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**NAMO TASSA BHAGAVATO ARAHATO
SAMMASAMBUDDHASSA**

**TO BUDDHA, DHAMMA, SANGHA,
PARENTS AND TEACHERS,
RESPECTFULLY I PAY HOMAGE WITH THIS BOOK.**

THE ORIGIN OF REBIRTH

DR SOE LWIN (*MANDALAY*)

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ACKNOWLEDGEMENT

I want to express my great thanks to Venerable Pa-Auk Tawya Sayadaw who presented the workings of Kamma and its result for the people to learn about the Buddhist Teaching. It is very helpful for them to study the natural law of Kamma and its result. It gives basic knowledge for the round of existence or cycle of rebirth (samsara) and insight meditation to attain final cessation of the Suffering.

But the book is rare and written in English. For the most people it is not easy to read and understand. So I collect some good and suitable factors from that book and summarize them into short notes for the learners as a introduction. If you want to know more in detail you can find and study the original book of the workings of Kamma written by The Venerable Pa-Auk Tawya Sayadaw.

I think there may be mistakes and faults in this book. For them only I am responsible and if you wish to correct them I am so grateful to and welcome you.

I am also thankful to all who have helped in every aspects to make this book printed.

DR SOE LWIN (MANDALAY)

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THE WORKINGS OF KAMMA

PART (1)

THE BUDDHA'S KNOWLEDGE OF KAMMA & RESULT

The workings of kamma and kamma's result is so profound and difficult to see that only a Buddha's Knowledge of Kamma & Result (Kamma-Vipaka-Ñāna) can see it clearly. This knowledge of kamma and its result is one of the ten 'Tathagata Powers' (Tathagata-Bala).

THE LION'S ROAR

With this Tathagata power, The Buddha roars His lion's roar. What is His lion's roar? He explains that it is His teaching of the five aggregates (pañcak khandha), their origin (samudaya), and their disappearance (atthagama):

[1] Thus materiality,

thus materiality's appearance (samudaya),

thus materiality's disappearance (atthagama).

[2] Thus feeling,

thus feeling's appearance,

thus feeling's disappearance.

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[3] Thus perception,

thus perception's appearance,
thus perception's disappearance.

[4] Thus formations,

thus formations' appearance,
thus formations' disappearance.

[5] Thus consciousness,

thus consciousness's appearance,
thus consciousness's disappearance.

The five aggregates are;

- the Noble Truth of Suffering (Dukkha Ariya·Sacca);
- their appearance is the Noble Truth of the Origin of Suffering (Dukkha·Samudaya Ariya·Sacca);
- their disappearance is the Noble Truth of the Cessation of Suffering (Dukkha·Nirodha Ariya Sacca).

And to explain the appearance and disappearance of the five aggregates, The Buddha then gives the formula for dependent origination (paticca·samuppada):

Thus, this being, that is; this arising, that arises.

This not being, that is not; this ceasing, that ceases.

Next, The Buddha explains the twelve links of dependent origination (cause and effect):

- because of ignorance, volitional formations arise;
- because of volitional formations, consciousness arises, etc.

We shall discuss them later.

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THE HEART OF THE BUDDHA'S TEACHING

Having now listened to The Buddha explain His own teaching, we understand that to understand the five aggregates, we need to understand dependent origination and cessation, which means we need to understand the workings of kamma.

In fact, the most important thing for us to do is to understand and have deep faith in the actuality of a law of kamma and kamma's result.

Because, as we just heard The Buddha explain, the workings of kamma is the heart of The Buddha's Teaching: it is **the driving force of dependent origination** (paticca-samuppada), which is the Noble Truth of the Origin of Suffering (Samudaya Sacca), **the origin of the five aggregates.**

DEFINITION OF KAMMA

Literally, the word '**kamma**' means **action or deed**, but in The Buddha's Teaching kamma refers only to volitional action:

It is volition (cetanà), bhikkhus, that is kamma, I declare.

Having willed, one accomplishes kamma by body, by speech, and by mind. Volition is the mental factor responsible for kamma.

UNWHOLESOME AND WHOLESOME VOLITION

There are two such types of volition:

- (1) Unwholesome volition (akusala cetanà),
- (2) Wholesome volition (kusala cetanà)

Unwholesome volition is unwholesome kamma, and wholesome volition is wholesome kamma. But **the volition of Buddhas and other Arahants** is neither unwholesome nor wholesome: it is **purely functional**

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(kiriya). It never produces kamma, because they have eradicated **the roots of kamma: (ignorance and craving)**. Nevertheless, as long as their mental and material continuity persists, even **Buddhas and other Arahants cannot avoid experiencing the results of their past kamma:** the results stop arising only when they enter Parinibbàna (final cessation).

THE LAW OF KAMMA (kamma niyàma)

The law of kamma (kamma niyàma) is a **natural law** that is **self-sustaining in its operation**. It ensures that **the result of kamma is similar to the kamma itself** (kamma sarikkhaka vipàka), just as **the seed of a fruit produces a tree that bears the same kind of fruit**.

An unwholesome kamma produces a result that is similar to the unwholesome kamma itself. Unwholesome kamma does not produce an agreeable result. If the **unwholesome kamma produces** its result, it will always be a **disagreeable result**.

A wholesome kamma produces a result that is similar to the wholesome kamma itself. If the **wholesome kamma produces** its result, it will always be an **agreeable result**.

UNWHOLESOME CONSCIOUSNESS

The unwholesome roots are three: greed (lobha), hatred (dosa) and delusion (moha). That means there are three main types of unwholesome consciousness.

- (1) Greed-rooted consciousness (lobha mula citta)
- (2) Hatred-rooted consciousness (dosa mula citta)
- (3) Delusion-rooted consciousness (moha mula citta)

What is that delusion? It is the same as ignorance (avijjà). It means

that ignorance (delusion) sees only conventional truth (sammuti sacca): women and men, mothers and fathers, wives and husbands, daughters and sons, dogs, cats, pigs, and chickens, etc. These things do not exist according to ultimate reality (yathà bhuta). The things that do exist according to reality, however, are the aggregates (khandha), mentality and materiality (nàma rupa).

MORALITY WITH NOBLE KNOWLEDGE

Morality with such knowledge of the workings of kamma is more powerful. Why? Because the presence of wisdom means the consciousness is triple-rooted (ti hetuka): rooted in non-greed (alobha), non-hatred (adosa), and non-delusion (amoha). That always makes a wholesome kamma more powerful.

Most powerful, of course, is the knowledge-associated morality of the one who has attained a Noble Path-Knowledge (Ariya Magga Nàna) and Fruition-Knowledge (Phala Nàna): a Noble Disciple. The arising of the Path-Knowledge is the arising of the Noble Eightfold Path (Ariya- Atthangika- Magga).

- | | |
|-------------------------|------------------|
| (1) Right View | (Sammà Ditthi) |
| (2) Right Intention | (Sammà Sankappa) |
| (3) Right Speech | (Sammà Vâcà) |
| (4) Right Action | (Sammà Kammanta) |
| (5) Right Livelihood | (Sammà âjiva) |
| (6) Right Effort | (Sammà Vâyàma) |
| (7) Right Mindfulness | (Sammà Sati) |
| (8) Right Concentration | (Sammà Samâdhi) |

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MEDITATION

There are two types of meditation:

- (1) Samatha meditation (samatha bhàvanà);
- (2) Insight meditation (vipassanà bhàvanà)

SAMATHA MEDITATION

Samatha meditation is to develop strong and powerful concentration (**one-pointedness**) on one object: either **access-concentration** (upacàra- samàdhi) or **absorption concentration** (appanà samàdhi). Absorption concentration is also called jhàna.

Outside a Buddha's Dispensation, there are also jhàna to develop psychic powers (abhinnà): flying, walking on water, etc. Developing insight-basis jhàna (vipassanà pàdaka- jhàna) **developing jhàna in order to penetrate to ultimate truth for practising insight meditation**, however, is unique to a Buddha's Dispensation. Because insight meditation does not exist outside a Buddha's Dispensation.

THE JHANA

In the suttas, The Buddha usually speaks of the fourfold jhàna. For example, in the 'Mahà Sati Paññhàna' sutta, He describes (Right Concentration) (Sammà Samàdhi) as the fourfold jhàna.

The first jhàna has (five jhàna factors):

- (1) application (vitakka)
- (2) sustainment (vicàra)
- (3) joy (piti)
- (4) happiness (sukha)
- (5) one-pointedness (ekaggatà)

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“ Fourfold Jhàna ”

1st jhàna - application, sustainment, joy, happiness, one-pointedness

2nd jhàna - joy, happiness, one-pointedness

3rd jhàna - happiness, one-pointedness

4th jhàna - one-pointedness, equanimity

When there is access concentration or jhàna, the mind is full of bright, brilliant and radiant light: that is what The Buddha calls **the light of wisdom** (pannàloka).

