

NOT TO BE COVETOUS

Here, bhikkhus, someone is a non-coveter:

that which is another's wealth and possessions, of that one is uncovetous [not thinking]: **'Oh, that what is another's would be mine!'**

Here again, to abstain from covetousness is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

And again, one may abstain from covetousness because, instead of wanting another's property, one rejoices over the other one's good fortune: that is sympathetic joy (*muditā*). Again, one may abstain from covetousness because one has attained the Arahant Path-Knowledge (*Arahatta-Magga-Ñāna*): it makes it impossible for one ever again to covet another's property.

After explaining the wholesome kamma of abstaining from covetousness, The Buddha explains the wholesome kamma of abstaining from ill-will.

NOT TO HARBOUR ILL-WILL

One is one of no ill-will, one of no malicious mind & intention [who thinks]:

'May these beings be without hatred, without ill-will, without vexation, may they happily look after themselves!'

Here again, to abstain from ill-will is because of non-greed (*a-lobha*) and non-hatred (*a-dosa*): associated with knowledge of the workings of kamma, or dissociated from knowledge of the workings of kamma.

And again, one may abstain from ill-will because, instead of wanting another being to die or be harmed, one wants all beings to live and be happy: that is loving-kindness (*mettā*), and compassion (*karuṇā*). Again, one may abstain from ill-will because one has attained the Non-Return Path Knowledge (*An-Āgāmi-Magga-Ñāna*): it makes it impossible for one ever again to engage in ill-will.

After explaining the wholesome kamma of abstaining from ill-will, The Buddha explains the wholesome kamma of abstaining from holding wrong view, of holding Right View (*Sammā-Diṭṭhi*).

TO HOLD RIGHT VIEW

One is one of Right View, not one of perverted view [and one thinks]:

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| [1] 'There is offering, | [7] there is a mother, |
| [2] there is almsgiving, | [8] there is a father; ³⁷³ |
| [3] there is sacrifice; | [9] there are beings spontaneously born; |
| [4] there is a pleasant or painful | [10] there are in the world ascetics and Brahmins, |
| fruit or result of kamma; | rightly faring, rightly practising, who with |
| [5] there is this world, | direct knowledge (having themselves realized |
| [6] there is another world; | this world and the other world) declare it.' |

This is the standard Right View described by The Buddha. It is called the ten-based Right View (*dasa-vatthukā Sammā-Diṭṭhi*). It affirms the workings of kamma, and rebirth, etc. When He speaks of basic Right View, this is usually the type of view He is referring to.³⁷⁴

³⁷³ This does not mean that mothers and fathers exist according to reality; it means certain results arise because of unwholesome/wholesome kamma performed towards one's parents. See further explanation footnote 11, p.2, and endnote 203, p.249

³⁷⁴ Right View: this is what is also called Kamma-Ownership Right View (*Kamma-Ssakata-Sam-*
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To hold Right View is because of non-greed, non-hatred, and non-delusion, and it is always knowledge-associated. But so long as one has not seen the workings of dependent origination, one's Right View is based on faith, and is for that reason uncertain: sometimes one holds it, sometimes one does not. Only the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Ñāna*) makes one's Right View certain, because one will have known and seen dependent origination in regular and negative order: then can one not ever again hold wrong view about kamma, nor any of the twenty types of identity view (*sakkāya-ditthi*).¹⁶⁶ Then does one also possess the Right View that knows the difference between Right View and wrong view.¹⁶⁷

To hold the view that affirms the workings of kamma is the most important of all the wholesome courses of kamma. Why? Because when one holds Right View, it is very difficult to do unwholesome things. Indeed, if one has attained to the Right View of a Noble Disciple, many unwholesome things will have become impossible for one ever again to do.¹⁶⁸

That concludes The Buddha's explanation of the three wholesome courses of mental kamma: not to be covetous of another's property, not to harbour ill-will (but to harbour loving-kindness and compassion), and not to hold a wrong view that denies the workings of unwholesome and wholesome kamma, but to hold Right View, which affirms the workings of unwholesome and wholesome kamma.

In all, there are ten wholesome courses of kamma: three wholesome courses of bodily kamma, four wholesome courses of verbal kamma, and three wholesome courses of mental kamma. They all arise owing to non-greed (*a-lobha*) and non-hatred (*a-dosa*), and can be knowledge-dissociated (*ñāna-vippayutta*) or knowledge-associated (*ñāna-sampayutta*).

THE RESULTS OF WHOLESOME KAMMA

What is the result of such kamma? The Buddha explained it to the bhikkhus:

THE RESULTS OF WHOLESOME BODILY KAMMA

With the three types of bodily kamma achievement, with wholesome intention as root, bhikkhus, beings at the breakup of the body, after death, in a good destination, a heavenly world are reborn.

THE RESULTS OF WHOLESOME VERBAL KAMMA

Or with the four types of verbal kamma achievement, with wholesome intention as root, bhikkhus, beings at the breakup of the body, after death, in a good destination, a heavenly world are reborn.

THE RESULTS OF WHOLESOME MENTAL KAMMA

Or with the three types of mental kamma achievement, with wholesome intention as root, bhikkhus, beings at the breakup of the body, after death, in a good destination, a heavenly world are reborn.

mā-Ditthi). Hence, in for example, S.V.III.i.3 '*Bhikkhu-Suttarī*' ('The Bhikkhu Sutta'), The Buddha explains: 'And what is the beginning of wholesome things (*kusalānaṃ dhammānaṃ*)? Morality well purified (*sīlaṅ-ca su-visuddharī*), and view straightened (*ditthi ca ujukā*) [SA: kamma-ownership Right View (*kamma-ssakatā-ditthi*)].' And He explains that once those two things have been achieved, then the bhikkhu can practise the four foundations of mindfulness. And The Buddha says the same with regard to practice of the Noble Eightfold Path (S.V.I), and the seven enlightenment factors (S.V.II). See further 'The Five Types of Knowledge', p.56.

The ten wholesome courses of kamma are praised by The Buddha as the wholesome (*kusala*), as useful (*attha*), as blameless (*anavajja*), as things with a happy result (*sukha-vipāka dhamma*). And because they lead to rebirth in heaven (*sagga*), He praises them as the bright way (*sukka-magga*).¹⁶⁹

The Buddha explains further that if we make someone else engage in the ten wholesome courses of kamma, they become twenty things that take us to a good destination, even heaven;¹⁷⁰ if we also approve of the ten wholesome courses of kamma, they become thirty things that take us to a good destination;¹⁷¹ and if we also praise the ten wholesome courses of kamma, they become forty things that take us to a good destination.¹⁷²

CONCLUSION

That concludes our explanation of the ten unwholesome courses of kamma, and the ten wholesome courses of kamma. The ten unwholesome courses of kamma lead to rebirth in the animal world, the ghost world, even in hell, whereas the ten wholesome courses of kamma lead to rebirth in the human world, or deva worlds.

Rebirth in the human or deva world, however, is not the goal of the Dhamma, is it? Such rebirth can be attained also outside a Buddha's Dispensation. Thus, the wholesome courses of kamma are not unique to a Buddha's Dispensation. Unique to The Buddha's Dispensation is the teaching of the Four Noble Truths:³⁷⁵

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|---------------------|---------------------|--------------------|--------------------|
| 1) Suffering | (<i>dukkha</i>) | 3) Cessation | (<i>nirodha</i>) |
| 2) The origin | (<i>samudaya</i>) | 4) The path | (<i>magga</i>) |

That is The Buddhas' most superior Dhamma teaching (*Buddhānaṃ sāmukkaṃsikkā Dhamma-desanā*). It can lead to the most wholesome of all wholesome things: the attainment of a Path&Fruition, ultimately to Arahantship, the end of birth, ageing and death.

What is necessary for the attainment of a Path&Fruition (*Magga-Phala*)? Successful samatha and vipassanā meditation is necessary.¹⁷³ But for our samatha and vipassanā meditation to be successful, it needs to be supported by much other wholesome kamma. In other words, for us to succeed in our meditation, we need to have accomplished much practice of the three merit-work bases: not only in this life but also in past lives. And that practice needs to have been of a high quality: consistent and continuous. That is what we shall now discuss.

KNOWLEDGE AND CONDUCT

The kind of past practice necessary for one to attain a Path&Fruition (even Arahantship), is called knowledge and conduct (*vijjā-carāṇa*).¹⁷⁴

- 1) Knowledge (*vijjā*) is the same as wisdom (*paññā*), and is insight knowledge (*vipassanā-ñāṇa*): mundane (*lokiya*) and supramundane (*lokuttara*).³⁷⁶ Mundane

³⁷⁵ This is the culmination of what is called The Buddha's progressive instruction (*anupubbī-kathā*) (see 'Tambadāthika the Executioner', p.181). See, for example, D.i.3 '*Ambatṭha-Suttam*' ('The Ambatṭha Sutta'), and M.II.i.6 '*Upāli-Suttam*' ('The Upāli Sutta').

³⁷⁶ VsM.vii.133 '*Buddh-Ānussati*' ('Buddha Recollection') PP.vii.30 explains that according to D.i.3 '*Ambatṭha-Suttam*' ('The Ambatṭha Sutta'), knowledge is eight knowledges: 1) Insight knowledge into mentality-materiality, 2) Mind-made power knowledge, 3) Various-Powers Knowledge, 4) Divine-ear knowledge, 5) Others'-mind knowledge, 6) Former-lives recollection knowledge, 7) Divine-eye knowledge, 8) Taints-Destruction Knowledge (Nos.2-8 are explained at footnote 239, p.80). And according to '*Bhaya-Bherava-Suttam*' ('The Fear&

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knowledge takes as object the formed element (*Saṅkhata-dhātu*), which is the five aggregates or mentality-materiality, of the three planes. Supramundane knowledge takes as object the Unformed element (*Asaṅkhata-dhātu*), Nibbāna. When discussing the past practice necessary for attaining a Path&Fruition, we do not include supramundane knowledge, because if there is supramundane knowledge, it means one has already attained a Path&Fruition.

- 2) Conduct (*caraṇa*) is the same as the three merit-work bases (*puñña-kiriya-vatthu*): offering (*dāṇa*), morality (*sīla*) and meditation (*bhāvanā*): by meditation is meant samatha meditation (*samatha-bhāvanā*) and again insight meditation (*vipassanā-bhāvanā*). But the three merit-work bases may be called conduct only when they are the proper practice, and are practised consistently and continuously.

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

CONDUCT

Conduct (*caraṇa*) is fifteen things:³⁷⁷

- 1) Morality (*sīla*): we discussed morality when we discussed the first merit-work base (*puñña-kiriya-vatthu*).³⁷⁸ Let us briefly mention all the factors again.
 - i) For laypeople, morality means habitual training in the five and eight precepts, or the ten precepts. It includes Right Livelihood (*Sammā-Ājīva*), which is a livelihood that does not break any of the precepts, and is not one of the five wrong trades: trade in weapons, beings, flesh, liquor, and poison.³⁷⁹
 - ii) For bhikkhus, morality means the bhikkhu morality (*bhikkhu-sīla*), the higher morality (*adhi-sīla*), which is the fourfold purification morality (*catu-pārisuddhi-sīla*):¹⁷⁵
 - a) Purification through *Pātimokkha*-restraint morality (*pātimokkha-sarīvara-sīla*), habitually keeping the two hundred and twenty-seven precepts of the bhikkhu rule.
 - b) Purification through restraint of the sense faculties (*indriya-sarīvara-sīla*): habitually restraining the eye-, ear-, nose-, tongue-, body-, and mind faculty, by attending to one's meditation subject, be it samatha or

Dread Sutta'), knowledge is three knowledges (*te-vijjā*): the above 6, 7 and 8. When speaking of past practice, however, supramundane knowledge (No.8) is usually not included.

³⁷⁷ In the introduction to M.II.i.3 '*Sekha-Suttam*' ('The Trainee Sutta'), The Buddha tells the Venerable Ānanda to instruct the Sakyans of Kapilavatthu about the 'Noble Disciple on the path (*sekho pātipado*)'. The Venerable Ānanda explains: 'Here, Mahānāma, the Noble Disciple is attained to morality (*sīla-sampanno*), in the faculties guarded at the doors (*indriyesu gutta-dvāro*), in food moderate (*bhojane mattaññū*), devoted to wakefulness (*jāgariyam anuyutto*), possessed of seven right things (*sattahi sa-dhammehi samanāgato*), one who acquires without difficulty (*nikāma-lābhi*) the four jhānas (*catunnaṃ jhānānaṃ*), which are the higher mentalities (*ābhi-cetasikānaṃ*), presently-occurring happy abidings (*ditṭha-dhamma-sukha-vihārānaṃ*), one who acquires them without distress (*a-kiccha-lābhi*), without trouble (*a-kasira-lābhi*). The seven right things he then explains as the Noble Disciple's being 1) faithful (*saddho*), 2) conscientious (*hirimā*), 3) shameful (*ottappi*), 4) very learned (*bahu-ssuto*), 5) of resolute energy (*āradḍha-viriyo*), 6) mindful (*satimā*), and 7) wise (*paññāvā*). And he explains that these things constitute the Noble Disciple's conduct (*caraṇa*). At the end of his analysis, The Buddha endorses it with '*Sādhū*'.

³⁷⁸ See 'Morality', p.69.

³⁷⁹ See quotation endnote 103, p.237.

- vipassanā. That way defilements do not arise by way of the six faculties.³⁸⁰
- c) Purification through livelihood purification morality (*ājīva-pārisuddhi-sīla*): Right Livelihood (*Sammā-Ājīva*) for bhikkhus. That is to abstain from wrong livelihood: livelihood that does not break any of the *Pātimokkha* precepts.³⁸¹
- d) Purification through requisite-related morality (*paccaya-sannissita-sīla*). Reflecting with wise attention upon the four requisites: robe, alms-food, dwelling, and medicine.
- 2) Faculty restraint (*indriya-sarivara*): it is the same as the bhikkhu's second purification: habitual restraint of the eye-, ear-, nose-, tongue-, body-, and mind faculty, by attending to one's meditation subject, be it samatha or vipassanā. That way defilements do not arise by way of the six faculties.
- 3) Moderation in food (*bhojane mattaññutā*): habitually to eat only so much as is necessary to support one's practice, and maintain the body.³⁸²
- 4) Devotion to wakefulness (*jāgariy-ānu yoga*): habitually not to sleep during the day, and never to sleep more than is necessary: in between sleeping, habitually to practise meditation.
- 5) Faith (*saddhā*): strong and powerful, deep faith³⁸³ in The Buddha, Dhamma, and Sangha, in the workings of kamma, and in dependent origination, rebirth, and other planes of existence. The habitual practice of offering (*dāna*) is in this classification included under faith.
- 6) Mindfulness (*sati*): habitual practice of the four foundations of mindfulness: mindfulness of the body, feelings, consciousness, and dhammas.
- 7) Conscience (*hiri*): habitually to be conscientious not to do wrong through body, speech, and mind.
- 8) Shame (*ottappa*): habitually to be ashamed of doing wrong through body, speech, and mind.
- 9) Great learning (*bāhu-sacca*):¹⁷⁶ habitually to study and inquire about the Texts, so as to know the difference between the five clinging-aggregates (*khandha*), the elements (*dhātu*), and the sense bases (*āyatana*), which are the First Noble Truth, the Noble Truth of Suffering (*Dukkha Ariya-Sacca*).¹⁷⁷ Also to study and inquire about dependent origination (*paṭicca-samuppāda*), so as to know the origin of the five aggregates (*pañca-kkhandha*), the Second Noble Truth, the Noble Truth of the Origin of Suffering (*Dukkha-Samudaya Ariya-Sacca*). And to study and inquire about the four foundations of mindfulness (*sati-paṭṭhāna*), so as to know the way to the cessation of suffering, the Fourth Noble Truth, the Noble Truth of the Way Leading to the Cessation of Suffering (*Dukkha-Nirodha-Gāminī Paṭipadā Ariya-Sacca*).
- Great learning includes also knowing and seeing the five aggregates, and knowing and seeing their origin. That is the two knowledges preparatory to vipassanā: the Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-*

³⁸⁰ For details, see endnote 118, p.238.

³⁸¹ For details regarding wrong livelihood for a bhikkhu, see endnote 120, p.238.

³⁸² In S.IV.xii.7 '*Rath-Opama-Suttam*' ('The Chariot-Simile Sutta'), The Buddha explains this as eating in accordance with the reflection quoted at 'The Bhikkhu's Morality', p.73.

³⁸³ For an analysis of faith (*saddhā*), see 'Faith', p.369.

·*Ñāṇa*), and the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*). We discussed them earlier.³⁸⁴

- 10) Energy (*virīya*): this is habitual practice of the four kinds of effort (*padhāna*):¹⁷⁸
- i) The effort to restrain (*saṁvara-padhāna*): with energy and effort to restrain oneself from accomplishing unwholesome kamma through body, speech, and mind.
 - ii) The effort to abandon (*pahāna-padhāna*): any unwholesome kamma that one does through body, speech, and mind, one stops with energy and effort.
 - iii) The effort to develop (*bhāvanā-padhāna*): with energy and effort one tries to develop and undertake new wholesome kamma through body, speech, and mind. That is, one tries to develop more and more knowledge (*vijjā*) and conduct (*carāṇa*).
 - iv) The effort to maintain (*anurakkhaṇa-padhāna*): any wholesome kamma that one does through body, speech, and mind, one maintains: one continues with one's work.
- 11) Wisdom (*paññā*):¹⁷⁹ this is insight knowledge proper. Earlier, we discussed the eleven mundane insight knowledges. The first two are not really insight knowledges, but only preparatory knowledges. The next nine are insight knowledges proper.³⁸⁵ And insight knowledge is included under conduct, when it produces rebirth. How?

