

Dhamma Talk The Most Venerable
(Dēsanā) by Mahākammattanacariya Nauyane
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1. Unwholesome Mental Qualities

Namo tassa Bhagavato, Arahato Sammāsambuddhassa.

Homage to that Blessed one, who is an Arahant and perfectly
Self-enlightened.

*Mano-pubbagama dhammā mano-settā mano-mayā,
manasa cē paduttēna bhāsati vā karoti vā,
tato nan dukkhamanvēti cakkanca vahato padan.*

(Dh.1)

Mind precedes [all] mental qualities, mind is their chief, [they are] mind-made, if with an impure mind one thinks, speaks or acts, suffering follows him, like the [cart] wheel that follows the ox's hoof.

Faithful Devotees, the above quoted verse, from the Dhammapada, was spoken by the Buddha, the fully enlightened one, in connection with the attainment of arahantship by the Ven. Cakkhupāla¹. In brief, the meaning of this verse is as follows:

Mano-pubbagamā dhammā [All] mental qualities, are preceded or marshalled by the mind

Mano-settā Mind is the chief of these mental qualities

¹ See Dh.1 Comm.; the story that follows (next page) is related there also.

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Mano-mayā Because of the mind they come into being

Manasā cē padutēna If with a defiled mind

Bhāsati vā [One] speaks [it is an unwholesome utterance]

Karoti vā Or acts [it is an unwholesome act]

Tato nam dukkhamanvēti From that will follow (*anveti*)
unpleasant results.

Cakkanca vahato padan As would the cartwheel that follows
the hoof of the ox pulling it.

Mind precedes [all mental] qualities. Mind is their chief. If one thinks, speaks or acts with an impure mind the resultant physical and mental suffering will follow him as the cartwheel that follows the footsteps of the ox drawing it. The Buddha taught this in order to explain the effects of unwholesome actions.

In Sāvatti during the time of the Buddha there lived two brothers, who were wealthy merchants, named Mahāpāla and Cullapāla. One day Mahāpāla saw a large crowd of people carrying flowers and other items of veneration going towards Jētavana Monastery. He followed them and on arrival there sat behind the group and listened to the Dhamma that the Buddha taught. Having heard the Buddha's teaching he thought to himself that when one passes away neither one's sons, daughters, brothers nor wealth accompany one, even one's own body does not go, so why not go-forth from the lay-life (i.e. become a monk). After the conclusion of the discourse he approached the Buddha and requested ordination. The Buddha asked him whether there was any one whom he should inform or seek permission from before ordaining, and the merchant replied that his parents had already passed away and that he only had one younger brother. The Buddha then requested him to hand over his worldly possessions and come back. When Mahāpāla went back to hand over his wealth to his brother, Cullapāla protested saying that Mahāpāla could get ordained when he is much older. Then Mahāpāla explained to his brother that

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when one is old one is physically weak, mentally not alert and one's faculties do not function so well. In such a state one would not be able to comprehend the profound Dhamma. Despite protests by his younger brother Mahāpāla entered the monkhood(Sangha).

Thereafter for five years he studied the Dhamma and discipline (*vinaya*), as well as the techniques of meditation. Thereafter he, along with sixty other monks, set out for a hermitage in a distant place. Upon arrival at that hermitage he told the other monks that they were ordained not because they had no means of livelihood, unable to settle their debts, had differences with their relatives, had lost their property or that they were too old, but because of their desire to end all suffering and attain the supreme bliss of nibbāna. He then said that he would meditate without lying down² for the entire rainy season retreat period (*vassāna*) and not engage in any unnecessary conversation with anyone, and advised the others to act heedfully during the *vassāna* period. He discarded the bed in his [meditation] hut (*kuti*) and vowed to himself that he would not lie down for three months or until he had attained arahantship.

