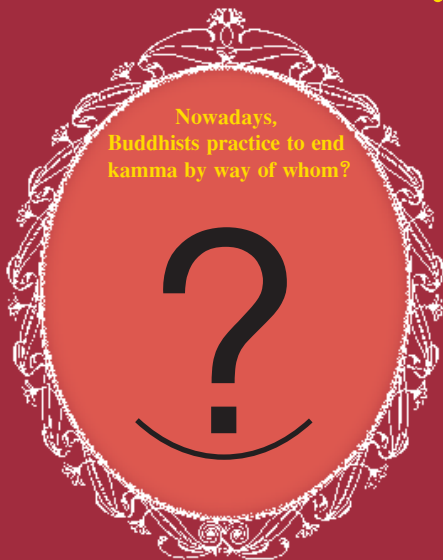


Buddhawajana

Ending of Kamma?

By Tathagata



...Monks, I say that determinate thought is action...

...And what is actions' tie-source? Contact, monks...

...And what is actions' ending ? Contact's ending, monks...

...And just in this Ariyan eightfold Way are the steps leading to action's ending...

“..., Rahula...

What is the purpose of a mirror?”

“...For the purpose of reflection, venerable sir.”

“So too, Rahula, an action with the body should be
done after repeated reflection;

An action by speech should be done
after repeated reflection;

An action by mind should be done
after repeated reflection.”

*The Middle Length Discourses of the Buddha, A Translation of
the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali
Text Society, Oxford, 2001, p.524*

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*Bhikkhu Nanamoli and Bhikkhu Bodhi, The Middle Length Discourses of
the Buddha, A New Translation of the Majjhima Nikaya,
Wisdom Publications, 1995, p.524.*

Buddhawajana

Vol.05 **Ending of Kamma**



Buddhawajana Institution

Learning, Practicing, Spreading only the Words of the Tathagata.

Buddhawajana

Vol 5 Ending of Kamma

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Holy Appreciation Note

My holy appreciation for the noble intention in this creation of the cause for the cultivation and long-lasting of the Buddhawajana by way of nuturing and disseminating teachings of the Buddha's own words in regard to 'Kamma' (or Action or Deed) with a rightful understanding. This is being true to the Buddha's intent for his disciples to step their way into the dhamma by dhamma so that ones see for selves and thus become diligent in disseminating the dhamma for it to continue on beyond ones' generation.

May this good deed yield as a contributing factor for those involved in the publication of this book, as well as its readers, to attain an insight in the dhamma and to attain Nibbana as rightfully intended.

*My holy appreciation,
Venerable Ajahn Kukrit Sotthibalo*



Preface

During Buddha's time, there was a bhikkhu who had the view that 'it is this same consciousness that runs and wanders through the round of rebirths'.

The Tathagata asked to see that bhikkhu and called him 'misguided man', 'who misrepresented (the dhamma taught by) the Tathagata by his wrong grasp and injured himself and stored up much demerit, for this will lead to the harm and suffering of this misguided man for a long time'.

It shall not be too difficult for one to understand that 'consciousness' in the context of the 'five aggregates' is not a being or person but it is merely a thing that has the ability to sense and is 'dependently arisen', that is -with a condition there is origination of consciousness. Whereas, the being or person who conducts the kamma (or action or deed) is simply the 'five aggregates' that grasp and cling to things that are worldly.

A question could be: Who would adhere to kamma or the fruits of kamma in the context of the ‘five aggregates’ (which is ‘not ours’, ‘not us’, ‘not our existence’)?

The answer would be: Those who maintain the view that ‘consciousness’ is what senses, acts and ‘... runs and wanders through the round of rebirths’ as held by that bhikkhu during the Buddha’s time.

There could also be a question that: Would there be anyone who would not adhere to kamma and the fruits of kamma in the context of the ‘five aggregates’?

The answer would be: There are those who are possessors of right views, having entered into the ariyan streams.

The unlikely states for those possessing the right views would be the grasping of aggregates past and the grasping of aggregate future. The Tathagata spoke that those who are possessed of these right views shall attain knowledge and insight uncommon to others.

It is true that in our current Buddhist community, the ariyan disciplines (Vinaya) are still widely regarded. However, it is undeniable that there are also those in the category of ‘misguided man’ as in the Buddha’s time.

Those ‘misguided men’ are ones who have drifted away from the Noble Eightfold Path, adhering still to the grasping of the ‘five aggregates’, and with unjust references to the teaching of the Tathagata.

One also may have come across references to the Buddha’s teaching in regard to virtue and moral, the abstaining of ill deeds merely as a path for obtaining (heavenly) happiness and well-being in future appearances. This misconception about virtue and moral is originated from the lack of right views. In the Buddha’s teaching, ‘giving’, ‘moral’ and ‘heaven’ are part of the ‘progressive talk’ spoken by the Buddha to lay people who were attached to the worldly order and yet to see the Four Noble Truths. The Buddha had given ‘talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in

renouncing them.’

It is evident that nowadays great emphasis is placed only on ‘giving, moral and heaven’. In addition, there prevails the wrong livelihood practiced by certain sanghas, such as fortune-telling and other similar worldly acts that are prohibited in the Vinaya. This has somewhat contributed to the misrepresentation of Buddhism and misguided those who are already at distraught to become ever-tighter bound to the worldly existence.

This book of Buddhawajana titled “Ending of Kamma” by the Tathagata is a collection of dhamma teachings as spoken by the Buddha in relation to kamma (or action or deed). Readers shall have noticed that there are 6 aspects that one should know about kamma, which shall be a guide to the ending of kamma that has long bound all beings.

It is the Noble Eightfold Path that is the path to the ending of kamma, the path that leads to the doing of actions that are noble, with fruits that conduces to the ungrasping of the ‘five aggregates’ and the eventual ending of all kammas.

Note for the English Version.

This book on ‘Ending of Kamma’ is first published in Thai for a non-commercial purpose, but for free distribution to all interested Buddhist practitioners.

The Thai version has been very well received by the Buddhist practitioners in Thailand and overseas, prompting a request for the book in an English version for non-Thai practitioners. That was the beginning of the effort to work on this book in English.

In compiling the suttas in English, reference has been made to the various sources of the English translation of the Tipitaga available, all of which are noted in accordance with each individual sutta.

Like the Thai version of the book, this book on ‘Ending of Kamma’ is published for a non-commercial purpose and is to be distributed to all interested for free.

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What To Know About ‘Action’



1

Things to Know about “Action”

“Monk, it is said; ‘ Action must be discerned;

Its tie-source must be discerned;

Its variety must be discerned;

Its fruit must be discerned;

Its ending must be discerned;

The steps leading there must be discerned.’”

“And wherefore is this said?”

“Monks, I say that determinate thought is action. When one determines, one acts by deed, word or thought.”

“And what is actions’ tie-source?”

“Contact, monks.”

“And what is actions ‘ variety?”

“There is action that is experienced in hell, in a beast’s womb, in the realm of the departed, in the world of man, in the deva-world. This, monks, is called actions’ variety.”

“And what is actions’ fruit?”

“ I say that it is threefold: It may either rise here now or at another time or on the way. This, monks, is called actions’ fruit.”

“And what is actions’ ending ?”

“Contact’s ending, monks.”

“And just in this Ariyan eightfold Way are the steps leading to action’s ending:

Right view,

Right purpose,

Right speech ,

Right action,

Right livelihood,
Right effort,
Right mindfulness and
Right concentration.”

“And when the Ariyan disciple thus knows action, their tie-source, variety, fruit, ending and the steps leading thereto, he knows the penetrative godly life as action’s ending.”

“Monks, it is said : ‘Action must be discerned;

Its tie-source must be discerned;

Its variety must be discerned;

Its fruit must be discerned;

Its ending must be discerned;

The steps leading there must be discerned.”

“And because of it, this is said.”

The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. III (The Books Of The Fives And Sixes), translated by Hare, E.M., the Pali Text Society, Oxford, 2008, P.294.

2

Three Originating Causes of Action

“Monks, there are these three originating causes of action.”

“What three?”

“*Lust, malice and delusion.*”

“An act performed in *lust*, born of *lust*, originating in *lust*, has its fruit wherever one’s personal self is reborn. Wherever the act comes to fruition, there one experiences the fruit thereof, whether it come into bearing in this very life or in some other phase (of existence).”

“An act performed in *malice*, born of *malice*, originating in *malice*, has its fruit wherever one’s personal self is reborn. Wherever the act comes to fruition, there one experiences the fruit thereof,

whether it come into bearing in this very life or in some other phase (of existence).”

“An act performed under *delusion*, born of *delusion*, originating under delusion, has its fruit wherever one’s personal self is reborn. Wherever the act comes to fruition, there one experiences the fruit thereof, whether it come into bearing in this very life or in some other phase (of existence).”

“Just as seeds that are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, and well embedded in a good field, planted in properly prepared soil,- if the sky rains down steadily, those seeds come to growth, increase, abundance; even so, monks, whatsoever act is performed in lust. ... in malice ... under delusion ... one experiences the fruit thereof, whether it come into bearing in this very life or in some other phase (of existence).”

“These, monks, are the three originating causes of action.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.117-118.

3

Three Causes of the Origin of Actions (Another Aspect)

“Monks, there are these three causes of the origin of actions. What three ?”

“Desire is generated for things which in the past were based on desire, for the like things in the future, as well as at the present time.”

“And how, monks, is this desire generated for things in the past ?”

“One remembers and turn over in his mind thoughts about things based on desire in the past. As he does so desire is generated. Become desirous, he is fettered by those things. I call this a fetter, monks, - that heart full of lust. That is how desire is generated for things which in the past were based on desire.”

“And how, monks, is this desire generated for like things in the future ?”

“One thinks about and turns over in his mind thoughts of things based on desire in the future. As he does so, desire is generated. Become desirous, he is fettered by those things. I call this a fetter, monks, - that heart full of lust. That is how desire is generated for things which in the future are based on desire.”

“And how, monks, is this desire generated in the present?”

“One thinks about and turns over in his mind thoughts of things based on desire in the present. As he does so, desire is generated. Become desirous, he is fettered by those things. I call this a fetter, monks, - that heart full of lust. That is how desire is generated for things which in the present are based on desire.”

“These, monks are the three causes of the origin of actions.”

“Monks, there are these three causes (which prevent the arising) of actions. What three ?”

“Desire for things which in the past were based on desire, for the like things in the future, as well as at the present time, is not generated.”

“And how, monks, is such desire (for things in the past, which are based on desire) not generated ?”

“One fully understands the future result of things which in the past were based on desire. Foreseeing this result one turns away from it, and so doing, conceiving no desire for it in the heart, one penetrates it by insight and sees it plain. That *is* how desire for things in the past which were based on desire is not generated.”

“And how, monks, is desire for things in the future, which are based on desire, not generated?”

“One fully understands the future result of things yet to come which are based on desire. Foreseeing this result one turns away from it, and

so doing, conceiving no desire for it in the heart, one penetrates it by insight and sees it plain. That is how desire for things in the future which are based on desire is not generated.”

“And how, monks, is desire for things present, which are based on desire, not generated?”

“One fully understands the future result of present things based on desire. Foreseeing this result one turns away from it, and so doing, conceiving no desire for it in the heart, one penetrates it by insight and see it plain. That is how desire for things present which are based on desire is not generated.”

“These are the three causes (which prevent the arising) of actions.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.242-243.

4

The Unthinkables

“Monks, there are these **four unthinkables**, not to be thought of, thinking of which one would be distraught and come to grief.”

“What are the four?”

“**Of Buddhas**, monks, the range is unthinkable, not to be thought of which one would be distraught and would come to grief.”

“**Of one who is musing**, monks, the range of his musing is unthinkable, not to be thought of, thinking of which one would be distraught and would come to grief.”