So long as one is not an Arahant, then even though there is no craving when one practises insight meditation, there is still volition that can produce rebirth; there is still the establishment of kammic consciousness. It is caused by the latencies, and cannot be otherwise.¹⁸⁰

Also, insight knowledge may actually be interspersed with very subtle enjoyment (*abhinandana*) for that knowledge: that is sensual craving (*kāma-taṇhā*). And if one has no *jhāna*, then at the near-death moment one's insight knowledge may be the strongest wholesome kamma to mature. In that case, it will produce rebirth into either the human or sensual-realm deva world.¹⁸¹

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| 12) First <i>jhāna</i> (<i>paṭhama jhāna</i>) | 14) Third <i>jhāna</i> (<i>tatiya jhāna</i>) |
| 13) Second <i>jhāna</i> (<i>dutiya jhāna</i>) | 15) Fourth <i>jhāna</i> (<i>catuttha jhāna</i>) |

This is samatha practice. The four *jhānas* are what The Buddha calls Right Concentration (*Sammā Samādhi*).¹⁸² With the four *jhānas*, the mind becomes strong and powerful, and there is bright, brilliant, radiant light, which is the light of wisdom: light with which to penetrate to ultimate truth, and practise insight on ultimate mentality and ultimate materiality of past, future, and present, internal and external, gross and subtle, inferior and superior, far and near.

These fifteen things are what is called conduct (*carāṇa*).¹⁸³ Then we have knowledge (*vijjā*).

³⁸⁴ See 'The Two Preparatory Insight Knowledges', p.88.

³⁸⁵ See 'The Sixteen Insight Knowledges', p.109.

KNOWLEDGE

Knowledge (*vijjā*) is again insight knowledge (*vipassanā-ñāṇa*), but only such insight knowledge as does not produce rebirth.

That then concludes our explanation of knowledge and conduct (*Vijjā-Carāṇa*). Knowledge and conduct is the kind of past kamma required for one to attain a Path&Fruition (*Magga-Phala*). Please try to keep it in mind when we later mention people who developed such knowledge in past lives, attaining the highest of the mundane insight knowledges, the Formations-Equanimity Knowledge (*Sarikkhā-Upekkhā-Ñāṇa*).

THE RESULTS

Properly to conclude our explanation of the wholesome, however, we need also to mention that the practice of knowledge and conduct in past lives needs to be balanced: there needs to be both knowledge and conduct. Why?

To explain it, we may use a simile.¹⁸⁴ Knowledge is like the eyes of a human being, and conduct is like the human being's feet.³⁸⁶ We have thus four kinds of person:

- 1) The one who has practised conduct, but has not practised knowledge. That is like someone who can walk but is blind.
- 2) The one who has practised knowledge, but has not practised conduct. That is like someone who can see but is crippled.
- 3) The one who has practised neither knowledge nor conduct. That is like someone who is blind as well as crippled. It is the kind of person we discussed in connection with the '*Gaddula-Baddha*' sutta: the uneducated ordinary person (*puthu-jjana*).
- 4) The one who has practised both knowledge and conduct. That is like someone who can both see and walk.

INSUFFICIENT KNOWLEDGE

If our practice constitutes mainly conduct (*carāṇa*), it is like developing healthy limbs. Such practice makes it possible for us to encounter a Buddha's Dispensation. Such practice helps us get reborn as a human being, in a suitable place, with a healthy body, with fully functioning faculties, with the right kind of parents, where there is a Buddha, Dhamma, and Sangha. But insufficient practice of knowledge is like having poor eyesight. Not having such practice of knowledge, we shall be unable properly to know and see the Dhamma, even when taught by The Buddha Himself.

³⁸⁶ VbhA.iv.205 '*Magga-Sacca-Niddesa-Vaṇṇanā*' ('Description of the Path-Truth Exposition') DD.iv.570 explains how knowledge and conduct are included in the Noble Eightfold Path: Knowledge = Right View/Right Intention (which corresponds to insight wisdom not leading to rebirth); Conduct = the remaining factors. In the same way, Knowledge = vipassanā; Conduct = samatha; Knowledge = the aggregate (training) of wisdom; Conduct = the aggregates (trainings) of morality & concentration. And it explains that endowed with these three aggregates and trainings, the Noble Disciple is like a traveller with eyes that can see and feet that can walk, who eventually realizes Nibbāna, the Deathless.

KING PASENADI

A good example is King Pasenadi of Kosala, one of The Buddha's chief patrons. He had become king, enjoyed royal power and royal pleasures, because of past practice of conduct (*carāṇa*): offering, keeping the precepts, and other works of merit. And because of that past practice, he met The Buddha, and became a great patron of The Buddha. But because of insufficient practice of knowledge (*vijjā*), he was unable properly to know and see the Dhamma: he never attained any Path or Fruition knowledge. Thus, even though we can find suttas that describe him discussing the Dhamma with The Buddha, it is only superficial Dhamma: on a conceptual level.³⁸⁷

THE BHIKKHU SĀTI

Another example is the bhikkhu Sāti, son of a fisherman.³⁸⁸ Owing to past practice of conduct (*carāṇa*), he met The Buddha, gained faith in The Buddha, even ordained as a bhikkhu, and undertook the threefold higher training. But when The Buddha explained His past lives to the bhikkhus, the bhikkhu Sāti could not understand it properly: he thought it was one consciousness that migrated from life to life, one consciousness that experienced the results of past unwholesome and wholesome kamma. Because of insufficient practice of knowledge (*vijjā*), he was unable properly to understand the Dhamma. Even surrounded by wise bhikkhus, and taught by The Buddha Himself, the bhikkhu Sāti could not understand dependent origination.¹⁸⁵

SACCAKA THE PHILOSOPHER

A third example is Saccaka,¹⁸⁶ a scholar who went round debating with people. Owing to past practice of conduct (*carāṇa*), he met The Buddha, discussed the Dhamma with The Buddha, and gained respect for The Buddha. But owing to insufficient practice of knowledge (*vijjā*), he could not fully accept The Buddha's teaching, and did not take refuge in The Buddha.

There are a number of such examples, of disciples of other teachings discussing the Dhamma with The Buddha, admitting that His teaching was superior, yet being unable to give up their own view.¹⁸⁷

INSUFFICIENT CONDUCT

Let us then say we have failed to practise conduct: have failed to practise offering, morality, and faculty restraint; have failed to develop sufficiently strong faith in The Buddha, Dhamma, and Sangha; have failed to develop sufficiently strong faith in the workings of kamma, dependent origination, rebirth, and other planes of existence; have failed to develop conscience and shame; have failed to practise the four right efforts; and have failed to develop concentration. That is like having deformed limbs.

Then even if we could understand The Buddha's Teachings, it will never take place, because our conduct is that of an uneducated ordinary person. Such conduct means we accomplish much unwholesome kamma through body, speech, and mind: for example, killing, stealing, engaging in sexual misconduct, telling lies, drinking beer&wine liquor, and, worst of all, holding wrong view. That con-

³⁸⁷ See, for example, S.I.III 'Kosala Saṃyutta' ('Kosala Section').

³⁸⁸ M.I.iv.8 'Mahā-Taṇhā-Saṅkhaya-Suttaṃ' ('The Great Craving's-Destruction Sutta')

duct means we shall tend towards rebirth in unhappy destinations. If we are reborn in hell, the animal world, or the ghost world, The Buddha says it is almost impossible for us to escape.³⁸⁹ In the meantime, a Buddha may arise, and we will have lost the opportunity to encounter His Teachings. It is only as either human beings or devas that we can encounter a Buddha's Dispensation.

Even if we do gain a human rebirth, our insufficient practice of those factors of conduct (*carāṇa-dhamma*) will mean that we shall be reborn at an unsuitable time, when there is no Buddha's Dispensation. Why? Because a Buddha's Dispensation is very, very rare.³⁹⁰ Many, many aeons can pass without a Buddha arising. And even if there is a Buddha's Dispensation, we shall tend to be reborn in an unsuitable place, with the wrong kind of parents, where wrong view prevails, with no knowledge of or access to The Buddha's Dispensation. And we shall also run into trouble as human beings, and be prone to sickness. In that case, it will be very, very difficult for us to encounter a Buddha's Teachings.

Our eyesight may be good, meaning that we would be able to understand the Dhamma, and maybe even attain Path&Fruition. But because of insufficient conduct, we shall be unable to meet The Buddha's Dispensation, because of 'deformed limbs'.

MAHĀDHANA LORD-SON

A good example is Mahādhana Lord-Son, son of a treasurer.³⁹¹ He was born into a very rich family in Bārāṇasī, and married a girl from a very rich family. Because he did not practise morality, he spent his entire fortune on drink, flowers, perfume, song, music and dance, etc., to end up in poverty. When The Buddha arose in the world, Mahādhana and his wife were already approaching old age. And they encountered The Buddha's Dispensation only when they in their old age went to the Isipatana monastery to beg for food.

When The Buddha one day saw Mahādhana and his wife, He told the Venerable Ānanda that if Mahādhana as a young man had applied himself to business, he would have become the chief treasurer in Bārāṇasī. And if as a young man, Mahādhana had become a monk, he would have become an Arahant, and his wife a Non-Returner. In the same way, if as a middle-aged man, Mahādhana had applied himself to business, he could have become the city's second treasurer, and as a monk he would have become a Non-Returner, and his wife a Once Returner. And if he had done these things as an elderly man, he would have become the city's third treasurer, or would as a monk have become a Once Returner, and his wife a Stream Enterer. But because he had failed to practise conduct (*carāṇa*), he now had nothing at all: neither the wealth of a layman nor the wealth of a monk. And at death, he was destined to be reborn in hell.

³⁸⁹ In this regard, The Buddha uses the simile of the blind turtle: see quotation endnote 78, p.233.

³⁹⁰ The Buddha explains the rarity of a Buddha in A.I.xiii '*Eka-Puggala-Vaggo*' ('One Person Chapter'), A.V.III.v.3 '*Sārandada-Suttam*' ('The Sārandada Sutta'), and He says in DhP.xiv.4 '*Buddha-Vagga*' ('The Buddha Chapter'): 'Rare it is to become a human being; hard is a mortal's life; hard it is the True Dhamma to hear; rare is a Buddha's arising.'

³⁹¹ DhPA.xi.9 '*Mahādhana-Setthi-Putta-Vatthu*' ('The Case of Mahādhana Lord-Son')

KING AJĀTASATTU

Another good example is King Ajātasattu. We shall mention him many times in the course of our explanations. He was the son of King Bimbisāra, who was a Stream Enterer, and great patron of The Buddha and Sangha. In order to become king, King Ajātasattu had his father killed. Then, one night, he went to see The Buddha, and The Buddha gave him the great teaching that is the '*Sāmañña-Phala*' sutta.³⁹² The king had all the right conditions for attaining Stream Entry like his father. But because he had failed to practise conduct (*carāṇa*) earlier in his life, he had had his father killed. Killing one's father is one of the weighty, uninter-venable kammās: the result is inescapable rebirth in hell in the next life.³⁹³ So, King Ajātasattu was unable to attain a Path&Fruition, and remained a common person (*puṭhu-jjana*).

BORN IN AN UNSUITABLE PLACE

Another example is people who have not been born in what The Buddha calls a suitable place (*patirūpa-desa*): that is, people born in a country where there is no Buddha's Dispensation (*Buddha-Sāsana*).³⁹⁴ For example, now in the Sangha, there are a growing number of bhikkhus from North America and Northern Europe. There are also a growing number of laypeople from those countries who gain faith in The Buddha, Dhamma and Sangha. But it is very often difficult for them to accept The Buddha's Teachings: that is perhaps because of insufficient practice of knowledge (*vijjā*) in the past and present. It is very often also difficult for them to encounter the True Dhamma (*Saddhamma*): that is perhaps because of insufficient practice of conduct (*carāṇa*) in the past and present: it is difficult to say for sure. When you discern dependent origination, you will be able to understand the workings of such kamma properly.

That concludes our explanation of unwholesome and wholesome kamma. Next, we shall discuss the twelve categories of kamma (*dvā-dasa kamma*).

THE TWELVE CATEGORIES OF KAMMA

The twelve categories of kamma are three sets of four:³⁹⁵

- Four categories for when kamma takes effect: time of effect.
- Four categories for which type of kamma takes effect first: order of effect.
- Four categories for how kamma functions: function of effect.

³⁹² D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta')

³⁹³ See 'Unwholesome Weighty Kamma', p.168ff.

³⁹⁴ To reside where there is a Buddha's Dispensation is the fourth blessing listed by The Buddha in SuN.ii.4 '*Maṅgala-Suttam*' ('The Blessing Sutta'): 'In a suitable place to reside (*patirūpa-desa-vāsa*).'

³⁹⁵ These twelve categories are given in the VsM.xix.685-687 '*Kaṅkhā-Vitarāṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification') PP.xix.14-16, and explained, for example, at AA/AT.III.I.iv.4 '*Nidāna-Suttam*' ('The Causation Sutta' quoted end-note 237, p.252), and PaD. A fourth set of four is given in AbS.v.53 '*Kamma-Catukkarī*' ('The Kamma Tetrad') CMA.v.21: place of effect, where and how kamma produces its result. 1) unwholesome kamma (which takes effect only on the sensual-/fine-material plane); 2) sensual-sphere wholesome kamma; 3) fine-material sphere wholesome kamma; 4) imma-terial-sphere wholesome kamma.

The Buddha explains kamma according to these twelve categories.³⁹⁶ We shall now explain them one by one.

TIME OF EFFECT

The first four categories of kamma are according to when kamma takes effect:^{397/188}

- 1) Presently-effective kamma (*ditṭha-dhamma-vedanīya-kamma*): it takes effect in the same individual existence (*atta-bhāva*).
- 2) Subsequently-effective kamma (*upapajja-vedanīya-kamma*): it takes effect in the very next existence.
- 3) Indefinitely-effective kamma (*apar-āparīya-vedanīya-kamma*): it takes effect in some existence after the next one.
- 4) Lapsed kamma (*ahosi-kamma*): it fails to take effect. It is presently- or subsequently-effective kamma that is defunct, kamma only by name. After one's Parinibbāna (final cessation), it includes also indefinitely-effective kammās, because after one's Parinibbāna, no kammās take effect anymore.

Before we continue, please remember that within a snap of the fingers, very many thousand million consciousnesses arise and perish: they include many thousand million mental processes (*citta-vīthi*).³⁹⁸ Most of them are mind-door processes: many thousand million mind-door processes arising and perishing like a river in full flow. In our world (the sensual world), usually a mind-door process includes seven impulsion consciousnesses (*javana*).³⁹⁹ If the impulsion consciousness is unwholesome (*akusala*), it will comprise minimum sixteen mental phenomena (*nāma-dhamma*) and maximum twenty-two; if the impulsion consciousness is wholesome (*kusala*), it will comprise minimum thirty-two mental phenomena, maximum thirty-five.⁴⁰⁰ In all cases, one of those mental phenomena is volition (*cetanā*), and it is volition that forms kamma.⁴⁰¹ Thus, whenever an unwholesome or wholesome kamma is accomplished, we may say that the series of seven impulsion consciousnesses with kamma-forming volition arises billions of times.

³⁹⁶ Time of Effect: discussed just below; Order of Effect: discussed p.168ff; Function of Effect: discussed p.184ff.

³⁹⁷ VsM.xix.685 (and VsMT) '*Kaṅkhā-Vitarāṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification) PP.xix.14, and AbS.v.52 '*Kamma-Catukkarī*' ('The Kamma Tetrad') CMA.v.20. For the literal translation of the Pali terms, see subsequent endnote 188, p.248.

³⁹⁸ For an estimated number, see footnote 101, p.39. The continuity of consciousnesses is made up of countless life-continuum consciousnesses interrupted by set series of consciousnesses called mental processes.

³⁹⁹ See footnote 102, p.39.

⁴⁰⁰ mental phenomena of unwholesome impulsion consciousnesses: see tables 2a/2b/2c, p.46ff; of wholesome sensual-realm impulsion consciousnesses: see tables 3a/3b, p.65ff.

⁴⁰¹ But not all volition produces kamma: see footnote 104, p.39.

Notes for Table 5b 'The Five-Door Process'

- The material object that is cognized by a five-door process lasts 17 consciousness moments.
- One consciousness lasts one consciousness moment (*citta-kkhaṇa*), with three stages: arising (*uppāda*) ↑, standing (*thiti*) |, dissolution (*bhāṅga*) ↓.
- Before and after a mental process, arises a number of life-continuum consciousnesses (see footnote 305, p.105).
- All five-door processes (eye-, ear-, nose-, tongue-, body door) follow the same procedure, according to the natural law of the mind (*citta-niyāma*). Thus, the five-door process only 'picks up' the object (the eye-door process only cognizes that there is colour), does not yet 'know' the object (colour). The 'knowing' takes place at the fourth and subsequent mental processes (See table 'The Mind-Door Process', p.146). The volition of the impulsion consciousnesses is here only weak, which means the kamma can produce a result only in a future life's continuance (*pavatti*): it cannot produce a rebirth-linking consciousness (*paṭisandhi-citta*).

Mental Phenomena (*nāma-dhamma*) of the Five-Door Process (*pañca-dvāra-vīthi*)
(eye/ear/nose/tongue/body-door process: example is eye-door process.)