After a few days he contracted an eye disease, which caused excessive tearing. While on alms-rounds (*pindapāta cārīka*) he met a physician who offered to treat his ailment, and at the request of the other monks he agreed to try out the treatment offered. The doctor gave some medicine to be poured into the eyes while lying down, but as he had made a vow not to lie down for three months the medicine was administered while sitting on a chair. However, the condition of his eyes did not improve. On a subsequent visit the physician inquired as to how the medicine was administered, there was no reply from Ven. Cakkhupāla. This prompted the physician to inspect the

² This is called the sitter's practice (*nesajjikānga*, see Vism.II,73Ý76), one of the thirteen austere practices (*dhutāngas*). In this practice only the three postures of sitting, standing and walking are allowed, i.e. no lying down, not even for sleep once undertaken (the period determined is up to the individual concerned); it is for avoiding the pleasure that may arise from lying down and over indulging in sleep and undertaken with the intention of arousing strong energy. See Vism.II,2Ý72 for the other twelve practices.

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meditation hut (*kuti*), and there he found no bed. He realized that the medicine had been administered while seated. He then said to Ven. Cakkhupāla that as his instructions regarding the application of the medicine could not be followed he would terminate the treatment and departed, requesting him not to tell anyone that he had given treatment.

The monk then decided to ignore the eye ailment and continue with his meditation. One evening he sat down to meditate and continued till dawn when all at once, as if a light was switched off, he lost his sight and at the same moment all the defilements (*kilāsas*) were destroyed and he attained arahantship.

The following morning the other monks found that their teacher had been blinded and so they wept. They then told him not to worry and said that they would look after him and told him to rest; one of them was appointed as an attendant. Although blind, Ven. Cakkhupāla continued to advise the others on meditation and by the end of the three months all sixty of them had become arahants. After the end of the three months rains retreat he told them all to go and visit the Buddha without him, as it would be inconvenient for him to accompany them. He requested them to ask his brother Cullapāla to send someone to escort him back to Sāvatti. Cullapāla, highly distressed at hearing this news, got one of his nephews ordained as a novice (*sāmanera*) and sent him to accompany his uncle back to Sāvatti. The *sāmanera*, however, for some reason he did not accompany Ven. Cakkhupāla all the way back to Sāvatti. In spite of that, with the aid of [the king of the Tāvatisa deities,] Sakka, the blind Arahant found his way to Sāvatti.

Cullapāla then constructed a special *kuti* for his brother and arranged to have an attendant at his expense. One day, after heavy rains, large numbers of insects appeared around that *kuti*, and then while practising walking meditation, which he did regularly, he trampled hundreds of them. Visiting monks to Sāvatti, while walking around the monastery, seeing the many dead insects on the walking-meditation path enquired who was staying there. On being told who they were critical saying that Ven. Cakkhupāla, having not made any

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effort when he had eyesight, is now trying to practise walking meditation and has killed hundreds of insects. They then went to see the Buddha and informed him of this. The Buddha asked them whether they saw him kill the insects, the reply to which was no, then the Buddha said that just as they had not seen Ven. Cakkhupāla killing the insects, he too had not seen the insects. The Buddha continued to explain that he is an arahant, and one who has eliminated all the [mental] effluents (*āsava*) does not intentionally kill living beings.³ The monks then asked the Buddha why is he blind if he is an arahant; the Buddha replied by narrating the following story:

Venerable Cakkhupāla had been an eye surgeon in a previous life. He treated a poor woman for an eye complaint, but as she was unable to make the payment she had promised to come with her sons and work as domestic servants for the doctor. After a while the doctor asked the woman about the condition of her eyes, she said that they were still not okay, although she was already cured. The doctor realized that she was lying and gave her some medicine to make her blind. As a result of this evil act he spent a very long period of time in hell and then in many subsequent births was also afflicted with eye ailments and blindness, and, finally, even in his last birth he lost his eyesight.

The Buddha explained to the monks that if one performs evil actions, speaks bad words or has evil thoughts the result of such will follow them through the rounds of birth and death (*sansāra*) as would the cartwheel will follow the ox that draws the cart. That is the moral behind the story. On hearing this discourse 30,000 monks attained

³ At A.3:71 (=A.8:41) other things that an arahant cannot do for the rest of their lives (*yāva-jāva*) are: take what is not given, indulge in sexual intercourse, deliberately lie, take intoxicants, eat in the afternoon and at night, watch participate in singing, dancing, etc. & wear garlands, apply perfumes, etc. and use high & luxurious beds. These eight (not killing living beings included) are the same as what is called the *attangikauposatha sila* that lay Buddhist devotees undertake on observance days (traditionally held on the full, new and quarter moon days of the lunar month).