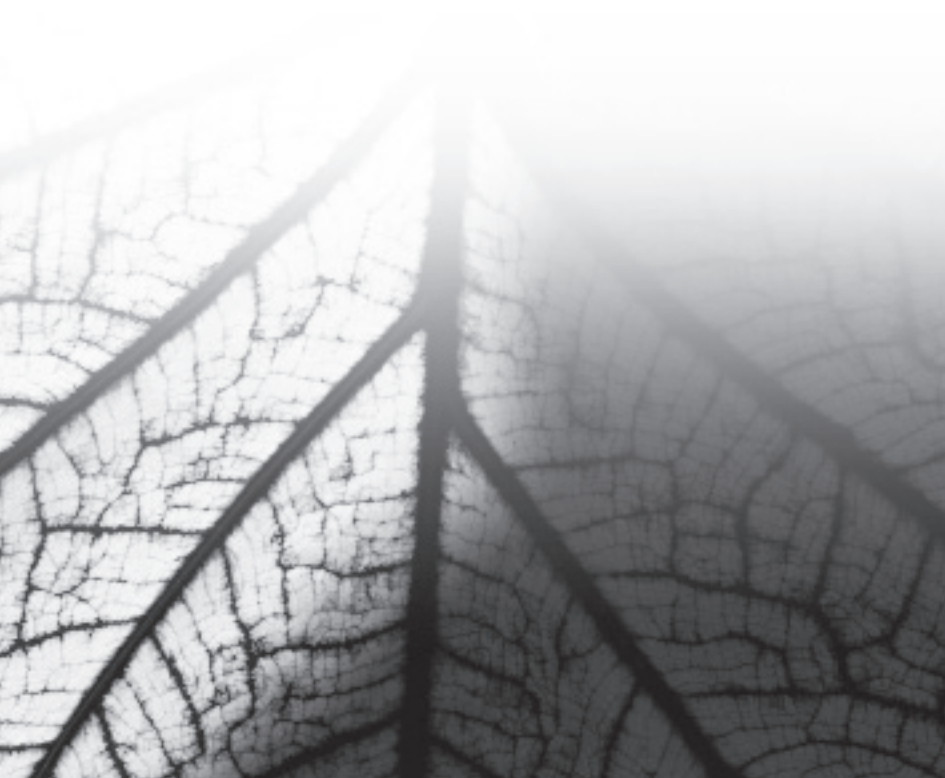
“**Of the fruit of action**, monks, is unthinkable, not to be thought of, thinking of which one would be distraught and would come to grief.”

“Of world-speculation, monks, is unthinkable, not to be thought of, thinking of which one would be distraught and would come to grief.”

“These, monks, are the four unthinkableables, thinking of which one would be distraught and would come to grief.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. II (The Book of the Fours), translated by Woodward, F.L., M.A., The Pali Text Society, Oxford, 2008, p.89-90

Kinds Of ‘Action’



5

Deeds and Their Results

“Monks, these four deeds I have myself comprehended, realized and made known.”

“What four?”

“There is a dark deed with a dark result;

A bright deed with a bright result;

A deed that is both dark and bright, with a dark and bright result; and

The deed that is neither dark nor bright, with a result neither dark nor bright, which being itself a deed conduces to the waning of deeds.”

“These four deeds I have made known.”

“And of what sort, monks, is the deed that is dark, with a dark result?”

“In this case, monks, a certain one plans planned bodily action joined with harm, plans planned action of speech joined with harm, plans planned action of thought joined with harm. He thus planning harmful action of body, speech and thought, is born into a world that is harmful. Thus born into a harmful world, harmful contacts contact him. Thus touched by harmful contacts he feels feeling that is harmful, that is sheer pain, just as do beings in purgatory.

“This, monks, is called ‘the dark deed with a dark result.’”

“And of what sort, monks, is the bright deed with the bright result?”

“In this case a certain one plans planned bodily action that is not joined with harm, plans planned action of speech not joined with harm, plans planned action of thought not joined with harm. So planning not harmful action of body, speech and thought, he is reborn into a world that

is not harmful. So born into a harmless world harmless contacts touch him. He, thus touched by harmless contacts, experiences feeling that is harmless, utter bliss, such as do the Ever-radiant devas.”

“This, monks, is called ‘the bright deed with a bright result.’”

“And of what sort, monks, is the deed that is both dark and bright, with a result that is both dark and bright?”

“In this case a certain one plans planned action of body, speech and thought that is joined with harm and harmlessness, plans planned action of speech joined with harm and harmlessness, plans planned action of thought joined with harm and harmlessness. So planning harmful and harmless action of body, speech and thought, he is born into a world that is both harmful and harmless. So born into a harmful and harmless world harmful and harmless contacts touch him.

Touched by contacts both harmful and harmless he experiences feeling that is both harmful and harmless, a mixture of pleasure and pain, such as for instance some humans, some devas and some dwellers in purgatory feel.”

“This, monks, is called ‘the deed that is both dark and bright, with a result that is both dark and bright.’”

“And of what sort, monks, is the deed neither dark nor bright, with a result neither dark nor bright, a deed which conduces to the waning of deeds?”

“It is right view, right aim, right speech, right action, right way of living, right effort, right mindfulness and right concentration. This is called ‘the deed neither dark nor bright, with a result neither dark nor bright, a deed which conduces to the waning of deeds.’”

“These four deeds, monks, I have myself comprehended, realized and made known.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. II (The Book of the Fours), translated by Woodward, F.L, M.A., The Pali Text Society, Oxford, 2008, p.241

6

New and Old Kamma

“Bhikkhus, I will teach you new and old kamma, the cessation of kamma, and the way leading to the cessation of kamma. Listen to that and attend closely, I will speak.”

“And what, bhikkhus, is old kamma? The eye is old kamma, to be seen as generated and fashioned by volition, as something to be felt. The ear is old kamma ... The nose is old kamma... The tongue is old kamma... The body is old kamma ... The mind is old kamma, to be seen as generated and fashioned by volition, as something to be felt. This is called old kamma.”

“And what, bhikkhus is new kamma? Whatever action one does now by body, speech, or mind. This is called new kamma.”

“And what, bhikkhus, is the cessation of kamma? When one reaches liberation through the cessation of bodily action, verbal action, and mental action, this is called the cessation of kamma.”

“And what, bhikkhus, is the way leading to the cessation of kamma? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“Thus, bhikkhus, I have taught old kamma, I have taught new kamma, I have taught the cessation of kamma, I have taught the way leading to the cessation of kamma.”

“Whatever should be done, bhikkhus, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, bhikkhus, these are empty huts. Meditate, bhikkhus, do not be negligent, lest you regret it later.”

“This is our instruction to you.”

*The Connected Discourses of the Buddha, A New Translation
of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society,
Oxford, 2000, p.1211-1212*

7

This Body is Old Kamma

“Bhikkhus, this body is not yours, nor does it belong to others. It is old kamma, to be seen as generated and fashioned by volition, as something to be felt.”

“Therein, bhikkhus, the instructed noble disciple attends carefully and closely to **Dependent Origination** itself thus:

When this exists, that comes to be;

With the arising of this, that arises.

When this does not exist, that does not come to be;

With the cessation of this, that ceases.”

“That is,

With ignorance as condition, volitional formations (come to be);

With volitional formations as condition, consciousness;

With consciousness as condition, name-and-form;

With name-and-form as condition, the six sense bases;

**With the six sense bases as condition,
contact;**

With contact as condition, feeling;

With feeling as condition, craving;

With craving as condition, clinging;

With clinging as condition, existence;

With existence as condition, birth;

With birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be.

Such is the origin of this whole mass of suffering.”

“But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations;

With the cessation of volitional formations, cessation of consciousness,...

With the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure and despair cease.

Such is the cessation of this whole mass of suffering.”

*The Connected Discourses of the Buddha, A New Translation
of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society,
Oxford, 2000, P.575-576*

8

The Most Reprehensible for the Performance of Evil Action

Then the Nigantha Digha Tapassi asked the Blessed One:

‘And you, friend Gotama, how many kinds of rod do you describe for the performance of evil action, for the perpetration of evil action?’

“Tapassi, the Tathagata is not accustomed to use the description ‘rod, rod’; the Tathagata is accustomed to use the description ‘action, action.’”

‘But, friend Gotama, how many kinds of action do you describe for the performance of evil action, for the perpetration of evil action?’

“Tapassi, I describe three kinds of action for the performance of evil action, for the perpetration of evil action: that is, bodily action, verbal action, and mental action.”

‘How then, friend Gotama, is bodily action one, verbal action another, and mental action still another?’

“Bodily action is one, Tapassi, verbal action is another, and mental action is still another.”

“Of these three kinds of action, friend Gotama, thus analysed and distinguished, which kind of action do you describe as the most reprehensible for the performance of evil action, for the perpetration of evil action: bodily action or verbal action or mental action?”

“Of these three kinds of action, Tapassi, thus analysed and distinguished, **I describe mental action as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much bodily action and verbal action.**”

“Do you say mental action, friend Gotama?”

“I say mental action, Tapassi.”

“Do you say mental action, friend Gotama?”

“I say mental action, Tapassi.”

“Do you say mental action, friend Gotama?”

“I say mental action, Tapassi.”

Thus the Nigantha Digha Tapassi made the

Blessed One maintain his statement up to the third time, after which he rose from his seat and went to the Nigantha Nataputta.

(Thereafter, the householder Upali came to the Blesses One to ask about the conversation the Blessed One had with Nigantha Tapassi and debated that the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod. The Blessed One, however, maintained his doctrine and spoke further :-)

“What do you think, householder? Is this town of Nalanda successful and prosperous, is it populous and crowded with people?”

“Yes, venerable sir, it is.”

“What do you think, householder? Suppose a man came here brandishing a sword and spoke thus: ‘In one moment, in one instant, I will make all the living beings in this town of Nalanda into one mass of flesh, into one heap of flesh: What do you think, householder, would that man be able to do that?’”

“Venerable sir, ten, twenty, thirty, forty, or even fifty men would not be able to make all the living beings in this town of Nalanda into one mass of flesh, into one heap of flesh in one

moment or instant, so what does a single trivial man count for?”

“What do you think, householder? Suppose some recluse or brahmin came here possessed of supernormal power and attained to mastery of mind, and he spoke thus: ‘I will reduce this town of Nalanda to ashes with one mental act of hate: What do you think, householder, would such a recluse or brahmin be able to do that?’”

“Venerable sir, such a recluse or brahmin possessed of supernormal power and attained to mastery of mind would be able to reduce ten, twenty, thirty, forty, or even fifty Nalandas to ashes with one mental act of hate, so what does a single trivial Nalanda count for?”

“Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before.

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.478-479, 483.



**What To Reflect When
One Wishes To Do An ‘Action’**



9

To Do an Action

“Rahula, when you wish to do an action with the body, you should reflect upon that same bodily action thus: ‘Would this action that I wish to do with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results?’

“When you reflect, if you know: ‘This action that I wish to do with the body would lead to my own affliction, or to the affliction of others, or to the affliction of both; it is an unwholesome bodily action with painful consequences, with painful results’;

“Then you definitely should not do such an action with the body.”

“But when you reflect, if you know: ‘This action that I wish to do with the body would not lead to my own affliction, or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences, with pleasant results’;

“Then you may do such an action with the body.”

10

While Doing an Action

“Also, Rahula, while you are doing an action with the body, you should reflect upon that same bodily action thus: ‘Does this action that I am doing with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results?’

“When you reflect, if you know: ‘This action that I am doing with the body leads to my own affliction, or to the affliction of others, or to the affliction of both, it is an unwholesome bodily action with painful consequences, with painful results’;

“Then you should suspend such a bodily action.”

“But when you reflect, if you know: ‘This action that I am doing with the body does not lead to my own affliction, or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences, with pleasant results’;

“Then you may continue in such a bodily action.”

11

Having Done an Action

“Also, Rahula, after you have done an action with the body, you should reflect upon that same bodily action thus: ‘Does this action that I have done with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Was it an unwholesome bodily action with painful consequences, with painful results?’

“When you reflect, if you know: ‘This action that I have done with the body leads to my own affliction, or to the affliction of others, or to the affliction of both; it was an unwholesome bodily action with painful consequences, with painful results’;

“Then you should confess such a bodily action, reveal it, and lay it open to the Teacher or to your wise companions in the holy life. Having confessed it, revealed it, and laid it open, you

should undertake restraint for the future.”

“But when you reflect, if you know: ‘This action that I have done with the body does not lead to my own affliction, or to the affliction of others, or to the affliction of both; it was a wholesome bodily action with pleasant consequences, pleasant results’;

“You can abide happy and glad, training day and night in wholesome states.”

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.524-525.



**What One Should Know
To Prevent Wrong Views
About ‘Action’**



12

Take not the Measure of Persons

“Ananda.... Because the ear of dhamma saves this person.