THE LIGHT OF WISDOM

With this light of wisdom, one is able **to overcome conceptual reality, and penetrate to ultimate truth: with this light, one is able to see the five clinging-aggregates according to reality** (yathà bhuta). Let us listen to The Buddha's explanation:

Develop concentration, bhikkhus (Samàdhim, bhikkhave, bhàvetha). **Concentrated, bhikkhus, a bhikkhu according to reality understands** (samàhito, bhikkhave, bhikkhu yathàbhutam pajànàti). And what according to reality does he understand?

[1] Materiality's appearance and disappearance;

[2] Feeling's appearance and disappearance;

[3] Perception's appearance and disappearance;

[4] Formations' appearance and disappearance;

[5] Consciousness's appearance and disappearance.

When one has developed the light of wisdom, one may **know and see the five aggregates according to reality**: ultimate materiality (paramattha rupa) and ultimate mentality (paramattha nàma).

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That is what we call the **Mentality-Materiality Definition Knowledge** (Nàma Rupa Pariccheda Nàna). And it is only then that one can practise insight meditation (vipassanà bhàvanà). Why? Because one cannot practise insight meditation on conceptual reality.

INSIGHT MEDITATION

There are two types of insight meditation (vipassanà bhàvanà):

- (1) Mundane insight (lokiya vipassanà): It takes as object the formed element (sankhata dhàtu), the clinging-aggregates. That is, ultimate materiality and ultimate mentality, (the Noble Truth of Suffering and the Noble Truth of the Origin of Suffering).
- (2) Supramundane insight (lokuttara vipassanà): It takes as object the Unformed element (Asankhata dhàtu). That is, Nibbàna, (the Noble Truth of the Cessation of Suffering).

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

THE THREE CHARACTERISTICS

That means we need to know and see that the five aggregates are possessed of three characteristics (ti-lakkhana):

- (1) The impermanence characteristic (anicca lakkhana):
 - the five aggregates arise and perish, and change, which means they are impermanent.
- (2) The suffering characteristic (dukkha lakkhana):
 - The Buddha speaks of three types of suffering:

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- (i) Pain suffering (dukkha dukkha): - it refers to the aggregate of feeling: physical and mental painful feeling.
- (ii) Changeability suffering (viparinàma dukkha): - it refers to the aggregate of feeling: pleasant feelings, since they are a cause for suffering when they change.
- (iii) Formation suffering (sankhàra dukkha): - it refers to the aggregate of feeling: equanimous feeling. It refers also to the remaining four aggregates, because they arise and perish constantly and uncontrollably.

- (3) The non-self characteristic (anatta lakkhana): it refers to all five aggregates. Since they arise and perish, and change, they are suffering, which means they possess no permanent substance.

The purpose of knowing and seeing that the five aggregates are possessed of these three characteristics, is to gain the insight knowledges (vipassanà nàna):

FIRST MUNDANE AND THEN SUPRAMUNDANE

The mundane insight knowledges: - know and see
(the five clinging-aggregates and their causes).

The supramundane knowledges: - know and see Nibbàna:
(first the Path-Knowledge consciousness,
and then the Fruition-Knowledge consciousness).

The Path-Knowledge destroys the appropriate defilements: it destroys the delusion that disabled us from knowing and seeing the Four Noble Truths according to reality (yathà bhuta), ultimate truth (paramattha sacca). That means, only when we know and see Nibbàna, only then have we properly known and seen the Four Noble Truths.

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- (1) The Noble Truth of Suffering (Dukkha Ariya Sacca):
we will have known and seen the five clinging-aggregates:
(ultimate materiality and ultimate mentality.)
- (2) The Noble Truth of the Origin of Suffering
(Dukkha Samudaya Ariya Sacca):

We will have known and seen the dependent origination of the five clinging-aggregates. We will have known and seen how ignorance, volitional formation, craving, clinging, and existence of kammic potency give rise to the rebirth-linking consciousness, mentality-materiality, the six bases, contact and feeling.

- (3) The Noble Truth of the Cessation of Suffering
(Dukkha Nirodha Ariya Sacca):

We will have known and seen the cessation of the five clinging-aggregates, which is Nibbàna.

- (4) The Noble Truth of the Path Leading to the Cessation of Suffering
(Dukkha Nirodha Gàmini Padipadà Ariya Sacca):

We will have known and seen the Noble Eightfold Path
(Ariya Atthangika Magga),

From The Buddha's explanation, we can thus understand that to practise insight meditation, we need to know and see the three characteristics impermanence (anicca), suffering (dukkha) and non-self (anatta) in the five aggregates of mentality-materiality:

This knowledge of the five aggregates is what is called the Mentality-Materiality Definition Knowledge (Nàma Rupa Pariccheda Nàna).

PART (2)

ULTIMATE MATERIALITY

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

- (1) The four great essentials (cattàro ca mahà bhutà).
- (2) Materiality derived from the four great essentials (catunnanca mahà bhutà-nam upàdàya rupam).

“ The Four Great Essentials ”

- | | |
|-------------------|-----------------|
| (1) Earth-element | (pathavi dhātu) |
| (2) Water-element | (āpo dhātu) |
| (3) Fire-element | (tejo dhātu) |
| (4) Wind-element | (vāyo dhātu) |

The four great essentials are concrete materiality (nipphanna): it is born of kamma, consciousness, temperature, or nutriment.

“ Derived Materiality ”

Materiality derived from the four great essentials (catunnanca mahà bhutà-nam upàdàya rupam) is twenty-four types of materiality. They

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comprise fourteen types of concrete materiality, and ten types of unconcrete materiality:

(1) Concrete Materiality (nipphanna): as just mentioned, it is born of kamma, consciousness, temperature, or nutriment.

(2) Unconcrete Materiality (anipphanna): it is so-called because it is not born of the four origins of materiality but arises as an attribute, a mode (ākāra) of concrete materiality.

“ Concrete Derived Materiality ”

The fourteen types of concrete derived materiality are:

The four types of field materiality (gocara rupa):

- (1) Colour (vanna)
- (2) Sound (sadda)
- (3) Odour (gandha)
- (4) Flavour (rasa)

Colour is cognized by the eye, sound by the ear, odour by the nose, and flavour by the tongue.

- Tangibles, cognized by the body, are not included here, because tangibility is not derived materiality. Tangibility is the three great essentials: earth-, fire-, and wind-element.

- Nutritive essence (ojā): it maintains the physical body. We get it from the food we eat.

- Life-faculty (jāvit-indriya): it maintains animate materiality: it is born of kamma. When there is death, it means the life-faculty has either been cut off, or the kamma producing it has come to an end.

- Heart-materiality (hadaya-rupa): it is in the blood in the heart

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upon which the mind depends. On the plane of five aggregates, mentality cannot arise independently of materiality.

- The two types of sex-materiality (bhàva-rupa): male sex-materiality (purisa bhàva-rupa), and female sex-materiality (itthi bhàva-rupa): male sex-materiality determines a man's material features, the way he moves, etc., and female sex-materiality determines a woman's.

- The five types of transparent materiality (pasàda rupa):

- | | |
|-------------------------|-----------------|
| (1) Eye transparency | (cakkhu pasàda) |
| (2) Ear transparency | (sota pasàda) |
| (3) Nose transparency | (ghàna pasàda) |
| (4) Tongue transparency | (jivhà pasàda) |
| (5) Body transparency | (kàya pasàda) |

The transparency is the element through which objects are cognized by the respective faculty. For example, colour is cognized through the eye transparency, and sounds are cognized through the ear transparency. When **The Buddha speaks of the eye, the ear, etc.**, He is **referring to this existent ultimate materiality, not to the conceptual eye**: it does not exist according to reality (yathà bhuta).

“ The Four Origins of Materiality ”

According to origin, materiality is of four types:

- | | |
|------------------------------------|-----------------|
| (1) Kamma-born materiality | (kamma ja rupa) |
| (2) Consciousness-born materiality | (citta ja rupa) |
| (3) Temperature-born materiality | (utu ja rupa) |
| (4) Nutriment-born materiality | (àhàra ja rupa) |

Let us then briefly discuss the origins of materiality.

(1) Kamma-Born Materiality (kamma ja rupa)

Kamma-born materiality comprises eight types of kalàpa:

- | | |
|--------------------------|------------------------|
| (1) Eye decad-kalàpas | (cakkhu dasaka kalàpa) |
| (2) Ear decad-kalàpas | (sota dasaka kalàpa) |
| (3) Nose decad-kalàpas | (ghàna dasaka kalàpa) |
| (4) Tongue decad-kalàpas | (jivhà dasaka kalàpa) |
| (5) Body decad-kalàpas | (kàya dasaka kalàpa) |
| (6) Heart decad-kalàpas | (hadàya dasakkalàpa) |
| (7) Sex decad-kalàpas | (bhàva dasak kalàpa) |
| (8) Life nonad-kalàpas | (jāvita navaka kalàpa) |

At the time of birth, together with the rebirth-linking consciousness (patisandhi-citta), there arise three types of kalapa: heart decad-kalapas, body decad-kalapas, and sex-decad kalapas. At our very conception, we possess only body decad-kalapas. Later on, during our gestation, the eye-, ear-, nose-, and tongue decad-kalapas arise.