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arahantship as well as the four analytical knowledges (*cattāri patisambhidā*⁴).

Let us now examine what is *mano*? What is dhamma? What is *manasā ce paduṭṭhēna*? What is *dukkhamanvēti*? It is necessary to analyse these. *Mano* is a name for the mind, and has ten designations:

- *Citta* - mind
- *Mano* - mind
- *Manasā* - mind
- *Hadaya* - heart
- *Pandāra* - [that which is] pure⁵
- *Mano manāyatana* - the mind and mind base
- *Manindriya* - mind dominion
- *Vinnāna* - consciousness
- *Vinnānakkhandha* - aggregate of consciousness
- *Tajja mano-vinnam-dhātu* - the mind consciousness element which arises from that (i.e. the consciousness which arises dependent on the mind and mental states)

(Vibh.3:2; 6:2₅; 13:1₁)

Here *mano* means evaluation of [its] objects.⁶ Dhamma - there are several meanings to dhamma, reference here is to the mental qualities

⁴ These are the analytical knowledge of the meaning (*attha*), analytical knowledge of *dhamma* (*dhamma* here in the sense of condition/cause, mental phenomena and the Teaching), analytical knowledge of language/expression (*nirutti*) [in regard to the first two] and analytical knowledge of quick-wittedness (*patibhāna*) [in reference to the preceding three]; these are only attained on the realization of any of the four paths & fruits. More details on these can be found at Ps.1:25-28, Vibh.15, Vism.XIV,21-31 and their Commentaries. For the quick attaining of these four analytical knowledges see A.7:37-38; see also Vism.XIV,28-30 for a different explanation that also includes being devoted to developing insight when the Teachings of previous Buddhas were in existence.

⁵ C.f. A.1:49-52. The mind is bright or pure, the 'visiting' defilements are what make it impure.

⁶ M.Nidd. Comm. (to Sn.772). The mind is that which 'surveyingly' knows its objects.

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(*cētasikas*). There are fifty-two mental qualities, which are divided into several groups as follows:

<i>Sabba-citta-sādhāranas</i> - universals	7	
<i>Pakinnakas</i> - occasional	6	
Total <i>anna-samānas</i> ⁷ - ethically variables		13
<i>Akusala sādāhanas</i> - universally unwholesomes	4	
Other unwholesomes	10	
Total unwholesomes		14
<i>Sobhana-sādāhanas</i> - universally beautifuls	19	
Other beautifuls	6	
Total beautifuls		25
Total		52

These fifty-two mental states are lead by the mind. Mind is their chief. They exist because of the mind, as explained in the following verse:

*Ekuppāda-nirodhā ca- ekālabhāna-vatthukā,
ceto-yuttā dvi-pannāsa- dhammā cetasikā matā.
(AS.2:1)*

Arising and ceasing together,
and taking the same objects and physical base,
the fifty-two mental qualities,
dhammas connected with the mind, are considered.

The *cētasikas* arise together with the *citta*, and the *cētasikas* cease together with the *citta*.⁸ The *citta* as well as the *cētasikas* are

⁷ *Anna-samāna* lit. the same as the other, includes both the universals and occasional, and arises with both wholesome and unwholesome mind states.

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dependent on the same object. The *citta* and *cētasikas* have the same physical base (*vatthu-rupa*) [in the sensual and fine material realms]. This four-fold connecting characteristic⁹ is known as *catubbidha-sampayoga-lakkhana*.¹ The above four aspects are united with *citta*, and as such they are called connected or associated (*sampayutta*), and then the fifty-two *cētasikas* arise from that same *citta* therefore they (the *cētasikas*) are mind made (*mano-mayā*).

There are fourteen unwholesome *cētasikas* and thirteen *anna-samāna cetasikas*, which supplement them, giving a total of twenty-seven. Let us now examine what they are. The fourteen unwholesome *cētasikas* belong to several groups:

- Four to the *moha* (delusion) group
- Three to the *lobha* (greed) group
- Four to the *dosa* (ill-will) group
- Two to the *thina-middha* (sloth and torpor) group
- One to the *vicikicchā* (sceptical doubt) group

Moha Group: *moha* - delusion

ahirika - no sense of self-shame

anotappa - no sense of fear of being blamed

uddhacca - restlessness

Lobha Group: *lobha* – greed

ditti - [wrong] view

māna - conceit

Dosa Group: *dosa* - hatred/ill-will

issā - jealousy

macchhariya - avarice

⁸ Dh.1 Comm. explains *mano-pubbangamā*, which literally means preceded by mind, here as arising dependent on the mind, (i.e. the mental qualities can't arise without the mind, which is the 'leader') and therefore the mind and [dependent] mental states arise [and cease] together. See also A.1:56-57 and the Comm. to that.