CONSCIOUSNESS	5-Door Advertising	Eye Consciousness	Receiving	Investigation		Determining	Impulsion	Registration
MENTAL PHENOMENA								
CONSCIOUSNESS (<i>citta</i>)	1	1	1	1	1	1	1	1
SEVEN UNIVERSALS (<i>sabba-citta-sādhāraṇa</i>)	7	7	7	7	7	7	UNWHOLESOME (<i>akusala</i>)* Greed-rooted (<i>lobha-mūla</i>) 17/18/19/20/21 Hatred-rooted (<i>dosa-mūla</i>) 17/18/19/20 Delusion-rooted (<i>moha-mūla</i>) 15	Mental factors as of the investigation consciousness, or the sensual-sphere beautiful resultant-consciousness (<i>vipāka-citta</i>).‡
SIX SUNDRIES (<i>paṇṇāsa</i>)							WHOLESOME (<i>kusala</i>)* Knowledge Dissociated (<i>ñāṇa-vippayutta</i>) 31/32/33 Knowledge Associated (<i>ñāṇa-sampayutta</i>) 32/33/34	
1. application (<i>vitakka</i>)	1		1	1	1	1		
2. sustainment (<i>vicāra</i>)	1		1	1	1	1		
3. decision (<i>adhimokkha</i>)	1		1	1	1	1		
4. energy (<i>vīriya</i>)						1		
5. joy (<i>pīti</i>)					1			
6. desire (<i>chanda</i>) ^								
Total	11	8	11	11	12	12	16/18/19/20/21/22/ 32/33/34/35	11/12/ 32/33/34

* For the mental phenomena of the consciousnesses with unwholesome roots, see tables, p.46ff, and the wholesome roots, tables p.65ff.
 ‡ The mental factors of the sensual-sphere beautiful resultant consciousness correspond to the mental factors of the wholesome sensual-sphere impulsion, excluding the illimitables and abstinences: see previous column 'Impulsion' under 'Wholesome'.
 ^ The five-door-, eye-, receiving-, investigating-, and determining consciousness is unrooted (*ahetuka*), and never associated with desire (*chanda*).

Notes for Table 5c 'The Mind-Door Process'

- One consciousness lasts one consciousness moment (*citta-kkhaṇa*), with three stages: arising (*uppāda*) ↑, standing (*thiti*) |, dissolution (*bhanga*) ↓.
- Before and after a mental process, arises a number of life-continuum consciousnesses.⁴⁰²
- Before this type of mind-door process, there is a five-door process or other mind-door process.⁴⁰³
- Cognition follows a fixed procedure, according to the natural law of the mind (*citta-niyāma*). For example, visual cognition:
 - 1) Eye-door process that 'picks-up' the object; cognizes colour. (See above table '5b: The Five-Door Process', p.144.)
 - 2) Mind-door process that perceives the colour; knows the past colour, the object of the eye-door process.
 - 3) Mind-door process that knows which colour it is; knows the colour's name.
 - 4) Mind-door process that knows the object's 'meaning'; sees the whole image, a concept determined by past experience (perception (*saññā*)).
 - 5) Mind-door process that judges and feels. This is the beginning of true cognition. In the preceding mental processes, the volition of the impulses is only weak, which means the kamma can produce a result only in that life's continuance (*pavatti*): it cannot produce a rebirth-linking consciousness (*paṭisandhi-citta*).

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

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

With unwise attention (*ayoniso manasikāra*), unwholesome kamma is accomplished when one sees self, husband, wife, children, property, etc. as existing according to reality: as permanence (*nicca*), happiness (*sukha*), and self (*atta*). With this same object and perception arise countless mental processes (mental formations (*sarī-khāra*)), reinforcing the cognition, until again the mind adverts to a new object.⁴⁰⁴

⁴⁰² Life-continuum consciousness: for details, see footnote 305, p.105, and table '5a: Death and Rebirth', p.50.

⁴⁰³ This mind-door process is five-door post-positional (*pañca-dvār-ānu-bandhakā*). A mind-door process that arises independently of a five-door process is singly occurring (*visurī-siddhā*).

⁴⁰⁴ For details on the volition of the seven impulses, see following discussion of presently-, subsequently-, and indefinitely-effective kamma.

Mental Phenomena (*nāma-dhamma*) **of the Mind-Door Process** (*mano-dvāra-vīthi*)

CONSCIOUSNESS	Mind-Door Adverting (<i>Mano-Dvār- Āvajjana</i>)	Impulsion (<i>Javana</i>)	Registration (<i>Tadārammaṇa</i>)
MENTAL PHENOMENA			
CONSCIOUSNESS (<i>citta</i>)	1	1	1
SEVEN UNIVERSALS (<i>sabba-citta-sādhāraṇa</i>)	7	UNWHOLESOME (<i>akusala</i>)* Greed-rooted (<i>lobha-mūla</i>) 17/18/19/20/21 Hatred-rooted (<i>dosa-mūla</i>) 17/18/19/20 Delusion-rooted (<i>moha-mūla</i>) 15	Mental factors as of the investigation consciousness, or the sensual-sphere beautiful resultant- consciousness (<i>vipāka-citta</i>).‡
SIX SUNDRIES (<i>pakiṇṇaka</i>)		WHOLESOME (<i>kusala</i>) SENSUAL-SPHERE (<i>kām-āvacara</i>)* Knowledge Dissociated (<i>Ñāṇa-vippayutta</i>) 31/32/33	
1. application (<i>vitakka</i>)	1	Knowledge Associated (<i>Ñāṇa-sampayutta</i>) 32/33/34	
2. sustainment (<i>vicāra</i>)	1	FINE-MATERIAL (<i>rūp-āvacara</i>)* Fine-Material Jhāna (<i>rūpa-jjhāna</i>) 30/31/32/33/34	
3. decision (<i>adhimokkha</i>)	1	IMMATERIAL-SPHERE (<i>ārūp-āvacara</i>)* Immaterial Jhāna (<i>arūpa-jjhāna</i>) 30	
4. energy (<i>vīriya</i>)	1	SUPRAMUNDANE (<i>lokuttara</i>)* Path (<i>Magga</i>) } 33/34/35/36 Fruition (<i>Phala</i>) }	
5. joy (<i>pīti</i>) †			
6. desire (<i>chanda</i>) †			
Total	12	16/18/19/20/21/22 — 31/32/33/34/35/36/37	11/12 — 32/33/34

* For the mental phenomena of the unwholesome impulses, see tables 2a/2b/2c, p.46ff; of the sensual-sphere wholesome, tables 3a/3b, p.65ff; the fine-material /immaterial sphere, table 3c, p.83ff; and the supramundane, table 3d, p.331.

‡ The mental factors of the sensual-sphere beautiful resultant consciousness correspond to the mental factors of the wholesome sensual-sphere impulsion, excluding the illimitables and abstinenes: see previous column 'Impulsion' under 'Wholesome'.

† The feeling (*vedanā*) (one of the seven universals) associated with the mind-door adverting consciousness is equanimity (*upekkhā*): hence it cannot be associated with joy (*pīti*). The mind-door adverting consciousness is furthermore an unrooted consciousness (*ahetuka-citta*), and they are never associated with desire (*chanda*).

PRESENTLY-EFFECTIVE KAMMA

The first category of kamma is presently-effective kamma (*ditṭha-dhamma-vedanīya-kamma*). It is the unwholesome (*akusala*) or wholesome (*kusala*) volition of the first of the seven impulsions in the fifth mental process onwards.⁴⁰⁵

1st Impulsion <i>Javana</i>	2nd Impulsion <i>Javana</i>	3rd Impulsion <i>Javana</i>	4th Impulsion <i>Javana</i>	5th Impulsion <i>Javana</i>	6th Impulsion <i>Javana</i>	7th Impulsion <i>Javana</i>
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During just one particular kamma, there arise and perish many billion volitions of these first impulsions. Those that meet the right conditions produce their result in the same continuity of mentality-materiality (*atta·bhāva nāma·rūpa*), the present life.

Any kamma may produce such presently-effective results. The pleasant, unpleasant, and neutral resultant feelings that arise before, during or after a certain kamma may be the result of presently-effective kamma. For example, the happiness that arises in connection with an offering (*dāna*), or with training in morality (*sīla*) or meditation (*bhāvanā*), etc.: we cannot say for sure. Only by discerning dependent origination can one be sure. For sure, however, is the consciousness that arises after a Path Consciousnesses (*Magga-Citta*). It is presently-effective kamma, because its result arises in the next mind moment as the Fruition Consciousness (*Phala-Citta*).⁴⁰⁶

At the end of the present life, all the presently-effective kammās that have not matured become lapsed kamma (*ahosi-kamma*).⁴⁰⁷

SUBSEQUENTLY-EFFECTIVE KAMMA

The second category of kamma is subsequently-effective kamma (*upapajja-vedanīya-kamma*). It is the unwholesome or wholesome volition of the seventh of the seven impulsions in the fifth mental process onwards.⁴⁰⁸ It is called the impulsion

1st Impulsion <i>Javana</i>	2nd Impulsion <i>Javana</i>	3rd Impulsion <i>Javana</i>	4th Impulsion <i>Javana</i>	5th Impulsion <i>Javana</i>	6th Impulsion <i>Javana</i>	7th Impulsion <i>Javana</i>
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that 'the aim accomplishes' (*attha-sādhaka*), because as the last of the series of seven identical impulsions, it completes the action. This impulsion accomplishes one's aim to break or keep the precepts, to make offerings, to meditate etc. The repetition of the previous six impulsions (*āsevana*) reinforces this seventh impulsion, so the kamma acquires sufficient strength to be kamma proper, subsequently-effective kamma that produces a result.

During just one particular kamma, there arise and perish many billion volitions of these seventh impulsions. Those that meet the right conditions produce their result in the next life.

Let us say, for example, one has accomplished one of the unwholesome weighty kammās (*garuka-kamma*). They are called unintervenable kamma (*ān-antariya-kamma*),⁴⁰⁹ because one is certain to be reborn in hell in one's subsequent life. When one accomplished that kamma, there arose and perished many billion volitions of the seventh impulsions: they were certain to become subsequently-effective kammās.

⁴⁰⁵ See table '5c: The Mind-Door Process' and notes, p.146f.

⁴⁰⁶ Path Knowledge: see table '5e: The Path Process', p.336.

⁴⁰⁷ Presently-effective kamma is discussed further at 'Conditions for Present Result', p.155.

⁴⁰⁸ See table '5c: The Mind-Door Process' and notes, p.146f.

⁴⁰⁹ unintervenable kamma (*ān-antariya kamma*): see 'Unwholesome Weighty Kamma', p.168.

But, of those many billion seventh impulsions, only one produces the five aggregates in hell, no more. The remaining volitions of those seventh impulsions may, however, support one's five aggregates in hell. They become subsequently-effective kamma that makes one's sufferings in hell even greater. And they prolong one's life and sufferings in hell. Then, at the end of that life, the remaining subsequently-effective kammās become lapsed kamma. The same principle applies for the seventh volitions of lesser unwholesome kammās that produce rebirth in hell, the animal world or the ghost world.

Let us then say one has accomplished one of the wholesome weighty kammās: one of the eight jhānas.⁴¹⁰ All the impulsions of a jhāna attainment are the same: there are no first, middle five or seventh impulsion: they can all function in any way. But only one volition of that kamma's impulsions produces the five aggregates in the Brahma world, no more. The remaining volitions of those impulsions may, however, support one's five aggregates in the Brahma world.

With the attainment of the Stream-Entry and Once-Return Paths, all subsequently-effective kammās lapse in their capacity to produce rebirth in a woeful state. With the attainment of the Non-Return Path, all subsequently-effective kammās lapse in their capacity to produce their result in the sensual world. Of course, with the attainment of the Arahant Path, there will be no subsequent life: at the end of that life (at one's Parinibbāna: final cessation), absolutely all subsequently-effective kammās lapse in every capacity.

As long as subsequently-effective kamma has not produced its result, its potency can produce an effect at any time in one's subsequent continuity of mentality-materiality: it can produce its result at any time in one's next life.⁴¹¹ So long as the kamma meets the right conditions, no one, not even a Buddha or other Arahant, avoids experiencing the results of subsequently-effective kamma from their previous life.⁴¹²

At the end of the subsequent life, all the subsequently-effective kammās from the previous life that have not matured become lapsed kamma (*ahosi-kamma*).

THE VENERABLE DEVADATTA

A good example of subsequently-effective kamma is the Venerable Devadatta, The Buddha's cousin. We shall mention him many times in the course of our explanations. He accomplished two unwholesome weighty kammās.^{413/189} First, he pushed a large rock off a cliff, with the intention that it should hit The Buddha and kill Him. But the rock hit the ground and split into pieces. One piece struck

⁴¹⁰ The eight jhānas are the four material jhānas, and four immaterial jhānas. See 'Wholesome Weighty Kamma', p.173.

⁴¹¹ This does not mean, however, that there is a 'store' of subsequently-effective kamma which 'underlies' one's mentality-materiality. See footnote 56, p.15.

⁴¹² Certain kamma of one life may be unable to produce its result because, at the time of death, an earlier kamma produces rebirth in a world where the kamma is unable to produce its result. For example, offering, morality, and meditation of one life may be unable to produce its result in the next life because an earlier kamma has produced rebirth in a woeful state. See quotation, endnote 206, p.250, and 'Achievement and Failure', p.207.

⁴¹³ His entire career, from the time he ordained as a bhikkhu till his death and subsequent rebirth in the great Unremitting Hell (*Avīci*), is explained in Vin.Cv.vii '*Saṅgha-Bhedaka-Kkhandhakari*' ('Sangha-Schismatic Division'), and DhPA.i.12 '*Devadatta-Vatthu*' ('The Case of Devadatta'). He is discussed also p.175, p.192, and p.202.

The Buddha's foot. Although the skin was unbroken, there was a serious bruise because of bleeding within The Buddha's foot. Thus the Venerable Devadatta had with evil intent drawn the blood of a Buddha.^{414/190} Second, he made a schism in the Sangha: that was the weightier of the two kmmas. One of the seventh impulsions of his 'schism kamma' produced his five aggregates in the great Unremitting Hell (*Avīci*). No other seventh impulsion of that kamma would produce rebirth in hell. But his sufferings in hell are intensified, maintained, and prolonged by other seventh impulsions of that kamma, as well as by the seventh impulsions of his kamma of having with evil intent drawn the blood of a Buddha. And, of course, while he is in hell, there will also be indefinitely-effective kmmas from the infinite past which will also intensify, maintain, and prolong his sufferings in hell. But, as we explained in connection with the '*Gaddula-Baddha*' sutta, when the world system is destroyed, he will escape, and be reborn in the human world. And the Pali Texts explain that a hundred thousand aeons later, he will attain Arahantship as a Paccekabuddha called *Atthissara*.⁴¹⁵

INDEFINITELY-EFFECTIVE KAMMA

The third category of kamma is indefinitely-effective kamma (*aparāpariya-vedaniya-kamma*). It is the unwholesome or wholesome volition of the

1st Impulsion <i>Javana</i>	2nd Impulsion <i>Javana</i>	3rd Impulsion <i>Javana</i>	4th Impulsion <i>Javana</i>	5th Impulsion <i>Javana</i>	6th Impulsion <i>Javana</i>	7th Impulsion <i>Javana</i>
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five middle impulsions: the five impulsions between the first and the seventh.⁴¹⁶

Again, during just one particular kamma, there arise and perish many billion volitions of these middle five impulsions. If, in some life after the subsequent life, one such impulsion meets the right conditions, it produces its result. It may, for example, produce the five aggregates at the rebirth-linking moment in some future life.

Now, as we explained earlier, of all the seventh impulsions of a kamma, only one is able to produce rebirth. But it is different with the middle five impulsions: indefinitely-effective kamma. Each one of them can produce a result. That is why, as explained above, one can owing to one particular kamma be reborn in hell again and again, or be reborn as an animal or ghost again and again, or be reborn as a human being or deva again and again.

With the attainment of the Stream-Entry and Once-Return Paths, all indefinitely-effective kmmas lapse in their capacity to produce rebirth in a woeful state. With the attainment of the Non-Return Path, all indefinitely-effective kmmas lapse in their capacity to produce their result in the sensual world. Of course, with the attainment of the Arahant Path, there will be no more rebirth: at the end of that last life (at one's Parinibbāna: final cessation), absolutely all indefinitely-effective kmmas lapse in every capacity.

Otherwise, so long as indefinitely-effective kamma does not produce its result, it can take effect at any time in one's mentality-materiality continuity: it can pro-

⁴¹⁴ In Ap.XXXIX.x.78-79 '*Pubba-Kamma-Pilotika-Buddha-Apadānam*' ('Tatters of Previous Kamma Buddha-Narrative'), The Buddha explains that He suffered this attack because in a past life, He for the sake of wealth threw a step-brother into a ravine, and then crushed him with a rock.

⁴¹⁵ DhPA.i.7 '*Devadatta-Vatthu*' ('The Case of Devadatta')

⁴¹⁶ See table '5c: The Mind-Door Process' and notes, p.146f.

duce its result in any future life after the next one.⁴¹⁷ However long one's running on from life to life, this kamma lapses only at one's Parinibbāna (final cessation). Before the attainment of Parinibbāna, no one (not even a Buddha) avoids experiencing the results of indefinitely-effective kamma from past lives.

LAPSED KAMMA

The fourth category of kamma is lapsed kamma (*ahosi-kamma*). It does not designate a special class of kamma: it is simply kamma that has not met the conditions to produce its result: it is defunct, kamma only by name. For non-Arahants, it is simply presently-effective kamma of the present life, and subsequently-effective kamma of the preceding life, that at one's death have not met the right conditions to produce its result. At the Arahant's Parinibbāna, it is all three types of kamma. At the Arahant's Parinibbāna, the innumerable unwholesome and wholesome kammās that she or he accomplished throughout the infinite past, which might have matured in the subsequent life or any time later, become every one of them lapsed kamma (*ahosi-kamma*).⁴¹⁸ That is why The Buddha says:⁴¹⁹

**Consumed is the old, there is no new existence;
With dispassioned mind for future existence,
They the seed consumed [have] no growth-desire:
Steadfast, they expire as this lamp.**⁴¹⁹

Now, before we continue discussing the workings of kamma, we need to recall what we discussed earlier about the mind: we need to remember the workings of kamma according to ultimate truth.

