FRUITION

There are four Path Knowledges (*Magga-Ñāṇa*) with each their respective Fruition Knowledge (*Phala-Ñāṇa*). They are supramundane impulsion consciousnesses (*javana*), which take only Nibbāna as object. As we discussed before, impulsion consciousnesses are volitional formations (*sarikhāra*): they perform kamma. While each volitional formation arises and perishes, there remains in that same mentality-materiality continuity the kammic potency (*kamma-satti*). That potency enables the volition factor of the volitional formations to mature as a kamma result (*kamma-vipāka*) in the future: either in this life or another. A Path Knowledge functions as presently-effective kamma, with its result arising in the next mind moment as its respective Fruition Knowledge (*Phala-Ñāṇa*): for example, the Stream-Entry Fruition Knowledge is the kammic result of the Stream-Entry Path Knowledge.

The kamma of a Path Consciousness is unique, however. Why? Take the volition of a mundane consciousness: whether it is volition of the sensual realm (such as the unwholesome volition of killing, stealing, etc., or the wholesome volition of offering, morality or meditation), or it is wholesome volition of the fine-material or immaterial realms, it possesses kammic potency. That potency may mature to produce rebirth into a new existence. It may also mature to produce good or bad results in the course of an existence. But the volition of a Path Consciousness does not work that way. Because it takes the supramundane object Nibbāna as object (the Unformed Element (*Asarikhata-Dhātu*)), it destroys defilements, it destroys the kammic potency of one's volition stage by stage: with the Arahant Path-Knowledge, all defilements will have been destroyed, and the kammic potency of one's volition will have been destroyed completely. One's volition is then purely functional.<sup>282</sup> It is most wonderful.

<sup>894</sup> VsM.ibid.767/PP.ibid.65 explains that so long as the Formations-Equanimity Knowledge is immature, it may be attained very many times in the infinite past. When finally mature, it is called Emergence-Leading Insight (*Vuttthāna-Gāmini-Vipassanā*), for it emerges from formations to take Nibbāna as object. It may be compared to a land-finding crow. Seeing land, the crow flies in that direction; not seeing land, it returns to the ship: likewise, the mature knowledge seeing Nibbāna as peaceful, emerges unto Nibbāna; the immature knowledge not seeing Nibbāna as peaceful remains with formations.



When we practise jhāna, the jhāna kammās suppress the defilements for a long time: one hour, two hours, etc. And when we practise superior vipassanā, the vipassanā kammās do the same. This is what The Buddha calls mind liberation (*ceto-vimutti*) that is temporary (*sāmāyika*).<sup>283</sup> But after some time, the defilements reappear. Yes? Even the superior vipassanā kammās that we have just discussed, such as the Formations-Equanimity Knowledge: it is a most superior wholesome kamma, and when it arises, there are no defilements. But as we have discussed, one may progress up to that insight knowledge in the Dispensation of many Buddhas, and still the defilements will return, and one will be reborn countless times.

Why do the defilements re-arise? Because they have only been suppressed. They still exist as latencies (*anusaya*).<sup>898</sup> Hence, samatha and vipassanā are only temporary liberation from the defilements: mundane liberation (*lokiyo vimokkha*).<sup>899</sup>

Path Kammās, however, do not suppress defilements: because Path Kammās take the Unformed Element as object, they destroy defilements. When a defilement such as wrong view has been destroyed by the Stream-Entry Path Knowledge, wrong view will not arise again in our mentality-materiality continuity: it is impossible. Not in the remainder of this life, not in the next life, not even if we are reborn for another seven lives.

3d: Mental Phenomena of Supramundane Consciousness ( <i>Lokuttara-Citta</i> ) <sup>895</sup>					
JHĀNA <sup>896</sup>	1st	2nd	3rd	4th	5th
CONSCIOUSNESS ( <i>citta</i> )					
MENTAL FACTORS ( <i>cetasika</i> )					
<b>Universals (<i>sabba-citta-sādhāraṇa</i>)</b>					
1. contact ( <i>phassa</i> )					
2. feeling ( <i>vedanā</i> )					
3. perception ( <i>saññā</i> )					
4. volition ( <i>cetanā</i> )					
5. one-pointedness ( <i>ek-aggatā</i> )					
6. life faculty ( <i>jīvit-indriya</i> )					
7. attention ( <i>manasikāra</i> )					
<b>Miscellaneous (<i>pakiṇṇaka</i>)</b>					
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</b>					
<b>Universals (<i>sobhana-sādhāraṇa</i>)</b>					
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. evenness ( <i>tatra-majjhataṭṭā</i> )					
8. tranquillity of [mental] body <sup>897</sup> ( <i>kāya-passaddhi</i> )					
9. tranquillity of consciousness ( <i>citta-passaddhi</i> )					

Please continue next page.