Who save the Wayfarer could know the cause herein?”

“Wherefore, Ananda,

Be ye not measurers of persons,

Take not the measure of persons.

A person is ruined, Ananda, by taking the measure of other persons.”

“But I myself, Ananda, and who so is like unto me, could take the measure of persons.”

*The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. V
(The Book Of The Tens And Elevens), translated by Woodward, F.L.,
M.A., The Pali Text Society, Oxford, 2003, p.96-97*

13

Suffering is Dependently Arisen

“On one occasion, Ananda, I was dwelling right here in Rajagaha, in the Bamboo Grove, the Squirrel Sanctuary. Then, in the morning, I dressed and, taking bowl and robe, I entered Rajagaha for alms. Then it occurred to me: ‘It is still too early to walk for alms in Rajagaha. Let me go to the park of the wanderers of other sects.’ Then I went to the park of the wanderers of other sects. I exchanged greetings with those wanderers and, when we had concluded our greetings and cordial talk, I sat down to one side.”

“The wanderers then said to me as I was sitting to one side:

‘Friends, ... some ascetics and brahmins, proponents of kamma, maintain that suffering is created by oneself; some ascetics and brahmins, proponents of kamma, maintain that suffering is created by another; some ascetics and brahmins, proponents of kamma, maintain that suffering is created both by oneself and by another; some

ascetics and bralunins, proponents of kamma, maintain that suffering has arisen fortuitously, being created neither by oneself nor by another. Now, what does the ascetic Gotama say about this? What does he teach? How should we answer if we are to state what has been said by the ascetic Gotama and not misrepresent him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our 'assertion would give ground for criticism?'

“...I have said, Ananda, that suffering is dependently arisen.

“Dependent on what?

“Dependent on contact.”

“ If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary...”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.558

14

Two Extremes that should not be Followed

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two?

The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and

The pursuit of self-mortification, which is painful, ignoble, unbeneficial.”

“ Without veering towards either of these extremes, the Tathagata has awakened to **the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbana.**”

“And what, bhikkhus, is that middle way

awakened to by the Tathagata, which gives rise to vision ... which leads to Nibbana?

“It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

*The Connected Discourses of the Buddha, A New Translation
of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society,
Oxford, 2000, p. 1844*

15

Suffering cannot be Exhausted with the Performance of Piercing Austerities

“Now, Mahanama, on one occasion I was living at Rajagaha on the mountain Vulture Peak. On that occasion a number of Niganthas living on the Black Rock on the slopes of Isigili were practising continuous standing, rejecting seats, and were experiencing painful, racking, piercing feelings due to exertion. Then, when it was evening, I rose from meditation and went to the Niganthas there.

“I asked them: ‘Friends, why do you practise continuous standing, rejecting seats, and experience painful, racking, piercing feelings due to exertion?’”

“When this was said, they replied: *‘Friend, the Nigantha Nataputta is omniscient and all-*

seeing and claims to have complete knowledge and vision thus: 'Whether I am walking or standing or asleep or awake, knowledge and vision are continuously and uninterruptedly present to me.' He says thus: 'Niganthas, you have done evil actions in the past; exhaust them with the performance of piercing austerities. And when you are here and now restrained in body, speech, and mind, that is doing no evil actions for the future. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence in the future, there is the destruction of action. With the destruction of action, there is the destruction of suffering. With the destruction of suffering, there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted.' This is [the doctrine] we approve of and accept, and we are satisfied with it.'

“When this was said, I told them: ‘But, friends, do you know that you existed in the past, and that it is not the case that you did not exist?’

‘No, friend.’

‘But, friends, do you know that you did evil actions in the past and did not abstain from them?’

‘No, friend.’

‘But, friends, do you know that you did such and such evil actions?’

‘No, friend.’

‘But, friends, do you know that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted?’

‘No, friend.’

‘But, friends, do you know what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now?’

‘No, friend.’

‘So, friends, it seems that you do not know that you existed in the past and that it is not the case that you did not exist; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted; or what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now. That being so, those who are murderers, bloody-handed evil-doers in the world, when they are reborn among human beings, go forth into homelessness as Niganthas.’ ”

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.187-188

16

Pleasure and Suffering not only Caused by what was done in the Past

“Again, bhikkhus, I said to the Niganthas:

‘What do you think, friend Niganthas? When there is intense exertion, intense striving, do you then feel painful, racking, piercing feelings due to intense exertion? But when there is no intense exertion, no intense striving, do you then not feel any painful, racking, piercing feelings due to intense exertion?’

‘When there is intense exertion, friend Gotama, intense striving, then we feel painful, racking, piercing feelings due to intense exertion; but when there is no intense exertion, no intense striving, then we do not feel any painful, racking, piercing feelings due to intense exertion.’

‘So it seems, friend Niganthas, that when there is intense exertion...you feel painful, racking, piercing feelings due to intense exertion; but when there is no intense exertion...you do not feel any painful, racking, piercing feelings due to intense exertion. That being so, it is not fitting for the venerable Niganthas to declare: *‘Whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, all that is caused by what was done in the past. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence...all suffering will be exhausted.’*

‘If, friend Niganthas, when there was intense exertion, intense striving, then painful, racking, piercing feelings due to intense exertion were present, and when there was no intense, exertion, no intense striving, then painful, racking, piercing feelings due to intense exertion were still present; that being so, it would be fitting for the venerable Niganthas to declare: *‘Whatever this person feels*

...all suffering will be exhausted.'

‘But since, friend Niganthas, when there is intense exertion, intense striving, then you feel painful, racking, piercing feelings due to intense exertion, but when there is no intense exertion, no intense striving, then you do not feel painful, racking, piercing feelings due to intense exertion, you are therefore feeling only the painful, racking, piercing feelings of your selfimposed exertion, and it is through ignorance, unknowing, and delusion that you mistakenly hold: *‘Whatever this person feels ... all suffering will be exhausted.’*”

“Speaking thus, bhikkhus, I did not see any legitimate defence of their position by the Niganthas.”

“Again, bhikkhus, I said to the Niganthas: ‘What do you think, friend Niganthas? Is it possible that an action [whose result] is to be experienced here and now can, through exertion and striving, become one [whose result] is to be experienced in the next life?’

‘No, friend.’

‘But is it possible that an action [whose result] is to be experienced in the next life can, through exertion and striving, become one [whose result] is to be experienced here and now?’

‘No, friend.’

‘What do you think, friend Niganthas? Is it possible that an action [whose result] is to be experienced as pleasant can, through exertion and striving, become one [whose result] is to be experienced as painful?’

‘No, friend.’

‘But is it possible that an action [whose result] is to be experienced as painful can, through exertion and striving, become one [whose result] is to be experienced as pleasant?’

‘No, friend.’

‘What do you think, friend Niganthas?’

Is it possible that an action [whose result] is to be experienced in a matured [personality] can, by exertion and striving, become one [whose result] is to be experienced in an unmatured [personality]?’

‘No, friend.’

‘But is it possible that an action [whose result] is to be experienced in an unmatured [personality] can, by exertion and striving, become one [whose result] is to be experienced in a matured personality?’

‘No, friend.’

‘What do you think, friend Niganthas? Is it possible that an action [whose result] is to be much experienced can, through exertion and striving, become one [whose result] is to be little experienced?’

‘No, friend.’

‘But is it possible that an action [whose result] is to be little experienced can, through exertion and striving, become one [whose result] is to be much experienced?’

‘No, friend.’

“ ‘What do you think, friend Niganthas? Is it possible that an action [whose result] is to be experienced can, through exertion and striving, become one [whose result] is not to be experienced?’

‘No, friend.’

‘But is it possible that an action [whose result] is not to be experienced can, through exertion and striving, become one [whose result] is to be experienced?’

‘No, friend.’

‘So it seems, friend Niganthas, that it is impossible that an action [whose result] is to be

experienced here and now can, through exertion and striving, become one [whose result] is to be experienced in the next life, and impossible that an action [whose result] is to be experienced in the next life can, through exertion and striving, become one [whose result] is to be experienced here and now; impossible that an action [whose result] is to be experienced as pleasant can, through exertion and striving, become one [whose result] is to be experienced as painful, and impossible that an action [whose result] is to be experienced as painful can, through exertion and striving, become one [whose result] is to be experienced as pleasant; impossible that an action [whose result] is to be experienced in a matured [personality] can, by exertion and striving, become one [whose result] is to be experienced in an unmatured [personality], and impossible that an action [whose result] is to be experienced in an unmatured [personality] can, through exertion and striving, become one [whose result]

is to be experienced in a matured [personality]; impossible that an action [whose result] is to be much experienced can, through exertion and striving, become one [whose result] is to be little experienced, and impossible that an action [whose result] is to be little experienced can, through exertion and striving, become one [whose result] is to be much experienced; impossible that an action [whose result] is to be experienced can, through exertion and striving, become one [whose result] is not to be experienced, and impossible that an action [whose result] is not to be experienced can, through exertion and striving, become one [whose result] is to be experienced. That being so, the venerable Niganthas' exertion is fruitless, their striving is fruitless.'

“So speak the Niganthas, bhikkhus. And because the Niganthas speak thus, these ten legitimate deductions from their assertions provide grounds for censuring them. Thus their exertion is fruitless, their striving is fruitless.”

“And how is exertion fruitful, bhikkhus, how is striving fruitful?”

“Here, bhikkhus, a bhikkhu is not overwhelmed by suffering and does not overwhelm himself with suffering; and he does not give up the pleasure that accords with Dhamma, yet he is not infatuated with that pleasure.” He knows thus: ‘When I strive with determination, this particular source of suffering fades away in me because of that determined striving; and when I look on with equanimity, this particular source of suffering fades away in me while I develop equanimity’. He strives with determination in regard to that particular source of suffering which fades away in him because of that determined striving; and he develops equanimity in regard to that particular source of suffering which fades away in him while he is developing equanimity. When he strives with determination, such and such a source of suffering fades away in him

because of that determined striving; thus that suffering is exhausted in him. When he looks on with equanimity, such and such a source of suffering fades away in him while he develops equanimity; thus that suffering is, exhausted in him.”

“Again, bhikkhus, a bhikkhu considers thus: ‘While I live according to my pleasure, unwholesome states increase in me and wholesome states diminish; but when I exert myself in what is painful, unwholesome states diminish in me and wholesome states increase. What if I exert myself in what is painful?’ He exerts himself in what is painful. When he does so, unwholesome states diminish in him and wholesome states increase. At a later time he does not exert himself in what is painful. Why is that? The purpose for which that bhikkhu exerted himself in what is painful has been achieved; that is why at a later time he does not exert himself in what is painful.”

“Thus too, bhikkhus, the exertion is fruitful,
the striving is fruitful.”

*The Middle Length Discourses of the Buddha, A Translation of the
Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali
Text Society, Oxford, 2001, p.830-835*

**Three Sectarian Tenets
With Wrong View About ‘Action’**



17

Tenet with View that All is due to Some Previous Action

“Monks, there are these three grounds of sectarian tenets, which, though strictly questioned, investigated and discussed by wise men, persist in a traditional doctrine of inaction. What three?”

“There are certain recluses and brahmins who teach thus, who hold this view; -Whatsoever weal or woe or neutral feeling is experienced, all that is due to some previous action.”

“There are others who teach:-Whatsoever weal or woe or neutral feeling is experienced, all that is due to the creation of a Supreme Deity.”

“Others teach that all such are uncaused and unconditioned.”

“ Now, monks, as to those recluses and brahmins who hold and teach the first of these views, I approach them and say: ‘Is it true, as they say, that you worthy sirs teach that whatsoever weal or woe or neutral feeling is experienced, all is due to former action?’

Thus questioned by me they reply: ‘*Yes, we do*’.

Then I say to them: ‘So then, owing to a previous action, men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the former deed as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the

necessity for action or inaction not being found to exist in truth and verity, the term ‘recluse’ cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded.’

“Such, monks, is my first reasonable rebuke to those recluses and brahmins who thus teach, who hold such views.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.157-159.

18

Tenet with View that All is due to The Creation of a Supreme Deity

“Again, monks, as to those recluses and brahmins who hold and teach the second of these views, I approach them and say: ‘Is it true, as they say, that you worthy sirs teach that whatsoever weal or woe or neutral feeling is experienced, all this is due to the creation of a Supreme Deity?’