⁹ AS. Subcomm., see AS.II:1 for more details.

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kukkucca - worry

Thina-middha - sloth & torpor

Vicikicchā - sceptical doubt

The thirteen ethically variables, which are subdivided into seven universals and six occasionals, combine with the above fourteen. The seven universals lit. all mind [states] shared with (*sabba-citta-sādhāranas*) are:

- *Phassa* - contact
 - *Vedanā* - feeling
 - *Sannā* - perception
 - *Cetanā* - intention
 - *Ekaggatā* - one-pointedness
 - *Jivitindriya* - life dominion
 - *Manasikāra* - attention
- (AS.II:2)

As they arise in all *cittas*, that is in both wholesome as well as unwholesome, they are called universals. The six occasionals, lit. miscellaneous (*pakinnakas*), are:

- *Vitakka* - initial application
 - *Vicāra* - sustained application
 - *Adhimokkha* - decision
 - *Viriya* - energy
 - *Pīti* - ecstasy
 - *Chanda* - desire [to do or obtain]
- (AS.II:3)

The above six arise with some of the unwholesomes, but not with others, e.g. *pīti* does not occur with *dosa* or *upekkhā*. On the unwholesome side *thina-middha* occurs only with the five prompted unwholesome *cētasikas*. The four *dosa* group *cētasikas* occur only in a *citta* rooted in ill-will. The three *lobha* group *cētasikas* occur only in

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the eight *lobha citta*s. *Vicikicchā* occurs only in one *citta*, i.e. only *vicikicchā*.¹⁰ *Moha*, *ahirika*, *anotappa* & *uddhacca* occur in all twelve *akusala-cittas* and as such are considered universally applicable.

Moha = *avijjā* (delusion): not seeing things as they are, i.e. not seeing *anicca* as *anicca*, *dukkha* as *dukkha*, *anattā* as *anattā*, the unattractive (*asubha*) as unattractive and not knowing mentality & materiality (*nāma* & *rūpa*), the five aggregates (*khandhas*), mind (*citta*), mental qualities (*cētasikas*), bases (*āyatana*s), elements (*dhātus*) and dependent origination (*paticca-samuppāda*) as they really are. Likewise, not knowing cause and effect, action and result, and this life & next life is also delusion.

Ahirika - It is shamelessness to commit immoral acts without due consideration for one's own age, nationality, caste, education, teachers, parents and religion.

Anotappa Is fearlessness to commit wrong deeds. That is no fear about action & result (*kamma* & *vipāka*), life and life after death, birth in hell, insults, punishment by the king [or the state] and suffering, just like a locust which jumps into the fire, this is not real bravery, it is only fearlessness to do misdeeds (immoral actions)

Uddhacca - Is the restlessness of the mind, there is never steadiness, just like a flag hanging from a tree always waving, the ripples caused by a stone dropped into a pond or stones thrown into a heap of ash, always agitated.

The four above are associated with all twelve unwholesome consciousnesses (*akusala-cittas*).

In killing living-beings (*pānātipāta*), taking what is not given (*adinnādāna*), sexual misconduct (*kāmesu micchācāra*), [deliberately uttering] false speech (*musāvāda*), [causing dissension by using]

¹⁰ Concerning the above points see AS.I:4.

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divisive speech (*pisunā vācā*), [uttering] harsh speech (*pharusā vācā*), [uttering] idle or useless speech (*samphappalāpa*), covetousness (*abhijjhā*), ill-will (*vyāpāda*) and wrong view (*micchā-ditthi*¹¹) the four *cētasikas*, namely: *moha*, *ahirika*, *anotappa*, *uddhacca* are [always] involved.

