

You may also have accomplished the wholesome kamma with conceit: comparing your practice with the practice of others: 'Their offerings are very poor; mine is much better!', 'He always breaks the precepts, but mine are pure!', 'She can never calm her mind, but I can sit in perfect jhāna for six hours!', 'I've seen two hundred past lives, but he's seen only two!', 'She's offering very delicious food; that's unnecessary. I'm offering plain food; that's good enough!', 'I'm a bad person; it's no use for me to try to keep the precepts!', or, 'I think too much; it's impossible for me to meditate. I will just make offerings!' Measuring one's wholesome kamma in this way is conceit: superiority conceit, equality conceit, and inferiority conceit.⁸¹⁶⁰ If you, owing to that kamma, are reborn as a human being, you will have a conceited temperament (*māna-carita*): always comparing yourself with others. This same principle applies also to those who have an envious or jealous temperament. And those with a deluded temperament (*moha-carita*) will have accomplished wholesome kamma without understanding the law of kamma, without understanding that their kamma is wholesome, and without understanding that their kamma can produce rebirth.

Say, on the other hand, you in a previous life accomplished wholesome kamma with determined faith (*okappana-saddhā*) in the Triple Gem (The Buddha, Dhamma, and Sangha), and determined faith in the law of kamma and its results.⁸² Then if, owing to that kamma, you are reborn as a human being, you will be one full of faith and devotion. You will have a pious temperament (*saddhā-carita*).

You may also have accomplished wholesome kamma with strong and powerful loving-kindness (*mettā*): you may have made offerings with a great desire for the receivers to benefit from your offerings. Or you refrained from killing other beings while also having great loving-kindness for other beings. You may also habitually have practised loving-kindness meditation (*mettā-bhāvanā*). Then, if owing to the access concentration of that loving-kindness meditation, or owing to a nearby wholesome kamma, you are reborn as a human being, you will have a temperament of loving-kindness (*mettā-carita*).⁸³

Then say you, in a previous life, made offerings with a good understanding of the law of kamma: understanding, 'This kamma can produce rebirth in the human or deva world', 'This kamma can be a supporting cause for the attainment of Nibbāna.' You may even have developed strong and powerful wisdom such as insight knowledge. You may even have practised insight meditation on the receiver's mentality-materiality, on the materiality of the offering, and on your own mentality-materiality. Then if, owing to that kamma, you are reborn as a human being, you will have a wise temperament (*buddhi-carita*), and a sharp mind. And if the kammic potency that produces its results in this life includes insight knowledge such as the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāna*),⁸⁴ you

⁸¹ VbhA.xvii '*Khuddaka-Vatthu-Vibhāṅga*' ('Minor-Bases Analysis') explains such pride and conceit as many types of infatuation/intoxication (*mada*): owing to family, name, youth, health, life, gain, skin colour, learning, intelligence, success, fame, virtue, concentration, etc. They are mentioned throughout the Pali Texts.

⁸² For an analysis of faith (*saddhā*), see 'Faith', p.369.

⁸³ DhSA.I.iii.498 '*Vipāk-Uddhāra-Kathā*' ('Discussion of the Result-Apprehension') E.354, explains that every Buddha's rebirth-linking consciousness is a sensual-sphere, wholesome resultant, joyous, triple-rooted, unprompted loving-kindness consciousness: see table '3b: Mental Phenomena of Knowledge-Associated Consciousness', p.67.

⁸⁴ Formations-Equanimity Knowledge: see p.111.

will possess very strong, powerful and sharp wisdom for the realization of Nibbāna. If you practise samatha and vipassanā, you can quickly penetrate the Four Noble Truths.⁸⁵

This role played by the mind is why The Buddha says:⁸⁶

Therefore, bhikkhus, one should reflect repeatedly upon one's own mind: 'For a long time this mind has been defiled by lust, by hatred, and by delusion.'

By mental defilement, bhikkhus, beings are defiled; by mental purification, beings are purified.

