

Akusalasutta

(AN.)

The Results of Unwholesome and Wholesome

All Buddhist doctrines focus on getting rid of suffering and achieve happiness. If someone can listen to what the Buddha taught, reflect on as what is said and practice it in day to day life, he or she will be able to overcome suffering and attain real happiness in his or her this short life itself.

The first comprehension that someone can receive through the Buddha's teaching is the understanding of the Karmic Law. According the Karmic Law he knows very well that happiness or suffering arises because of mental situation. If someone's mind is polluted with defilements like greed, anger and delusion, his actions, words and thoughts are also impure. It means he does, speaks and thinks with an impure mind. Then its results bring us suffering, sorrow and lamentation. That is why Buddhism explains if someone does, speaks or thinks something with a wicked mind, he will receive the evil results because of polluted mind. On the other hand, if someone does, speaks or thinks something with a pure mind, he will receive fruitful results because of pure mind.

In this situation, the very first step of becoming happiness is that doing everything with a pure mind, and also going away from impure thoughts.

In the discourse of Akusala which comes in the Anguttara Nikaya, the Buddha illuminates the reasons why beings go to hell and heaven.

“Tīhi, bhikkhave, dhammehi samannāgato yathābhatam nikkhitto evam niraye. Katamehi tīhi? Akusalena kāyakammaena, akusalena vacīkammaena, akusalena manokammaena—imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhatam nikkhitto evam niraye.

Bhikkhus, endowed with three things, as though lead there, is in hell. What three? They are demeritorious bodily, verbal and mental actions. Bhikkhus, endowed with these three things, as though lead there, is in hell.

According to this teaching, the Buddha explains the path of hell. If someone has this understanding, he always tries to go away from evil, unwholesome thoughts. In his teachings, the Buddha points out the reasons to hell where we should never go. The main unwholesome routes which bring us suffering are greed, anger and delusion. As a kind and compassionate teacher, the main purpose of the Buddha is that keeping away beings from the hell. So we should not do anything with impure mind physically, verbally or mentally.

Tīhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge. Katamehi tīhi? Kusalena kāyakammena, kusalena vacīkammena, kusalena manokammena—imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.

Bhikkhus, endowed with three things, as though lead there, is in heaven. What three? They are meritorious bodily, verbal and mental actions. Bhikkhus, endowed with these three things, as though lead there, is in heaven.

In this situation, we have to keep our mind pure, calm and quiet as much as we can if we want to live happily and also go to the heaven.

The Buddha, not only points out the hell path, he also points us the heavenly path. If someone is clever to do everything with pure mind physically, verbally and mentally, he is on the path of heaven. Also, he tries to develop good deeds with a pure mind. The main wholesome routes which bring us happiness are generosity (no-greed), loving kindness (no-anger) and wisdom (no-delusion).

The very special teaching in Buddhism is the deliverance path (*Mokkhamagga*). A Buddha appears in the world not only to show the heavenly path, but showing the path of deliverance. Here the Buddha analyzed, discovered and pointed out how suffering arises and ceases. According to Buddhism the main reason why suffering arises is ignorance (or delusion). Our highest success of life depends on how far we have reduced ignorance. When we experience something through our senses, it arises at the moment with the conditions. Also the experience ceases at the moment without remaining anything. However, we mostly think that after we see or hear something, it remains. This misunderstanding is the nature of ignorance. At the very beginning of the path of reducing ignorance, we should have clear knowledge of the dependent origination. Understanding of Buddhism depends on understanding of the Dependent Origination.

He who sees the Dependent Origination sees the Dhamma
(*Yo paticcasamuppādam passati so dhamma passati*)

He who sees the Dhamma sees the Buddha
(*Yo dhamma passati so mam passati*)

This is the real way how to see the Dhamma and the Buddha as well.

Understanding the dependent origination depends on the understanding of the five aggregates. If we have some sort of experience through our senses, it means five aggregates arise together and they cease together at the same moment. It is instant. As a result of the union of the five aggregates, when factors are together, we have experiences through our senses such as eye, ear, nose, tongue, body. When factors (or conditions) are separated, the experience ceases. The highest intelligence in Buddhism is the intelligence that **"Not being occurred (in the past)**

comes to an occurrence. Being occurred (at the present) will not come to (the future) occurrence" (*Ahutvā sambhutam hutva na bhavissati* - අනුත්වා සම්භුතං හුත්වා න භවිස්සති). If we can understand this ultimate truth practicing insight meditation, that is the only way to get rid of suffering.

Understanding of the Dependent Origination causes us to understand suffering, and understanding suffering helps to understanding the Four Noble Truths which is the main teaching in Buddhism. Arising five aggregates is the first noble truth. Desire, the origin of suffering, which arises because of ignorance, is the second noble truth. Getting rid of suffering is the third noble truth. The path that leads to get rid of suffering is the noble eightfold path which can be included in three disciplines; virtue, concentration and wisdom.

Virtue, concentration or tranquility and wisdom with understanding of dependent origination cause us to get rid of all sufferings and develop real happiness. Virtue means a very high level of discipline in behavior and speech with right vision. With good discipline, if a person focuses his mind on a particular meritorious object such as loving kindness and breathing meditation, then he can concentrate his mind with pure thoughts. With that concentration, one has to reflect on the world reality according to impermanence (*anicca*), suffering (*dukkha*) and selflessness (*anatta*) in the correct way. As a result, one can live without desire and hatred because there is no delusion. When he investigates that present moment, he has only the present moment which didn't come from the past and which doesn't go the future from the present. He sees very well the arising and ceasing of all his experiences at the moment. He doesn't catch anything as 'I', 'my' or 'mine'. He has realized everything as impermanence, unsatisfactoriness, egolessness. Then he can live as a person seeing the truth in a new fresh way. This is the ultimate truth that Buddhism teaches us to be able to get rid of all sufferings.

Getting rid of suffering with the understanding of the three characteristics is the highest refuge that a person can achieve. Here we take mind and the Dhamma for maximum refuge.

Dwell with yourselves as an island, with yourselves as a refuge, with no other refuge (*Attadipa Bhikkhave viharata attasarana na annasarana*). Dwell with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge (*Dhammadipa Bhikkhave viharata Dhammasarana na annasarana*).

(Attadeepa Sutta)

May The Triple Gem Bless You!

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May All Beings Be Well, Happy & Peaceful!

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