(2) Consciousness-Born Materiality: (citta ja rupa)

Consciousness-born materiality is not born of eye-, ear-, nose-, tongue-, and body-consciousnesses, only of consciousnesses that arise dependent on the heartbase: that is, mind-consciousnesses. For example anger-rooted consciousness gives rise to anger materiality and happy consciousness causes to happen happy materiality.

(3) Temperature-Born Materiality (utu ja rupa)

Temperature also produces and maintains materiality. A good example is plants. Their materiality is temperature-born materiality and is born of the fire-element originally in the seed. Their growth is nothing except the continued production of temperature-born materiality through

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many generations. It takes place with the assistance of the fire element from the soil, sun (hot), and water (cold).

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

(4) Nutriment-Bone Materiality (àhàra ja rupa)

The nutriment of food taken in one day may reproduce Nutriment-Bone Materiality for up to seven days: that is how our body is maintained by nutriment. But the number of generations produced depends on the quality of the food. If the food is poor, it cannot produce many generations of nutriment-born nutritive-essence kalapas. That is why we become weak and thin. If the food is good, many generations are produced, and we may even become strong and fat. Divine nutriment, most superior nutriment of the deva-world, may reproduce this way for up to one or two months.

CONCLUSION

To develop this four-elements meditation subject, we need to have strong and powerful concentration. Because we cannot practise insight on concepts; if we are looking at only concepts, clearly we do not know and see the materiality according to reality (yathà-bhuta). To be able to practise insight we need therefore to overcome the concepts, to resolve the seeming **compactness of materiality**, and penetrate to ulti-

mate materiality.

ULTIMATE MENTALITY

To practise insight meditation, we need not only to know and see the materiality clinging-aggregate; we need also to know and see the four mental clinging-aggregates. They are mentality (nàma).

- (1) the feeling clinging-aggregate, (vedanà)
- (2) the perception clinging-aggregate, (sannà)
- (3) the formations clinging-aggregate, (sankhara)
- (4) the consciousness clinging-aggregate (vinnàna).

Mentality is consciousness (citta) also called vinnàna, and mental factors (cetasika).

There are six main types of consciousness:

- (1) eye-consciousness (cakkhu vinnàna)
- (2) ear-consciousness (sota vinnàna)
- (3) nose-consciousness (ghàna vinnàna)
- (4) tongue-consciousness (jivhà vinnàna)
- (5) body-consciousness (kàya vinnàna)
- (6) mind-consciousness (mano vinnàna)

But a consciousness never arises alone. There is no such thing as 'bare' consciousness, for consciousness arises always together with a certain number of associated mental factors. There are in total fifty-two mental factors.

For example, the mental factors that arise with all consciousnesses; the seven universals (sabba citta sàdhàrana):

- (1) contact (phassa)
- (2) feeling (vedanà)

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- | | |
|---------------------|----------------|
| (3) perception | (sannà) |
| (4) volition | (cetanà) |
| (5) one-pointedness | (ekaggatà) |
| (6) life-faculty | (jāvitindriya) |
| (7) attention | (manasikàra) |

There are also the mental factors that arise with only some consciousnesses,

the six occasionals (pakin naka):

- | | |
|-----------------|--------------|
| (1) application | (vitakka) |
| (2) sustainment | (vicàra) |
| (3) decision | (adhimokkha) |
| (4) energy | (viriya) |
| (5) joy | (piti) |
| (6) desire | (chanda) |

There are also the unwholesome (akusala) mental factors, such as:

- | | |
|------------------------|--------------|
| (1) delusion | (moha) |
| (2) consciencelessness | (ahiri) |
| (3) shamelessness | (anottappa) |
| (4) restlessness | (uddhacca) |
| (5) greed | (lobha) |
| (6) wrong view | (ditthi) |
| (7) conceit | (màna) |
| (8) hatred | (dosa) |
| (9) envy | (issà) |
| (10) possessiveness | (macchariya) |
| (11) remorse | (kukkucca) |
| (12) scepticism | (vicikicchà) |

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(13)sloth (thina)

(14)torpor (middha)

And then there are the beautiful (sobhana) mental factors.

For example:

(1) faith (saddhà)

(2) mindfulness (sati)

(3) conscience (hiri)

(4) shame (ottappa)

(5) non-greed (alobha)

(6) non-hatred (adosa)

(7) Right Speech (Sammà Vācà)

(8) Right Action (Sammà Kammanta)

(9) Right Livelihood (Sammà-ājīva)

(10)compassion (karunà)

(11)sympathetic joy (muditā)

(12)wisdom-faculty (panna indriya)

“ Knowing and Seeing Ultimate Mentality ”

With the light of wisdom we need to know and see the mind resting in the heart-base (hadaya vatthu). We need to know and see the stream of life-continuum consciousnesses and their mental factors: it is called the bhavanga citta.

We need to know and see how the life-continuum consciousness is interrupted every time there is cognition through one of the five material doors (dvāra): eye, ear-, nose-, tongue- and body door. We need to know and see how such cognition takes place as a mental process (citta vithi): an eye-door, ear-door, nose-door, tongue-door, and body-door

process.

We need also to know and see how there is cognition through the mind-door, as a mind-door process (mano dvàra vithi). We need to know and see the individual consciousnesses and mental factors that comprise the different five-door processes, as well as the individual consciousnesses and mental factors that comprise the mind-door processes: that is ultimate mentality.

LAW OF MENTAL PROCESS

- The material object that is cognized by a five-door process lasts 17 consciousness-moments.
- One consciousness lasts one consciousness-moment (citta-kkhana), with three stages: arising (uppada) , standing (thiti) , dissolution (bhanga)
- Before and after a mental process arises a number of life-continuum consciousnesses (bhavanga).
- All five-door processes (eye-, ear-, nose-, tongue-, body door) follow the same procedure, according to the natural law of the mind (citta-niyama). Thus, the five-door mental-process only ‘picks up’ the object (the eye-door mental-process only cognizes that there is colour), does not yet ‘know’ the object. The ‘knowing’ of the colour and the object takes place at the fifth subsequent mental processes.

(1st) Eye-door process that ‘picks-up’ the object; cognizes colour.

(2nd) Mind-door process that perceives the colour; knows the past colour, (the object of the eye-door process).

(3rd) Mind-door process that knows which colour it is; knows the colour’s name.

(4th) Mind-door process that knows the object’s ‘meaning’; sees the whole image, a concept determined by past experience (perception)

(sañña)).

(5th) Mind-door process that judges and feels.

This is the beginning of true cognition. In the preceding mental processes, the volition of the impulses is only weak, which means the kamma can produce a result only in that life's continuance (pavatti): it cannot produce a rebirth-linking consciousness (patisandhi·citta).

It is from the fifth mind-door process onwards that the concept is known: 'a man', 'a woman', 'a pot', 'gold', 'silver' etc. And it is from that mental process onwards that there is mental proliferation (papañca), and the accomplishment of kamma: accomplished by the mental factor volition (cetana) of each impulse consciousness, which takes the same object.

With wise attention (yoniso manasikara), wholesome kamma is accomplished with, for example, respect for and worship of one's teacher, a Buddha-statue or a bhikkhu; knowing one's samatha meditation subject, and with insight knowledge seeing formations as impermanence (anicca), suffering (dukkha), and non-self (an·atta).

With unwise attention (ayoniso manasikara), unwholesome kamma is accomplished when one sees self, husband, wife, children, property, etc. as existing according to conventional reality: as permanence (nicca), happiness (sukha), and self (atta).

DEPENDENT ORIGINATION

(paticca samuppàda)

To practise insight meditation, we need namely also to know and see the origins of materiality and mentality.

That is the Second Noble Truth, the Noble Truth of the Origin of Suffering (Dukkha Samudaya Ariya Sacca): the origin of the five clinging-aggregates.

With the light of wisdom from access-concentration or jhàna, one is able to go back along the line of successive mentality-materiality from the present to the moment of one's rebirth in this life, to the moment of one's death in one's past life. And one can go further back in the same way to as many lives as one can discern. Then one can also look into the future, to the time of one's own Parinibbàna. By looking at the individual factors of mentality-materiality, one is able to identify the causes and effects. This means that one is able to know and see the individual factors of dependent origination (paticca samuppàda), and how they are related.