THE PARSIMONIOUS MILLIONAIRE

A good example of what we have discussed is the millionaire who died in Sāvātthi, without any children to inherit his fortune.⁸⁷ So it went to King Pasenadi of Kosala. And the king told the Buddha how that millionaire had lived like a very poor man, even though he was so rich.

The Buddha then explained that because the millionaire in a past life had offered food to a Paccekabuddha, he was seven times reborn as a deva, and seven times as a human being who became a millionaire. But because he had in that past life regretted offering the food to the Paccekabuddha, in his human lives, his mind did not incline towards spending money on enjoying sensual-pleasures. Even though he was a millionaire, he preferred to eat poor food, dress poorly, and ride in a poor cart.^{88/61} Thus, his stinginess and parsimony were because of his own past unwholesome kamma.

THE TWO BROTHERS

Another good example is The Buddha's account of one Jotika's past lives.⁸⁹

Once, in the very distant past, there were two brothers. They owned a large field of sugar-cane. One day, the younger brother offered some sugar-cane juice to a Paccekabuddha. After he had offered the juice, he aspired for three things: that his offering would result in his enjoying glory in the human world, that it would result in his enjoying glory in the deva world, and that it would eventually be a supporting cause for him to attain Arahantship. Afterwards, on behalf of his elder brother, he offered some more sugar-cane juice to the Paccekabuddha, which the Paccekabuddha took back to his dwelling, to share with other Paccekabuddhas. When the younger brother told his elder brother about his offering, the elder brother was filled with great joy, and made an aspiration. But he did not aspire for three things. He aspired for only one thing: Arahantship.

When the two brothers passed away, they were reborn in the deva world. Then, at the time of Buddha Vipassī,⁹⁰ they were again reborn as brothers in a

⁸⁵ For details regarding the consciousnesses with which one accomplishes wholesome kamma, see 'Inferior and Superior', p.58ff. For the relationship between the unwholesome and the wholesome, see also footnote 595, p.203.

⁸⁶ S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

⁸⁷ S.I.III.ii.10 '*Dutiya-Aputta-Suttam*' ('The Second Childless Sutta')

⁸⁸ The Buddha says: 'Because of that kamma (*tassa kammaṣṣa vipākena*), the mind did not incline (*namati*) towards enjoying superior food... superior clothes... superior vehicles... the five sensual lines.' Further to how past kamma accounts for present attitudes of mind, see The Buddha's analysis from the '*Velāma*' sutta, subsequent endnote 61, p.36.

⁸⁹ DhP.xxvi.34 '*Brāhmaṇa-Vagga*' ('Brahman Chapter')

⁹⁰ The Buddha Vipassī: the sixth Buddha before The Buddha Gotama. See 'Appendix 2:

(Please see further next page.)

good family. When they reached manhood, they married, established a family, and lived as householders. Then, one day, they heard that a Buddha had appeared in the world. Together with many other householders, they went to see The Buddha, to make offerings, and to listen to the Dhamma. As The Buddha was teaching the Dhamma, the elder brother developed a very strong desire to renounce the household life and become a bhikkhu: he was the one who had aspired for only Arahantship. His desire was so powerful that he gave over all his property to his younger brother, ordained as a bhikkhu, and soon put an end to suffering with Arahantship. But his younger brother could not give up the household life: he was still too attached to sensual pleasures, and so could not put an end to suffering. Instead, the younger brother made great offerings of requisites to The Buddha and Sangha: he offered even a magnificent dwelling for The Buddha.

The elder brother had, in that life, put an end to rebirth, but his younger brother continued in the round of rebirth from The Buddha Vipassī's time till our Buddha Gotama's time. For many, many aeons, he continued being reborn. Owing to the many wholesome kammās he had accomplished, he was reborn now in the deva world, now in the human world. Only at our Buddha's time, as the treasurer Jotika, was he finally able to renounce sensual pleasures, and become a bhikkhu. Only in that life was he finally able to put an end to suffering, by becoming an Arahant.