Lobha - Is attachment and seeing the bright (pleasant) side of everything even when they are unpleasant. Let us take for example excreta, it is foul smelling and unpleasant, but flies are attracted to it considering it to be pleasant and pigs eat it.

Māna It is the thought involving the assessment of being superior, equal or inferior to others, the comparison that so and so is superior, equal or inferior to one.

Ditthi - This is regarding oneself and others in terms of being a person or self, for example, if a mosquito bites *you*, you think of it as [*your*] self [being bitten, and not as not self (*anattā*)]. It bit *you* again. Once again self-view this is *ditthi*. Likewise, you think that *I* spoke, *I* studied, *I* wrote a book, *I* lectured, *I* instructed, *I* did it or *I* did not do it, it straightaway becomes *ditthi*. Very serious *micchā-dittis* are when there is the belief that there is no death, life after death, no cause and effect, no mother or father. These are very serious *ditthi*s. *Ditthi* is simply [wrong] view. The [three] views¹² that there is no cause [and effect] (*ahetuka-ditthi*), no action [and result] (*akiriya-ditthi*) and no existence [after death] (*natthika ditthi*) occur only in *lobha-cittas*.¹³

There is no *lobha* in *pānātipāta*. In *adinnādāna*, all three *lobha*, *ditthi* and *māna* can occur. In *kāmesumicchācāra* as well as *musāvāda* & *pisunā vācā* all three can occur. In *pharusā vācā* *lobha*, *ditthi* &

¹¹ These are called the ten unwholesome courses of action (*dasa akusala-kamma-pathā*) (D.33).

¹² See M. 60 where these three 'ditthis' are mentioned.

¹³ C.f. AS.I:4Ý6.

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māna do not occur, only *dosa*; and so it is also for *vyāpāda*. In *samphappalāpa*, *abhijjhā* & *micchā-ditṭhi* all three, i.e. *lobha*, *ditṭhi* & *māna* can occur. *Lobha*, *ditṭhi* & *māna* are connected with a greed-rooted mind (*lobha-mula-citta*).

Next comes the four mind rooted in ill-will mental qualities (*dosa-mula-citta cetasikas*):

Dosa This is the tendency to always clash, dislike, get angry with and hate others.

Issā Inability to accept others well-being [or good fortune], i.e. jealousy.

Macchhariya - Being miserly, not giving anything [or being helpful] to others.

Kukkucca Worrying about wholesome actions (*kusala-kammas*) not done [when there were opportunities to do so] and unwholesome actions (*akusala-kammas*) performed and being repentant.

The above four dhammas occur in the mind of aversion (*paṭigha-citta*).

Next comes *thina-middha*, which occur in the second, fourth, sixth and eighth *lobha*-rooted-*citta*. As these two are prompted they both occur together. *Thina* or sloth is laziness of the mind. *Middha* or torpor is laziness of mental states.

Vicikicchā - sceptical doubt. This is doubt about the Buddha, Dhamma, Sangha, ethical conduct (*sila*), past, present, future and dependent arising (*paṭicca-samuppāda*).

These fourteen dhammas are *mano-pubbangamā* - preceded by the mind. Mind is their chief. They are mind-made.

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The seven universal *cētasikas*, namely: *phassa*, *vedanā*, *sannā*, *cetanā*, *ekaggatā*, *jivitindriya* & *manasikāra* and the six occasionals: *vitakka*, *vicāra*, *adhimokkha*, *virīya*, *pīti* & *chanda* complement the fourteen unwholesome *cetasikas*. *Pīti* does not occur with the two *dosa*-rooted *cittas*, the four *upekkhā* associated *cittas* of the eight *lobha*-rooted *cittas* and the two *moha*-rooted *cittas*.¹⁴

Therefore the thirteen *anna-samāna dhammas* as well as the fourteen *akusala cētasikas* being preceded by the mind will result in having unwholesome thoughts, uttering depraved words and committing evil deeds. This will lead to mental, verbal and bodily actions known as the ten courses of unwholesome actions (*dasa akusala-kamma-patha*¹⁵), the five evil [actions] (*panca pāpāni* [*kammāni*]¹⁶) and the five immediate [next life result giving heinous] actions (*panca ānantariya-kammāni*¹⁷), as well as the following sixteen defilements:¹⁸

- *Abhijjhā* & *vyāpāda* _ greed & ill-will
- *Kodha* & *upanāha* - hatred & enmity