DEPENDENT ORIGINATION (in regular order)

(anuloma paticca samuppanda)

- [1] Because of ignorance (avijjà), formations [arise] (sankhàra);
- [2] because of formations, consciousness (vinnàna);
- [3] because of consciousness, mentality-materiality (nàma rupa);
- [4] because of mentality-materiality, the six bases (saë àyatana);
(eye, ear, nose, tongue, body, mind).
- [5] because of the six bases, contact (phassa);

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- [6] because of contact, feeling (vedanà);
[7] because of feeling, craving (tanhà);
[8] because of craving, clinging (upàdàna);
[9] because of clinging, existence (bhava);
[10] because of existence, birth (jàti);
[11] because of birth,
[12] ageing & death (jarà marana), sorrow (soka), lamentation (pari-
deva), pain (dukkha), displeasure (domanassa) and despair (upàyàsa)
arise.

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

The five causes in one life are:

- (1) ignorance (avijjà)
(2) craving (tanhà)
(3) clinging (upàdàna)
(4) formations (of kamma) (sankhàra)
(5) existence (of kammic potency) (bhava)

These five causes give rise to five results in another life.

The five results are then:

- (1) consciousness (vinnàna)
(2) mentality-materiality (nàma rupa)
(3) the six bases (saë àyatana)
(4) contact (phassa)
(5) feeling (vedanà)

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

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

It is not enough, however, to know and see how suffering arises. Fully to understand dependent origination, one needs to see also how suffering ceases. One needs to know and see one's own attainment of final Nibbàna (Parinibbàna) in the future.

DEPENDENT ORIGINATION (in reverse order)
(patiloma paticca samuppada)

- [1] With ignorance's remainderless fading away and cessation, formations ceases.
- [2] With formation's cessation, consciousness ceases.
- [3] With consciousness's cessation, mentality-materiality ceases.
- [4] With mentality-materiality's cessation, the six bases cease.
- [5] With the six bases' cessation, contact ceases.
- [6] With contact's cessation, feeling ceases.
- [7] With feeling's cessation, craving ceases.
- [8] With craving's cessation, clinging ceases.
- [9] With clinging's cessation, existence ceases.
- [10] With existence's cessation, birth ceases.
- [11] With birth's cessation,
- [12] ageing & death, sorrow, lamentation, pain, displeasure and despair

cease.

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

Does this mean everyone is going to attain Arahantship? No. But when one is practising diligently, with a mind that is purified by strong and powerful concentration, engaged in the deep and profound practice of discerning ultimate mentality-materiality, the conditions are so that one will see one's own attainment of Parinibbàna in the future: complete cessation.

CONCLUSION

That concludes our explanation of the unwholesome courses of kamma, and the wholesome courses of kamma. The unwholesome courses of kamma lead to rebirth in the animal world, the ghost world, even in hell, whereas the wholesome courses of kamma lead to rebirth in the human world, or deva worlds. Rebirth in the human or deva world, however, is not the goal of the Dhamma, is it? Such rebirth can be attained also outside a Buddha's Dispensation.

Unique to The Buddha's Dispensation is the teaching of the Four Noble Truths:

- (1) Suffering (dukkha),
- (2) Origin (samudaya),
- (3) Cessation (nirodha), and
- (4) The Path (magga).

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That is the Buddhas' most superior Dhamma teaching (Buddhana: samukka: sika Dhamma-desana). It can lead to the attainment of a Noble Path & Fruition, ultimately to Arahantship, the end of birth, ageing and death.

What is necessary for the attainment of a Noble Path & Fruition? Successful samatha and vipassana meditation is necessary. But for our samatha and vipassana meditation to be successful, it needs to be supported by much practice of the three merit-work bases: offering, morality and meditation not only in this life but also in past lives. And that practice needs to have been of a high quality: consistent and continuous.

PART (3)

KNOWLEDGE AND CONDUCT

The kind of past practice necessary for one to attain a Path & Fruition (even Arahantship), is called knowledge and conduct (vijja carana):

(1) Knowledge (vijja) is the same as wisdom (pañña), and is insight knowledge (vipassana-ñana): mundane (lokiya) and supramundane (lokuttara).

Mundane knowledge takes as object the formed element (Sankhata-dhatu), which is the five aggregates or mentality-materiality, of the three planes.

Supramundane knowledge takes as object the Unformed element (A-sankhata-dhatu), Nibbana.

(2) Conduct (carana) is the same as the **three merit-work bases** (puñña-kiriya-vatthu): offering (dana), morality (sila) and meditation (bhavana): by meditation is meant **tranquillity meditation** (samatha-bhavana) and **insight meditation** (vipassana-bhavana).

To explain knowledge and conduct, we shall to make it easier begin by explaining conduct (carana).

CONDUCT

Conduct (carana) is fifteen things: (1) Morality (sila):

(a) For lay people

Morality means habitual training in the five precepts, the eight factors, and ten precepts. It includes Right Livelihood (Samma·Ajiva), which is a livelihood that does not break any of the precepts, and is not one of the five wrong trades: trade in weapons, beings, flesh, liquor, and poison.

(b) For bhikkhus,

Morality means the bhikkhu morality (bhikkhu·sila), the higher morality (adhi·sila), which is the fourfold purification morality (catu·parisuddhi·sila):

- (i) Purification through Patimokkha restraint morality (patimokkha·sa·vara·sila), habitually keeping the two hundred and twenty seven precepts of the bhikkhu rule.
 - (ii) Purification through restraint of the sense faculties (indriya·sa·vara·sila): habitually restraining the eye-, ear-, nose-, tongue-, body- and mind faculty.
 - (iii) Purification through livelihood purification morality (ajiva·parisuddhi·sila): Right Livelihood (Samma·Ajiva) for bhikkhus. For bhikkhus there are also the four factors of wrong livelihood: scheming, talking, hinting, and pursuing gain with gain.
 - (iv) Purification through requisite related morality (paccaya·sannissita·sila). Reflecting with wise attention upon the four requisites: robe, almsfood, dwelling, and medicine.
- (2) Faculty restraint (indriya·sa·vara): it is the same as the bhikkhu's

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second purification: habitual restraint of the eye-, ear-, nose-, tongue-, body-, and mind faculty.

- (3) Moderation in food (bhojane mattaññuta): habitually to eat only so as to support one's practice, and maintain the body.
- (4) Devotion to wakefulness (jagariy·anuyoga): habitually not to sleep during the day, and never to sleep more than is necessary: in between sleeping, habitually to practise meditation.
- (5) Faith (saddha): strong and powerful, deep faith in The Buddha, Dhamma and Sangha.
- (6) Mindfulness (sati): habitual practice of the **four foundations of mindfulness: mindfulness of the body, feelings, consciousness, and dhammas.**
- (7) Conscience (hiri): habitually to be conscientious not to do wrong through body, speech and mind.
- (8) Shame (ottappa): habitually to be ashamed of doing wrong through body, speech and mind.
- (9) Great learning (bahu·sacca): habitually to study and inquire about the Texts, so as to know the Four Noble Truth.
- (10) Energy (viriya): this is habitual practice of effort (padhana).
- (11) Wisdom (pañña); This is insight knowledge.
- (12) The first jhana (pathama: jhana)
- (13) The second jhana (dutiya: jhana)
- (14) The third jhana (tatiya: jhana)
- (15) The fourth jhana (catuttha: jhana)

This is samatha practice. The four jhanas are what The Buddha calls Right Concentration (Samma Samadhi). With the four jhanas, the mind becomes strong and powerful, and there is bright, brilliant, radiant

light, which is the light of wisdom: light with which to penetrate to ultimate reality, and do insight on ultimate mentality and ultimate materiality.

KNOWLEDGE

Knowledge (vijja) is insight knowledge (vipassana-ñāna). It arises with insight meditation (vipassana-bhavana). Once the mind is full of the light of wisdom, one can discern ultimate materiality and mentality, and then practise insight meditation. To develop insight meditation is to progress through the knowledges. And, as we discussed earlier, insight knowledge is mundane (lokiya) or supramundane (lokuttara).

To explain the development of insight knowledge, the Pali Texts speak of sixteen knowledges. Only the fourteenth and fifteenth knowledges are supramundane: they are the Path-Knowledge (Magga-Ñāna), and Fruition-Knowledge (Phala-Ñāna). They are supramundane because they take Nibbana as object.

MUNDANE INSIGHT KNOWLEDGE

As mentioned, mundane insight knowledge has as object ultimate materiality and ultimate mentality, which are together the formed element (sankhata-dhatu).