When He had explained how the two brothers had fared differently because of their different thoughts when accomplishing wholesome kamma, The Buddha uttered the following verse:

Whoever, craving (*taṇhā*) having given up, a wandering homeless one, with craving and existence consumed, such a one do I call a Brahman.

Craving and existence consumed is the same as to say that the clog-bound dog has severed the rope binding it to the strong post or pillar. And it has managed to throw off the clog that was bound to its neck. That is, with attainment of the Noble Path, and eventually Arahantship, the uneducated ordinary person has severed the rope of craving (*taṇhā*), has managed to throw off the clog of identity view (*sakkāya diṭṭhi*), has gained release from the strong post of the five clinging-aggregates (*pañc-upādāna-kkhandha*): she or he has escaped from the round of rebirth (*saṃsāra*).

That concludes our example of how the variety of kamma consciousnesses (*kamma-viññāna*), the variety of consciousnesses associated with kammic potency, accounts for the variety in the five aggregates, the variety in beings.

In this regard, we should like to go on to discuss a sutta where The Buddha explains the variety of kamma and its results. It is called the 'The Small Kamma-Analysis Sutta'.⁹¹ But for you better to understand that sutta, we shall at some length first discuss the workings of kamma according to The Buddha's Knowledge of Kamma&Result (*Kamma-Vipāka-Ñāna*).

The Lineage of Buddhas', p.361.

⁹¹ Discussed at 'IV — 'The Small Kamma-Analysis Sutta', p.255ff.

ENDNOTES CHAPTER II
(SUTTA REFERENCES ETC.)

⁵⁸ In M.II.iii.5 '*Māgaṇḍiya-Suttaṃ*' ('The Māgaṇḍiya Sutta'), The Buddha explains to one wanderer that if he undertakes the training: 'Then perhaps you might think: "Indeed, I have long been tricked, cheated, and defrauded by this mind. For when clinging, I have been clinging to only matter... feeling... perception... formations... consciousness."'

⁵⁹ In P.I.423 '*Upanissaya-Paccayo*' ('Decisive-Cause Cause'), The Buddha explains how wholesome phenomena can become the decisive cause for the arising of unwholesome phenomena: 'Wholesome phenomenon (*kusalo dhammo*) of unwholesome phenomenon (*akusalassa dhammassa*) as decisive cause is the cause (*upanissaya-paccayena paccayo*): [1] object decisive-cause (*ārammaṇ-ūpanissayo*), and [2] customary decisive-cause (*pakat-ūpanissayo*). [1] Object decisive-cause: alms having given; morality having undertaken; the Uposatha observance having done; having made it pre-eminent (*garuṃ katvā*), one enjoys it (*assādeti*), delights in it (*abhinandati*); having made it pre-eminent, lust arises (*rāgo uppajjati*), view (*ditṭhi*) arises. Earlier good habits (*su-[ā]ciṅṅāni*) having made them pre-eminent one enjoys them.... Having emerged from jhāna, the jhāna having made pre-eminent, one enjoys it... lust... view arises. [2] Customary decisive-cause: with faith (*saddham*)... morality (*silam*)... learning (*sutam*)... generosity (*cāgam*)... wisdom (*paññam*) as decisive-cause, conceit one works up (*mānam jappeti*), view one grasps (*ditṭhīm gaṇhāti*). Faith... morality... learning... generosity... lust (*rāgassa*)... hatred (*dosassa*)... delusion (*mohassa*)... conceit (*mānassa*)... view (*ditṭhāya*)... yearning (*patthanāya*)... as decisive cause is the cause.'

Also in, for example, M.III.ii.10 '*Saṅkhār-Ūpapatti-Suttaṃ*' ('The Formations-Rebirth Sutta'), The Buddha explains how the bhikkhu possessed of faith/morality/learning/generosity/wisdom and yearning for a certain rebirth in the human/sensual-sphere deva worlds will be reborn there. Likewise if he based on those five things yearns for rebirth in the fine-material/immaterial Brahma worlds, and develops the jhānas. But if he based on those five things yearns for Arahantship and develops insight, he 'is not anywhere reborn (*na katthaci upapajjati*).' Then in M.I.v.1 '*Sāleyyaka-Suttaṃ*' ('The People of Sālā Sutta'), The Buddha explains this same procedure for one who practises the ten wholesome courses of kamma, and in A.VIII.I.iv.5 '*Dān-Ūpapatti-Suttaṃ*' ('The Alms&Rebirth Sutta'), for the virtuous one who makes offerings: see quotation under, for example, 'One Is Not a Tormentor', p.264.

