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**§ 45.** “And what is the food for the arising of unarisen *analysis of qualities* as a factor for awakening [among the factors for awakening, this is the discernment factor], or for the growth & increase of analysis of qualities as a factor for awakening once it has arisen? There are qualities that are skillful & unskillful, blameworthy & blameless, gross & refined, siding with darkness & with light. To foster appropriate attention to them: This is the food for the arising of unarisen analysis of qualities as a factor for awakening, or for the growth & increase of analysis of qualities... once it has arisen.” — SN 46:51

**§ 46.** “A person immersed in ignorance: If he fabricates a meritorious fabrication, his consciousness goes on to merit. If he fabricates a demeritorious fabrication, his consciousness goes on to demerit. If he fabricates an imperturbable fabrication, his consciousness goes on to the imperturbable.

“When ignorance is abandoned by a monk, clear knowing arises. From the fading of ignorance and the arising of clear knowing, he neither fabricates a meritorious fabrication nor a demeritorious fabrication nor an imperturbable fabrication. Neither fabricating nor willing, he is not sustained by [does not cling to] anything in the world. Unsustained, he is not agitated. Unagitated, he is totally unbound right within. He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’” — SN 12:51

**§ 47.** “Monks, these three are causes for the origination of actions. Which three? Greed is a cause for the origination of actions. Aversion is a cause for the origination of actions. Delusion is a cause for the origination of actions.

“Any action performed with greed—born of greed, caused by greed, originating from greed: Wherever one’s selfhood [*attabhāva*] turns up, there that action will ripen. Where that action ripens, there one will

experience its fruit, either in this very life that has arisen or further along in the sequence.

[Similarly with aversion & delusion.]

“Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil, and the rain-god would offer good streams of rain: Those seeds would thus come to growth, increase, & abundance. In the same way, any action performed with greed... performed with aversion... performed with delusion—born of delusion, caused by delusion, originating from delusion: Wherever one’s selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

“These are three causes for the origination of actions.

“Now, these three are (further) causes for the origination of actions. Which three? Non-greed is a cause for the origination of actions. Non-aversion is a cause for the origination of actions. Non-delusion is a cause for the origination of actions.

“Any action performed with non-greed—born of non-greed, caused by non-greed, originating from non-greed: When greed is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

[Similarly with non-aversion & non-delusion.]

“Just as when seeds are not broken, not rotten, not damaged by wind & heat, capable of sprouting, well-buried, planted in well-prepared soil, and a man would burn them with fire and, burning them with fire, would make them into fine ashes. Having made them into fine ashes, he would winnow them before a high wind or wash them away in a swift-flowing stream. Those seeds would thus be destroyed at the root, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

“In the same way, any action performed with non-greed... performed with non-aversion... performed with non-delusion—born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.” — *AN 3:34*

**§ 48.** “If one stays obsessed with form, monk, that’s what one is measured/limited by. Whatever one is measured by, that’s how one is

classified.

“If one stays obsessed with feeling....

“If one stays obsessed with perception....

“If one stays obsessed with fabrications....

“If one stays obsessed with consciousness, that’s what one is measured by. Whatever one is measured by, that’s how one is classified.

“But if one doesn’t stay obsessed with form, monk, that’s not what one is measured by. Whatever one isn’t measured by, that’s not how one is classified.

“If one doesn’t stay obsessed with feeling....

“If one doesn’t stay obsessed with perception....

“If one doesn’t stay obsessed with fabrications....

“If one doesn’t stay obsessed with consciousness, that’s not what one is measured/limited by. Whatever one isn’t measured by, that’s not how one is classified.” — *SN 22:36*

**§ 49.** As he was sitting there, Ven. Rādhā said to the Blessed One: “‘A being,’ lord. ‘A being,’ it’s said. To what extent is one said to be ‘a being?’”

“Any desire, passion, delight, or craving for form, Rādhā: when one is caught up [*satta*] there, tied up [*visatta*] there, one is said to be ‘a being [*satta*].’

“Any desire, passion, delight, or craving for feeling... perception... fabrications...

“Any desire, passion, delight, or craving for consciousness, Rādhā: when one is caught up there, tied up there, one is said to be ‘a being.’

“Just as when boys or girls are playing with little sand castles (lit: dirt houses): as long as they are not free from passion, desire, love, thirst, fever, & craving for those little sand castles, that’s how long they have fun with those sand castles, enjoy them, treasure them, feel possessive of them. But when they become free from passion, desire, love, thirst, fever, & craving for those little sand castles, then they smash them, scatter them, demolish them with their hands or feet and make them unfit for play.

“In the same way, Rādhā, you too should smash, scatter, & demolish form, and make it unfit for play. Practice for the ending of craving for form.