“Thus questioned by me they reply: ‘*Yes, we do*’.

“Then I say to them: ‘So then, owing to the creation of a Supreme Deity, men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious and perverse in view. Thus for those who fall back on

the creation of a Supreme Deity as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction not' being found to exist in truth and verity, the term 'recluse' cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded'.

“Such, monks, is my second reasonable rebuke to those recluses and brahmins who thus teach, who hold such views.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.157-159.

19

Tenet with View that All is Uncaused and Unconditioned

“Again, monks, as to those recluses and Brahmins who teach thus, who hold this view: Whatsoever weal or woe or neutral feeling is experienced, all that is uncaused and unconditioned.

“I approach them and say: ‘Is it true, as they say, that you worthy sirs teach that whatsoever weal or woe or neutral feeling is experienced, all this is uncaused and unconditioned ?’

“Thus questioned by me they reply: ‘Yes, *we do*’.

“Then I say to them: ‘So then, owing to no cause or condition at all, men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious and perverse in view. Thus for those who fall back on the uncaused and unconditioned as the essential, there is neither desire to do, nor effort to do, nor necessity to do this deed or to abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity, the term ‘recluse’ cannot be reasonably applied to yourselves, since you live in a state of bewilderment with faculties unwarded.’

“Such, monks, is my third reasonable rebuke to those recluses and brahmins who hold and teach these views.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.157-159.

20

A View that there is no Doing of a Deed is Distressed and Destructive

“Monks, just as the hair-blanket is reckoned the meanest of all woven garments whatsoever, for, monks, the hair-blanket is cold in cold weather, hot in hot weather, ill-coloured, foul-smelling and unpleasant to touch,--even so, of all theories put forward by recluses, that of Makkhali is the meanest.”

“Makkhali, monks, infatuated man, thus proclaims, holds this view: There is no doing of a deed: there is nothing done thereby: there is no energy to do.”

“Monks, all those who in time past were Arahants, who were Fully Enlightened Ones, all those Exalted Ones were teachers of the deed, teachers of the efficacy of the deed, of energy to do...”

“Now, monks, all those who in future time shall be Arahants who were Fully Enlightened Ones, all those Exalted Ones were teachers of the deed, teachers of the efficacy of the deed, of energy to do.”

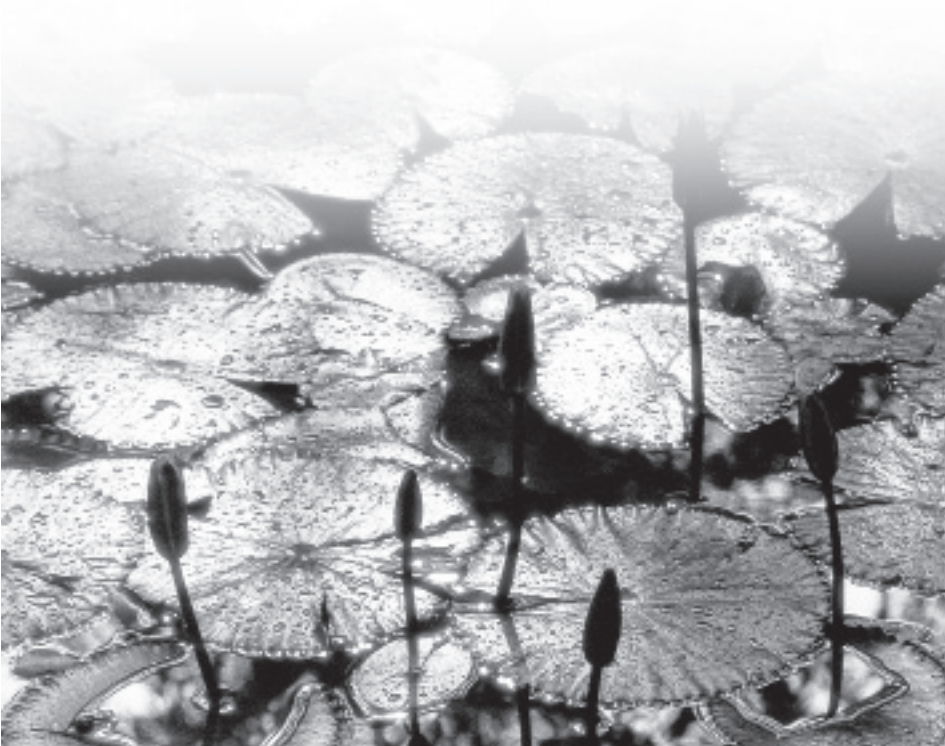
“I myself who am now Arahant, a Fully Enlightened One, I am a teacher of the deed, of the efficacy of the deed, of energy to do...”

“Just as if, monks, at the mouth of a river a man should set a fish-trap to the loss, misery, distress and destruction of many fish.

“Even so does Makkhali, that infatuated man, set a man-trap, methinks, for the loss, misery, distress and destruction of many men.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.265-266.

Actions' Fruits By Time Factor



21

Time of Actions' Fruits

“And what is actions’ fruit?”

“I say that it is threefold:

It may either rise here now;

or at another time;

or on the way.”

“This, monks, is called actions’ fruit.”

*The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. III
(The Books Of The Fives And Sixes), translated by Hare, E.M., the Pali
Text Society, Oxford, 2008, P.294*

Actions' Fruit By Results



22

The Wise Sees Action as It Really is

“Not by birth does one become a brahman;

“Not by birth does one become a non-brahman.”

“By action one becomes a brahman;

“By action one becomes a non-brahman.

“By action one becomes a farmer;

“By action one becomes a craftsman;

“By action one becomes a merchant;

“By action one becomes a servant;

“By action one becomes a thief too;

“By action one becomes a fighting-man too;

“By action one becomes a sacrificer;

“By action one becomes a king too.”

“Thus the wise, seeing conditional origination, knowing the fruit of action, see this action as it really is.

“By action the world goes on; by action people go on. Beings have action as their bond, as the linch-pin is the bond of a chariot as it goes along.”

The Group of Discourses (Suttanipata) 2nd Ed., translated by Norman, K. R., the Pali Text Society, Oxford, 2001, p.84.

23

Actions for the Possession of Great Beauty, Riches, Account

“Herein again, .. Mallika, a certain woman is neither ill-tempered nor of a very irritable nature. · Even on great provocation she becomes not cross and agitated. She is not upset, does not become stubborn, does not show ill-will and displeasure. Moreover, she is a giver of charity to recluse and brahmin. She gives one food, drink, clothing, vehicle, flowers, scent, ointment, bed, lodging and light. She is not jealous-minded, she is not jealous of other folk’s gain, of the honour, respect, reverence, homage and worship paid to them. She is not revengeful nor does she harbour a grudge. Such an one, deceasing from that life and coming back to this state of things, wherever she is born, is well-favoured, well-formed, lovely to look upon, amiable, possessed of the greatest beauty of complexion. She is wealthy, of great riches, of great possessions and is of great account.”

*The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. II
(The Book of the Fours), translated by Woodward, F.L, M.A., The Pali
Text Society, Oxford, 2008, p.216-217*

24

The Result of a Good Man's Gifts

“Monks, these five are a good man's gifts.
What five?”

“He gives a gift in faith,
with deference,
in time,
with unconstrained heart,
he gives a gift without hurt to self or others.”

“And in giving a gift in faith, wheresoever
the full result of that gift ripens, there comes
wealth, riches and great property, and he is fair to
look upon, handsome, with the wondrous beauty
of the lotus.”

“And in giving a gift with deference
wheresoever the full result of that gift ripens, there
comes wealth, riches and great property and his'
children and wife his slaves, messengers and

work-folk hearken diligently unto him, lend ear and serve him with understanding heart.”

“And in giving a gift in time, wheresoever the full result of that gift ripens, there comes wealth, riches and great property and the goods that come to him in time are abundant.”

“And in giving a gift with unconstrained heart, wheresoever the full result of that gift ripens, there comes wealth, riches and great property and he bends the mind to enjoy the fulness of the fivefold joy of the senses.”

“And in giving a gift without hurt to self or others, wheresoever the full result of that gift ripens, there comes wealth, riches and great property, and never from anywhere comes hurt to his property either from fire or water, rajahs or thieves or impious heirs.”

“Verily, monks, these are the five gifts of a good man.”

T The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. III (The Books Of The Fives And Sixes), translated by Hare, E.M., the Pali Text Society, Oxford, 2008, p.130.

25

Deeds with Fruit that is Pleasant and Delightful

“I myself, monks, am conscious of personally enjoying the fruit of good things done for many a long day, a fruit that is pleasant, charming, dear and delightful. After developing for seven years, monks, a heart of goodwill, for seven aeons of rolling up and rolling out again, I came not back to this world. When the aeon rolled up, monks, I was one of the company of Radiant Devas. When the aeon rolled out again, monks, I rose up again the empty place of a Brahma.”

“There, indeed , monks, **I was a Brahma, a Great Brahma**, Conqueror, Unconquered One, All-Seeing, All-controller was I. **Thirty-six times, monks, I was Sakka, Lord of the Devas.** Countless hundreds of times, monks, **I was a rajah, a wheel-rolling righteous dhamma-rajah , victorious over the four quarters, one**

who wins security in his kingdom, with the seven treasures endowed. Such was I, not to speak of the times when I was ruler over a district county.

“Then it was to me, monks, that this thought occurred; ‘Of what deed, I wonder, is this the fruit of what deed is it the ripening, that I am now of mighty power and majesty?’

“Thereupon, monks, I had this thought: ‘Why, this is the fruit of three deeds, the ripening of three deeds, that I am now of such mighty power and majesty ; to wit,

deeds of charity,

self-control; and

abstinence.’ ”

Itivuttaga, translated by Masefield, Peter, the Pali Text Society, Oxford, 2001, p.126-127.

26

Action that Distinguishes Beings as Inferior and Superior

Then the brahmin student Subha, Todeyya's son, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

'Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly and healthy, ugly and beautiful, uninfluential and influential, poor and wealthy, low-born and high-born, stupid and wise. What is the cause and condition, Master Gotama, why human beings are seen to be inferior and superior?'

“Student, beings are owners of their actions, heirs of their actions; they originate

from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

‘I do not understand in detail the meaning of Master Gotama’s statement, which he spoke in brief without expounding the meaning in detail. It would be good if Master Gotama would teach me the Dhamma so that I might understand in detail the meaning of Master Gotama’s statement.’

“Then, student, listen and attend closely to what I shall say.”

‘Yes, sir’ the brahmin student Subha replied.

The Blessed One said this:

“Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

But if on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, then wherever he is reborn he is shortlived.

“This is the way, student, that leads to short life, namely, one kills living being and is murderous, bloody-handed, given to blows and violence, merciless to living beings.”

“But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. But if on the dissolution of the body, after death, he does not reappear in a happy destination, in the heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived.

“This is the way, student, that leads to long life, namely, abandoning the killing of living beings, one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one abides compassionate to all living beings.”

“Here, student, some man or woman is given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. But if instead he comes back to the human state, then wherever he is reborn he is sickly.

“This is the way, student, that leads to sickness, namely, one is given to injuring beings with the hand, with a clod, with a stick, or with a knife.”

“But here, student, some man or woman is not given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of

performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But if instead he comes back to the human state, then wherever he is reborn he is healthy.

“This is the way, student, that leads to health, namely, one is not given to injuring beings with the hand, with a clod, with a stick, or with a knife.”

“Here, student, some man or woman is of an angry and irritable character; even when criticised a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate, and bitterness. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. But if instead he comes back to the human state, then wherever he is reborn he is ugly.

“This is the way, student, that leads to ugliness, namely, one is of an angry and irritable

character, even when criticised a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate, and bitterness.”

“But here, student, some man or woman is not of an angry and irritable character; even when criticised a little, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But if instead he comes back to the human state, then wherever he is reborn he is beautiful.

“This is the way, student, that leads to being beautiful, namely, one is not of an angry and irritable character, even when criticised a little, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness.”

“Here, student, some man or woman is envious, one who envies, resents, and begrudges

the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. But if instead he comes back to the human state, then wherever he is reborn he is uninfluential.

“This is the way, student, that leads to being uninfluential, namely, one is envious, resents, and begrudges towards the gains, honour, respect, reverence, salutations, and veneration received by others.”