⁶⁰ The Buddha speaks of three types of conceit in, for example, S.I.I.ii.10 '*Samiddhi-Suttaṃ*' ('The Samiddhi Sutta'): 'Equal, superior, or inferior: whoever so thinks, he is therefore likely to quarrel.' And in S.V.I.vii.2 '*Vidhā-Suttaṃ*' ('The Pride Sutta'), He explains: 'Three, bhikkhus, are the [forms of] pride.... The pride of "Better am I", "Equal am I", "Low am I".... It is, bhikkhus, for the direct knowledge, full understanding, and complete destruction of these three [forms of pride] that the Noble Eightfold Path is to be developed.' : for example, infatuation owing to youth, health, and life in A.III.I.iv.9 '*Sukhumāla-Suttaṃ*' ('The "Delicate" Sutta') and A.V.II.i.7 '*Abhiṅga-Paccavekkhitabba-Ṭhāna-Suttaṃ*' ('The Subject Often-to-Be-Reflected Sutta'), and pride/conceit about one's femininity/masculinity in A.VII.v.8 '*Saṃyoga-Suttaṃ*' ('The Bondage Sutta').

⁶¹ In A.IX.I.ii.10 '*Velāma-Suttaṃ*' ('The Velāma Sutta'), The Buddha explains that whether one makes offerings (*dānam deti*) that are coarse or fine, if one offers without care and reverence, and not by one's own hand, if it is leftovers, and if one offers without faith that one's offering will produce a result, then wherever that offering's result is generated, one's mind will be like the mind of the millionaire just mentioned. Furthermore, one's family and those in one's employ will not want to listen to what one says, nor try to understand it. But if one offers with care and reverence, by one's own hand, if it is not leftovers, and if one offers with faith that one's offering will produce a result, then wherever that offering's result is generated, one's mind will incline towards enjoying sensual pleasures: good food, clothes, and modes of transport. Furthermore, one's family and those in one's employ will want to listen to what one says, and try to understand it.

THE BUDDHA'S KNOWLEDGE OF KAMMA&RESULT

The workings of kamma and kamma's result is so profound and difficult to see that only a Buddha's Knowledge of Kamma&Result (*Kamma-Vipāka-Ñāṇa*) can see it clearly: His disciples do not possess this knowledge, not even Arahants.⁹³

This knowledge of kamma and its result is the second of what The Buddha calls His ten 'Tathāgata Powers' (*Tathāgata-Bala*).

He explains it to the Venerable Sāriputta:⁹⁴

Again and further, Sāriputta, the Tathāgata understands the result (*vipāka*) of past, future, and present kamma that has been undertaken, by way of contingency and root, according to reality.⁹⁵

And whatever, Sāriputta, result of past, future, and present kamma that has been undertaken the Tathāgata by way of contingency and root understands according to reality. This then, Sāriputta, is a Tathāgata's Tathāgata power, because of which power the Tathāgata assumes the bull's stance, roars the lion's roar in the assemblies, and sets in motion the divine wheel.⁹⁶

THE LION'S ROAR

With this Tathāgata power, The Buddha roars His lion's roar. What is His lion's roar? He explains that it is His teaching of the five aggregates (*pañca-kkhandha*), their origin (*samudaya*), and their disappearance (*atthaṅgama*):^{97/62}