¹⁴ See AS.I:4Y7 & AS.II:11

¹⁵ That is killing living beings (*pānātipāta*), taking what is not given (*adinnādāna*), engaging in sexual misconduct (*kāmesu micchācāra*), [deliberately speaking] false speech (*musā-vāda*), [uttering] speech to cause dissention (*pisunā vācā*), [uttering] harsh speech (*pharusā vācā*), [speaking] nonsense or useless speech (*samphappaḷpa*), covetousness (*abhijjhā*), ill-will (*vyāpāda*) and wrong view (*micchā-ditthi*); see M.41 for more details on this.

¹⁶ The same as the first four of the *dasa akusala-kamma-patha* plus taking fermented [alcoholic] drinks, distilled [alcoholic] drinks or non-medicinal drugs that are cause for heedlessness (*surā-mēraya-majja-pamādatthāna*).

¹⁷ These five actions lead directly to rebirth in hell, they are: matricide, patricide, murdering an arahant, causing (out of anger) a Buddha to bleed and causing a schism (*bhēda*) of the Order of Buddhist monks (*Sangha*), these are mentioned at A.5:129 (but not by this name) and M.115 Comm.; at Mv.I the Buddha laid down that those who have done any of these actions are not allowed to ordain and become monks (i.e. they are disqualified from the training).

¹⁸ See M.7 (called impurities of the mind (*cittassa upakkilesa*)), M.3 (called evils (*pāpakas*)) and M.40.

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- *Makkha & palāsa* - spite & malice
- *Issā & macchariya* - jealousy & stinginess
- *Māyā & sātēyya* - fraud & treachery
- *Thambha & sàrambha* Ý inflexibility & impetuosity
- *Māna & adhimāna* - conceit & arrogance
- *Mada & pamāda* - infatuation¹⁹ & heedlessness

As these occur in the mind they cause the mind to be defiled, impure, dark and unpleasant. All actions performed with a defiled mind will give unpleasant results (*dukkha-vipāka*) in the future, and at that very same moment itself an unpleasant result is experienced. As a result of these actions a person reborn in the human world, world of the deities,²⁰ as an animal, [unhappy] departed spirits realm or hell will experience unpleasant results, as would the cartwheel follow the ox drawing the cart. This is what the Buddha taught.

¹⁹ A.3:39 Ý the three infatuations (lit. intoxications) are: infatuation with youth, health and life; to overcome these old age, sickness and death need to be contemplated. See also Vibh.19, where twenty-eight *madas* are given.

²⁰ A person can only be reborn in the heavenly realms due to a wholesome kamma result and will usually not experience the results of committed unwholesome actions (done in a previous life), however after that life, when reborn as a human being or in a lower realm, previously committed unwholesome actions can still bear fruit. An example to illustrate previously committed unwholesome actions bearing fruit while still in a heavenly realm is the story given at S.2:17 Comm. where 500 celestial nymph companions of Subrahmā Dēvaputta, who due to previous unwholesome actions bearing fruit had their life-span shortened and then were immediately reborn in hell; Subrahmā Dēvaputta seeing that 500 of his nymph companions had disappeared and were reborn in hell reflected on his own fate, and seeing that he and his remaining 500 companions would, in seven days time, fare the same way become greatly distressed. C.f. also at S.10:3 Comm., for a much less dramatic case, i.e. Sāciloma Yakkha (whose name means 'needle hairs'), who was reborn as an earth bound (*bhumma*) deity connected to the retinue of the four great kings (*cātummahārājika*). While in the heavenly realms it is possible for deities to experience unhappiness (*domanassa*), e.g. near the time of passing away from that existence (c.f. It.83), and also to have unwholesome mind states, e.g. anger (c.f. Pāc.10) and commit unwholesome actions (see Ud.34; M.50), which can cause immediate unwholesome results.

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As Buddhists we know that everything is impermanent (*anicca*), unsatisfactory (*dukkha*), not self (*anatta*), unattractive (*asubha*) and essenceless (*asāra*). Therefore, when unwholesome thoughts occur in one's own or other's minds²¹ we should direct our mind to insight attention (*vipassanā-manasikāra*²²).