“But here, student, some man or woman is not envious, one who does not envy, resent, and begrudge the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But if instead he comes back to

the human state, then wherever he is reborn he is influential.

“This is the way, student, that leads to being influential, namely, one is not envious, resents, and begrudges towards the gains, honour, respect, reverence, salutations, and veneration received by others.”

“Here, student, some man or woman does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling, and lamps to recluses or brahmins. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in perdition, even in hell. But if instead he comes back to the human state, then wherever he is reborn he is poor.

“This is the way, student, that leads to poverty, namely, one does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling and lamps to recluses or brahmins.”

“But here, student, some man or woman

gives food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling and lamps to recluses or brahmins. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But if instead he comes back to the human state, then wherever he is reborn he is wealthy.

“This is the way, student, that leads to wealth, namely, one gives food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling and lamps to recluses or brahmins.”

“Here, student, some man or woman is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action, on the dissolution

of the body, after death, he reappears in a state of deprivation, in perdition, even in hell. But if instead he comes back to the human state, then wherever he is reborn he is low-born.

“This is the way, student, that leads to low birth, namely, one is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated.”

“But here, student, some man or woman is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated.

Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But if instead he comes back to the human state, then wherever he is reborn he is high-born.

“This is the way, student, that leads to high birth, namely, one is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated.”

“Here, student, some man or woman does not visit a recluse or a brahmin and ask: ‘Venerable sir, what is wholesome? What is unwholesome? What is blameable? What is blameless? What should be cultivated? What should not be cultivated? What kind of action will lead to my harm and suffering for a long time? What kind

of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in perdition, even in hell. But if instead he comes back to the human state, then wherever he is reborn he is stupid.

“This is the way, student, that leads to stupidity, namely, one does not visit a recluse or brahmin and ask such questions.”

“But here, student, some man or woman visits a recluse or a brahmin and asks: ‘Venerable sir, what is wholesome?...What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. But if instead he comes back to the human state, then wherever he is reborn he is wise.

“This is the way, student, that leads to

wisdom, namely, one visits a recluse or brahmin and asks such questions.”

“Thus, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sickly, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to being beautiful makes people beautiful; the way that leads to being uninfluential makes people uninfluential, the way that leads to being influential makes people influential; the way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy; the way that leads to low birth makes people low-born, the way that leads to high birth makes people highborn; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.”

“Beings are owners of their actions, student, heirs of their actions; they originate from their actions, are bound to their actions,

have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

When this was said, the brahmin student Subha, Todeyya’s son, said to the Blessed One:

‘Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.’

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.1053-1057.

27

Deeds done for the Acquiring of the Marks of the Superman

“..Seers not of our communion, brethren, are acquainted with these Marks, but they know not for what deeds done any one of the Marks is acquired.”

“Whereas in whatsoever former birth, former state of becoming, former sojourning. brethren, the Tathagata, then being human, took on mighty enterprise in all good things, took on unfaltering enterprise in seemly course of deed and word and thought :- in dispensing gifts, in virtuous undertakings, in keeping of festivals, in filial duties to mother and to father, in pious duties to recluse and brahmin, in honour to the head of the house and in other such things of lofty merit - by the doing and by the accumulating of that karma, by the mass and the abundance thereof, he when the body perished was after death reborn in a bright and blessed world. There was he endowed with a larger measure than other devas in ten matters, to wit, in celestial years, beauty, happiness, glory, dominion, sights, sounds, odours, tastes and touches. Deceasing thence and

attaining life as ye know it, he acquires this Mark of the Superman, to wit: feet w^lth level tread, evenly placing his foot upon earth, evenly drawing it up, evenly touching earth with the entire surface of the foot (1)... **He is not liable to obstruction from any foe or adversary within or without, out of lust or hate or illusion whether recluse or bramin or deva or Mara, Brahma or anyone in all the world."**

"Whereas in whatsoever former births, ... the Tathagata... lived for the weal of the great multitudes, dispeller of dread and of panic, purveyor of just protection and wardenship and giver of supplies, he, by the doing... of that karma... Deceasing thence and attaining life as ye know it, he acquires this mark of the Superman, to wit : beneath on the soles of his feet wheels appear, thousand-spoked, with tyre and hub, in every way complete and well divided (2)... **He hath a great retinue; many are they that surround him : bhikkhus and bhikkhunis, lay-brethren and lay-sisters, devas and men Asuras, Nagas, Gandhabbas."**

"Whereas in former birth, ... the Tathiigata... putting away the taking of life, refrained therefrom and laying the scourge and

sword aside, dwelt gentle and compassionate, merciful and friendly to all living creatures, he by the doing...of that karma...Deceasing thence and attaining life as ye know it, he acquires these three marks of the Superman, to wit: he has projecting heels, has long fingers and toes, and as to his limbs is divinely straight **(3, 4, 15)... Longlived is he, long doth he last, for many years doth he preserve his life; no enemy whatever, no foe, be he recluse or brahmin, or deva or Mara or Brahma or anyone in the whole world is able in that interval to take his life. ”**

“Whereas in whatsoever former birth, ... the Tathagata... became a giver of choice, well-flavoured, tasty, dainty foods, both hard and soft, and drinks, he by the doing... of that karma... Deceasing thence and attaining life as ye know it, he acquires this Mark of the Superman, to wit: he has the seven convexes. Seven are these: on both hands, on both feet, on both shoulders and on the trunk **(16)...Choice well-flavoured food , tasty dainty drinks. As Buddha this doth he get.”**

“Whereas in whatsoever former birth,... the Tathagata...became popular to the people by the four bases of popularity, to wit, by giving, by kindly speech, by sagacious conduct and by

impartiality, he by the doing...of that karma... Deceasing thence and attaining life as ye know it, he acquired these two marks of the Superman, to wit, soft and tender hands and feet, and the hands and feet (reticulated) like a net (5, 6)... **Well affected are his attendants, well affected to him are bhikkhus and bhikkhunis, lay-brethren and lay-sisters, devas and men, Asuras, Nagas, Gandhabbas.**”

“Whereas in whatsoever former birth,... the Tathagata...became one who spoke to the multitude on their good, on righteousness, explaining to the multitude, became a bearer of welfare and happiness to living creatures, a celebrant of righteousness, he by the doing...of that karma,.. Deceasing thence and attaining life as ye know it, he acquired these two marks of the Superman, to wit, ankles like rounded shells and down on the body turning upward (7, 14) ...**He becomes Chief, Best, Foremost, Supreme, Paramount over all beings.** ”

“Whereas in whatsoever former birth,...the Tathagata... became a zealous learner in craft, trade or science, in conduct or action, saying : What can I quickly learn, quickly understand, quickly acquire, nor long suffer toil?, he by the

doing... of that karma ... Deceasing thence and attaining life as ye know it, he acquired this mark of the Superman, to wit : legs like an antelope's **(8)... Whatsoever things are worthy of a recluse, the appanage, the treasures, the belongings of a recluse, these doth he quickly acquire."**

"Whereas in whatsoever former birth,... the Tathagata...drew nigh and questioned recluse or brahmin, saying : What, sir, is good ? What is bad ? What is right, what wrong ? What ought I to do, or not to do? What when I have done it will long be for my unhappiness ... or for my happiness?; he by the doing... of that karma Deceasing thence and attaining life as ye know, he acquired this Mark of the Superman, to wit, his skin is so delicately smooth that no dust cleaves to his body **(12)... Great wisdom will be his, and wisdom in many fields, and the wisdom of a glad heart, and the wisdom of swift thought, and the wisdom of discrimination and the wisdom of revulsion. Nor is anyone equal to him or superior in wisdom among all beings."**

"Whereas in whatsoever former birth,... the Tathagata... lived without wrath, full of serenity, and even when much had been said, fell not foul of anyone, was neither angry, nor

malign, melancholy, but was a giver of fine and soft coverlets, and cloaks, and fine linen, fine cotton, fine silken, fine woollen stuffs, he by the doing... of that karma . . . Deceasing thence and attaining life as ye know it, he acquires this Mark of the Superman, to wit, his complexion is like bronze, and his skin like gold (11)... **Receiver is he of fine and soft coverlets and cloaks and fine linen, fine cotton, fine silken, fine woollen stuffs.**”

“Whereas in whatsoever former birth,... the Tathagata... reunited long-lost with long-bereaved relatives, friends and comrades, reunited mother with child and child with mother, father with child and child with father, brother with brother, brother with sister and sister with brother, making them as one, causing them to rejoice, he by the doing... of that karma... Deceasing thence and attaining life as ye know it, he acquired this Mark of the Superman, to wit, his male organs were concealed in a sheath (10)... **Abundant children will be his, for thousands of children will he have, heroes, champions, vigorous of frame, crushers of the hosts of the enemy.**”

“Whereas in whatsoever former birth,... the Tathagata... was sincerely desirous of

contemplating the good will of the folk, knew what each man was like, himself recognized each, and knew his reputation and how he differed from others, and thus distinguishing, he judged ‘This one deserves that, and this one again deserves that,’ - he by the doing... of that karma... Deceasing thence and attaining life as ye know it, he acquired these two Marks of the Superman, to wit, his proportions have the symmetry of the banyan-tree ; and standing without bending, he can touch and rub his knees with both hands (19, 9)... **Rich is he, of great fortune, of great wealth. And this is his plenteous currency :-faith, morality, modesty, discretion, learning, renunciation, wisdom.**”

“Whereas, in whatsoever former birth,... the Tathagata... grew desirous for the good of the many, for their welfare, their comfort, their safety, considering how they might increase in confidence, morality, in education, in charity, in righteousness, and in wisdom, might increase in money and corn, in land, in animals twofooted and fourfooted, in wife and children, in servants and slaves, in kinsfolk and friends and connections, he by the doing... of that karma...Deceasing thence and attaining life as ye know it, he acquired these three Marks of the Superman, to wit, the

front half of his body is like a lion's ; there is no furrow between his shoulders ; his bust is equally rounded (17, 18, 20)... **He is incapable of failure or loss, he suffers no loss in faith, in morals, in learning, in renunciation, in wisdom ; he does not fail of success in anything."**

"Whereas, in whatsoever former birth,... the Tathagata... acquired the habit of harming no creatures, either by hand or clod or scourge or sword, he by the doing... of that karma... Deceasing thence and attaining this world as ye know it, he acquired this Mark of the Superman, to wit, his taste is supremely acute; of anything on the tip [of the tongue] sensations of taste are produced in the throat and are diffused everywhere (21)... **He experiences little of illness or suffering, he is possessed of good digestion, of an equable temperature, neither too hot nor too cold, equable, of patience in exertion."**

"Whereas in whatsoever former birth,... the Tathagata... acquired the habit of looking not askance nor obliquely nor furtively, but with upright candid and lofty mind contemplating people with affectionate eyes, he by the doing... of that karma... Deceasing thence and attaining life as ye know it, he acquired these two Marks of

the Superman, to wit, his eyes are intensely blue and he has eyelashes like a cow (29, 30)...**The people love to see him; he is popular among, and beloved by bhikkhus and bhikkhunis, lay-brethren and lay-sisters, devas and men, Asuras, Nagas and Gandhabbas.**”

“Whereas, in whatsoever former birth,... the Tathagata... became leader among men in goodness, foremost in virtuous deed and word and thought, in dispensing gifts, in conformity and morals, in attending religious festivals, in filial duties, in honouring recluses and brahmins, in deferring to the head of the family, and in other and sundry righteous observances, he by the doing... of that karma...Deceasing thence and attaining life as ye know it, he acquired this Mark of the Superman, to wit, a head like a turban (32)...**The loyalty of the multitude, of bhikkhus and bhikkhunis, of lay-brethren and lay-sisters, devas and men, Asuras, Nagas, Gandhabbas.** As Buddha this doth he get.”