UNCOUNTABLE KAMMAS

The Buddha explains that when the mind is alert, then within a snap of the fingers, very many thousand million consciousnesses arise and perish like a river in full flow: they arise as series, many thousand million mental processes (*citta-vīthi*).⁴²⁰

Human beings exist on what we call the sensual-sphere plane (*kāma-āvācāra bhūmi*). The sensual-sphere plane comprises the hells, the ghost and demon worlds, the

⁴¹⁷ This does not mean, however, that there is a 'store' of indefinitely-effective kamma which 'underlies' one's mentality-materiality. See footnote 56, p.15.

⁴¹⁸ SuN.ii.1 '*Ratana-Suttam*' ('The Jewel Sutta') (also KhP.v.6)

⁴¹⁹ The commentary to the sutta explains that even though past kamma has arisen and ceased, that kamma is still capable of conveying a rebirth-link, because in ordinary beings, the moisture of craving (*tanhā-sineha*) is unabandoned. But in those for whom the moisture of craving has dried up because of the Arahant Path, that past kamma is incapable of giving any result in the future, like seeds burned up by fire. Any kamma they now perform is called 'new', and is no more capable of giving a result in the future than a flower is capable of appearing on a plant that has been uprooted, which means it is unable to give any result ('there is no new kamma existence'). Kamma thus having been consumed, the seed of rebirth-linking has been consumed (and SuNA quotes: 'kamma is the field; consciousness the seed.' See endnote 313, p.355). And because there is no longer the desire for 'growth' (for renewed existence) they expire like this lamp, and go beyond the range of concepts, such as any 'material or immaterial'. The lamp referred to is a lamp that expired as The Buddha had been speaking. See also the seed-simile mentioned in endnote 237, p.252.

⁴²⁰ For an estimated number, see footnote 101, p.39.

human world, and the bottom five deva-worlds. The sensual-sphere plane is where the five material sense bases operate:⁴²¹

- 1) When a sight base (*rūp-āyatana*) meets an eye base (*cakkh-āyatana*), there arises eye consciousness (*cakkhu-viññāṇa*).
- 2) When a sound base (*sadd-āyatana*) meets an ear base (*sot-āyatana*), there arises ear consciousness (*sota-viññāṇa*).
- 3) When an odour base (*gandh-āyatana*) meets a nose base (*ghān-āyatana*), there arises nose consciousness (*ghāna-viññāṇa*).
- 4) When a flavour base (*ras-āyatana*) meets a tongue base (*jivh-āyatana*), there arises tongue consciousness (*jivhā-viññāṇa*).
- 5) When a tangible base (*phoṭṭhabb-āyatana*) meets a body base (*kāy-āyatana*), there arises body consciousness (*kāya-viññāṇa*).

These events take place by the mental process called a five-door process (*pañca-dvāra-vīthi*).⁴²² But there is also a sixth sense base, the mind base:

- 6) When a sight-, sound-, odour-, flavour-, or tangible base, or base of other things (*dhamm-āyatana*), meets the mind base (*man-āyatana*), there arises mind consciousness (*mano-viññāṇa*).

The mental processes by which these events take place are mind-door processes.⁴²³ In each of those mental processes there are seven impulsion consciousnesses (*javana*). If the impulsion consciousness is unwholesome (*akusala*), it will comprise minimum sixteen mental phenomena (*nāma-dhamma*) and maximum twenty-two; if the impulsion consciousness is wholesome (*kusala*), it will comprise minimum thirty-two mental phenomena, maximum thirty-five.⁴²⁴ In all cases, one of those mental phenomena is volition (*cetanā*), and it is volition that forms kamma.⁴²⁵

What does this mean in practical terms? It means that during just one particular kamma,⁴²⁶ there arise and perish many billion volitions of the first impulsions, there arise and perish many billion volitions of the seventh impulsions, and there arise and perish many billion volitions of the middle five impulsions. In other words, during just one particular kamma, there arise and perish many billion volitions that can produce their result in this life (presently-effective kamma); there arise and perish also many billion volitions that can produce their result in the next life (subsequently-effective kamma); and there arise and perish also many billion volitions that can produce their result in some future life after that, even a life many aeons in the future (indefinitely-effective kamma).

This means that throughout one's life, one accomplishes billions of unwholesome or wholesome kammās, billions and billions of times. In fact, you may realize that in one life, the number of unwholesome or wholesome kammās that one accomplishes are without number. That is why, when The Buddha speaks of beings in hell, He speaks of their being tormented for **hundreds of years, many thousands of years, and many hundreds of thousands of years**.¹⁹² Take for example, a butcher who kills cows as her or his livelihood. Over maybe thirty, forty, or even

⁴²¹ See e.g. M.III.v.6 '*Cha-Chakka-Suttam*' ('The Six-Sixes Sutta').

⁴²² See table '5b: The Five-Door Process', p.144.

⁴²³ See table '5c: The Mind-Door Process', p.146.

⁴²⁴ mental phenomena of unwholesome impulsion consciousnesses: see tables 2a/2b/2c, p.46ff; of wholesome sensual-realm impulsion consciousnesses: see tables 3a/3b, p.65ff.

⁴²⁵ For details, see 'The Workings of the Mind', p.39.

⁴²⁶ For the principle of identity, see 'The Principle of Identity', p.201.

fifty years, she or he kills cows. At each particular kamma, each time she or he kills a cow, the unwholesome kammās that are produced are uncountable. Likewise, the devotee who every day offers food to the Sangha. Maybe she or he does it for twenty, thirty, forty, fifty years, or more. Each time she or he makes an offering, at each particular kamma, the wholesome kammās that are produced are uncountable.

Even though human beings and devas exist in the sensual sphere, they can still accomplish kamma of the fine-material- and immaterial sphere. That is when a human being or deva enters into either a fine-material jhāna or immaterial jhāna. As mentioned earlier, such kamma cannot be unwholesome: only wholesome. The impulsion-consciousnesses of jhāna are called exalted (*mahaggata*).

When we accomplish sensual-sphere kamma, many billion consciousnesses arise and perish: they include many thousand million mental processes (*citta-vīthi*).⁴²⁷ In each of those mental processes there are seven impulsion-consciousnesses (*javāna*). But the number of exalted impulsion-consciousnesses that arise and perish when one is in jhāna varies: there is no fixed number. It depends on how long one is in the attainment.⁴²⁸ Maybe only some billion arise and perish, maybe very, very many billion. According to one's determination, they may arise and perish in such numbers one after the other for an hour, for two hours, even for a whole day, or a whole week. When a beginner enters jhāna, however, only one mental process of absorption with only one jhāna impulsion-consciousness arises and perishes, after which one sinks back into the life-continuum.

Of the fine-material or immaterial jhānas that one has attained in one life, only the one that one has been able to maintain up to the near-death moment will produce rebirth in the Brahma world; the rest of one's attainments are without result. If, however, one developed those attainments for the ultimate attainment of Nibbāna, they become what is called pāramī.

We need also remember that the round of rebirth has no beginning. This means that everyone has accomplished countless unwholesome and wholesome kammās during lives that are also countless. But we need to remember that even though we have produced countless kammās over countless lives, not all of them will produce their result. As we have also discussed, not all the impulses of a kamma produce their result.⁴²⁹

The Pali Texts give many examples of how kamma works. And when we do not properly understand the workings of kamma, those examples may sometimes seem too fantastic to be true. But when we understand the workings of the mind, and thereby the workings of kamma, it becomes very easy to understand the extreme power of evil actions, and the supreme power of good actions. Then it becomes very difficult to disbelieve the examples of how kamma works. Then, for example, it becomes very easy for us to believe The Buddha, when He speaks of beings who enjoy sublime happiness in the deva worlds for very many hundred thousand years.¹⁹³

Of course, if we develop the power to discern many past lives, then do we see the workings of kamma for ourselves, and any scepticism we may have is dispelled by our personal knowing and seeing.

⁴²⁷ For an estimated number, see footnote 101, p.39.

⁴²⁸ In the same way, the number of life-continuum consciousnesses varies.

⁴²⁹ VbhA.xvi.10.810 '*Dutiya-Bala-Niddeso*' ('Exposition of the Second Power') DD.xvi.2251-2254, and MA.II.iv.6 '*Aṅgulimāla-Suttam*' ('The Aṅgulimāla Sutta').

CONDITIONS FOR PRESENT RESULT

Here, we should like further to discuss presently-effective kamma. Under which conditions does presently-effective kamma produce its result, and under which conditions does it lapse? As mentioned earlier, presently-effective kamma is produced by the volition of the first impulsion: it becomes effective when two conditions are met:⁴³⁰

- 1) It has met no opposition (*paṭipakkhehi anabhīhūtātāya*): that is, no stronger kamma has overpowered it.
- 2) It has met the right conditions (*paccaya-visesena paṭiladdha-visesatāya*): that is, the producing kamma was of the type to produce such a result.

Even so, although it may meet the conditions necessary to mature, and although it supports associated formations in the impulsion continuity,⁴³¹ it is the weakest of all the impulsions. This is because, being the first impulsion, it is alone. Unlike subsequently- and indefinitely-effective kamma, it has no preceding impulsions to give it power; it has not been reinforced by repetition (*āsevana*). Its result is therefore only weak, and the right conditions for it to mature are not found beyond the present life. Like a mere flower, it matures only in this life: just as the flower does not produce a fruit, so does this type of kamma not produce a future rebirth. By contrast, subsequently- and indefinitely-effective kamma gain power from repetition. That means they can produce their results either in the next life or in some subsequent life, and they have the power to produce rebirth even in the hells or the deva worlds.

Furthermore, for kamma to produce its result, it needs to meet what is called achievement (*sampatti*) and failure (*vipatti*).⁴³² If they are not met, it lapses.

PRESENT RESULT FROM WHOLESOME KAMMA

Take, for example, the wholesome kamma of offering (*dāna*). It can become presently-effective kamma that produces material wealth in this life.¹⁹⁴ But there are four things that need to be fulfilled, four types of achievement (*sampadā*):⁴³³

⁴³⁰ This and the following details have been taken from VsMṬ.685 '*Kaṅkhā-Vītarāṇa-Vi-suddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification').

⁴³¹ support associated formations in the impulsion continuity: kamma is volition, and volition is a mental factor (*cetasika*). A mental factor cannot arise independently of a consciousness (*citta*), and a consciousness cannot arise independently of mental factors. And the formations necessary for a consciousness to arise are eight: the consciousness, and the seven universal mental factors (*sabba-citta-sādhāraṇa*) (There may be more mental factors, but these seven are the minimum.): 1) contact (*phassa*), 2) feeling (*vedanā*), 3) perception (*saññā*), 4) volition (*cetanā*), 5) one-pointedness (*ek-aggatā*), 6) life faculty (*jīvit-indriya*), 7) attention (*manasikāra*). In one consciousness moment, the consciousness and its mental factors support each other, as mutuality cause (*aññām-añña paccaya*): they arise together, cease together, take the same object, and have the same basis (in the material worlds either the eye-, ear-, nose-, tongue-, body-, or heart base; in the immaterial world no base). That is why they are called 'associated formations' (*sampayutta-dhamma*). In the same way, if one of the constituent mental factors is absent, the remaining mental factors cannot arise either, which means the consciousness cannot arise. For details, see the tables for 'The Accomplishment of Kamma' under 'Tables', p.v.

⁴³² These are eight: destination-, appearance-, time-, and means achievement/failure. They are explained at 'Achievement and Failure', p.207 ff.

⁴³³ DhPA.x.17 '*Sukha-Sāmaṇera-Vatthu*' ('The Case of the Happy Novice'). See also exam-
(Please see further next page.)

- 1) Object achievement (*vatthu-sampadā*): the object of one's offering (the receiver) must be an Arahant or Non-Returner who is able to enter the cessation-attainment (*nirodha-samāpatti*): the temporary cessation of mentality and consciousness-born materiality.⁴³⁴
- 2) Requisite achievement (*paccaya-sampadā*): the requisite that is offered must have been obtained in accordance with the Dhamma: according to Right Speech (*Sammā-Vācā*), Right Action (*Sammā-Kammanta*), and Right Livelihood (*Sammā-Ājīva*).
- 3) Volition achievement (*cetanā-sampadā*): the offerer's volition must be taintless. She or he must have a happy mind before offering, while offering and after offering, untainted by attachment or anger, etc. expecting nothing in return from the receiver.
- 4) Extra-factor achievement (*guṇ-ātireka-sampadā*): the receiver must be an Arahant⁴³⁵ or Non-Returner who has just emerged from the cessation attainment (*nirodha-samāpatti*).

If these four types of achievement are present, the volition of the first impulsion consciousness associated with the offering may function as presently-effective kamma. But these four factors alone are not sufficient: the offerer needs also have accomplished sufficient wholesome kamma in past lives, that is, the practice of conduct (*carāṇa*).⁴³⁶ Especially, the offerer needs in past lives to have made superior offerings: we discussed such offerings earlier.⁴³⁷

What makes an offering superior (*ukkatṭha*)? The Buddha explains that five things need to be fulfilled:⁴³⁸

- 1) The offerer must be virtuous, one who observes morality (*sīla*), who observes the precepts: abstinence from killing, stealing, sexual misconduct, lying, drinking beer and wine, etc., and taking other intoxicants.
- 2) The gift must have been obtained in accordance with the Dhamma: according to Right Speech (*Sammā-Vācā*), Right Action (*Sammā-Kammanta*) and Right Livelihood (*Sammā-Ājīva*).
- 3) The offerer must have a taintless and happy mind before offering, while offering and after offering, untainted by attachment or anger, etc., expecting nothing in return from the receiver.
- 4) The offerer must have full faith in the law of kamma and its result.⁴³⁹
- 5) The receiver must also be virtuous, someone who observes the precepts. If the receiver's virtue is accompanied by jhāna, insight knowledge or a Path & Fruition knowledge, that makes the offering even more superior.

ple at endnote 195, p.248.

⁴³⁴ cessation attainment: it can last up to seven days, depending on the meditator's determination. For details, see S.IV.vii.6 '*Dutiya Kāmaḥhū-Suttam*' ('The Second Kāmaḥhū Sutta'), S.IV.II.ii.1 '*Rahogata-Suttam*' ('The Solitude Sutta'), and VsM.xxiii.879 '*Nirodha-Samāpatti-Kathā*' ('Discussion of the Cessation-Attainment') PP.xxiii.43.

⁴³⁵ This includes all Buddhas, since they too are Arahants.

⁴³⁶ See 'Conduct', p.136.

⁴³⁷ See '2) The Superior Offering', p.68.

⁴³⁸ M.III.iv.12 '*Dakkhiṇā-Vibhaṅga-Suttam*' ('The Gift-Analysis Sutta')

⁴³⁹ This makes the offering triple-rooted.

THE FIELD OF GOLD

The Pali Texts give an example of an offering that took present effect, in the same life: the offering of one Puṇṇa, father of Uttarā-Nandamāta from Rājagaha. The event took place in our Buddha's time.⁴⁴⁰

Puṇṇa and his wife were poor people with deep faith in the Venerable Sāriputta. One festival day, even though Puṇṇa's employer had given him the day off, Puṇṇa went out to plough, because he was too poor to take a holiday.

That day, the Venerable Sāriputta emerged from the cessation attainment (*nirodha-samāpatti*). And he reviewed the world with his divine eye to see who would benefit most from offering him alms. He saw that Puṇṇa had such accomplished wholesome kamma from a past life, that if he offered alms to the Venerable Sāriputta, that past kamma would function as a decisive supporting cause (*upānissaya-paccaya*) for the offering to produce a result in this life: Puṇṇa would become a rich man, and then make a big offering to The Buddha and Sangha. After listening to The Buddha's inspirational talk he and his wife would also become Stream Enterers.

So, at the suitable time, the Venerable Sāriputta took his bowl and double robe, and went to where Puṇṇa was ploughing. And then he stood at a small distance so Puṇṇa could see him. When Puṇṇa saw him, he became very happy, stopped ploughing, approached the Venerable Sāriputta, and with respect and happiness made the fivefold obeisance. Then the Venerable Sāriputta asked him where some good water might be had. Puṇṇa thought the venerable one wanted to wash his face,⁴⁴¹ so he made a tooth stick out of a creeper nearby, and offered it to the Venerable Sāriputta. While the Venerable Sāriputta was brushing his teeth, Puṇṇa took his bowl and water-strainer, and filled the bowl with fresh, properly strained, clear water, which he then offered to the Venerable Sāriputta.

After washing his face, the Venerable Sāriputta went on his way for alms. Then it occurred to Puṇṇa: 'The Venerable One never came this way before. He probably came today for my benefit. If my wife had come with my food, how good it would have been to offer it to the Venerable One!'

At that time, Puṇṇa's wife was on her way with her husband's food, and met the Venerable Sāriputta. She thought: 'Sometimes we have had alms to offer, but there has been no receiver; sometimes there has been a receiver, but owing to our poverty we have had no alms to offer. How fortunate I am now that I have this Venerable One as the receiver, and this food to offer!'⁴⁴² So with much happiness, she offered the food to the Venerable Sāriputta. Then she went home again, prepared fresh food again, and took it to her husband. He was overjoyed to hear of her offering to the Venerable Sāriputta. He took his meal and then had a nap.

When he woke up, he saw the field he had ploughed had turned into gold. Then he reported the matter to the king, who sent carts to collect the gold. But as soon as his men touched the gold, saying it was for the king, it turned back into earth. So the gold was collected in Puṇṇa's name, and the king conferred on him the title of *Bahu-Dhana-Setṭhi* (Lord of Much Wealth). Puṇṇa built a new house,

⁴⁴⁰ AA.I.xiv.7 'Uttarā-Nanda-Mātā-Vatthu' ('The Case of Uttarā, Nanda's Mother')

⁴⁴¹ This is sometimes a Pali equivalent to the English euphemism 'ablutions'.

⁴⁴² In the past, the object achievement was absent, or the requisite achievement: now all four achievements were present.

and as the house-warming, he held a great alms-offering for The Buddha and Sangha. And with The Buddha's inspirational talk,⁴⁴³ Puṇṇa and his wife and daughter Uttarā became Stream Enterers(*Sotāpanna*).