- [1] **Thus materiality, thus materiality's appearance (*samudaya*), thus materiality's disappearance (*atthaṅgama*).**
- [2] **Thus feeling, thus feeling's appearance, thus feeling's disappearance.**
- [3] **Thus perception, thus perception's appearance, thus perception's disappearance.**
- [4] **Thus formations, thus formations' appearance, thus formations' disappearance.**
- [5] **Thus consciousness, thus consciousness's appearance, thus consciousness's disappearance.**

The five aggregates are the Noble Truth of Suffering (*Dukkha Ariya-Sacca*); their appearance is the Noble Truth of the Origin of Suffering (*Dukkha-Samudaya Ariya-Sacca*); their disappearance is the Noble Truth of the Cessation of Suffering (*Duk-*

⁹² Reference numbers in italics refer to sutta quotations, etc. in endnotes beginning p.231.

⁹³ In A.IV.II.iii.7 '*Acinteyya-Suttam*' ('The "Imponderable" Sutta'), The Buddha explains: 'The result of kamma (*kamma-vipāko*), bhikkhus, is imponderable.'

⁹⁴ M.I.ii.2 '*Mahā-Sīha-Nāda-Suttam*' ('The Great Lion's-Roar Sutta').

⁹⁵ CONTINGENCY (*thāna*): the commentary explains that this refers to the circumstances contingent/dependent upon which a certain kamma produces its result. It is either achievement or failure with regard to four types of circumstance: 1) destination (*gati*); 2) appearance (*upadhi*); 3) time (*kāla*); 4) means (*payoga*). ROOT (*hetu*): the kamma is the root of the result. (The four types of contingency are discussed under 'Achievement/Failure', p.207.)

⁹⁶ BULL'S (*āsabham*) STANCE (*thānam*): the stance is the posture of four feet on the ground, and the bull's stance is the supreme, highest, unshakable stance, adopted by the chief of all bulls. The Tathāgata's four feet are His four intrepidities (*vesārajja*). DIVINE WHEEL (*Brahma-cakka*): this refers to the Dhamma-Wheel: *BRAHMA* (divine) means here supreme, highest, superior.

⁹⁷ S.II.I.iii.1 '*Dasa-Bala-Suttam*' ('The Ten-Powers Sutta'). This is how, in D.II.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta'), The Buddha describes the meditating bhikkhu's understanding of the five aggregates, before he contemplates them.

kha-Nirodha Ariya-Sacca). And to explain the appearance and disappearance of the five aggregates, The Buddha then gives the formula for dependent origination (*paṭicca-samuppāda*):

Thus, this being, that is; this arising, that arises.

This not being, that is not; this ceasing, that ceases.

Next, The Buddha explains the twelve links of dependent origination: because of ignorance, volitional formations arise; because of volitional formations, consciousness arises, etc. We shall discuss them later.⁹⁸

THE HEART OF THE BUDDHA'S TEACHING

Having now listened to The Buddha explain His own teaching, we understand that to understand the five aggregates, we need to understand dependent origination and cessation, which means we need to understand the workings of kamma.

Being only disciples of The Buddha, however, we cannot fully understand the workings of kamma: that is impossible. But by practising insight meditation, disciples may be able to see the connections between certain kammās and their result, and thereby gain a partial understanding of the workings of kamma.

In fact, such an understanding is essential. In fact, to be true disciples of The Buddha, the most important thing for us to do is to understand and have deep faith in the actuality of a law of kamma and kamma's result. Why? Because, as we just heard The Buddha explain, the workings of kamma is the heart of The Buddha's Teaching: it is the driving force of dependent origination (*paṭicca-samuppāda*), which is the Second Noble Truth, the Noble Truth of the Origin of Suffering (*Samudaya Sacca*), the origin of the five aggregates. So if we do not understand the workings of kamma, we cannot understand the Noble Truth of the Origin of Suffering (*Dukkha-Samudaya Ariya-Sacca*), the origin of the five aggregates. That means we cannot become a Noble Disciple (*Ariya-Sāvaka*), and escape suffering.⁹⁹ Therefore, we must attend closely to The Buddha's explanations of the workings of kamma. But we must always remember that although we must try to understand The Buddha's explanations of the workings of kamma, such explanations cannot provide true understanding. To gain true understanding of the workings of kamma, we need (as far as it is possible for a disciple) to know and see the workings of kamma for ourselves by practising proper insight meditation,⁶³ and attaining the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*).¹⁰⁰

⁹⁸ See 'Dependent Origination', p.107 ff.