“Whereas in whatsoever former birth,... the Tathagata... put away lying, felt revulsion at lies, became truth-speaker, bound to truth, trustworthy, consistent, breaking his word to no one, he by the doing... of that karma...Deceasing

thence, and attaining this life as ye know it, he acquired these two Marks of the Superman, to wit, down growing in separate hairs, all over his body ; and between the eyebrows a hairy mole, white and like soft cotton-down (13, 31)... **The people conform to his wishes, bhikkhus and bhikkhunis, lay-brethren and lay-sisters, devas and men, Asuras, Nagas, Gandhabbas.”**

“Whereas, in whatsoever former birth,... the Tathagata... put away abusive speech, revolted against abusive speech, what he heard here not repeating elsewhere, to raise a quarrel against people here ; and what he heard elsewhere not repeating here, to raise a quarrel against people there :-thus becoming a binder together of those who are divided, or fostering those who are friends, a peacemaker, lover of concord, impassioned for peace, a speaker of words that make for peace, he by the doing... of that karma... Deceasing thence and attaining life as ye know it, he acquired these two Marks of the Superman, to wit, he had forty teeth, and they were in unbroken rows (23, 25)... **A following that may not be divided against itself, either of bhikkhus and bhikkhunis, lay-brethren and lay-sisters, gods and men, Asuras, Nagas,**

Gandhabbas. As Buddha this doth he get.”

“Whereas in whatsoever former birth,...the Tathagata...put away rough language, revolted from rough language, and became an habitual speaker of whatsoever words are blameless, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people, he by the doing...of that karma... Deceasing thence and attaining life as ye know it, he acquired these two Marks of the Superman, to wit, his tongue is very long, and he has an exquisite voice like that of the karavika-bird (27, 28)... **A voice that commands attention; all take his voice to heart, bhikkhus, bhikkhunis, lay brethren, lay-sisters, devas. and men, Asuras, Nagas, Gandhabbas.**”

“Whereas in whatsoever former birth,... the Tathagata... put away idle talk, revolted from idle talk, and became one who spoke in due season, in accordance with the facts, words full of meaning, who spoke of religion and of discipline, words worthy to be laid up in the heart, fitly illustrated, clearly divided and to the point, he by the doing...

of that karma... Deceasing thence, and attaining this life as ye know it, he acquired this Mark of the Superman, to wit, his jaws were as a lion's (22)... **He cannot be overthrown by any foes or things inimical within or without, out of lust or hate or illusion, by recluse or brahmin, by deva or Mara or Brahma or anyone in the world."**

"Whereas in whatsoever former birth,... the Tathagata... put away wrong livelihood, maintained himself by right livelihood, revolted from cheating with scales, bronzes or measures, from deceiving by bribery, cheating and fraud, from maiming, murder, putting in bonds, highway-robbery, dacoity and violence; he by the doing...of that karma... Deceasing thence and attaining this life as ye know it, he acquired these two Marks of the Superman, to wit, even and very lustrous teeth (24, 26)... **Pure in heart are his attendants, pure-hearted are bhikkhus and bhikkhunis, lay-brethren and lay-sisters, devas and men, Asuras, Nagas, Gandhabbas."**

Dialogues of the Buddha, Part III (Digha Nikaya)
translated by, Davids, T. W. Rhys and C.A.F. Rhys, The Pali Text Society,
Oxford, 2002, p.139-166

28

Why Person(s) Doing a Similar Deed Experiences It Differently?

“Monks, if anyone should say: *‘Just as this man does a deed, so does he experience it,’* -this being so there is no living of the holy life, there is no opportunity manifested for the utter destruction of ill. But if one should say: *‘Just as this man does a deed that is to be experienced, so does he experience its fulfillment’*, this being so, monks, there is living of the holy life, there is opportunity manifested for the utter ending of ill.”

“Now, for instance, there may be some trifling evil deed of some person or other which may take him to hell (to atone for it). Or again there may be a like trifling evil deed of some person or other which is to be experienced in this very life. Not much of it, nay, not a jot of it is seen (hereafter).”

“Now, monks, of what sort of person does the small offence take him to hell?”

“Herein, monks, a certain person is careless in culture of body, habits and thought. **He has not developed insight, he is insignificant, his soul is restricted, his life is restricted and miserable.** Of such a person, monks, **even a trifling deed evil done brings him to hell.**”

“Now, monks, of what sort of being is a similar small offence to be experienced in this very life, -for what sort of being is not much of it, nay, not a jot of it, seen?”

“In this case some person or other has carefully cultured body, habits and thought: **he has developed insight, he is not insignificant, he is a great soul, his life is immeasurable.** By such a being, monks, **a similar small offence is to be experienced (by expiation) in this very life, and not much of it, nay, not a jot of it, is seen.**”

“Now, monks, suppose a man throws a grain of salt into a little cup of water. What think

ye, monks? Would that trifling amount of water in the cup become salt and undrinkable owing to that grain of salt?”

‘It would, lord.’

“Why so?”

‘That water in the cup, lord, being but little, would become salt and undrinkable thereby.’

“Again, suppose a man throws a grain of salt into the river Ganges. What think ye, monks? Would that river Ganges become salt and undrinkable owing to that grain of salt?”

‘Surely not, lord.’

“Why not?”

‘Great, lord, is that mass of water in the river Ganges. It would not become salt and undrinkable thereby.’

“Well, monks, just in the same way, the small offence of such and such a person here takes him to hell: or yet again a similar small offence of another person is to be experienced

(by expiation) in this very life, and not much of it, nay, not a jot of it, is to be seen (hereafter).”

“Now again in this connexion, monks, suppose a certain man has to go to prison for a (debt of a) halfpenny or a penny, or has to go to prison for a theft of a hundred pence. And again, suppose another person does not have to go to prison, though he steals the same amount. Of what sort is the former? He is a poor fellow, owning little, of small means. Such an one has to go to prison for his debt.”

“And of what sort is he who does not have to go to prison for the same offence?”

“In this case, monks, it is a rich man, owning much, of great means. Such an one does not have to go to prison.”

“Well, monks, just in the same way, the small offence of such and such a person here takes him to hell: or yet again a similar small offence of another person is to be experienced (by expiation) in this very life, and not much of it, nay, not a jot of it, is to be seen (hereafter).”

“Now, monks, suppose a butcher, one who kills goats, has power to strike or bind or slay or treat as he pleases a certain man who steals a goat, but not another man who does the same. What sort of man can the butcher strike or slay or treat as he pleases when he steals a goat?”

“In this case, monks, it is a poor fellow, owning little, of small means. That is the sort of man he can strike or slay or treat as he pleases when he steals a goat.”

“And what sort of man is he whom the butcher has not power to strike or slay or treat as he pleases for the same offence?”

“In this case it is a rich man, owning much, of great means, or a rajah or rajah’s minister. Such a man as that the butcher cannot strike, slay or treat as he pleases if he steals a goat. There is nothing for him to do but beg him with clasped hands thus: *‘O sir! Give me back my he-goat or the price of it.’*”

“Just in the same way, monks, in this case a quite trifling offence of some person takes him

to hell. And in this case again a similar trifling offence of another person has to be experienced (in expiation) in this very life, and not much, nay, not a jot of it is seen (thereafter).”

“Now, monks, if one should say: *‘Exactly according as this man does a deed, in such manner will he experience (the result of) it,’* -that being so there is no holy living, there is no opportunity afforded for the perfect ending of ill.”

“But, monks, if one should say: *‘Exactly according as a man does a deed that can be experienced (hereafter), exactly in such manner -does he experience the fruition thereof,’* -that being so there is living of the holy life: there is opportunity afforded for the utter ending of ill.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.227-230.

29

The Merit of Virtue

“Herein, monks, an Ariyan disciple **abandons taking life** and abstains therefrom. Thus abstaining, to unnumbered beings he gives without fear; he gives without hatred; he gives without ill-will: and in giving without fear, hatred or ill-will, he becomes a partaker in unbounded fearlessness, amity and goodwill.

“This, monks, is the first gift, a great gift, recognised from the first, known for many a day, known by tradition, ancient and unconfounded ; not being confounded in the past, it has not become confounded, nor will it become confounded; it is unscorned by discerning recluse and godly man.

“This, monks, is the yield in merit and goodness, the food of happiness, celestial, resulting in happiness, leading heavenward, which conduces to what is pleasing, lovely,

precious, beneficial and to happiness.”

“Again, monks, an Ariyan disciple **abandons stealing** and abstains therefrom. Thus abstaining, to unnumbered beings he gives without fear; he gives without hatred; he gives without ill-will: and in giving without fear, hatred or ill-will, he becomes a partaker in unbounded fearlessness, amity and goodwill.

“This, monks, is the second gift, a great gift, recognised from the first, known for many a day, known by tradition, ancient and unconfounded ; not being confounded in the past, it has not become confounded, nor will it become confounded; it is unscorned by discerning recluse and godly man.

“This, monks, is the yield in merit and goodness, the food of happiness, celestial, resulting in happiness, leading heavenward, which conduces to what is pleasing, lovely, precious, beneficial and to happiness.”

“Again, monks, an Ariyan disciple **abandons all lustful evil ways** and abstains

therefrom. Thus abstaining, to unnumbered beings he gives without fear; he gives without hatred; he gives without ill-will: and in giving without fear, hatred or ill-will, he becomes a partaker in unbounded fearlessness, amity and goodwill.

“This, monks, is the third gift, a great gift, recognised from the first, known for many a day, known by tradition, ancient and unconfounded ; not being confounded in the past, it has not become confounded, nor will it become confounded; it is unscorned by discerning recluse and godly man.

“This, monks, is the yield in merit and goodness, the food of happiness, celestial, resulting in happiness, leading heavenward, which conduces to what is pleasing, lovely, precious, beneficial and to happiness.”

*The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. IV
(Sevens, Eights, and Nines), translated by Woodward, F.L., M.A., The
Pali Text Society, Lancaster, 2006, p.168-169*

30

The Bourns for Ones with Virtue

“Monks, beings are responsible for their deeds, heirs to their deeds, the womb of their deeds, the kinsmen of their deeds, to them their deeds come home again. Whatsoever deed they do, be it lovely or ugly, of that they are the heirs.”

“Herein again, monks, a certain one **abandons taking life, abstains therefrom**: he lays aside the rod, he lays aside the knife; he dwells modest, charitable, feeling compassion for all living creatures. He goes not crookedly in body, speech and mind. His action with body, speech and mind is straight; straightforward is his bourn and straight his rebirth.”

“Now, monks, for one whose bourn and rebirth are straight I declare one of two bourns, either those heaven-worlds that are utter bliss or (rebirth in) whatsoever families are exalted,

such as the families of nobles or brahmins, or housefathers of a great household, wealthy, of great resources, of great property, with great store of gold and silver, with great store of possessions, with great store of wealth and grain.”

“Thus become, monks, is the rebirth of one who has come to be. What he does, by that he is reborn; when reborn (appropriate) contacts contact such an one.”

“Thus I declare that beings are the heirs of their deeds.”

(The Tathagata also spoke of ‘abandoning of taking what is not given’ and ‘abandoning of wrong action in sensual desires’ with discourses similar to that of ‘abandoning taking life’ and also spoke of ‘the abandoning of falsehood, slander, bitter speech, and coveting’ and ‘the possession of harmless thoughts, right view, reasonable view that there is gift, that there is offering, sacrifice’ similarly.)

The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. V (The Book Of The Tens And Elevens), translated by Woodward, F.L., M.A., The Pali Text Society, Oxford, 2003, p.188-189

31

The Trifling Result for Ones without Virtue

“Monks, **taking life, when pursued, practised, increased**, brings one to hell, to an animal’s womb, to the Peta realm; what is the very trifling result of taking life is **the shortening of a man’s life.**”

“Monks, **stealing, when pursued, practised, increased**, brings one to hell, to an animal’s womb, to the Peta realm; what is the very trifling result is **a man’s loss of wealth.**”

“Monks, **fleshly lusts, when pursued, practised, increased**, brings one to hell, to an animal’s womb, to the Peta realm; what is the very trifling result is **a man’s rivalry and hatred.**”

“Monks, **lying, when pursued, practised, increased**, brings one to hell, to an animal’s

womb, to the Peta realm; what is the very trifling result is **the slandering and false-speaking of a man.**”

“Monks, **backbiting, when pursued practised, increased**, brings one to hell, to an animal’s womb, to the Peta realm; what is the very trifling result is **the breaking up of a man’s friendships.**”

“Monks, **harsh speech, when pursued, practised, increased**, brings one to hell, to an animal’s womb, to the Peta realm; what is the very trifling result is **an unpleasing noise for a man.**”

“Monks, **frivolous talk, when pursued, practised, increased**, brings one to hell, to an animal’s womb, to the Peta realm; what is the very trifling result is **unacceptable speech for a man.**”

“Monks, **drinking strong drink, when pursued, practised, increased**, brings one to hell,

to an animal's womb, to the Peta realm; what is the very trifling result of drinking strong drink is **madness for a man.**"

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. IV (Sevens, Eights, and Nines), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.169

32

The Bourns for Ones without Virtue

“Monks, I will teach you dhamma-teaching, dhamma-teaching on crookedness. Do ye listen to it. Pay attention carefully and I will speak.”