Here,

- 1) Puṇṇa and his wife were virtuous.
- 2) Their offerings had been obtained in accordance with the Dhamma.
- 3) They had clear, taintless and happy minds before, during and after their offering.
- 4) They had strong faith in the law of kamma and its result.

And,

- 5) The receiver (the Venerable Sāriputta) was an Arahant who had just emerged from the cessation attainment(*nirodha-samāpatti*). His virtue was perfect, his jhāna attainments were perfect, and his insight knowledge was perfect, for he had attained the Arahant Path&Fruition knowledges.

The decisive factor, however, was that Puṇṇa and his wife had in a past life accomplished a superior wholesome kamma that now matured to support their present offering to the Venerable Sāriputta: that past kamma was the decisive supporting cause(*upanissaya-paccaya*). Owing to the presence of the right conditions, the volition of the first impulsion of Puṇṇa's mind-door process while offering to the Venerable Sāriputta produced a great result in that very life. This was presently-effective kamma(*ditṭha-dhamma-vedanīya-kamma*).¹⁹⁵

Now, we may find it difficult to believe this story; the present result of Puṇṇa's kamma seems too fantastic to be true. But the result was in fact not fantastic. If we compare it with the result that could have matured as subsequently-effective kamma(*upapajja-vedanīya-kamma*): as kamma experienced upon rebirth (a result of the volition in the seventh impulsion), the presently-effective kamma was in fact only a paltry result. Why? Because if Puṇṇa's offering matured at his time of death(*maraṇa-kāle*), it would produce rebirth in the deva-world, with the most superior deva pleasures and the long, long life span of a deva:⁴⁴⁴ a field of gold bringing wealth to a human being, with a human being's only short life span, bears no comparison. Puṇṇa's offering could also mature as indefinitely-effective kamma(*aparāpariya-vedanīya-kamma*): as kamma experienced in some subsequent life, a result of the volition in the middle five impulsions. In that case, it would produce sublime results in very, very many succeeding future lives. Again, the field of gold that he gained as a human being bears no comparison.

All these powerful results could arise because he had accomplished billions of wholesome kammās before, during, and after making his offering to the Venerable Sāriputta. Please remember the workings of the mind. On our plane, the sensual-sphere plane(*kāma-āvacara-bhūmi*), within a snap of the fingers, very many thousand million consciousnesses arise and perish: they include many thousand million mental processes(*citta-vithi*).⁴⁴⁵ In each of those mental processes there are

⁴⁴³ inspirational talk: a talk given after an offering, such as is the case here, is in Pali called an *anumodana* talk: *modana* means rejoicing; *anu* means repeatedly. An *anu-modana* talk is thus a talk intended to inspire the minds of the offerers with repeated rejoicing, thereby increasing the good kamma and merit of their action, and making it more memorable.

⁴⁴⁴ For The Buddha's explanation of the life spans of devas, see endnote 193, p.248.

⁴⁴⁵ For an estimated number, see footnote 101, p.39.

seven impulsion consciousnesses (*javana*).⁴⁴⁶ Each of those impulsion consciousnesses is associated with volition: it produces kamma. If you remember this, you may understand how Puṇṇa could have accomplished so many wholesome kammas, and the story becomes easy to understand.¹⁹⁶

PRESENT RESULT FROM UNWHOLESOME KAMMA

THE VENERABLE AṄGULIMĀLA

Presently-effective kamma can also be unwholesome. There is, for example, Aṅgulimāla.⁴⁴⁷ He was a bandit in the kingdom of King Pasenadi of Kosala. He killed very many people. Then, one day, The Buddha saw with His divine eye that Aṅgulimāla would on that day either kill his own mother, or, if The Buddha went to see him, he would ordain as a bhikkhu. And seeing that Aṅgulimāla had sufficient pāramī to become an Arahant in that very life, The Buddha went to see him. Aṅgulimāla ordained, and undertook the bhikkhu's threefold higher training: the higher morality training (observing the bhikkhu's *Pātimokkha*), higher mind training (*samatha* meditation), and higher wisdom training (*insight* meditation).

At that time, King Pasenadi was trying to catch Aṅgulimāla. But when he saw Aṅgulimāla had become a peaceful bhikkhu with The Buddha as his teacher, King Pasenadi promised the Venerable Aṅgulimāla to provide him with the four requisites: robes, food, dwelling, and medicine. The Venerable Aṅgulimāla's ordination under The Buddha was the presently-effective kamma that gave this result.

Later, under The Buddha's instruction, the Venerable Aṅgulimāla attained Arahantship. The next day, when he went to Sāvattī on his almsround, people attacked him. They could remember what he had done as the bandit Aṅgulimāla, and one threw a stone, another threw a stick, and another threw a potsherd. And the Venerable Aṅgulimāla returned to The Buddha with his head bleeding, his bowl broken, and his outer robe torn. When The Buddha saw it, He said to Aṅgulimāla:

Bear it, Brahmin! Bear it Brahmin!

You are experiencing here and now the result of deeds owing to which you might have been tortured for many years, for many hundreds of years, for many thousands of years!

The Buddha was here explaining to him that the attack was the present result of Aṅgulimāla's evil kamma in the present life. If that kamma had produced its result as subsequently-effective, or indefinitely-effective kamma, he would instead have been reborn in hell, and would have suffered for very many thousands of years. But because he had attained Arahantship, his past evil kamma lapsed as subsequently- and indefinitely-effective kamma: it could take effect only in this life as attacks from people.

THE CATTLE BUTCHER

Another example of presently-effective unwholesome kamma is the case of a cattle butcher in Sāvattī.⁴⁴⁸ He would kill cows, select the best cuts for himself and his family, and then sell the rest. Killing cows was his livelihood for fifty-five years. And he would never eat rice unless he had beef to go with it.

⁴⁴⁶ The Most Venerable Pa-Auk Tawya Sayadaw is here referring only to sensual-sphere mental processes: see footnote 102, p.39.

⁴⁴⁷ M.II.iv.6 '*Aṅgulimāla-Suttam*' ('The Aṅgulimāla Sutta')

⁴⁴⁸ DhPA.xviii.1-4 '*Mala-Vagga*' ('Stain Chapter')

One day, while it was still light, after he had finished his day's work, he gave his wife some beef to cook for his supper, and then went to the pond to bathe. In the meantime, a friend came to his house, and although the butcher's wife protested, the friend took the piece of beef meant for the butcher's supper.

When the butcher returned, and discovered that his dinner had gone, he took a knife, and went out to the back of his house, where a cow was tethered. The butcher put his hand into the cow's mouth, pulled out the cow's tongue, cut it off at the root, and went back inside. He had the cow's tongue cooked on a bed of coals, placed it on the boiled rice, and sat down to eat. First he took a mouthful of rice, and then a piece of meat. At that very moment, his own tongue was severed at the root, and fell out of his mouth onto the dish of rice. Then, with blood streaming from his mouth, he went into the courtyard of his house, and crawled about on his hands and knees, bellowing just like an ox. His kamma of cutting out the cow's tongue functioned as presently-effective kamma, and produced a present result of terrible pain and sorrow.

After he had crawled about for some time, bellowing like an ox, he died. Owing to his subsequently-effective kamma (he had killed cows for fifty-five years), he was reborn in the great Unremitting Hell (*Avīci*). And he was destined to experience horrific sufferings in that great and terrible hell for a very, very long time because of uncountable other subsequently-effective unwholesome kammās, as well as uncountable indefinitely-effective unwholesome kammās that now met the right conditions to mature: the round of rebirth has no beginning, so every being has accomplished much evil kamma. When the conditions are right, that evil kamma from past lives matures, and one's suffering is prolonged.

Sometimes, a being in hell reaches the end of the kamma that produced rebirth in hell, and he passes away in hell. But he does not escape from hell, because another indefinitely-effective kamma of that same kamma produces rebirth in hell again, and when he again passes away in hell, another indefinitely-effective kamma of that same kamma does it again, and so on.⁴⁴⁹ And even when he does escape from hell, and is reborn as a ghost, that same kamma functions as indefinitely-effective kamma, so that he as a ghost is tormented in some similar way.¹⁹⁷

That concludes our discussion of kamma according to the time of effect (when it takes effect): presently-effective-, subsequently-effective-, indefinitely-effective-, and lapsed kamma. But in order to get the whole picture, we need also to understand that these four types of kamma work over three periods: the past, the present, and the future.

THE WORKINGS OF KAMMA PAST — PRESENT — FUTURE

In one continuity of mentality-materiality, there is always past kamma, present kamma, and unless one attains Arahantship, there is also always future kamma. In the same way, there are past results of kamma, present results of kamma, and future results of kamma. According to result, we have thus six workings of past kamma, four workings of present kamma, and two workings of future kamma.

⁴⁴⁹ This is an example of how the kamma that produces the rebirth-linking consciousness may also be from another past life. See mention of The Buddha's explanation, footnote 458, p.168.

THE SIX WORKINGS OF PAST KAMMA

The *Paṭisambhidā-Magga*,⁴⁵⁰ by the Venerable Sāriputta, describes the six workings of past kamma (*atīta-kamma*):⁴⁵¹

- [1] **There was kamma, there was kamma result.**
- [2] **There was kamma, there was no kamma result.**
- [3] **There was kamma, there is kamma result.**
- [4] **There was kamma, there is no kamma result.**
- [5] **There was kamma, there will be kamma result.**
- [6] **There was kamma, there will be no kamma result.**

Let us try to see how this is with regard to the different kinds of kamma that we have discussed: presently-effective kamma, subsequently-effective kamma, indefinitely-effective kamma, and lapsed kamma.

PAST KAMMA, PAST RESULT

The first working of past kamma has a past result. How? In all one's past lives, uncountable unwholesome and wholesome presently-effective kammās were accomplished: they were the volitions of the first impulses of each kamma. Those kammās that met the right conditions produced their result in that same life.

For example, the pleasant, unpleasant, and neutral resultant feelings that arose in connection with a certain kamma in a past life may have been the result of a presently-effective kamma: for example, the feelings that arose in connection with an offering (*dāna*) in that same past life, or with training in morality (*sīla*) or meditation (*bhāvanā*). Another example is the arising of one of the three lower Path Consciousnesses (*Magga-Citta*) in a past life: its result arose in the next mind moment as the Fruition Consciousness (*Phala-Citta*).

Also, in all one's past lives, uncountable unwholesome and wholesome subsequently-effective kammās were accomplished: they were the volitions of the seventh impulses of each kamma. Those kammās that met the right conditions produced their result in the subsequent life: the very next life. But again, if in a past life, one such volition produced the subsequent life's rebirth-linking consciousness and mentality-materiality, the remaining volitions of that kamma's seventh impulses either lapsed, or supported those aggregates throughout the subsequent life: prolonging one's life and sufferings in a woeful state, or happiness in the human or heavenly world.

Furthermore, in all one's past lives, uncountable unwholesome and wholesome indefinitely-effective kammās were accomplished: they were the volitions of the middle five impulses of each kamma. Those kammās that met the right conditions produced their results in a certain past life after the subsequent past life.

In these cases, the kamma is past, and fulfilled its function; its result is also past, and fulfilled its function. The kamma came to be and ceased to be in the past; its result came to be and ceased to be in the past. As it says in the *Paṭisambhidā-Magga*: **There was kamma, there was kamma result.**

⁴⁵⁰ *Paṭisambhidā-Magga*: a text by the Venerable Sāriputta, which explains in great and purely practical detail how understanding is produced by undertaking the training laid down by The Buddha.

⁴⁵¹ PsM.I.vii.234 '*Kamma-Kathā*' ('Discussion of Kamma') PD.I.vii.1

PAST KAMMA, NO PAST RESULT

The second working of past kamma has no past result. That is, at the end of each past life, all the presently-effective and subsequently-effective kammās that failed to meet the right conditions to produce their result became lapsed kamma.

For example, with rebirth in the human or heavenly world in a past life, all subsequently-effective kammās from the previous life that could have produced their result in a woeful state failed to meet the right conditions to produce their result, and became lapsed kamma at the end of that life. With the attainment of the Stream-Entry Path, or Once-Return Path in the past, however, all subsequently, and indefinitely-effective kammās that were accomplished before that attainment, and which afterwards could have produced their result in a woeful state became lapsed kamma at once. Also, with rebirth in the fine-material or immaterial world in a past life, all subsequently-effective kammās from the previous life that could have produced their result in the sensual world, became lapsed kamma at the end of that life. And with attainment of the Non-Return Path in the past, all subsequently and indefinitely-effective kammās that afterwards could have produced their result in the sensual world became lapsed kamma at once.

In these cases, the kamma was in the past, and fulfilled its function; its result lapsed, and did not fulfil its function. The kamma came to be and ceased to be in the past; its result never came to be. As it says in the *Paṭisambhidā-Magga*: **There was kamma, there was no kamma result.**

PAST KAMMA, PRESENT RESULT

The third working of past kamma has a present result: in this life. That is, in the previous life, uncountable unwholesome and wholesome subsequently-effective kammās were accomplished: they were the volitions of the seventh impulses of each kamma. Those kammās that meet the right conditions produce their result in the present life: this life.

Also, in all one's past lives, uncountable unwholesome and wholesome indefinitely-effective kammās were accomplished: they were the volitions of the middle five impulses of each kamma. Those kammās that meet the right conditions produce their results in this life.

In these cases, the kamma is past, and fulfilled its function; its result is present, and fulfils its function. The kamma came to be and ceased to be in the past; its result comes to be and ceases to be in the present. As it says in the *Paṭisambhidā-Magga*: **There was kamma, there is kamma result.**

PAST KAMMA, NO PRESENT RESULT

The fourth working of past kamma has no present result. That is, at the end of this life, all the subsequently-effective kammās from the previous life that fail to meet the right conditions to produce their result in this life become lapsed kamma.⁴⁵²

⁴⁵² The Most Venerable Sayadaw refers to two clear examples. The first example, is the Venerable Devadatta: he was reborn in hell because of making a schism in the Sangha: that is the weightiest of the five unwholesome weighty kammās. And since weighty kammās are subsequently-effective, his unwholesome weighty kamma of drawing the blood of (bruising) a living Buddha with evil intent, as well as his wholesome kamma of jhāna, and other subsequently-effective unwholesome and wholesome kamma, lapsed in their capac-

(Please see further next page.)

For example, with rebirth in the human or a heavenly world in this life, all subsequently-effective kmmas from the previous life that could have produced their result in a woeful state fail to meet the right conditions to produce their result, and become lapsed kamma at the end of this life. With the attainment of the Stream-Entry- or Once-Return Path in the previous life, however, all subsequently-effective kmmas that could have produced their result in a woeful state in this life became lapsed kamma at once. Also, with rebirth in the fine-material or immaterial world in this life, all subsequently-effective kmmas from the previous life that could have produced their result in the sensual world in this life become lapsed kamma at the end of this life. And with attainment of the Non-Return Path in the previous life, all subsequently and indefinitely-effective kmmas that could have produced their result in the sensual world in this life became lapsed kamma at once.

In these cases, the kamma was in the past, and fulfilled its function; its result has lapsed, and has not fulfilled its function. The kamma came to be and ceased to be in the past; its result has never come to be. As it says in the *Paṭisambhidā-Magga*: **There was kamma, there is no kamma result.**

PAST KAMMA, FUTURE RESULT

The fifth working of past kamma has a future result. That is, in all one's past lives, unwholesome and wholesome indefinitely-effective kamma was accomplished. That which meets the right conditions will produce its result in the subsequent life, or a later life. The kamma is past, and fulfilled its function; its result is in the future, yet to be experienced, yet to fulfil its function. The kamma came to be and ceased to be in a certain past life; its result will come to be and cease to be in the future. As it says in the *Paṭisambhidā-Magga*: **There was kamma, there will be kamma result.**

PAST KAMMA, NO FUTURE RESULT

The sixth working of past kamma has no future result. That is, with the attainment of the Stream-Entry Path, or the Once-Return Path in a past life or this life, all indefinitely-effective kmmas that in the future could have produced their result in a woeful state became lapsed kamma. With the attainment of the Non-Return Path in a past life or this life, all indefinitely-effective kmmas that in the future could have produced their result in the sensual world became lapsed

ity to give rebirth. If, however, they meet the right conditions, they will function as subsequently-effective reinforcing, frustrating, and interceptive kamma in his subsequent life in hell. If they do not meet the right conditions, they lapse at the end of that subsequent life. But the indefinitely-effective potency of those kmmas (and any other unwholesome and wholesome kmmas of the infinite past) may still function as productive, reinforcing, frustrating, and interceptive kamma until he attains Parinibbāna as a Paccekabuddha, at the end of a hundred thousand aeons: see further 'The Venerable Devadatta', p.150. The second example is Brahma Sahampati: he specialized in the first jhāna, and one such first jhāna gave him rebirth in the Brahma world: all the remaining jhānas, including other first jhānas, lapsed in their capacity to give rebirth in the Brahma world. But they did not lapse in their capacity as pāramī. Also other jhāna kmmas of the past, as well as sensual-sphere wholesome kmmas of, for example, offering, morality, and samatha [before jhāna] and vipassanā practice, accomplished in that life and in previous lives, may function as pāramī, reinforcing other wholesome kmmas, and frustrating and intercepting unwholesome kmmas: see further 'Brahmā Sahampati', p.175, and 'Non-Return', p.333).

kamma. And with the attainment of the Arahant Path in this life, there will be no future life after this: at one's Parinibbāna, at the end of this life, absolutely all subsequently and indefinitely-effective kmmas will lapse.