Let us say a thought of greed (*lobha*) arises in our mind, then we must realise that it is a thought of greed and then see it as worthless and that it will inevitably lead to suffering. Further, we must realize that this greed (*lobha*) is only [a] mental [phenomena] (*nāma*), [belonging to the] mental aggregate[s] (*nāmakkhanda*), [belonging to the] base of mental object[s] (*dhammāyatana*), and mental object element (*dhamma-dhātu*). So we must continuously contemplate that this greed is *anicca, anicca; dukkha, dukkha; anattā, anattā; asubha, asubha*; and *asāra, asāra* in order to overcome the greed that arises in our mind.

A similar approach should be adopted when conceit (*māna*), [wrong] view (*diṭṭhi*), restlessness (*uddhacca*), lack of conscience (*ahirika*), no fear of blame [from the wise] (*anottappa*), sloth & torpor (*thina-middha*) or doubt (*vicikicchā*) arise in our mind. As worldlings such thoughts can occur, but we should overcome them by insight attention. This immediately becomes a wholesome action (*kusalakamma*). Due to these wholesome actions our impure mind becomes cleansed as would a dirty, smelly and oily garment not washed for a long time is cleansed by an expert launderer by applying various forms of mechanical actions and cleansing agents.

By insight we must try continuously to purify the mind. According to the Buddha's own words²³ this is: *sacitta-pariyodapanam* the cleansing of one's mind, which is achieved by *kusalassa upasampadā*

²¹ Referring here to contemplation of the mind (*cittānupassanā* the third of the four *satipatthānas*) internally (*ajjhata*), i.e. of oneself, and externally (*bahiddhā*), i.e. of others.

²² Vism.XX,82 Subcomm.

²³ Referring to the well-known verse found at Dh.183 and D.14.

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undertaking [thoughts, speech and actions] that are wholesome. This results in *sabba-pāpassa akaranam* the not doing of all unwholesome [thoughts, speech and actions]. If unwholesome thoughts occur in our mind we should by insight overcome them which amounts to following Buddha's teaching: *sabba-pāpassa akaranam*, next comes *kusalassa upasampadā* performing *kusala-kamma* as a result of which we achieve *sacitta-pariyodapanam*, which means cleansing the mind of unwholesome qualities by way of substitution of opposites (*tad-aigappahāna*²⁴), suppression (*vikkhambhanappahāna*²⁵) and then finally by complete eradication (*samucchedappahāna*²⁶), one day, purification is obtained by realizing the four paths & fruits. This is the advice given by the Buddha.

Take the case of Ven. Cakkhupāla, who for blinding a poor woman in a previous life had suffered in several subsequent lives and was blinded even in his last birth [due to the residual effects of that defiled action], but because he had fulfilled the perfections (*pāramis*) sufficiently he was able to become an arahant. This is the nature of the round of births and deaths (*sansāra* lit. the going or wandering together).

Therefore, we, who are beings wandering in *sansāra*, must understand the very pure Dhamma expounded by the Buddha, protect our minds from unwholesome states and by practicing [concentration and] insight meditation overcome all the defilements (*kilesas*), reach nibbāna by realizing the four noble truths (*cattāri ariya-saccāni*) and

²⁴ This, literally [by] that factor given up, refers to the practice of *vipassanā* (lit. seeing clearly), whereby when contemplating impermanence, for example, the perception of permanence is temporarily given up (XXII,112-121); sometimes this refers to the keeping of the moral precepts, i.e. then unwholesome actions are given up (Vism.I,12).

²⁵ Suppression, referred to here, is of the five hindrances (*panca nivarana*) see p.39 (f.n.69), which obstruct the mind and weaken wisdom, and is achieved by means of concentration of mind (Vism.XXII,111).

²⁶ Giving up by cutting off [the root of the defilements] is achieved partially, in increasing degrees, with the attainment of the first three paths & fruits and completely with the attainment of arahantship, the last path and fruit, (Vism.XXII,122). See the Introduction (p.) for an explanation of this.

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thereby suppress the results of past *akusala-kammas*,²⁷ as achieved by [all] the [previous] Buddhas, Paccekabuddhas and Arahants.



²⁷ What is meant here is that, as arahants are not reborn, the results of all past actions become null and void when they finally pass away; concerning this see Kh.6 Comm.