“And what, monks, is dhamma-teaching which teaches about crookedness?”

“Monks, beings are responsible for their deeds, heirs to their deeds, they are the womb of their deeds, kinsmen of their deeds, to them their deeds come home again. Whatsoever deed they do, be it lovely or ugly, of that thing they are the heirs.”

“In this connexion, monks, a certain one takes life, he is a hunter, bloody-handed, given over to killing and slaying, void of compassion to

all living creatures. He goes crookedly in body, crookedly in speech, crookedly in mind. His action with body is crooked, so is that with speech and mind, crooked is his bourn and crooked his rising up again in birth.”

“Moreover, monks, for one whose bourn is crooked whose rebirth is crooked, for him there is one of two bourns, either downright woe in purgatory or to be born in the womb of an animal, one that creeps crookedly along. And of what sort, monks, is that birth in the womb of an animal, one that creeps crookedly along? A snake, a scorpion, a centipede, a mongoose, a cat, a mouse, an owl or whatsoever other animal goes stealthily on seeing human beings.”

“Thus become, monks, is the rebirth of one who has come to be. What he does, by that he is reborn; when reborn (appropriate) contacts contact such an one.”

“Thus do I declare that beings are the heirs
of their deeds.”

T *he Book Of The Gradual Sayings (Anguttara-Nikaya) Vol.*
V (The Book Of The Tens And Elevens), translated by Woodward, F.L.,
M.A., The Pali Text Society, Oxford, 2003, p.187-189

33

Evil Deeds Breed Evil Bonds

“Woeful in the world is poverty and debt, it is said. See how the poor wanton plunged in debt, suffers, is then beset, then bound with bonds.

“...Thus, monks, poverty, debt, borrowing, being pressed, beset and bound are all woes for the worldly wanton.

“...A woe indeed for one who pleasures craves.

“...So is the Ariyan discipline, who lives sans faith, sans shame, sans fear of blame, fashions ill deeds, and working evilly in deed, in word and thought, hopes none shall know of it.

“Wavering in deed, in word, in thought, he breeds a brood of evil deeds, here, there, again.

“Fool, evil-doer, who knows his own misdeeds, he suffers as the wanton, plunged in

debt.

“Longings and evil thoughts in forest, town, beset him then, with black remorse’s horde.

“Fool, evil-doer, who knows his own misdeeds, for him a beast’s womb waits or bonds in hell...And I see no other single bondage, monks, so harsh, so bitter, such a bar to winning the unsurpassed peace from efforts.”

The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol.III (The Books Of The Fives And Sixes), translated by Hare, E.M., The Pali Text Society, Oxford, 2008, p.250-251

34

Four Kinds of Persons

At Savatthi,..the Blessed One then said to
(King Pasenadi of Kosala):

“Great king, there are these four kinds of
persons found existing in the world. What four?

The one heading from darkness to darkness;

The one heading from darkness to light;

The one heading from light to darkness;

The one heading from light to light.”

“And how, great king, is a person one
heading from darkness to darkness?”

“Here some person has been reborn in a low
family -a family of candalas, bamboo workers,
hunters, cartwrights, or flower-scarvengers -a poor
family in which there is little food and drink and
which subsists with difficulty, one where food and
clothing are obtained with difficulty; and he is

ugly, unsightly, deformed, chronically ill-purblind or cripple-handed or lame or paralyzed. He is not one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell. Suppose, great king, a man would go from darkness to darkness, or from gloom to gloom, or from stain to stain: this person, I say, is exactly similar.”

“It is in this way, great king, that a person is one heading from darkness to darkness.”

“And how, great king, is a person one heading from darkness to light?”

“Here some person has been reborn in a low family -a family of candalas, bamboo workers, hunters, cartwrights, or flower-scavengers -a poor family in which there is little food and drink and which subsists with difficulty, one where food and clothing are obtained with difficulty; and he is ugly, unsightly, deformed, chronically ill-purblind

or cripple-handed or lame or paralyzed. He is not one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing and lighting. He engages in good conduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. Suppose, great king, a man would climb from the ground on to a palanquin, or from a palanquin on to horseback, or from horseback to an elephant mount, or from an elephant mount to a mansion: this person, I say, is exactly similar.”

“It is in this way, great king, that a person is one heading from darkness to light.”

“And how, great king, is a person one heading from light to darkness?”

“Here some person has been reborn in a high family -an affluent khattiya family, an affluent brahmin family, or an affluent householder family -one which is rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, abundant wealth and grain; and he is handsome, attractive, graceful,

possessing supreme beauty of complexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the nether world, in hell. Suppose, great king, a man would descend from a mansion to an elephant mount, or from an elephant mount to horseback, or from horseback to a palanquin, or from a palanquin to the ground, or from the ground to underground darkness: this person, I say, is exactly similar.”

“It is in this way, great king, that a person is one heading from light to darkness.”

“And how, great king, is a person one heading from light to light?”

“Here some person has been reborn in a high family -an affluent khattiya family, an affluent brahmin family, or an affluent householder family -one which is rich, with great wealth and property, with abundant gold and silver, abundant treasures and commodities, with abundant wealth and

grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He is one who gains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing and lighting. He engages in good conduct of body, speech, and mind. Having done so, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. Suppose, great king, a man would cross over from palanquin to palanquin, or from horseback to horseback, or from elephant mount to elephant mount, or from mansion to mansion: this person, I say, is exactly similar.”

“It is in this way, great king, that a person is one heading from light to light.”

“These, great king, are the four kinds of persons found existing in the world.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p. 185-187

**Actions Towards
The Ending Of Actions**



35

Path to Attain the Ending of Kamma

“Bhikkhus, I will teach you the Noble Eightfold Path and I will analyse it for you. Listen to that and attend closely, I will speak.”

“And what, bhikkhus, is the Noble Eightfold Path?”

“Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

“And what, bhikkhus, is **right view**? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called **right view**.”

“And what, bhikkhus, is **right intention**? Intention of renunciation, intention of non-ill

will, intention of harmlessness: this is called **right intention.**”

“And what, bhikkhus, is **right speech**? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this is called **right speech.**”

“And what, bhikkhus, is **right action**? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct: this is called **right action.**”

“And what, bhikkhus, is **right livelihood**? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called **right livelihood.**”

“And what, bhikkhus, is **right effort**? Here, bhikkhus, a bhikkhu generates desire for the non-arising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the

abandoning of arisen evil unwholesome states. He generates desire for the arising of unarisen wholesome states. He generates desire for the maintenance of arisen wholesome states, for their non-decay, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called **right effort**.”

“And what, bhikkhus is **right mindfulness**? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed

covetousness and displeasure in regard to the world. This is called **right mindfulness**.”

“And what, bhikkhus, is **right concentration**? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhana, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhana, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhana of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the

fourth jhana, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called **right concentration**.”

*The Connected Discourses of the Buddha, A New Translation
of the Samyutta Nikaya Vol II, by Bhikkhu Bodhi, The Pali Text Society,
Oxford, 2000, p. 1528-1529.*

Details Regarding Right Action

“Putting away the killing of living things... He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.”

“Putting away the taking of what has not been given... He takes only what is given, and expecting that gifts will come, he passes his life in honesty and purity of heart.”

“Putting away unchastity... He holds himself aloof, far off, from the vulgar practice, from the sexual act... He has no intercourse with girls in ward of mother or father, of brother, sister or relatives (or clan), with girls lawfully guarded, already plighted to a husband and protected by the rod, even with girls crowned with the flowergarlands (of betrothal).”

(For the remainders of the five virtues, that are 'Lying' and 'the Use of Intoxicants', the Tathagata spoke of the same.)

Dialogues of the Buddha, Part I (Digha Nikaya) translated by, Davids, T. W. Rhys, The Pali Text Society, Oxford, 2002, p.3-4

The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. V (The Book Of The Tens And Elevens), translated by Woodward, F.L., M.A., The Pali Text Society, Oxford, 2003, p.178-179

Right Action – Twofold

“And what, bhikkhus, is right action?”

“Right action, I say, is twofold: there is right action that is affected by taints, partaking of merit, ripening on the side of attachment; and there is right action that is noble, taintless, supramundane, a factor of the path.”

“And what, bhikkhus, is right action that is affected by taints, partaking of merit, ripening on the side of attachment?”

“Abstinence from killing living beings, abstinence from taking what is not given, abstinence from misconduct in sensual pleasures:

“This is right action that is affected by taints, partaking of merit, ripening on the side of attachment.”

“And what, bhikkhus, is right action that is noble, taintless, supramundane, a factor of the path?”

“The desisting from the three kinds of bodily misconduct, the abstaining, refraining, abstinence from them in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path:

“This is right action that is noble, taintless, supramundane, a factor of the path.”

*The Middle Length Discourses of the Buddha, A Translation of the
Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali
Text Society, Oxford, 2001, p.937*

Trades not to be Plied

“And what, bhikkhus, is wrong livelihood?”

“Scheming, talking, hinting, belittling, pursuing gain with gain: this is wrong livelihood.”

The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikaya, by Bhikkhu Nanamoli and Bhikkhu Bodhi, The Pali Text Society, Oxford, 2001, p.938

“Monks, these five trades ought not to be plied by a lay disciple. What five?”

“Trade in weapons;

“Trade in human beings;

“Trade in flesh;

“Trade in spirits; and

“Trade in poison.”

“Verily, monks, these five trades ought not to be plied by a lay-disciple.”

The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. III (The Books Of The Fives And Sixes), translated by Hare, E.M., The Pali Text Society, Oxford, 2008, p.153

36

With Destruction of Craving Comes the Destruction of Kamma

“Bhikkhus, develop the path and the way that leads to the destruction of craving.”

“And what is the path and the way that leads to the destruction of craving?”

“It is the seven factors of enlightenment. What seven? The enlightenment factor of mindfulness, the enlightenment factor of discrimination of states, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquility, the enlightenment factor of concentration, the enlightenment factor of equanimity.”

When this was said, the Venerable Udayi asked the Blessed One: *‘Venerable sir, how are the seven factors of enlightenment developed and cultivated so that they lead to the destruction of craving?’*

“Here, Udayi, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion and cessation, maturing in release; which is vast, exalted,

measureless, without ill will. When he develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion and cessation, maturing in release; which is vast, exalted, measureless, without ill will, craving is abandoned. With the abandoning of craving, kamma is abandoned. With the abandoning of kamma, suffering is abandoned ...”

“He develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion and cessation, maturing in release; which is vast, exalted, measureless, without ill will. When he develops the enlightenment factor of equanimity, which is based upon seclusion, dispassion and cessation, maturing in release; which is vast, exalted, measureless without ill will, craving is abandoned. With the abandoning of craving, kamma is abandoned. With the abandoning of kamma, suffering is abandoned.

“Thus, Udayi,

With the destruction of craving comes the destruction of kamma;

With the destruction of kamma comes the destruction of suffering.”

37

Actions For The Abandoning Of Actions.

“Monks, there are these three originating causes of action. What three?”

“Freedom from lust, malice and delusion.”

“Suppose seeds that are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, well embedded, and a man burns them with fire, and having done so reduces them to ashes. Having done that, he winnows the ashes in a strong wind or let them be carried off by a swiftly flowing stream, - those seeds, monks, would be cut off at the root, made like a palm-tree stump, made unable to become again, of a nature not to arise again in future time.”

“An act not performed in lust, not born of lust, not originating in lust, not arising from lust,-since lust has vanished, that act is abandoned, cut off at the root, made like a palm-tree stump, made unable to come again, of a nature not to arise again in future time.”

“An act not performed in malice, not born of malice, not originating in malice, not arising from malice,-since malice has vanished, that act is abandoned, cut off at the root, made like a palm-tree stump, made unable to come again, of a nature not to arise again in future time.”