In these cases, the kamma is past, and fulfilled its function; its result has lapsed, and will not fulfil its function. The kamma came to be and ceased to be in a certain past life; its result will never come to be. As it says in the *Paṭisambhidā-Magga*: **There was kamma, there will be no kamma result.**

THE FOUR WORKINGS OF PRESENT KAMMA

The *Paṭisambhidā-Magga* describes also the four workings of present kamma (*paccuppanna-kamma*):⁴⁵³

- [1] **There is kamma, there is kamma result.**
- [2] **There is kamma, there is no kamma result.**
- [3] **There is kamma, there will be kamma result.**
- [4] **There is kamma, there will be no kamma result.**

Let us try to see how this is with regard to presently-effective-, subsequently-effective-, and indefinitely-effective kamma.

PRESENT KAMMA, PRESENT RESULT

The first working of present kamma has a present result: in this life. That is, in this life, uncountable unwholesome and wholesome presently-effective kmmas are accomplished: they are the volitions of the first impulses of each kamma. Those kmmas that meet the right conditions produce their result in this life.

For example, the pleasant, unpleasant, and neutral resultant feelings that arise before, during, and after a certain kamma in this life may be the result of presently-effective kamma: again for example, the feelings arising in connection with an offering (*dāna*) in this life, or with training in morality (*sīla*) or meditation (*bhāvanā*). Another example is the arising of a Path Consciousness (*Magga-Citta*) in this life: the result arises in the next mind moment as the Fruition Consciousness (*Phala-Citta*).

In these cases, the kamma is present, and fulfils its function; its result is also present, and fulfils its function. Both come to be and cease to be in this life. As it says in the *Paṭisambhidā-Magga*: **There is kamma, there is kamma result.**

PRESENT KAMMA, NO PRESENT RESULT

The second working of present kamma has no present result. At the end of this life, all the presently-effective kmmas that fail to meet the right conditions to produce their result in this life become lapsed kamma.⁴⁵⁴

Now, the kamma is present, and has fulfilled its function; its result has lapsed, and has not fulfilled its function. The kamma has come to be and ceased to be in this life; its result has never come to be. As it says in the *Paṭisambhidā-Magga*: **There is kamma, there is no kamma result.**

PRESENT KAMMA, FUTURE RESULT

The third working of present kamma has a future result. That is, in this life, uncountable unwholesome and wholesome subsequently-effective kmmas are accomplished: they are the volitions of the seventh impulses of each kamma.

⁴⁵³ PsM.I.vii.234 '*Kamma-Kathā*' ('Discussion of Kamma') PD.I.vii.1

⁴⁵⁴ For two clear examples, see footnote 452, p.162.

Those kammās that meet the right conditions will produce their results in the subsequent life: the very next life.

Also, in this life, uncountable unwholesome and wholesome indefinitely-effective kammās are accomplished: they are the volitions of the middle five impulses of each kamma. Those kammās that meet the right conditions will produce their results in a certain future life after the subsequent life.

In these cases, the kamma is present, and fulfils its function; its result is in the future, yet to be experienced, yet to fulfil its function. The kamma comes to be and ceases in this life; its result will come to be and cease to be in the future. As it says in the *Paṭisambhidā-Magga*: **There is kamma, there will be kamma result.**

PRESENT KAMMA, NO FUTURE RESULT

The fourth working of present kamma has no future result. That is, at the end of the subsequent life, all the subsequently-effective kammās from this life that fail to meet the right conditions to produce their result in the subsequent life become lapsed kamma.

For example, with rebirth in the human or a heavenly world in the subsequent life, all subsequently-effective kammās from this life that could have produced their result in a woeful state in the subsequent life, will become lapsed kamma at the end of the subsequent life. With the attainment of the Stream-Entry- or Once-Return Path in this life, however, all subsequently and indefinitely-effective kammās that could have produced their result in a woeful state in the subsequent life have become lapsed kamma at once. Also, with rebirth in the fine-material or immaterial world in the subsequent life, all subsequently-effective kammās from this life that could have produced their result in the sensual world in the subsequent life will have become lapsed kamma at the end of that life. With the attainment of the Non-Return Path in this life, all subsequently and indefinitely-effective kammās that could have produced their result in the sensual world in the subsequent life become lapsed kamma at once. Finally, with the attainment of the Arahant Path in this life, there will be no future life: at one's Parinibbāna, at the end of this life, absolutely all subsequently and indefinitely-effective kammās will lapse.

In these cases, the kamma is present, and fulfils its function; its result will lapse, and will not fulfil its function. The kamma comes to be and ceases to be in this life; its result will never come to be. As it says in the *Paṭisambhidā-Magga*: **There is kamma, there will be no kamma result.**

THE TWO WORKINGS OF FUTURE KAMMA

The *Paṭisambhidā-Magga* describes also the two workings of future kamma (*anāgata-kamma*):⁴⁵⁵

- [1] **There will be kamma, there will be no kamma result.**
- [2] **There will be kamma, there will be kamma result.**

Let us try to see how this is with regard to presently-effective-, subsequently-effective-, and indefinitely-effective kamma. Again, we shall discuss them only in the case of someone who is still alive: a common person, a Noble One, or an Arahant who has not yet attained Parinibbāna.

⁴⁵⁵ PsM.I.vii.234 '*Kamma-Kathā*' ('Discussion of Kamma') PD.I.vii.1

FUTURE KAMMA, FUTURE RESULT

The first working of future kamma has a future result. That is, unless one attains Arahantship, one will, in all one's future lives, accomplish uncountable unwholesome and wholesome presently-effective kammās: they will be the volitions of the first impulses of each kamma. Those kammās that meet the right conditions will produce their result in that same life.

For example, the pleasant, unpleasant, and neutral resultant feelings that arise in connection with a certain kamma in a future life may be the result of a presently-effective kamma: again, for example, the feelings arising in connection with an offering (*dāna*) in a future life, or with training in morality (*sīla*) or meditation (*bhāvanā*). Another example is the arising of a Path Consciousness (*Magga-Citta*) in a future life: its result will arise in the next mind moment as the Fruition Consciousness (*Phala-Citta*).

Also, unless one attains Arahantship, one will, in all one's future lives, accomplish uncountable unwholesome and wholesome subsequently-effective kamma: they will be the volitions of the seventh impulses of each kamma. Those kammās that meet the right conditions will produce their result in the subsequent life: the very next life.

Furthermore, unless one attains Arahantship, one will, in all one's future lives, accomplish unwholesome and wholesome indefinitely-effective kamma: they will be the volitions of the middle five impulses of each kamma. Those kammās that meet the right conditions will produce their results in a certain future life after the subsequent future life.

In these cases, the kamma will be in the future, and will fulfil its function; its result will be in the future, yet to be experienced, yet to fulfil its function. The kamma will come to be and cease to be in the future; its result will come to be and cease to be in the future. As it says in the *Paṭisambhidā-Magga*: **There will be kamma, there will be kamma result.**

FUTURE KAMMA, NO FUTURE RESULT

The second working of future kamma has no future result. That is, at the end of each future life, all the presently-effective kammās that in that life fail to meet the right conditions to produce their result will become lapsed kamma. In the same way, at the end of each future life, all the subsequently-effective kammās from the previous future life that fail to meet the right conditions to produce their result will become lapsed kamma.

For example, with rebirth in the human or heavenly world in a future life, all subsequently-effective kammās from the previous future life that could have produced their result in a woeful state will become lapsed kamma at the end of that future life. With the attainment of the Stream-Entry Path, or Once-Return Path in a future life, however, all subsequently and indefinitely-effective kammās that could have produced their result in a woeful state in that future life will become lapsed kamma at once. Likewise, with the attainment of the Non-Return Path in a future life, all subsequently and indefinitely-effective kammās that could have produced their result in the sensual world in the future, will become lapsed kamma. Finally, with the attainment of the Arahant Path in the future, there will be no more future: at one's Parinibbāna, at the end of that future life, absolutely all subsequently and indefinitely-effective kammās will lapse.

In these cases, the kamma will be in the future, and will fulfil its function; its result will lapse, and will not fulfil its function. The kamma will come to be and cease to be in the future; its result will never come to be. As it says in the *Paṭi-sambhidā-Magga*: **There will be kamma, there will be no kamma result.**

That concludes our discussion of the workings of kamma, past, present, and future kamma. We have also given some examples of how it works: no doubt, one could think of more examples.

CONCLUSION

As we discuss kamma further, please keep this principle in mind: that unwholesome and wholesome kamma was accomplished in the past, is accomplished in the present, and (so long as we are not Arahants) will be accomplished in the future. Certain past unwholesome or wholesome kamma produced its unwholesome or wholesome result in the past; certain past and present unwholesome or wholesome kamma produces its unwholesome or wholesome result in the present; and certain past, present, and future unwholesome or wholesome kamma will produce its unwholesome or wholesome result in the future. Lastly, in the past, certain unwholesome or wholesome kamma lapsed, in the present certain unwholesome or wholesome kamma lapses, and in the future, certain unwholesome or wholesome kamma will lapse.⁴⁵⁶ It is the same with blameful kamma (*s-āvajjārī kammaṃ*) and blameless kamma (*anāvajjārī kammaṃ*); dark kamma (*kaṇharī kammaṃ*) and bright kamma (*sukkarī kammaṃ*); happiness-producing kamma (*sukh-udrayārī kammaṃ*) and pain-producing kamma (*dukkh-udrayārī kammaṃ*); happiness-resulting kamma (*sukha-vipākārī kammaṃ*) and pain-resulting kamma (*dukkha-vipākārī kammaṃ*). Please remember, these workings of kamma work for everybody. Only the Arahant is exempt from accomplishing kamma. But until her or his Parinibbāna, even the Arahant is not exempt from experiencing happiness and pain because of past kamma. Even if he is a Buddha, this will take place.⁴⁵⁷

That concludes our explanation of the first four categories of kamma: presently-effective-, subsequently-effective-, indefinitely-effective-, and lapsed kamma.

⁴⁵⁶ PsM.I.vii.235 '*Kamma-Kathā*' ('Discussion of Kamma') PD.I.vii.2-3

⁴⁵⁷ For details, see 'The Two Types of Parinibbāna', p.339.

ORDER OF EFFECT

The second four categories of kamma we shall discuss are according to which type of kamma takes effect first:⁴⁵⁸

- | | |
|--|--|
| 1) Weighty kamma..... (<i>garuka-kamma</i>) | 3) Near-death kamma..... (<i>āsanna-kamma</i>) |
| 2) Habitual kamma..... (<i>āciṇṇa-kamma</i>) | 4) Accomplished kamma.. (<i>katattā-kamma</i>) |

Weighty kamma is so called because it matures first of all. When there is no weighty kamma, a habitual kamma or near-death kamma matures, depending on which is the stronger at the time of death. When there is none of those two, an accomplished kamma from that very life or a previous life matures.

WEIGHTY KAMMA,

When weighty kamma (*garuka-kamma*) is unwholesome, it is reprehensible, and very unskillful kamma; when weighty kamma is wholesome, it is superior, and very skillful kamma. When there is only one weighty kamma, it will always be subsequently-effective kamma of great power. It is certain to produce a correspondingly powerful result in the form of a very unhappy or very happy rebirth in the next life. The result of weighty kamma cannot be avoided. And when there are several weighty kammas, the weightiest (unwholesome or wholesome) will work as subsequently-effective kamma: any other weighty kamma will be indefinitely-effective kamma.

UNWHOLESOME WEIGHTY KAMMA

The unwholesome weighty kammas are six:

- 1) To deprive one's mother of life (*mātaraṃ jīvitaṃ voropeti*)
- 2) To deprive one's father of life (*pitaraṃ jīvitaṃ voropeti*)
- 3) To deprive an Arahant of life (*Arahantaṃ jīvitaṃ voropeti*)
- 4) With evil intent to draw a Tathāgata's blood (*duṭṭhena cittaena Tathāgatassa lohitaṃ uppādeti*)
- 5) To make a schism in the Sangha (*Saṅghaṃ bhindati*)
- 6) To hold a persistent wrong view (*niyata-micchā-diṭṭhi*): that is, at the time of death to hold to a wrong view that denies the workings of kamma.

If in one life, one has accomplished one of these six kammas alone, it will always be subsequently-effective kamma. Its result is certain rebirth in hell:⁴⁵⁹ it cannot

⁴⁵⁸ VsM.xix.686 (and VsMṬ) '*Kaṅkhā-Vitarāṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification') PP.xix.15, and AbS.v.51 '*Kamma-Catukkarā*' ('The Kamma Tetrad') CMA.v.19. The explanation that follows is from VsMṬ. It quotes M.III.iv.6 '*Mahā-Kamma-Vibhāṅga-Suttaṃ*' ('The Great Kamma-Analysis Sutta'). There The Buddha explains how the incomplete knowledge of other teachers leads to misleading statements about the workings of kamma, because they do not realize that the kamma which produces the rebirth-linking consciousness is not necessarily the kamma that they have observed: it may be an earlier kamma. See quotation endnote 206, p.250.

⁴⁵⁹ AA.I.XVI.iii '*Tatiya-Vaggo*' ('Third Chapter') explains that those who have accomplished the first four (killing one's father, killing one's mother, killing an Arahant, with evil intent drawing a Buddha's blood) escape from hell when their kamma has ceased, which is no later than the end of the aeon (*kappa*). Those who have caused a schism in the Sangha, escape from hell only at the end of the aeon (See A.X.I.iv.9 '*Paṭhama-Ānanda-Suttaṃ*' ('The First Ānanda Sutta')). The latter three kammas cannot be accomplished very early or late in the aeon, because there is at that time no Buddha's Dispensation (*Buddha-Sāsana*). The

(Please see further next page.)

be intervened by any other kamma.⁴⁶⁰ That is why these kammās are also called **unintervenable kamma** (*ān-antariya kamma*).⁴⁶¹ The first five types take effect as weighty kammās as soon as one has accomplished the unwholesome volitional act. But the sixth (holding a persistent wrong view) takes effect as weighty kamma only if one holds the wrong view up to the time of death (*maraṇa-kāla*): up to the last mental process before the decease consciousness arises.⁴⁶²

Not all wrong views, however, lead to rebirth in hell. One may, for example, hold the view that the self is eternal, and that according to one's conduct one is reborn in either good or bad destinations. The view that the self is eternal is an eternity view: that is a wrong view. But the view that unwholesome kamma leads to an unhappy destination, and wholesome kamma leads to a happy destination, is a doctrine of action (*kiriya-vādi*): it does not deny the workings of kamma. This is why, if one with such a view has accomplished wholesome kamma, one may be reborn in either the human world, the deva world or Brahma world.¹⁹⁸

The persistent, strongly held wrong view that alone can lead to rebirth in hell is the view that somehow denies kamma and its result: either an annihilation view or an eternity view.

THE THREE VIEWS THAT DENY THE WORKINGS OF KAMMA

There are three types of view that in this way deny the workings of kamma and its result:⁴⁶³

- 1) Inefficacy View (*akiriya-ditṭhi*): it denies the workings of unwholesome and wholesome kammās.
- 2) Rootlessness View (*ahetuka-ditṭhi*): it denies the root, a cause, of results.
- 3) Non-Existence View (*n-atthika-ditṭhi*): it denies the result of any cause.

THE INEFFICACY VIEW

The inefficacy view (*akiriya-ditṭhi*) denies the workings of unwholesome and wholesome actions, which is to deny *akusala* and *kusala kamma*. In The

outcome of holding a persistent wrong view is explained at 'The Weightiest Unwholesome Kamma', p.171.

⁴⁶⁰ See, for example, The Buddha's words with regard to King Ajātasattu (who killed his father), quoted p.172.

⁴⁶¹ To explain what a Noble Disciple cannot do, this term appears in MA.III.ii.5 '*Bahu-Dhātuka-Suttam*' ('The Many Types of Element Sutta'), AA.I.xv.1 '*Aṭṭhāna-Pāli*' ('Impossible Text'), and DhSA.iii.1035 '*Tika-Nikkhepa-Kaṇḍam*' ('Threes Summarizing Section') E.462: 'In the triplet on wrongfulness, 'immediate' [here translated as 'unintervenable'] means giving results without intervening [time]. This is an equivalent term for such acts [kamma] as matricide [here translated directly as 'mother-killing'], etc. Indeed, when one such act is done, another act is not able, by ejecting it, to find opportunity for its own result. For even the action of one who all his lifetime gives the four requisites to the Order [Sangha] with The Buddha as the head, lodged to its full capacity in a monastery which he may have caused to be built, with golden shrines the size of Mount Meru and jewelled walls as ample as a world-system, cannot inhibit the [subsequent] result of these kammās.'

⁴⁶² The decease consciousness's object is the object of that life's life-continuum. See table '5a: Death and Rebirth', p.50.

⁴⁶³ These three views arise from the same basic wrong view: the view that denies kamma and its result. How they arise from the identity view is explained p.13.

Buddha's time, this view was taught by one Pūraṇa Kassapa.¹⁹⁹ The Buddha explains how the identity view gives rise to such a wrong view:⁴⁶⁴

When there is [materiality... feeling... perception... formations], consciousness, bhikkhus, by clinging to [materiality...] consciousness, by adhering to [materiality...] consciousness, such a view as this [inefficacy view] arises:

'If, with a razor-rimmed wheel, one were to make living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil, and no outcome of evil.

If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others torture, because of this there would be no evil, and no outcome of evil.

If one were to go along the north bank of the Ganges offering gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit, and no outcome of merit.

By offering, by taming oneself, by self-control, by speaking truth, there is no merit, and no outcome of merit.'

This wrong view (*micchā-ditṭhi*) denies the efficacy of unwholesome and wholesome actions, which is to deny the efficacy of kamma: The Buddha calls it the inefficacy view (*akiriya-ditṭhi*). Next we shall discuss the rootlessness view.

THE ROOTLESSNESS VIEW

The rootlessness view (*ahetuka-ditṭhi*) holds that events are determined by fate, or by circumstance, or by nature (biology), denying that events have a root or cause.⁴⁶⁵ In The Buddha's time, it was taught by one Makkhali Gosāla.¹⁹⁹

Also here, The Buddha explains how the identity view gives rise to such a wrong view:⁴⁶⁶

When there is [materiality... feeling... perception... formations], consciousness, bhikkhus, by clinging to [materiality...] consciousness, by adhering to [materiality...] consciousness, such a view as this [rootlessness view] arises:

'There is no root and there is no cause for the defilement of beings; without root and without cause beings are defiled.