There are eleven mundane insight knowledges:

- (1) The Mentality-Materiality Definition Knowledge
(Nama-Rupa Pariccheda-Ñāna)
- (2) The Cause-Apprehending Knowledge (Paccaya Pariggaha-Ñāna):
- (3) The Comprehension Knowledge (Sammāsana-Ñāna):
- (4) The Arise&Perish Contemplation Knowledge
(Udaya · Bbay · Anupassana-Ñāna):

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- (5) The Dissolution-Contemplation Knowledge
(Bhang·Anupassana·Ñāna):
- (6) The Fearsomeness-Appearance Knowledge
(Bhayat·Upatthana·Ñāna):
- (7) The Danger-Contemplation Knowledge
(Adinav·Anupassana·Ñāna):
- (8) The Disenchantment-Contemplation Knowledge
(Nibbid·Anupassana·Ñāna):
- (9) The Release-Longing Knowledge
(Muñcitu·Kamyata·Ñāna):
- (10) The Reflection-Contemplation Knowledge
(Pati sankh·Anupassana·Ñāna):
- (11) The Formations-Equanimity Knowledge
(Sankhar·Upekkha·Ñāna):

It also concludes our explanation of knowledge and conduct (Vijja·Carana), which is the kind of past kamma required for one to attain a Path & Fruition (Magga·Phala).

Please try to keep it in mind when we later mention people who developed such knowledge in past lives, attaining the highest of the mundane insight knowledges, the Formations-Equanimity Knowledge (Sankhar·Upekkha·Ñāna).

THE EYES AND THE FEET

(Knowledge is like the eyes and conduct is like the feet.)

We have thus four kinds of person:

- (1) The one who has practised conduct, such as offering, morality, and concentration, etc., but who has not practised knowledge.

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That is like someone who can walk but is blind.

- (2) The one who has practised knowledge, such as mundane insight knowledge about the five aggregates, dependent origination, etc., but who has not practised conduct. That is like someone who can see but is crippled.
- (3) The one who has practised neither knowledge nor conduct. That is like someone who is blind as well as crippled.
- (4) The one who has practised both knowledge and conduct. That is like someone who can see as well as walk.

INSUFFICIENT KNOWLEDGE

If our practice constitutes mainly conduct (carana), but insufficient practice of knowledge, we shall be unable properly to know and see the Dhamma, even when taught by The Buddha Himself.

KING PASENADI

A good example is King Pasenadi of Kosala, one of The Buddha's chief patrons. He had become king, enjoyed royal power and royal pleasures, because of past practice of conduct (carana): offering, keeping the precepts, and other works of merit. And because of that past practice, he met The Buddha, and became a great patron of The Buddha. But because of insufficient practice of knowledge (vijja), insight meditation, he was unable properly to know and see the Dhamma: he never attained any Path or Fruition-Knowledge. He had discussed the Dhamma with The Buddha, it was only superficial Dhamma: on a conceptual level.

SACCAKA THE PHILOSOPHER

Another example is Saccaka, a scholar who went round

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debating with people. Owing to past practice of conduct (carana), he met The Buddha, discussed the Dhamma with The Buddha, and gained respect for The Buddha. But owing to insufficient practice of knowledge (vijja), he could not fully accept The Buddha's teaching, and did not take refuge in The Buddha. He admitted that His teaching was superior, yet being unable to give up their own view.

INSUFFICIENT CONDUCT

Let us then say we have failed to practise conduct: have failed to practise offering, morality, and faculty restraint; have failed to develop sufficiently strong faith in The Buddha, Dhamma, and Sangha; Even if we do gain a human rebirth, our insufficient practice of those factors of conduct (carana-dhamma) will mean that we shall be reborn at an unsuitable time, when there is no Buddha's Dispensation. And even if there is a Buddha's Dispensation, we shall tend to be reborn in an unsuitable place, with the wrong kind of parents, where wrong view prevails, with no knowledge of or access to The Buddha's Dispensation.

MAHADHANA LORD-SON

Mahadhana Lord-Son was son of a treasurer. He was born into a very rich family in Baranasi, and married a girl from a very rich family. Because he did not practise morality, he spent his entire fortune on drink, song, music and dance, etc., to end up in poverty. When The Buddha arose in the world, Mahadhana and his wife were already approaching old age. And they encountered The Buddha's Dispensation only when they in their old age went to the Isipatana monastery to beg for food.

When The Buddha one day saw Mahadhana and his wife, He

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told the Venerable Ananda that if Mahadhana as a young man had applied himself to business, he would have become the chief treasurer in Baranasi. And if as a young man, Mahadhana had become a monk, he would have become a Arahant and his wife a Non-Returner. In the way, if as a middle-aged man, Mahadhana had applied himself to business, he could have become the city's second treasurer, and as a monk he would have become a Non-Returner, and his wife a Once-Returner. And if he had done these things as an elderly man, he would have become the city's third treasurer, or would as a monk have become a Once-Returner, and his wife a Stream-Enterer.

But because he had failed to practise conduct (carana), he now had nothing at all: neither the wealth of a layman nor the wealth of a monk. And at death, he was destined to be reborn in hell.

KING AJATASATTU

Another good example is King Ajatasattu. He was the son of King Bimbisara, who was a Stream-Enterer, and great patron of The Buddha and Sangha. To gain kingship, King Ajatasattu had his father killed. Then, one night, he went to see The Buddha, and The Buddha gave him the great teaching that is the 'Samañña·Phala' sutta ('The Asceticism-Fruit Sutta'). The king had all the right conditions for attaining Stream-Entry like his father. But because he had failed to practise conduct (carana) earlier in his life, he had had his father killed. Killing one's father is one of the weighty, unintervenable kammās: the result is inescapable rebirth in hell in the next life. So, King Ajatasattu was unable to attain a Path & Fruition, and remained a common person (puthu·jjana).

THE FOUR DIVINE ABIDINGS

(cattaro brahma·vihara) abide-stay or live

If one accomplishes also other wholesome kammās, such as three merit-work bases: offering (dana), morality (sila) and samatha and vipassana meditation (bhavana), one's conduct is further purified. And if one's meditation includes the four divine abidings (cattaro brahma·vihara), one's conduct is purified even more. The four divine abidings are:

- (1) Loving-kindness (metta) : wishing that all beings be happy.
- (2) Compassion (karuna) : wishing that all beings not suffer.
- (3) Sympathetic joy (mudita) : rejoicing in the happiness and success of other beings.
- (4) Equanimity (upekkha) : looking at all beings with detachment.

When one practises these four divine abidings up to access-concentration or jhāna, those kammās may function as most powerful productive or reinforcing kammās to produce either a long heavenly life, or a long and healthy human life. **The reason is that as one undertakes to accomplish such kammās, and as one accomplishes them, one's mind is inclined;**

- to see beings free from danger;
- to see beings free from mental and physical suffering;
- to see beings well and happy; and
- to see being long-lived etc.

Such kammās of good will can (when they mature) produce health and longevity in a human life. Therefore, if you want to be healthy and long-lived, then purify your morality, do not harm or kill beings, and cultivate the four divine abidings (cattaro brahma·vihara).

THE HEALTHY VENERABLE BAKULA

A good example of such purified morality together with the four divine abidings is the Venerable Bakula. One incalculable and a hundred thousand aeons ago, he was a learned Brahmin. Then, wishing to promote his own welfare in future lives, he took up the hermit's life in the forest. There, he gained skill in the eight attainments and five mundane psychic powers. And then he spent his 'precious time' enjoying jhana happiness.

At this time, The Buddha Anomadassi had appeared in the world. One day Bakula listened to a Dhamma talk by The Buddha, and then took refuge in the Triple Gem. One day The Buddha fell sick with stomach trouble, and Bakula offered Him medicine, and cured Him. Bakula's offering fulfilled four factors:

- (1) He, the offerer, was virtuous.
- (2) The receiver of the offering, The Buddha, was the most virtuous kind of person in all the world.
- (3) The offering, the medicine, had been righteously obtained from the forest.
- (4) Bakula, the offerer, had a happy, taintless mind before offering, while offering and after offering.

In the 'Dakkhina Vibhanga' sutta ('The Gift-Analysis'), The Buddha explains that such kamma is of great result, and is sure to produce its full result:

- [1] When a virtuous person offers a gift,
- [2] righteously obtained,
- [3] to a virtuous person,
- [4] with trusting heart, placing faith that the result of kamma is great, that gift will come to full fruition, I declare.

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Bakula's offering fulfilled these four conditions, which means it would come to full fruition. Because of this kamma, may no illness appear in my body in any life even for a few seconds. Because of his pure and powerful kamma and aspiration, he never experienced any illness in any life, not even for a few seconds. Such are the workings of kamma.

SUBHA'S STORIES

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.

They accomplished wholesome kammass such as purifying their virtue, making offerings, learning the Texts, and cultivating samatha and

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vipassana 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.

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. The variety of kamma rooted in the variety of ignorance, craving, and clinging, produces the variety of beings, who according to reality (yathā·bhuta) are nothing more than the five clinging-aggregates.

PART (4)

CREATING A HUMAN BEING

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.

In the ‘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.

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 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:

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- (1) materiality as self,
- (2) self as having materiality,
- (3) materiality as in self,
- (4) self as in materiality,

and the same for feelings, perception, formations and consciousness. These twenty ways of looking at the five aggregates is what The Buddha calls the identity view (sakkaya-ditthi).