“An act not performed under delusion, not born of delusion, not originating under delusion, not arising from delusion,-since delusion has vanished, that act is abandoned, cut off at the root, made like a palm-tree stump, made unable

to come again, of a nature not to arise again in future time.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.118-119.

38

All Breeds can Breed Nibbana, Which is the Ending of Kamma

“I, verily, Ananda, will declare the six breeds; hear, give heed, I will speak !”

‘*Yes, lord*’, rejoined the venerable Ananda; and the Exalted One said:

“And what, Ananda, are the six breeds?”

“There are some of black breed, Ananda, who breed black Dhamma; some who breed white Dhamma; some who breed Nibbana , neither black nor white: there are some of white breed who breed white Dhamma; some who breed black Dhamma; and some who breed Nibbana, neither black nor white.”

“And how, Ananda, breeds the black breed black Dhamma?”

“Consider, Ananda, one reborn in a low-caste clan - pariah, hunter, weaver, wheelwright, sweeper - in a poor family, where food and drink are scarce, life is hard, keep and clothing hardly

come by; and he is ugly, ill·featured, misshapen and much afflicted, being blind, deformed in hand, lame or crippled; and is no recipient of food, drink, clothes, carriages, flowers, scents, ointments, bed, lodging or lighting: and suppose he wayfare in the wrong way in deed, word and thought – on the breaking up of the body after death, he arises in the wayward way, the ill way, the abyss, hell.”

“Thus, Ananda, some of the black breed breed black Dhamma.”

“And how, Ananda, breeds the black bleed white Dhamma?”

“Consider, again, one born in a low·caste clan – pariah, hunter.... where food and drink are scarce, life is hard, keep and clothing hardly come by; and he is ugly.... . and is no recipient of food, drink ... or lighting : who wayfares in the right way in deed, word and thought – on the breaking up of the body after death, he arises in the heaven-world.”

“Thus. Anands, some of the black breed breed white Dhamma.”

“And how, Ananda, breeds the black breed

Nibbana, neither black nor white?”

“Consider, again, one born in a low-caste clan - pariah, hunter.....he is ugly, ill-featured, misshapen,... who has his hair and beard shaved, dons the yellow robe and goes forth from the home to the homeless life - thus gone forth, he rid himself of the five hindrances, weakens the mental defilements by insight, becomes firmly fixed in the four arisings of mindfulness, makes become the seven factors of awakening, as they can become, and breeds Nibbana, neither black nor white.”

“Thus, Ananda, some of the black breed breed Nibbana, neither black nor white.”

“And how, Ananda, breeds the white breed black Dhamma?”

“Consider one born in a high-caste clan: noble, brahman or householder, owning stately homes, riches, wealth, domains, with gold and silver in plenty, means and service in plenty, corn and grain in plenty ; and is well- formed, sightly, pleasing, blessed with a lily-like loveliness; is a recipient of food, drink, clothes, carriages, flowers, scents, ointments, bed, lodging and

lighting: and suppose he wayfare in the wrong way in deed, word and thought - on the breaking up of the body after death, he arises in the wayward way, the ill way, the abyss, hell.”

“Thus, Ananda, some of the white breed breed black Dhamma.”

“And how, Ananda, breeds the white breed white Dhamma?”

“Consider again one born in a high-caste clan: noble, brahman or householder, owning stately homes... means,...corn and grain in plenty ; and is well· formed,... is a recipient of food, drink,.....lighting: who wayfares in the right way in deed, word and thought – on the breaking up of the body after death, he arises in the heaven.”

“Thus, Ananda, some of the white breed breed white Dhamma.”

“And how, Ananda, breeds the white breed Nibbana, neither black nor white?”

“Consider again one born in a high-caste clan: noble, brahman or householder, owning stately homes... means,...corn and grain in plenty;

and is well· formed,...is a recipient of food, drink,...lighting: who has his hair and beard shaved, dons the yellow robe and goes forth from the home to the homeless life - thus gone forth, he rid himself of the five hindrances, weakens the mental defilements by insight, becomes firmly fixed in the four arisings of mindfulness, makes become the seven factors of awakening, as they can become, and breeds Nibbana, neither black nor white.”

“Thus, Ananda, some of the white breed breed Nibbana, neither black nor white.”

“Verily, Ananda, these are the six breeds.”

The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. III (The Books Of The Fives And Sixes), translated by Hare, E.M., the Pali Text Society, Oxford, 2008, P.274-275.



‘Action’ In Relation To ‘Dependent Origination’

(Suffering is dependently arisen)



39

The Arising of Suffering

“Good, good, Ananda! Anyone answering rightly would answer just as Sariputta has done.”

“I have said, Ananda, that **suffering is dependently arisen.**”

“Dependent on what?”

“**Dependent on contact.** If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one’s assertion would give ground for criticism.”

“Therein, Ananda, in the case of those ascetics and brahmins, proponents of kamma, who maintain that **suffering is created by oneself, that is conditioned by contact.**”

“Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that **suffering is created by another, that too is conditioned by contact.**”

“Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that **suffering is created both by oneself and by another, that too is conditioned by contact.**”

“Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that **suffering has arisen fortuitously, being created neither by oneself nor by another, that too is conditioned by contact.**”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, P.558

40

The True Definition of ‘Being’

‘Venerable sir, it is said, ‘a being, a being.’

In what way, venerable sir, is one called a being?’

“One is stuck, Radha, tightly stuck, in desire, lust, delight, and craving for form;

therefore one is called a being.

One is stuck, tightly stuck, in desire, lust, delight, and craving for feeling, for perception, for volitional formations, for consciousness;

therefore one is called a being.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.985

41

There is No Beings, Person, Existence, We and Them

...the Venerable Moliyaphagguna said to the Blessed One:

‘Venerable sir, who consumes the nutriment consciousness?’

“Not a valid question,” the Blessed One replied. “I do not say, ‘One consumes’. If I should say, ‘One consumes’, in that case this would be a valid question: *‘Venerable sir, who consumes?’* But I do not speak thus. Since I do not speak thus, if one should ask me, *‘Venerable sir, for what is the nutriment consciousness [a condition]?’* this would be a valid question. To this the valid answer is: ‘The nutriment consciousness is a condition for the production of future renewed existence. When that which has come into being exists, the six sense bases [come to be]; with the six sense

bases as condition, contact.”

‘Venerable sir, who makes contact?’

“Not a valid question,” the Blessed One replied. “I do not say, ‘One makes contact’. If I should say, ‘One makes contact’: in that case this would be a valid question: *‘Venerable sir, who makes contact?’* But I do not speak thus. Since I do not speak thus, if one should ask me, *‘Venerable sir, with what as condition does contact [come to be]?’* this would be a valid question. To this the valid answer is: ‘With the six sense bases as condition, contact [comes to be]; with contact as condition, feeling.’”

‘Venerable sir, who feels?’

“Not a valid question,” the Blessed One replied. “I do not say, ‘One feels’. If I should say, ‘One feels’: in that case this would be a valid question: *‘Venerable sir, who feels?’* But I do not speak thus. Since I do not speak thus, if one should ask me, *‘Venerable sir, with what as*

condition does feeling [come to be]?’ this would be a valid question. To this the valid answer is: ‘With contact as condition, feeling [comes to be]; with feeling as condition, craving.’”

‘Venerable sir, who craves?’

“Not a valid question,” the Blessed One replied. “I do not say, ‘One craves’. If I should say, ‘One craves’: in that case this would be a valid question: *‘Venerable sir, who craves?’* But I do not speak thus. Since I do not speak thus, if one should ask me, *‘Venerable sir, with what as condition does craving [come to be]?’* this would be a valid question. To this the valid answer is: ‘With feeling as condition, craving [comes to be]; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.’”

“But, Phagguna, with the remainderless fading away and cessation of the six bases for contact comes cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure and despair cease. Such is the cessation of this whole mass of suffering.”

*The Connected Discourses Of the Buddha : A New
Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The
Pali Text Society, Oxford, 2000, p.541-542*

42

The Manifest of ‘Becoming’

‘As to the saying ‘Becoming, becoming’, lord, pray to what extent is there becoming?’

“If there were no worlds of sense-desire and no action to ripen therein, Ananda, would any sensuous becoming be manifested?”

‘Surely not, lord.’

“In this way, Ananda, action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower worlds. Thus in the future there is repeated re-birth.”

“Again , if there were no worlds of form and no action to ripen therein, would any formal becoming be manifested ?”

‘Surely not, lord.’

“In this way, action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in the intermediate worlds. Thus in the future there is repeated re-birth.”

“Again , if there were no formless worlds and no action to ripen therein, would any formal becoming be manifested ?”

‘Surely not, lord. ’

“In this way, Ananda, action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in more excellent worlds. Thus in the future there is repeated re-birth.”

“In this way, Ananda, there is becoming.”

The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I (Ones, Twos, Threes), translated by Woodward, F.L., M.A., The Pali Text Society, Lancaster, 2006, p.203-204

43

The Conduit to Existence

‘Venerable sir, it is said, ‘the conduit to existence, the conduit to existence’. What, venerable sir, is the conduit to existence, and what is the cessation of the conduit to existence?’

“Radha, the desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies regarding form ...feeling ...perception ...volitional formations ... consciousness.”

“This is called the conduit to existence.”

“Their cessation is the cessation of the conduit to existence.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, p.985-986

44

Dependent Origination as the Highest Law of Nature

“...Bhikkhus, I will teach you Dependent Origination and dependently arisen phenomena. Listen and attend closely, I will speak.”

“...And what, bhikkhus, is Dependent Origination?

(1)‘With birth as condition, aging-and-death [comes to be]’: whether there is an arising of Tathagatas or no arising of Tathagatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality.

‘A Tathagata awakens to this and breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it,

analyses it, elucidates it. And he says: ‘See! With birth as condition, bhikkhus, aging-and-death.’

(2) ‘With existence as condition, birth’ ...

(3) ‘With clinging as condition, existence’ ...

(4) ‘With craving as condition, clinging’ ...

(5) ‘With feeling as condition, craving’ ...

(6) ‘With contact as condition, feeling’ ...

(7) ‘With the six sense bases as condition, contact’ ...

(8) ‘With name-and-form as condition, the six sense bases’ ...

(9) ‘With consciousness as condition, name-and-form’ ...

(10) ‘With volitional formations as condition, consciousness’ ...

(11) ‘With ignorance as condition, volitional formations’: whether there is an arising of Tathagatas or no arising of Tathagatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality.

‘A Tathagata awakens to this and breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: ‘See! With ignorance as condition, bhikkhus, volitional formations.’”

“Thus, bhikkhus, the actuality in this, the inerrancy, the nototherwiseness, specific conditionality.”

“This is called Dependent Origination.”

The Connected Discourses Of the Buddha : A New Translation of the Samyutta Nikaya, Volume I, by Bhikkhu Bodhi, The Pali Text Society, Oxford, 2000, P.550-551





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“By action the world goes on;
By action people go on.
Beings have action as their bond,
as the linch-pin is the bond of a chariot
as it goes along.” ⁽¹⁾

“Monks, beings are responsible for their deeds,
Heirs to their deeds, the womb of their deeds,
The kinsmen of their deeds,
to them their deeds come home again.
Whatsoever deed they do, be it lovely or ugly,
of that they are the heirs.” ⁽²⁾

⁽¹⁾ *The Group of Discourses (Suttanipata) 2nd Ed.,*
translated by Norman, K. R., *The Pali Text Society,*
Oxford, 2001, p.84

⁽²⁾ *The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. V*
(The Book Of The Tens And Elevens),
translated by Woodward, F.L., M.A., *The Pali Text Society,*
Oxford, 2003, p.188

Kamma

*“..Grain, wealth, silver, gold,
Or whatever other possessions there are,
Slaves, workers, messengers, and those who live as one's dependants:
Without taking anything one must go, everything must be left behind.*

*“But what one has done by body, or by speech or mind:
This is what is truly one's own; this one takes when one goes;
This is what follows one along; Like a shadow that never departs.*

*“Therefore one should do what is good;
As a collection for the future life.
Merits are the support for living beings;
When they arise] in the other world.”*

The Book Of The Gradual Sayings (Anguttara-Nikaya) Vol. III (The Books Of The Fives And Sixes), translated by Hare, E.M., The Pali Text Society, Oxford, 2008, P.294



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