There is no root and there is no cause for the purification of beings; without root and without cause beings are purified.'²⁰⁰

There is no power, there is no energy, there is no manly strength, there is no manly endurance.

All beings, all breathers, all creatures, all living beings, are without ability, without power, and without energy: moulded by fate, circumstance, and nature, they experience pleasure and pain in the six classes.'

The six classes of pleasure and pain taught here by Makkhali Gosāla are a six-fold system of purification that he said has no cause either.

This wrong view (*micchā-ditṭhi*) denies that events have a root or cause, which is to deny that there are causes such as kamma:⁴⁶⁷ The Buddha calls it the rootlessness view (*ahetuka-ditṭhi*). Next we shall discuss the non-existence view.

⁴⁶⁴ S.III.III.i.6 '*Karoto-Suttam*' ('The "Doing" Sutta')

⁴⁶⁵ These three determinants are equivalent to the wrong views of: 1) fatalism, 2) determinism, 3) biological determinism. See details in the commentary to D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta')

⁴⁶⁶ S.III.III.i.7 '*Hetu-Suttam*' ('The Root Sutta')

⁴⁶⁷ In the *Paṭṭhāna (Causal Relations)*, The Buddha enumerates and elaborates twenty-four types of cause: kamma is the thirteenth.

THE NON-EXISTENCE VIEW

The non-existence view (*n-atthika-ditthi*) holds that only materiality has true existence, and denies that actions have any result. For that reason, it denies also that there is rebirth, that there are other planes of existence, and denies that there are teachers such as The Buddha who know and see these things. In The Buddha's time, it was taught by one Ajita Kesakambali.²⁰¹

Here again, The Buddha explains how the identity view gives rise to such a wrong view:⁴⁶⁸

When there is [materiality... feeling... perception... formations], **consciousness, bhikkhus, by clinging to** [materiality...] **consciousness, by adhering to** [materiality...] **consciousness, such a view as this** [non-existence view] **arises:**

'There is no offering, there is no almsgiving, there is no sacrifice; there is no fruit or result of good and bad kamma; there is no this world, there is no other world; there is no mother, there is no father; there are no beings born spontaneously; there are not in the world any ascetics and Brahmins, rightly faring, rightly practising, who (with direct knowledge) having themselves realized this world and the other world declare it.

This person consists of the four great essentials. When one dies, earth enters and rejoins the earth-body; water enters and rejoins the water-body; fire enters and rejoins the fire-body; wind enters and rejoins the wind-body: the faculties are transformed into space. With the bier as the fifth, men carry away the corpse. As far as the cemetery is the body²⁰² known; the bones whiten. Sacrifices end in ashes. A stupid wisdom is this offering.²⁰³

When anyone maintains the existence-doctrine [that there is offering, there is a result of good and bad actions, etc.], **it is false, idle talk. Fools and the wise with the breakup of the body are annihilated, perish and do not exist after death.'**

This wrong view (*micchā-ditthi*) The Buddha calls the non-existence view (*n-atthika-ditthi*). It is an annihilation view (*uccheda-ditthi*), and is the same as the materialist view.⁴⁶⁹ It is also called a non-existence doctrine (*n-atthi-vāda*), and is the opposite of the existence-doctrine (*atthi-vāda*), basic Right View (*Sammā-Ditthi*).²⁰⁴

THE WEIGHTIEST UNWHOLESOME KAMMA

Grasping such wrong views at the time of death is the weightiest of the six unwholesome weighty kammās, and results in one's suffering in hell for aeons. As long as that kamma's potency is still working, one will not escape from hell even at the destruction of the world system.⁴⁷⁰ At that time, (as mentioned when we discussed the '*Gaddula-Baddha*' sutta) all beings in hell are reborn in the human or deva world, and there develop jhāna, which results in their being reborn in the Brahma world. But the ones who are in hell because of grasping one of these wrong views are reborn in one of the woeful states that lie in the interstices between other world systems that are not undergoing destruction.^{471/205}

⁴⁶⁸ S.III.III.i.5 '*N-Atthi-Dinna-Suttam*' ('The There-Is-No-Offering Sutta')

⁴⁶⁹ For the materialist view described by The Buddha in D.i.1 '*Brahma-Jāla-Suttam*' ('The Supreme-Net Sutta'), see quotation at 'Annihilation View', p.12.

⁴⁷⁰ The destruction of the world system is discussed at 'There Will Come a Time, Bhikkhus', p.3ff.

⁴⁷¹ AA.I.XVI.iii '*Tatiya-Vaggo*' ('Third Chapter') explains that as the entire cosmos burns up, the beings who have been born in the interstices between world systems suffer accordingly. And when a new cosmos system is formed, they take rebirth again in hell.

If, however, one gives up that wrong view before the time of death, it does not become an unwholesome weighty kamma.⁴⁷² An example of this is the Venerable Sāriputta's nephew, Dīghanakha, a wandering ascetic (*paribbājaka*). He held to the wrong view of annihilation, but after talking with The Buddha, he gave it up. This was one reason why he was able to become a Stream Enterer after listening to what is called 'The Dīghanakha Sutta'.⁴⁷²

Attaining to Stream Entry, however, is impossible if one has accomplished one of the first five unwholesome weighty kammās. They present an insurmountable obstruction to one's attaining any type of jhāna, and any type of supramundane attainment.

An example of this is King Ajātasattu: we mentioned him earlier.⁴⁷³ His father was King Bimbisāra, who was a Stream Enterer, and great patron of The Buddha and Sangha. To gain kingship, King Ajātasattu had his father killed. A present result of this kamma was that he could not sleep. Then, one night, he went to see The Buddha, and The Buddha gave him the great teaching that is the '*Sāmañña-Phala*' sutta.⁴⁷⁴ The king had all the right conditions (*pāramī*) for attaining Stream Entry like his father, but because he had killed his father, they were obstructed, and he remained a common person (*puthu-jjana*). The Buddha explained it to the bhikkhus:

Dug up, bhikkhus, is this king;⁴⁷⁵ ruined, bhikkhus, is this king. If, bhikkhus, this king had not deprived his father of life (a righteous man, a righteous king), then in this very seat the incorrupt, stainless Dhamma-eye would have arisen.

Through his kamma of listening with respect to a teaching by The Buddha Himself, the king still gained great benefit: he gained the most supreme faith in The Buddha, Dhamma, and Sangha that a common person can attain. His faith was so powerful that he was thereafter able to sleep. And The Buddha saw that his destined time in hell was reduced from many hundred thousand years to sixty thousand years.⁴⁷⁶

⁴⁷² M.II.iii.4 '*Dīgha-Nakha-Suttam*'

⁴⁷³ See 'King Ajātasattu', p.142.

⁴⁷⁴ D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta')

⁴⁷⁵ The subcommentary explains that he had dug up the wholesome roots (*kusala-mūlāna*) which he attained in the past, which could have brought their results in this present existence itself: see 'Inferior/Superior; the Roots/Resultants', p.60.

⁴⁷⁶ For these details, see the commentary and subcommentary to 'The Asceticism-Fruit Sutta'.

WHOLESOME WEIGHTY KAMMA

As we mentioned earlier, weighty kammās are not only unwholesome; there are also wholesome weighty kammās: the eight attainments, maintained up to the time of death. The eight attainments are eight types of concentration (*samādhi*):⁴⁷⁷

- 1-4) The four fine-material sphere *jhānas* (*rūp-āvacara-jhāna*)
- 5-8) The four immaterial sphere *jhānas* (*arūp-āvacara-jhāna*)

They are exalted kamma (*mahaggata-kamma*). But to become wholesome weighty kamma, they need to be maintained up to the time of death: the near-death process (*maraṇ-āsanna-vīthi*) must cognize the *jhāna* object.⁴⁷⁸

The result of these weighty *jhāna* kammās is rebirth in the Brahma world: either as a Brahma in the fine-material world (*rūpa-loka*) or as an immaterial being in the immaterial world (*arūpa-loka*). It can take place only as the result of subsequently-effective kamma; never as the result of indefinitely-effective kamma.

Which Brahma world one is reborn into depends on which *jhāna* one has emphasized.⁴⁷⁹ But we need perhaps to explain what that means.

One may attain all eight *jhānas*, but usually one will prefer one of them. Usually one will devote one's practice especially to that *jhāna*. And with the desire for rebirth in that particular plane of the Brahma world, one may develop such mastery of one's *jhāna* as to be reborn there. Such mastery of concentration is what The Buddha calls 'means to power' (*iddhi-pāda*).

THE FOUR MEANS TO POWER

He explains a means to power as concentration where the volitional formations of striving have one volitional formation that is predominant.⁴⁸⁰ And He gives four such means to power:²⁰⁷

- 1) The means to power of concentration that has formations of striving by desire (*chanda-samādhi-ppadhāna-saṅkhāra-samannāgata iddhi-pāda*).
- 2) The means to power of concentration that has formations of striving by energy (*virīya-samādhi-ppadhāna-saṅkhāra-samannāgata iddhi-pāda*).
- 3) The means to power of concentration that has formations of striving by consciousness (*citta-samādhi-ppadhāna-saṅkhāra-samannāgata iddhi-pāda*).
- 4) The means to power of concentration that has formations of striving by investigation (*vīmaṇsa-samādhi-ppadhāna-saṅkhāra-samannāgata iddhi-pāda*).

One who attains the eight *jhānas*, and is not the disciple of a Buddha, may develop the means to power: but not to the same degree as the disciple of a Buddha. Why? Because only the disciple of a Buddha will have penetrated to ultimate mentality-materiality, and only the disciple of a Buddha will with that as object have practised insight meditation (*vipassanā-bhāvanā*). Such practice does not exist

⁴⁷⁷ VsM.xix.686 '*Karikhā-Vitarāṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification') PP.xix.15. For the *jhānas*, see 'Samatha Meditation', p.80.

⁴⁷⁸ See also tables '5a: Death and Rebirth', p.50, and '5d: The *Jhāna*-Attainment Process', p.176.

⁴⁷⁹ The Buddha explains the Brahma planes of rebirth, according to the *jhāna* one has developed, in, for example, '*Paṭhama-Nānā-Karaṇa-Suttamī*' ('The First Various-Activities Sutta').

⁴⁸⁰ striving: the four types of striving. See quotation endnote 26, p.23.

outside a Buddha's Dispensation.⁴⁸¹ Unless one's samatha practice is supported by such strong and powerful insight knowledge (*vipassanā-ñāna*), the means to power that one may develop will be only weak, and one's psychic powers will also be only weak. For that reason, one will be unable to specialize in one jhāna, and attain rebirth on the plane of one's desire.

Those who attain the eight jhānas outside a Buddha's Dispensation think that one can be reborn only on the plane of one's highest jhāna: and if their jhāna produces their rebirth-linking consciousness, they are reborn accordingly.

ĀLĀRA KĀLĀMA AND UDDAKA RĀMAPUTTA

For example, when our Buddha was still a Bodhisatta, he learned the seven jhānas from a teacher called Ālāra Kālāma. Later he learned the eight jhānas from another teacher called Uddaka Rāmaputta.²⁰⁸ Realizing that these attainments did not lead to the end of suffering, our Bodhisatta then went to the forest and tried austerities. After doing that for six years, he gave it up, took food again, and then sat under the Bodhi Tree by the Nerañjarā river, and attained enlightenment.

Out of gratitude, and because He could see they possessed sufficient wisdom to attain a Path&Fruition, He decided to go and teach his two former teachers the Dhamma He had realized, but he discovered they had both passed away. Ālāra Kālāma had been reborn on the immaterial plane of the seventh jhāna, the base of nothingness (*ākāraññā-āyatana*), and Uddaka Rāmaputta had been reborn on the immaterial plane of the eighth jhāna, the base of neither-perception nor non-perception (*neva-saññā nā-saññā-āyatana*).

So, even though The Buddha knew they could understand the Dhamma, He could not teach them the Dhamma. Why? Because in the immaterial world there is no materiality, and beings there have only four aggregates: feeling, perception, formations, and consciousness. They do not have the material aggregate, which means they do not have eyes or ears: Ālāra Kālāma and Uddaka Rāmaputta could not see The Buddha, nor hear His Dhamma.⁴⁸²

KĀLADEVILA THE HERMIT

The same thing happened to Kāla-devila the hermit:⁴⁸³ it was he who examined the new-born Prince Siddhattha, and foresaw that He would become a Buddha.

Kāla-devila mastered all eight jhānas, and the mundane psychic powers (*abhinnā*).⁴⁸⁴ He would, for example, spend the day in the Tāvātimsa deva world, because it was more comfortable there than in the human world. And it was there that he heard a Buddha-to-be had been born.

⁴⁸¹ For an example of such practice, see the ascetic Nanda's practice under The Buddha Padumuttara, p.274.

⁴⁸² In Vbh.XVIII.ii.3 *Arūpa-Dhātu* ('Immaterial Element'), The Buddha explains that in the immaterial world there is no seeing or hearing: 'Therein, what are the two bases in the immaterial element? Mind base, dhamma base [all objects cognized by only the mind].' Hence, the commentary to M.I.iii.6 *Ariya-Pariyesanā-Suttarū* ('The Noble-Search Sutta') explains that Ālāra Kālāma and Uddaka Rāmaputta had no ears to listen to The Buddha, nor any feet to go and see The Buddha.

⁴⁸³ BvA.xxvii *Gotama-Buddha-Varāsa-Vaṇṇanā* ('Description of the Gotama-Buddha Lineage')

⁴⁸⁴ psychic powers: see footnote 239, p.80.

When he had told King Suddhodana, and Queen Mahāmāyā, (our Bodhisatta's parents) that their son would become Buddha, he wept. He wept because he was already old, and knew he would pass away before the Bodhisatta became Buddha. But if he had known about the means to training the mind, he need not have wept. He could have made sure to be reborn on one of the planes of the fine-material world, where the beings have eyes and ears.⁴⁸⁵ From the fine-material world, he would have been able to see The Buddha, and hear The Buddha's Teachings. Instead, just like Uddaka Rāmaputta, he was reborn on the highest immaterial plane, the base of neither-perception nor non-perception (*neva-saññā nā-saññāyatana*), because he did not know about training of the mind.

BRAHMĀ SAHAMPATI

Then there was Brahmā Sahampati: being a disciple of a Buddha, he knew about the means to power.²⁰⁹ Under Kassapa Buddha, as the bhikkhu Sahaka, he became a Non-Returner with all eight attainments, having specialized in the first fine-material jhāna.⁴⁸⁶ So at death he was reborn in the fine-material world on the Great Brahma plane (*Mahā-Brahmā-bhūmi*), the highest of the first jhāna planes. That meant he had eyes to see our Buddha, and ears to hear our Buddha's Dhamma.⁴⁸⁷

THE VENERABLE DEVADATTA

If, however, one does not maintain one's jhāna up to the time of death, it is not weighty wholesome kamma. The Venerable Devadatta, for example, our Buddha's cousin, learned the eight attainments, and five mundane psychic powers from Him.⁴⁸⁸ But when he developed the desire to lead the Sangha instead of The Buddha, he lost his jhānas. So at his death, no jhāna became wholesome weighty kamma. Instead, the unwholesome weighty kamma of making a schism in the Sangha took effect, and he was reborn in the great Avīci Hell.

That concludes our explanation of the unwholesome and wholesome weighty kammās (*garuka-kamma*): they take effect before all other kammās.

⁴⁸⁵ See quotation, footnote 487, p.175.

⁴⁸⁶ He explains this to The Buddha in S.V.IV.vi.7 '*Sahampati-Brahma-Suttam*'. The details are from the commentary to S.I.VI.i.1 '*Brahmā-Yācana-Suttam*' ('The Brahma's-Request Sutta').

⁴⁸⁷ In Vbh.XVIII.ii.2 '*Rūpa-Dhātu*' ('Fine-Material Element') BA.XVIII.ii.994, The Buddha explains that in the fine-material (Brahma) world there is seeing and hearing: 'Therein, what are the six bases in the fine-material element? Eye base, sight base, ear base, sound base, mind base, dhamma base [all objects cognized by only the mind].'

⁴⁸⁸ The Venerable Devadatta accomplished also the weighty unwholesome kamma of drawing The Buddha's blood with evil intent: see 'The Venerable Devadatta', p.150.

Notes to table 5d 'The Jhāna-Attainment Process'

- The object of the fine-material jhāna attainment is always a concept (*paññatti*), for example, the counterpart sign (*patibhāga-nimitta*) of mindfulness-of-breathing (*ānāpāna-ssati*), or one of the kasiṇas.⁴⁸⁹ With some objects only the first jhāna can be attained, with others all four jhānas, taking the same object.