Then The Buddha refers to a fantastic 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.’

Now, an uneducated, ordinary person accomplishes bodily actions, verbal actions, or mental actions every moment of the day, everyday. When such actions are intentional, they will be either unwholesome or wholesome volitional formations (sankhara) that possess a kammic potency.

They are rooted in the defilements ignorance (avijja), craving (tanha), and clinging (upadana). And so long as the uneducated, ordinary

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person does not practise the way leading to the remainderless cessation of those defilements, so long will the kammic potency of those many different actions always continue to produce its results. And what are the results of those actions? Merely the five clinging-aggregates (pañc-upadana-k khandha):

- | | |
|-------------------|-----------|
| (1) materiality | (rupa) |
| (2) feeling | (vedana) |
| (3) perception | (sanna) |
| (4) formations | (sankara) |
| (5) consciousness | (vinnana) |

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 kammata produce an ugly woman or man, wholesome kammata produce a beautiful woman or man. In the same way, the foolish, uneducated, ordinary person accomplishes unwholesome kammata, whereas the Noble Disciple accomplishes wholesome kammata.

THE JEALOUS VENERABLE JAMBUKA'S PICTURE

There is the picture painted by the Venerable Jambuka who 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

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became very envious: he could not control his mind, and was overwhelmed by envy. 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.'

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 Avici hell. 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 Rajagaha. But his jealousy-kamma frustrated it so that from infancy he would eat only excrement. He would never wear any clothes, 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. And 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,

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at night, he secretly ate excrement from the public latrines.

When Jambuka was fifty-five years old, The Buddha saw that Jambuka's parami 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. Such are the workings of kamma.

CIÑCA-MANAVIKA'S PICTURE

Ciñca-Manavika was a very beautiful and intelligent female wanderer (paribbajika). 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 Ciñca-Manavika'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 Ciñca-Manavika 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's replied: Sister, whether what you have said is the truth or is untruth, only you and I 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 Avici 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 kammas would then function as reinforcing kammas, to increase and prolong her sufferings in hell. Thus are the workings of kamma.

CONCLUSION

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 man can be beautiful or ugly: unwholesome kammas produce an ugly woman or man, wholesome kammas produce a beautiful woman or man. But whether they are beautiful or ugly, whether they are

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inferior or superior, they are the five clinging-aggregates (pañc·upadanak·khandha): 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 kammas result in rebirth and the acquisition of aggregates, that is, suffering; wholesome kammas also result in rebirth and the acquisition of aggregates, which is also suffering.

But The Buddha is here talking about mundane kammas (lokiya·kamma). It is different with supramundane kammas (lokuttara·kamma). Why? Because supramundane kammas lead to the remainderless cessation of kamma: the unworking of kamma.

PART (5)

THE UNWORKING OF KAMMA

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 (rupa):

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 (viparinama-dhamma), is it proper to regard that as:

‘This is mine (etam mama);

this I am (es·oham·asmi);

this is my self (eso me atta)’

- (Certainly not, Venerable Sir.)

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

IMPERMANENCE

The characteristic of impermanence (anicca) is the arising, perishing, and change of formations: having existed, they cease to exist. If we **develop jhana or access concentration**, the light of wisdom arises. With that light of wisdom, one may be able **to discern the elements of the materiality aggregate**, and see that as soon as they arise, they perish. The feeling- (vedana-), perception- (sañña-), and formations aggregate (sankhara·kkhandha) are aggregates of mental factors (cetasika): they arise and perish together with consciousness, the consciousness-aggregate (viññana·kkhandha).

And as we have mentioned now many times, within one snap of the fingers, very many thousand million consciousnesses arise and perish. With proper vipassana meditation, based on jhana 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 imperman-ence (anicca)**. Happiness cannot be found in something that is impermanent. That is why The Buddha says the five aggregates are suffering (dukkha).

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SUFFERING

The characteristic of suffering (dukkha) is **continuous oppression by arising and perishing**. 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. And according to conventional truth, when the five aggregates arise at rebirth, impermanence arises as ageing, sickness, 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**. That is why The Buddha says the five aggregates are a burden (bhara): He even says they are Mara. (king of the Death)

NON-SELF

The characteristic of non-self (an·atta) is that the five aggregates are **beyond control**. One cannot decide, for example: ‘I want the five aggregates to be like this, not like that!’ For example, ‘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 (etam mama); this am I (es·oham·asmi); this is myself (eso me atta).’ 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**. 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: 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 aging, renewed sickness, and renewed death. So it is not difficult to understand that it is improper to regard the aggregates as associated with a self.

THE COMPREHENSION KNOWLEDGE

Such knowledge of the impermanent, suffering, and non-self nature of the five aggregates, is what we call the Comprehension Knowledge (Sammāsana-Ñāna).

THE ARISE & PERISH KNOWLEDGE

As one's insight knowledge becomes deeper and deeper, there then arises the **Arise & Perish Contemplation Knowledge** (Udaya-Bbay-Anupassana-Ñāna). With this knowledge, one knows and sees the causal and momentary arising and perishing of the five aggregates.

THE DISSOLUTION-CONTEMPLATION KNOWLEDGE

With the **Dissolution-Contemplation Knowledge** (Bhang·Anupassana·Ñāna), one no longer pays attention to the arising stage of the five aggregates: one pays attention only to their dissolution stage.

THE EDUCATED NOBLE DISCIPLE IS DISENCHANTED

Disenchantment with the five aggregates has three aspects:

(1) The five aggregates appear as fearsome: that is the **Fearsome-ness-Appearance Knowledge** (Bhayat·Upatthana·Ñāna).

(2) Because the five aggregates are fearsome, one realizes they are dangerous: that is the **Danger-Contemplation Knowledge** (Adinav·Anupassana·Ñāna).

(3) Because the five aggregates appear as fearsome and dangerous, one becomes disenchanted with them: that is the **Disenchantment-Contemplation Knowledge** (Nibbid·Anupassana·Ñāna).

EQUANIMITY TOWARDS THE FIVE AGGREGATES

Equanimity towards the five aggregates has also three aspects:

(1) There arises the desire and longing to renounce and give up the five aggregates: that is the **Release-Longing Knowledge** (Muñcitu·Kamyata·Ñāna).

(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** (Patisankh·Anupassana·Ñāna). It is the means for release.

(3) With the longing for release and the increasingly profound

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reflection on the voidness of the five aggregates, one sees that they are full of faults: that is the **Formations-Equanimity Knowledge** (Sankhar·Upekkha·Ñāna). 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.

It is the highest mundane insight knowledge there is. If one's parami are mature, the next step is the actual attainment of Nibbana, with Stream-Entry.

CONTEMPLATING VOIDNESS

At this advanced stage of vipassana meditation, however, one works towards seeing the five aggregates with Right Wisdom (Samma·Ppañña). One contemplates the five aggregates according to reality (yatha·bhuta) as void (suñña). That means they are **devoid of permanence, devoid of happiness, devoid of self, and devoid of beauty.**

THE FIVE VOIDNESS SIMILES

In the 'Phena·Pindupama' sutta, The Buddha uses five similes to explain how the bhikkhu contemplates **the voidness of the five aggregates.**

(1) The materiality-aggregate is like a lump of foam.

First He explains that if one were to see a lump of foam floating down the Ganges River, and one would see that it was only hollow, only insubstantial. If one compares it to insight meditation on materiality he contemplated it, and carefully investigated it, **it would appear to him**

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void only, hollow only, insubstantial only. That is how The Buddha says one should practise insight (vipassana) on the materiality-aggregate.

(2) The feelings-aggregate is like water bubbles.

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.** If one compares it to insight meditation on the feelings-aggregate he saw it, contemplated it, and carefully investigated it, it would appear to him void only, hollow only, insubstantial only. That is how The Buddha says one should practise insight meditation (vipassana· bhavana) on the feelings-aggregate.

(3) The perception-aggregate is like a mirage.

Then He explains how the bhikkhu practises insight meditation on the eleven categories of perception: they appear to him **as void, hollow and insubstantial as a mirage.**

(4) The formations-aggregate is like a trunk of banana tree.

And when the bhikkhu contemplates the eleven categories of formations, they appear to him **as void as the trunk of a banana tree.** It consists of many rolls. If one removes the many rolls, one will find nothing inside.

(5) The consciousness-aggregate is like magic.

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.

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VOID OF SELF
(OR)
ANYTHING BELONGING TO SELF

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').

And in the same way one does not see a self that belongs to any property, or any property that has a self. This **understanding of voidness of self, voidness of self's property, voidness of substance**, etc., one extends to the world: that is, the six internal and external bases, the five aggregates, the six types of consciousness, contact, feeling, perception, volition, craving, application, and sustainment, the six elements, ten kasinas, thirty-two parts of the body, the eighteen elements, the twelve factors of dependent origination, etc., of past, future and present.