<sup>895</sup> The table has been designed according to the combination system (*saṅgaha-naya*): all combinations of mental phenomena. (AbS.ii.36-37 '*Lokuttara-Citta-Saṅgaha-Nayo*' ('Supramundane Consciousness Combination-System') CMA.ii.19-20, 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>896</sup> A Path Knowledge is always associated with jhāna: minimum the first jhāna. See table '1e Supramundane Resultant Consciousness', p.339.

<sup>897</sup> tranquillity of [mental] body/consciousness: see footnote 150, p.54.

<sup>898</sup> latencies: see footnote 145, p.53.

<sup>899</sup> PsM.I.v.213 '*Vimokkha-Kathā*' ('Discussion of Liberation') PD.I.v.31

As we progress from one Path Knowledge to another, more and more fetters, hindrances, defilements, etc. are destroyed: from the very gross to the very subtle. Eventually, absolutely all defilements are destroyed without remainder. And at the arising of the Arahant Path-Knowledge (*Arahatta-Magga-Nāna*), no defilement of any kind will ever arise again.

THE FOUR PATH KNOWLEDGES

Let us then discuss how the Path Knowledges liberate one from defilements stage by stage, until one is completely liberated from defilements at Arahantship.<sup>901</sup>

STREAM ENTRY

The first Path Knowledge, the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Nāna*), destroys three fetters (*samyojana*): the identity view (*sakkāya-diṭṭhi*), scepticism (*vicikicchā*), and rule&rite adherence (*silabbata-parāmāsa*). The Stream Enterer has now unshakeable faith in The Buddha, Dhamma, and Sangha,

unshakeable faith in the threefold training, unshakeable faith in past lives, unshakeable faith in future lives, unshakeable faith in past and future lives, and unshakeable faith in dependent origination.<sup>902</sup> That means the Stream Enterer is no longer able to hold a wrong view about the workings of kamma.<sup>903</sup>

Furthermore, with the arising of the Stream-Entry Path is the arising of the Noble Eightfold Path (*Ariya Aṭṭharigika Magga*): that means there arises Right Speech (*Sammā Vācā*), Right Action (*Sammā Kammanta*), and Right Livelihood (*Sammā Ājīva*).<sup>284</sup> That means the Stream Enterer is no longer able to kill, to steal, to engage in sexual misconduct, to tell a lie, and is no longer able to drink beer&wine liquor. She or he is also no longer able to engage in possessiveness (*macchariya*).

<sup>900</sup> wisdom faculty: here, it is Path&Fruition Knowledge/Wisdom: the Stream-Entry-, Once-Return-, Non-Return-, or Arahant Path&Fruition Knowledge/Wisdom. They know Nibbāna. See 'The Five Types of Knowledge', p.56.

<sup>901</sup> VsM.xxii.830 '*Pahātabba-Dhamma-Pahāna-Kathā*' ('Discussion of the Abandoning of the Things to Be Abandoned') PP.xxii.64-75

<sup>902</sup> See quotations endnotes 32, p.23, and 54, p.27.

<sup>903</sup> See quotation endnote 51, p.27.

Continued from previous page.

Mental Phenomena of Supramundane Consciousness					
JHĀNA	1st	2nd	3rd	4th	5th
<b>Beautiful</b>					
<b>Universals (<i>sobhana-sādhāraṇa</i>)</b>					
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>kāy-ujukatā</i> )					
19. rectitude of consciousness ( <i>kāy-ujukatā</i> )					
<b>Abstinences (<i>virati</i>)</b>					
1. Right Speech ( <i>Sammā-Vācā</i> )					
2. Right Action ( <i>Sammā-Kammanta</i> )					
3. Right Livelihood ( <i>Sammā-Ājīva</i> )					
<b>Non-Delusion (<i>a-moha</i>)</b>					
1. WISDOM FACULTY ( <i>paññ-indriya</i> ) <sup>900</sup>					
Total mental phenomena	37	36	35	34	34