“You should smash, scatter, & demolish feeling, and make it unfit for play. Practice for the ending of craving for feeling.

“You should smash, scatter, & demolish perception, and make it unfit for play. Practice for the ending of craving for perception.

“You should smash, scatter, & demolish fabrications, and make them unfit for play. Practice for the ending of craving for fabrications.

“You should smash, scatter, & demolish consciousness and make it unfit for play. Practice for the ending of craving for consciousness—because the ending of craving, Rādhā, is unbinding.” — SN 23:2

**§ 50.** “But, Master Gotama, the monk whose mind is thus released: Where does he reappear?”

“‘Reappear,’ Vaccha, doesn’t apply.”

“In that case, Master Gotama, he does not reappear.”

“‘Does not reappear,’ Vaccha, doesn’t apply.”

“...both does & does not reappear.”

“...doesn’t apply.”

“...neither does nor does not reappear.”

“...doesn’t apply.”

“How is it, Master Gotama, when Master Gotama is asked if the monk reappears... does not reappear... both does & does not reappear... neither does nor does not reappear, he says, ‘... doesn’t apply’ in each case. At this point, Master Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured.”

“Of course you’re befuddled, Vaccha. Of course you’re confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will counter-question you on this matter. Answer as you see fit. What do you think, Vaccha? If a fire were burning in front of you, would you know that ‘This fire is burning in front of me?’”

“...yes...”

“And if someone were to ask you, Vaccha, ‘This fire burning in front of you, dependent on what is it burning?’: Thus asked, how would you reply?”

“...I would reply, ‘This fire burning in front of me is burning dependent on grass & timber as its sustenance.’”

“If the fire burning in front of you were to go out, would you know



that, “This fire burning in front of me has gone out?”

“...yes...”

“And if someone were to ask you, ‘This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?’: Thus asked, how would you reply?”

“That doesn’t apply, Master Gotama. Any fire burning dependent on a sustenance of grass & timber, being unnourished—from having consumed that sustenance and not being offered any other—is classified simply as ‘out’ [unbound].”

“In the same way, Vaccha, any form by which one describing the Tathāgata would describe him: That the Tathāgata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of form, Vaccha, the Tathāgata is deep, boundless, hard to fathom, like the sea. ‘Reappears’ doesn’t apply. ‘Does not reappear’ doesn’t apply. ‘Both does & does not reappear’ doesn’t apply. ‘Neither reappears nor does not reappear’ doesn’t apply.

“Any feeling.... Any perception.... Any fabrication....

“Any consciousness by which one describing the Tathāgata would describe him: That the Tathāgata has abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Freed from the classification of consciousness, Vaccha, the Tathāgata is deep, boundless, hard to fathom, like the sea. ‘Reappears’ doesn’t apply. ‘Does not reappear’ doesn’t apply. ‘Both does & does not reappear’ doesn’t apply. ‘Neither reappears nor does not reappear’ doesn’t apply.” — *MN 72*

**§ 51.** In one who  
has gone the full distance,  
is free from sorrow,  
is everywhere  
    fully released,  
has abandoned all bonds:  
    No fever is found. — *Dhp 90*

## FURTHER READINGS

The following books and articles are available on dhammatalks.org:

On the place of kamma in the Buddha's teachings as a whole: *The Buddha's Teaching: An Introduction*

On skillful kamma: *Merit; Discernment*; "The Healing Power of the Precepts"; "Getting the Message"; "The Integrity of Emptiness"; "The Lessons of Gratitude"; "No Strings Attached"; "Opening the Door to the Dhamma"

On kamma and meditation: *The Karma of Mindfulness; The Five Faculties; Right Mindfulness*

On kamma and goodwill: *The Sublime Attitudes*; "Educating Compassion"

On kamma and not-self: *Selves & Not-self*; "The Wisdom of the Ego"

On rebirth: *The Truth of Rebirth*; "Saṃsāra"

On kamma and becoming: *The Paradox of Becoming*

On the path to the end of kamma: *The Noble Eightfold Path; On the Path; The Wings to Awakening; The Shape of Suffering*; "Saṃsāra Divided by Zero"

On nibbāna: *The Mind Like Fire Unbound*; "A Verb for Nirvāṇa"

# Table of Contents

Titlepage	2
Copyright	3
Note	4
Introduction	5
Basic Principles	6
Objections	23
The End of Kamma	32
Readings	35
What is Kamma?	35
Principles of Causality	36
Skillful & Unskillful Kamma	50
Working Hypotheses	75
Existence & Non-existence	78
Action & Non-action	80
Causality & Non-causality	84
Formlessness	86
Cessation of Becoming	87
Discernment in Action	89
Further Readings	98