PART (6)

SEEING NIBBANA AS PEACEFUL

At this point, if one's parami 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 Nibbana as peaceful, taking Nibbana as object. If not, one must again and again contemplate the five aggregates as impermanent, suffering and non-self: even for years. Doing so, eventually one's five controlling faculties will become mature, and **one's insight knowledge will take only Nibbana as object**, and there arises the first Path & Fruition (Magga·Phala).

PATH AND FRUITION

There are four Path-Knowledges (Magga·Ñāna), with each their respective Fruition Knowledge (Phala·Ñāna). They are supramundane impulsion consciousnesses (javana), which take only Nibbana as object.

As we discussed before, **impulsion consciousnesses are volitional formations** (sankhara): 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·vipaka) 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·Ñana): 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 unwholesome or the wholesome, 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-Consciousnesses does not work that way. Because it takes the supramundane object Nibbana as object the Unformed Element (Asankhata·Dhatu)), 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**. So one's **volition is then purely functional**. It is most wonderful.

Even the superior vipassana kammass such as the Formations-Equanimity Knowledge: it is a most superior wholesome kamma, and when it arises, there are no defilements. But 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 rearise? Because they have only been **suppressed**. **They still exist as latencies** (anusaya). Hence, samatha and vipassana are **only temporary liberation** from the defilements:

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mundane liberation (lokiyo vimokkho).

Path Kammas, however, do not suppress defilements: because **Path Kammas take the Unformed Element as object, they destroy defilements completely.**

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.

(1) STREAM-ENTRY

The first Path-Knowledge, the Stream-Entry Path-Knowledge (Sotapatti ·Magga·Ñana), destroys three fetters (samyojana):

- | | |
|---------------------------|-----------------------|
| (1) the identity-view | (sakkaya-ditthi), |
| (2) scepticism | (vicikiccha), |
| (3) rule & rite adherence | (silabbata-paramasa). |

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: (the workings of kamma). And with the arising of the Stream-Entry Path is the arising of the Noble Eightfold Path (Ariya Atthangika Magga): that means there arises Right Speech (Samma Vaca), Right Action (Samma Kammanta), and Right Livelihood (Samma Ajiva). That means the Stream-Enterer is no longer able to kill, to steal, to engage in sexual misconduct, to tell a lie, and most important of all, she or he is **no longer able to hold a wrong view about the workings of kamma**. She or he

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is also unable to drink beer & wine liquor, and unable to engage in possessiveness (macchhariya).

If, however, one dies as a Stream-Enterer (Sot·Apanna), only a wholesome kamma will be able to produce rebirth: either in the human world or in a heavenly world. And one will for sure attain Arahantship within seven lives, either as a human being or as a deva.

(2) ONCE-RETURN

The second Path-Knowledge, the Once-Return Path-Knowledge (Sakad·Agami·Magga·Ñāna), destroys no defilements, but **further weakens the fetters of (sensual greed, and hatred)**. And the Once-Returner (Sakad·Agami) will for sure attain Arahantship within two lives, either as a human being or heavenly being.

(3) NON-RETURN

The third Path-Knowledge, the Non-Return Path-Knowledge (An·Agami·Magga·Ñāna), destroys any remaining sensual greed (sensual lust), and hatred, including remorse. One is no longer able to engage in sexual conduct, or slander, harsh speech or ill-will. The Non-Returner (An·Agami) is so called because the Non-Returner will never return to the human or sensual deva worlds. At the death of a Non-Returner, only a jhana kamma will be able to produce rebirth: in the Brahma world. And he will for sure attain Arahantship as a Brahma in a subsequent life.

(4) ARAHANT

The fourth Path-Knowledge, the Arahant Path-Knowledge (Arahatta·Magga·Ñāna), destroys all greed for fine-material (rupa) and

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immaterial existence (arupa·bhava), sloth & torpor (thina·middha), conceit (mana), restlessness (uddhacca) and ignorance (avijja). One is no longer able to engage in covetousness. In short, the Arahant Path-Knowledge has completely destroyed greed (lobha), hatred (dosa), and delusion (moha), completely destroyed ignorance (avijja) and craving (tanha).

The Arahant Path-Knowledge functions as interceptive kamma to cut off any remaining kammas that could mature at death to produce any kind of rebirth. Such kammas will all have lapsed. At the death of an Arahant, there is no rebirth anywhere.

THE REVIEWING KNOWLEDGES

After the Fruition Consciousnesses, there is sinking into the life continuum. Then, in accordance with the natural law of the mind (citta·niyama), there arise the Reviewing Knowledges (Paccavekkhana·Ñāna). That is five reviewings:

- (1) Path Reviewing (.Magga·Paccavekkhana)
- (2) Fruition Reviewing (Phala·Paccavekkhaṅga)
- (3) Destroyed-Defilements Reviewing (Pahina·Kilesa Paccavekkhana)
- (4) Remaining-Defilements Reviewing (Avasittha·Kilesa Paccavekkhana)
- (5) Nibbana Reviewing (Nibbana·Paccavekkhana)

An Arahant does not review the defilements remaining, for in case, all defilements will have been destroyed.

THE UNWORKING OF KAMMA

The Arahant is called a non-trainee (a·sekha), training is complete, one's mind is purified of the defilements. That is the Teaching of Buddhas (Buddhana·Sasanam). The Buddha explains it in a verse:

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- (1) All evil not doing, (not to do evil)
- (2) the wholesome acquiring, (to do wholesome deed)
- (3) One's mind purifying: (to purify one's mind)

This is The Buddhas' Teaching.

The Buddhas teach one to do no evil. That is morality training: it is wholesome kamma (kusala kamma). And The Buddhas teach one to purify one's mind. That is concentration training (samatha), and wisdom training (vipassana): they are wholesome kamma.

When one's mind is purified by the ultimate Path-Knowledge, the Arahant Path-Knowledge, one's actions no longer possess any kammic potency: one's actions are then purely functional (kiriya). Thus, We may say that by the workings of wholesome kamma, one achieves the unworking of kamma. Then has one done what needs to be done (katam karaniyam).

DONE IS WHAT NEEDS TO BE DONE

You will remember how The Buddha first explained that the educated Noble Disciple practises vipassana on the eleven categories of five aggregates, regarding as: 'This is not mine, this I am not, this is not my self.' Seeing them as in this way void, the educated Noble Disciple becomes disenchanted with the five aggregates.

Disenchanted, he is dispassionate; dispassionate, he is liberated.

Liberated, there is the knowledge: 'I am liberated.' He knows:

- (1) Consumed is birth;
- (2) lived is the holy life;
- (3) done is what needs to be done;
- (4) there is no further of this being.

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In practical terms, what does it mean?

• He is dispassionate (virajjati):

- here, The Buddha is referring to the Path-Knowledge.

• Dispassionate, he is liberated (viraga, vimuccati):

- here, The Buddha is referring to the Fruition Knowledge.

• Liberated, there is the knowledge (ñana):

‘I am liberated (vimuttam)’:

- here, The Buddha is referring to the Reviewing Knowledge

After the arising of the Path & Fruition Knowledges, there is always Reviewing Knowledge: reviewing what has been achieved.

(1) He knows: ‘Consumed is birth (khina jati);

(2) lived is the holy life (vusitam Brahma-cariyam);

(3) done is what needs to be done (katam karani yam),

(4) there is nothing further beyond this (n-aparam itthattaya):

He is released from birth, from ageing & death, from sorrow, from lamentation, from pain, from displeasure, and from despair. ‘He is released from suffering,’ I declare (Parimuccati dukkhasma’ti vadami).

This is Arahantship. It is the best: it is the ultimate happiness (parama sukha). Buddhas arise in the world for this reason. This is why Buddhas teach the Four Noble Truths. Because it is only by fully understanding the Four Noble Truths that one may achieve liberation that is not temporary (a-samayikam), but perpetual: that is, supramundane liberation (lokuttaro vimokkho), the highest being the Arahant Path & Fruition Knowledges.

THE TWO TYPES OF PARINIBBANA

The Buddha speaks of two types of Parinibbana:

- (1) Defilements Parinibbana (Kilesa·Parinibbana)
- (2) Aggregates Parinibbana (Khandha Parinibbana)

- (1) The Nibbana Element with Remainder
(sa·upadisesa Nibbana dhatu)

Here, as we mentioned before, the four Path-Knowledges take the Unformed Element (Asankhata· Dhatu) as object. Doing so, they destroy the defilements stage by stage. And with the fourth Path-Knowledge (the Arahant Path-Knowledge (Arahatta· Magga·Ñāna)), there is the remainderless cessation of defilements: that is, they no longer arise, ever. Hence, this type of Parinibbana is also called Defilements Parinibbana (kilesa·Parinibbana).