The four immaterial jhānas are all the fourth fourfold-jhāna (fifth fivefold), and depend on previous attainment of the fourth jhāna, taking a material kasiṇa object. Each subsequent immaterial jhāna takes then a different object, dependent on the previous jhāna.⁴⁹⁰

 - ▶ 1st immaterial jhāna: the boundless space left after removal of the boundless kasiṇa object, which is the space concept (*ākāsa-paññatti*). The Buddha calls this jhāna the base of boundless space (*ākāsanañc-āyatana*).
 - ▶ 2nd immaterial jhāna: the consciousness of the first immaterial jhāna, which had boundless space as object, and is an exalted consciousness (*mahaggata-citta*): it is a kamma, an ultimate phenomenon (*paramattha-dhamma*). The Buddha calls this jhāna the base of boundless consciousness (*viññāṇañc-āyatana*).
 - ▶ 3rd immaterial jhāna: the absence of the consciousness that had boundless space as its object (and which was itself the object of the base of boundless consciousness): it is the concept of not being (*n-atthi-bhava-paññatti*). The Buddha calls this jhāna called the base of nothingness (*ākīṇcaññ-āyatana*).
 - ▶ 4th immaterial jhāna: the consciousness of the third immaterial jhāna, which has nothingness as object, and is an exalted consciousness: it is kamma, an ultimate phenomenon. The Buddha calls this jhāna called the base of neither-perception nor non-perception (*neva-saññā-n-āsaññ-āyatana*).
- One consciousness lasts one consciousness moment (*citta-kkhaṇa*), with three stages: arising (*uppāda*) ↑, standing (*thiti*) |, dissolution (*bhāṅga*) ↓.
- Before and after a mental process, arises a number of life-continuum consciousnesses.⁴⁹¹
- Cognition follows a fixed procedure, according to the natural law of the mind (*citta-niyāma*). Thus, the procedure of the fine-material jhāna process is:
 - ▶ A mind-door advertent consciousness: it cognizes the jhāna-object.
 - ▶ Three preparatory impulses cognizing the same object:
 - i) Preparation- ii) Access- iii) Conformity Consciousness

Their application, sustainment, happiness, joy, and one-pointedness are stronger than normal sensual-sphere consciousnesses. Thus they prepare the way for absorption, are in the access of jhāna, and conform to the consciousness preceding them, and the succeeding Change of Lineage. (In one of keen faculties, the preparation consciousness does not arise: there are only three preparatory impulses.)
 - ▶ Change of Lineage Knowledge: it is a fourth impulse, which marks the transition from consciousness of the limited lineage (*paritta-gotta*) of sensual-sphere consciousness to the exalted lineage (*mahaggata-gotta*), of fine-material- or immaterial-sphere jhāna consciousness.

⁴⁸⁹ See 'Appendix 1: The Forty Meditation Subjects', p.359.

⁴⁹⁰ VsM.x.289-290 '*Āruppa-Niddeso*' ('Exposition of the Immaterial') PP.x.58-59 & AbS.v.71 '*Ālambaṇa-Sarigaho*' ('Appendage [appendant object] Compendium') CMA.iii.18

⁴⁹¹ Life-continuum consciousness: for details, see footnote 305, p.105, and table '5a: Death and Rebirth', p.50.

- ▶ Countless absorption impulsion-consciousnesses (formations (*sankhāra*)) cognizing the same object; each cognition reinforcing the next.⁴⁹² The number of absorption impulsions depends on how long the jhāna attainment lasts, which depends on the yogi's practice and skill: it may last only some fractions of a second, it may last an hour, it may last several days. The yogi who has developed the five masteries of jhāna determines beforehand how long the jhāna attainment will last. But when the beginner first attains jhāna, there arises only one jhāna consciousness.
- In a five-door-, and mind-door process of the sensual sphere, the impulsions are all the same, but in a jhāna-attainment process (which is of the fine-material- or immaterial sphere) the impulsions are different. The first four are all sensual-sphere consciousnesses, whereas only the fifth is the actual jhāna consciousnesses. It is not only one, but many thousand million, and they are all the same. If one is in the same jhāna for a longer period (several hours, up to a week), the number of fifth impulsions is uncountable.
- The yogi enters the jhāna attainment in accordance with the way the mind is conveyed (*yathābhinihārasena*): the yogi decides which jhāna to attain.
- The wholesome kamma of a jhāna attainment becomes a wholesome weighty kamma when it is maintained up to the near-death mental process.
- This same procedure is followed when one enters into the supramundane Fruition Attainment.⁴⁹³

1d: **The Fine-Material Sphere** (*Rūp-Āvacara*) and **Immaterial Sphere** (*Arūp-Āvacara*)
Resultant Consciousness (*Vipāka-Citta*)

DOOR	JHĀNA	FUNCTION	OBJECT
mind-	1st fine-material jhāna	rebirth-linking life-continuum	kamma-sign (counterpart-sign of jhāna-object)
	2nd "		
	3rd "		
	4th "		
	5th "		
	1st immaterial jhāna	death	kamma-sign
	2nd "		kamma
	3rd "		kamma-sign
	4th "		kamma

Even though these types of resultant consciousness are the result of wholesome kamma, they are in the Pali never called wholesome-resultants (*kusala-vipāka*), since that term refers only to the unrooted wholesome resultants: see table, p.62.

FUNCTION: these nine types of consciousness may function as one life's life-continuum consciousnesses: the first one is the rebirth-linking consciousness (*paṭisandhi-citta*) and the last one is the decease consciousness (*cuti-citta*). Such types of consciousness are also called process-separate consciousnesses (*vīthi-mutta-citta*).

OBJECT see notes to table 5d 'The Jhāna-Attainment Process'. For the kamma, kamma sign, or destination sign, and the process-separate consciousnesses, see notes to table 5a 'Death and Rebirth', p.50.

⁴⁹² For the mental phenomena of the absorption process, see 'Mental Phenomena of the Mind-Door Process', p.148. And of the jhāna-attainment consciousness, see table '3c: Mental Phenomena of Exalted Consciousness', p.83f.

⁴⁹³ See table '5e: The Path Process', p.336.

HABITUAL KAMMA

Next in order of effect is habitual kamma (*āciṇṇa-kamma*): unwholesome or wholesome kamma that is done habitually, frequently, and continuously. Habitual kamma matures before unusual kamma (*abahula-kamma*).⁴⁹⁴ And of several habitual kammās, the most habitual unwholesome or wholesome kamma matures first.

UNWHOLESOME HABITUAL KAMMA

As examples of habitual unwholesome kamma we may refer to the Venerable Mahāmogallāna. He was chief disciple in psychic powers (*abhīññā*). At one time, he was living together with the Venerable Lakkhaṇa on the Vulture-Peak Mountain (*Gijjha-Kūṭa Pabbata*).⁴⁹⁵ And once,²¹⁰ as they were descending the mountain, the Venerable Mahāmogallāna smiled. His companion asked him why he smiled, and he said please to ask this only in The Buddha's presence. So, in The Buddha's presence, the Venerable Lakkhaṇa asked him again. The Venerable Mahāmogallāna explained that he had seen a skeleton moving through the air. Vultures, crows, and hawks were attacking it, and tearing it apart, and it was giving out cries of pain. He had smiled because he thought it was amazing that such a being could exist. Then The Buddha turned to the bhikkhus and explained:

With the [divine] eye developed indeed, bhikkhus, disciples dwell; with [the higher] knowledge developed indeed, bhikkhus, disciples dwell, by which the disciple speaks of such a thing, knows it, and sees it, and can witness it.

In the past for me, bhikkhus, there was sight of that being,⁴⁹⁶ although I did not speak of it. Had I spoken of it, others would not have believed me. If they had not believed me, that would for a long time be to their detriment and suffering.

That being, bhikkhus, in this very Rājagaha was a butcher. He having suffered that kamma's result for many years, for many hundred years, for many thousand years, for many hundred thousand years in hell, owing to that same kamma's power, such an individual existence has acquired and is experiencing.

Here, the butcher's livelihood was to kill cattle. That was his habit: habitual kamma. Owing to that kamma, he suffered for a long time in hell. But when he passed away from hell, his near-death mental process took as object a heap of meatless cattle bones. So, owing to the same kamma (*kamma-sabhāgatāya*), or the same object (*ārammaṇa-sabhāgatāya*), he was reborn as a ghost in the form of a skeleton. In his next existence, he still suffered torment for his habitual kamma as a butcher.

The Venerable Mahāmogallāna reported seeing also more such beings, and again The Buddha confirmed seeing them Himself. In each case, it was beings who suffered because of habitual unwholesome kamma:

- A cattle-butcher suffered in hell for many hundred thousand years.⁴⁹⁷ He was reborn as a ghost in the form of a piece of meat crying out in pain as it was being torn at by vultures, crows, and hawks.

⁴⁹⁴ Also called 'accomplished kamma' (*katattā-kamma*).

⁴⁹⁵ Vin.Pār.i.4 'Catuttha-Pārājikam' ('The Fourth Defeat'), and S.II.VIII.i.1 'Atthi-Suttam' ('The Skeleton Sutta'). The commentaries explain that the Venerable Lakkhaṇa was one of the thousand former matted-hair fire-ascetics who attained Arahantship with The Buddha's teaching of the 'The "Burning" Sutta' (mentioned at 'Happy Uruvela Kassapa', p.280ff).

⁴⁹⁶ The Commentaries explain that The Buddha saw this on the night of His enlightenment: when He developed the divine eye (*dibba-cakkhu*): mentioned also endnote 158, p.243.

- A woman who committed adultery suffered in hell for many hundred thousand years.⁴⁹⁸ She was reborn as a ghost in the form of a flayed woman crying out in pain, as she was being torn at by vultures, crows, and hawks.
- A bad bhikkhu, who in The Buddha Kassapa's Dispensation received the four requisites from the faithful,⁴⁹⁹ had been without restraint in body and speech, and had practised wrong livelihood, enjoying himself as he pleased: he suffered in hell for many hundred thousand years. Then he was reborn as a ghost in the form of a bhikkhu crying out in pain because his outer robe, bowl, girdle, and body were burning and blazing.

WHOLESOME HABITUAL KAMMA

A happier example is the example of the householder Dhammika.²¹¹ As a habit throughout his life, he made offerings to The Buddha and Sangha. At the time of death, the destination sign (*gati nimitta*) of that wholesome habitual kamma appeared as devas of the six deva planes in shining chariots come to take him away.⁵⁰⁰ Having aspired to it beforehand, he chose to go to the Tusitā deva plane.⁵⁰¹

NEAR-DEATH KAMMA

Next in order of effect is near-death kamma (*āsanna-kamma*): an unusual kamma that at the time of death is recollected very vividly. An unusual kamma is itself not strong enough to overpower a habitual kamma. But if at death, one recollects the unusual kamma very vividly, the act of vivid recollection may give it enough strength to overpower the habitual kamma. Then can the unusual kamma produce its result, and one is reborn accordingly.

UNWHOLESOME NEAR-DEATH KAMMA

QUEEN MALLIKĀ

A good example of this process is Queen Mallikā, queen to King Kosala.⁵⁰² She was a devout Buddhist, and every day in the palace she gave almsfood to five hundred bhikkhus: that was her habitual kamma. But at death, she was unable to control her mind, and recollected very vividly one unusual unwholesome kamma she had done. For that reason, she was reborn in hell. Nevertheless, the unusual unwholesome kamma was not very severe, meaning it was quite weak, and after seven days it was overpowered by her habitual kamma: she escaped from hell and was reborn in the deva world.

We may thus understand that it is very dangerous to dwell on one's unwholesome deeds at the time of death. That is why it is custom for those with faith in The Buddha to remind a dying person of his good deeds, or to urge him to arouse

⁴⁹⁷ S.II.VIII.i.2 '*Pesi-Suttam*' ('The "Piece" Sutta')

⁴⁹⁸ S.II.VIII.ii.3 '*Ni-Cchav-Itthi-Suttam*' ('The Skinless-Woman Sutta')

⁴⁹⁹ S.II.VIII.ii.7 '*Pāpa-Bhikkhu-Suttam*' ('The Bad-Bhikkhu Sutta')

⁵⁰⁰ destination sign: see table '5a: Death and Rebirth', p.50.

⁵⁰¹ The commentary explains that he chose Tusitā heaven, because it is the plane of existence for the last life for all Bodhisattas, before they go down to the human world to become an Enlightened One.

⁵⁰² For other examples of people who recollect an unwholesome kamma, and thereby have an unhappy rebirth, see 'The Envious Venerable Tissa', p.277, and 'The Jealous Venerable Jambuka', p.305.

good thoughts in the final moments of his life. Even a person of bad character (who has accomplished unwholesome habitual kamma) should just before dying try to recollect a wholesome kamma, or try to accomplish a wholesome kamma, for then may she or he be reborn according to that kamma instead.

WHOLESOME NEAR-DEATH KAMMA

TAMBADĀṬHIKA THE EXECUTIONER

A good example is Tambadāṭhika, the king's executioner.⁵⁰³ For fifty-five years, he beheaded criminals, but in his old age he could no longer behead a man with a single blow, and was made to retire. On the day he retired, he offered the Venerable Sāriputta some sweet milk-porridge with fresh ghee. Afterwards, the Venerable Sāriputta gave him the progressive instruction (*anupubbi-kathā*) in four stages:⁵⁰⁴

- Instruction on offering (*dāna-kathā*).
- Instruction on morality (*sīla-kathā*).
- Instruction on the heavens (*sagga-kathā*): that is the results of offering and morality.
- Instruction on the danger, depravity, and defilement of sensual pleasure (*kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ*), and the advantage of renunciation (*nekhamme ānisaṃsaṃ pakāsesi*).

Then, when the Venerable Sāriputta could see that Tambadāṭhika's mind was calm, ready, and full of faith, he instructed him in the most superior Dhamma teaching of Buddhas (*Buddhānaṃ sāmukkaṃsikaṃ Dhamma-desanā*):

- | | |
|---|---|
| 1) Suffering (<i>dukkha</i>) | 3) Its cessation (<i>nirodha</i>) |
| 2) Its origin (<i>samudaya</i>) | 4) The path (<i>magga</i>) |

Tambadāṭhika listened with wise attention (*yoniso manasikāra*). And owing to sufficient past practice of knowledge and conduct (*vijjā-carāṇa*),⁵⁰⁵ he was able now to attain the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*),⁵⁰⁶ very close to the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga*). Then he accompanied the Venerable Sāriputta some of the way, and returned home. But on his way home, a demon in the guise of a cow gored him to death.⁵⁰⁷ At the time of death, he recollected the two wholesome kammās with great vividness: offering milk-porridge to the Venerable Sāriputta, and listening to Dhamma. That became his near-death kamma, and he was reborn in the Tusitā deva world.

THE MIND AT DEATH

Now, please do not misunderstand this example. Please do not think that one can accomplish many unwholesome kammās throughout one's life, and then just recall a wholesome kamma at death in order to gain a happy rebirth. Tambadā-

⁵⁰³ DhPA.viii.1 'Tambadāṭhika-Cora-Ghātaka-Vatthu' ('The Case of Tambadāṭhika the Bandit-Executioner'). See also 'Tambadāṭhika the Executioner', p.209.

⁵⁰⁴ progressive instruction: see footnote 375, p.135.

⁵⁰⁵ See 'Knowledge and Conduct', p.135.

⁵⁰⁶ very close to the Stream-Entry Path Knowledge: The Buddha explains that he attained the Conformity Knowledge (*Anuloma-Ñāṇa*). It takes the same object as the Formations-Equanimity Knowledge (for the Conformity Knowledge, see table '5e: The Path Process', p.336).

⁵⁰⁷ This demon killed him because of past unwholesome kamma he had accomplished. See 'The Avenging Courtesan', p.270.

thika attained the Formations-Equanimity Knowledge by listening to a Dhamma talk: that requires strong and powerful pāramī. Such a case is quite exceptional, for The Buddha makes it clear that only a very, very, very small number of ordinary people (*puthujjana*) are reborn as human beings after death.⁵⁰⁸

Please remember that it is very difficult to control one's mind at death. For example, if one is killed in a catastrophe like an earthquake or a tsunami, or if one is killed in a war or an accident, or if one is attacked by someone, then fear will inevitably arise. It is very difficult to control one's mind when there is much fear: fear is hatred-rooted, and if one dies with a hatred-rooted consciousness, one will be reborn either in the ghost world, the animal world, or hell. Also if one dies of a terrible disease with much pain, it is difficult to control one's mind. And if one has been given heavy drugs by the doctor, how is one going to control one's mind? Even if one dies under peaceful circumstances, it can be difficult to control one's mind, because the mind changes so quickly. And if one has never practised sense-restraint, or if one has not meditated properly, if one has always engaged in sensual pleasures, then how is one going to be able to control one's mind?

Say one reflects on the beauty of one's children, the beauty of one's husband or wife, the beauty of one's house or garden, or the beauty of a flower, and other such things: that is rooted in greed and delusion. It is a perverted perception (*saññā-vipallāsa*),⁵⁰⁹ based on unwise attention. If one has habitually looked upon such objects with such unwise attention, it will be very difficult at death suddenly to reflect upon them with wise attention. One may also never have reflected on death. Then, on one's deathbed, one may worry about dying and be unhappy: that is rooted in hatred and delusion. One may also never have practised contentment and patience, and frequently be discontent and impatient on one's deathbed: that is also rooted in hatred and delusion. One may also die harbouring a grudge against someone, or one may die with remorse for something bad one has done, or something good one has failed to do: that is also rooted in hatred and delusion. One may be confused about what happens after death: that is rooted in delusion. If one dies with such consciousness (rooted in greed and delusion, hatred and delusion, or delusion alone),⁵¹⁰ one cannot avoid being reborn in a woeful state.⁵¹¹

That is why The Buddha, His disciples, and others who teach the workings of kamma, encourage people to practise the three merit-work bases: to help people avoid being reborn in a woeful state.⁵¹² But if one's merit-work is inferior, or it is

⁵⁰⁸ See quotation, endnote 15, p.21.

⁵⁰⁹ See 'The Four Perversions', p.326.

⁵¹⁰ This refers solely to the delusion-rooted consciousness associated with scepticism (*vickicchā*): not the one associated with restlessness (*uddhacca*). For the two types of delusion-rooted consciousness, see table '2c: Mental Phenomena of Delusion-Rooted Consciousness', p.48.

⁵¹¹ In S.IV.I.xviii.8 '*Āditta-Pariyāya-Suttam*' ('The Fire-Theme Sutta'), The Buddha explains that it were better for one to have one's eye faculty extirpated by a burning, glowing iron spike than for one to grasp the sign of a sight's features, because if one were to die while enjoying such a sign, one may be reborn either in hell or the animal world. He says the same for the remaining five faculties. And He explains that the educated Noble Disciple instead practises vipassanā on the six faculties and their objects and consciousness.

⁵¹² For a sutta reference, see endnote 124, p.239.