With the Defilements Parinibbana there is the destruction of lust (raga·kkhayo), the destruction of hatred (dosa·kkhayo), and the destruction of delusion (moha· kkhayo). That means the five causes for future rebirth have been destroyed: (ignorance, volitional formations, craving, clinging, and the existence of kammic potency) have ceased to be: the Arahant's volition is therefore only functional (kiriya). And all the kammās accomplished before Arahantship lapse. (lapse - no longer valid)

But the Arahant's aggregates have not ceased; they still remain. There are still consciousness, mentality-materiality, the six bases (eye-, ear-, nose-, tongue-, body-, and mind-base), contact, and feeling. The human Arahant still has consciousness established in the human world and still experiences physically painful feelings (dukkha·vedana), pleasant feelings, and neutral feelings. But because all defilements have been

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destroyed, she or he does not experience mentally unpleasant feelings (domanssa·vedana).

(2) The Nibbana Element without Remainder

(an·upadisesa Nibbana dhatu):

Here, the aggregates cease. Hence, this is also called Aggregates Parinibbana (Khandha· Parinibbana). But if it is a human Arahant, there remains one type of materiality-aggregate: temperature-born materiality (utuja·rupa), which is the human corpse: if the corpse is cremated, there may remain material relics (dhatu). For the Arahant it is the remainderless cessation of consciousness, mentality-materiality, the six bases, contact, and feeling. Here again, ('remainderless cessation' means no further arising). It means all suffering has ceased without remainder: physically painful feelings (dukkha·vedana), mentally painful feelings, pleasant feelings, and neutral feelings. (The remainderless cessation of defilements and the kammic potency is the cause, and the remainderless cessation of the five aggregates is the effect).

Our Buddha's Defilements Parinibbana took place at Uruvela, beside the Nerañjara River at the foot of the Bodhi Tree: there, He realized the Unformed Element, Nibbana, with His four Path & Fruition Knowledges. He lived on for forty-five years, teaching the Dhamma. Many times He suffered physical pain and discomfort, because of digestive problems. And when Devadatta caused a splinter of rock to strike The Buddha's foot, The Buddha suffered great physical pain. But He endured the pain, mindful and discerning, without suffering mental pain. Then, when our Buddha was eighty years old, between the two lines of sal (sala) trees in Kusinara, His Aggregates Parinibbana took place.

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Only with the attainment of one's Aggregates Parinibbana has one put an end to all suffering, because there is no re-arising of any aggregate: the Arahant attains Parinibbana with consciousness unestablished (apati tthita).

WHERE DOES THE ARAHANT GO?

In this connection, a common question regarding the Arahant is: 'Where does the Arahant go after her or his Parinibbana?' 'What is her or his destination?' Then we shall ask you another question: if you light a candle, there is flame. When the candle has burned down, where does the flame go? It goes nowhere: the wax and the wick burned up and the flame expired. There is no going anywhere: the Arahant does not go anywhere.

When we say a Buddha or other Arahant 'enters into Parinibbana', it does not mean they enter into a place: it is a figure of speech. Just as we say, 'I went to sleep', it does not mean we went anywhere. The Arahant's Parinibbana does not mean she or he goes anywhere. The Arahant's Parinibbana means there is no re-arising of consciousness after the dissolution of the decease consciousness: next consciousness is unestablished. That is why the rebirth-consciousness has not been established, because it has nowhere been established.

“ DEATHLESSNESS ”

Mindfulness (appamada) is the path of Deathlessness;

Lack of mindfulness (pamada) is the path of Death;

The mindful do not die; the lack of mindful are as the dead.

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" LIVING "

The Foolish struggle to be alive.

The clever struggle to improve.

The wise struggle to enlighten.

" HUMAN VALUE "

The foolish measure by work.

The clever measure by power,

The wise measure by purity.

"FAULTS"

The foolish seek for other faults.

The clever seek for other weakness.

The wise seek for understanding with others.

"WISDOM"

The foolish do not know the Noble Truth.

The clever may understand the Noble Truth.

The wise attain the Noble Truth.

"ESCAPE"

The foolish feel good and bad.

The clever control good and bad.

The wise escape both.

(70)

"PRACTICE"

The foolish choose to feel.
The clever think to control.
The wise exercise to escape.

"ACT"

The foolish act as followers.
The clever act as leader.
The wise act as friends.

"WORK"

The foolish work for owner.
The clever work for themselves.
The wise work for others.

"GREED"

The foolish follow their greed.
The clever control their greed.
The wise escape the greed.

"LIFE"

The foolish complicate their life.
The clever simplify their life.
The wise purify their life.

(71)

"BLAME"

The foolish blame others.
The clever blame themselves.
The wise blame no one.

"KNOWLEDGE"

The foolish know good and bad.
The clever know right and wrong.
The wise know Real and Noble Truth.

"PROMISE"

The foolish lose their words.
The clever keep their words.
The wise develop their words.

"ATTACHMENT"

The foolish attach to the world.
The clever analyse about the world.
The wise detach from the world.

"CONCERN"

The foolish are concerned about themselves.
The clever are concerned about others.
The wise are concerned about the Truth.

(72)

"BELONGINGS"

The foolish cling to their belongings.

The clever give to the poors.

The wise detach from everything.

"PROBLEMS"

The foolish leave the problems.

The clever solve the problems.

The wise succeed the problem.

"SUFFERING"

The foolish give up to suffering.

The clever handle to suffering.

The wise escape from suffering.

"FRIENDS"

The foolish would be good friends.

The clever would be right friends.

The wise would be noble friends.

" RESPONSIBILITY"

The foolish lack responsibility.

The clever share responsibility.

The wise take responsibility.

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"NATURE"

The foolish waste the nature.
The clever use the nature.
The wise develop the nature.

" SELF"

The foolish are selfish.
The clever are selfless.
The wise are no-self.

"PRAISE"

The foolish like praise.
The clever seek praise.
The wise give praise.

"OUTLOOK"

The foolish are pessimistic.
The clever are optimistic.
The wise are realistic.

"MISTAKE"

The foolish cover the mistake.
The clever find the mistake.
The wise correct the mistake.

(74)

"HAPPINESS"

The foolish feel happiness.
The clever find happiness.
The wise develop happiness.

"RESPECT"

The foolish lack respect.
The clever find respect.
The wise gain respect.

"GENIUS"

The foolish are jealous.
The clever are generous.
The wise are genius.

"DEPEND"

The foolish depend on the others.
The clever depend on themselves.
The wise depend on nothing.

"PERSONALITY"

The foolish are brittle.
The clever are flexible.
The wise are reliable.

(75)

"ATTRACTION"

The foolish follow attraction.

The clever make attraction.

The wise gain attraction.

"FAITH"

The foolish have the blind faith.

The clever have the reasonable faith.

The wise have the true faith.

"RIGHTS"

The foolish demand their rights.

The clever negotiate their rights.

The wise abandon their rights.

"VALUE"

The foolish judge value by attraction.

The clever judge value by usefulness.

The wise judge value by reality.

"LIVING"

The foolish are lazy.

The clever are busy.

The wise are happy.

(76)

"BALANCE"

The foolish lose their balance.

The clever control their balance.

The wise gain their balance.

"DELIGHT"

The foolish delight in following mind.

The clever delight in controlling mind.

The wise delight in purifying mind.

"LIKE"

The foolish like to argue.

The clever like to ask.

The wise like to understand.

"CHANCE"

The foolish miss the chance.

The clever grasp the chance.

The wise give the chance.

"THOUGHT"

The foolish drift endlessly.

The clever create newly.

The wise manage truly.

(77)

"HABIT"

The foolish criticize.

The clever exploit.

The wise sacrifice.

"PERSON"

The foolish are uncultured person.

The clever are semi-cultured person,

The wise are fully-cultured person.

"MIND"

The foolish are narrow-minded.

The clever are open-minded.

The wise are free-minded.

"JOURNEY"

The foolish like to stop.

The clever like to go.

The wise like to end.

"ACKNOWLEDGE"

The foolish acknowledge his possessions.

The clever acknowledge his abilities.

The wise acknowledge his abandonments.

(78)

"PRIORITY"

The foolish think wealth.

The clever think character.

The wise think wisdom.

"CHANGES"

The foolish like changes.

The clever make changes.

The wise accept changes.

"IGNORANCE"

The foolish have think ignorance.

The clever have thin ignorance.

The wise have no ignorance.

"DESIRES"

The foolish have irresistible desires.

The clever have resistible desires.

The wise have no desires.

"RICHNESS"

The foolish think money.

The clever think dependent happiness.

The wise think independent happiness.

(79)

"CURRENT"

The foolish are drifted by the current.

The clever are crossing against the current.

The wise have overcome the current.

"CONSCIOUSNESS"

The foolish regard it as I am or mine.

The clever take it as cause and effect.

The wise know it as not I, not mine.