⁹⁹ VsM.xix.687 '*Kaṅkhā-Vitarāṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification') PP.xix.17 explains: 'The succession of kamma and its result in the twelve categories of kamma [see p.142 ff] is clear in its true nature only to The Buddha's Knowledge of Kamma and Its Result [*Kamma-Vipāka-Ñāṇa*], which knowledge is not shared by disciples. But the succession of kamma and its result can be known in part by one practising insight [*vipassanā*].' VsMṭ explains: 'Because it is a specialty of The Buddha, and because it is the province of the knowledge that is not shared by disciples, it is called "not shared by disciples" (*a-sādhāraṇaṃ sāvakehi*). That is why only a part can be known; it cannot all be known because it is not the province of such knowledge. A part must be known; knowing it all without remainder cannot be done, is inaccessible. Not knowing it at all, [the Knowledge] of Apprehending the Cause (*Paccaya-Pariggaha-Ñāṇa*) cannot be fulfilled.'

¹⁰⁰ Cause-Apprehending Knowledge: see p.89.

THE WORKINGS OF THE MIND

For us properly to understand the workings of kamma, it is first of all necessary to understand something about the workings of the mind. The Buddha explains that when the mind is alert, then within a snap of the fingers, very many thousand million consciousnesses arise and perish: they arise as series, many thousand million mental processes (*citta-vīthi*).¹⁰¹ Most of them are mind-door processes: many thousand million mind-door processes arising and perishing like a river in full flow. On our plane (the sensual-sphere plane (*kāma-āvacara-bhūmi*)), usually a mind-door process has seven impulsion consciousnesses (*javana*).¹⁰² If such impulsion consciousnesses are unwholesome (*akusala*), they will comprise minimum sixteen mental phenomena (*nāma-dhamma*) and maximum twenty-two; if they are wholesome (*kusala*), they will comprise minimum thirty-two mental phenomena, maximum thirty-five.¹⁰³ In all cases, one of those mental phenomena is volition (*cetana*), and it is volition that forms kamma.¹⁰⁴ What is referred to as kamma is specifically the volition of the seven impulsions in an unwholesome or wholesome mental process.¹⁰⁵ But in the 'Kamma Cause' (*Kamma Paccaya*) chapter of the *Paṭṭhāna*, kamma is also explained as the kammic potency (*kamma sattī*) of the volition in those impulsions.¹⁰⁶ Please try to remember this as we explain further.

DEFINITION OF KAMMA

Literally, the word 'kamma' means action or deed, but in The Buddha's Teaching kamma refers only to volitional action:¹⁰⁷

¹⁰¹ The Commentary to S.III.I.x.3 '*Pheṇa-Piṇḍ-Ūpama-Suttam*' ('The Foam-Lump Simile Sutta') explains: 'In one snap of the fingers, the estimate is ten-million (*koti*) hundred-thousand (*sata-sahassa*), having arisen, cease.' (10,000,000 x 100,000 = 1,000,000,000,000 = one billion consciousnesses (*citta*) <one trillion, American English>). These billion consciousnesses do not all comprise five-door and mind-door processes: a great many are life-continuum consciousnesses arising between such mental processes. Thus, in one snap of the fingers, very many thousand million consciousnesses arise and perish (estimated at a billion), which then include many thousand million mental process. For details, see table '5b: The Five-Door Process', p.144, and table '5c: The Mind-Door Process', p.146.

¹⁰² On the sensual plane, usually there arise only sensual-sphere mental processes. But if one develops the fine-material-, immaterial-, or supramundane jhānas, that will constitute fine-material-, immaterial-, or supramundane mental processes: they comprise from one to countless impulsions. See table '5d: The Jhāna-Attainment Process', p.176.

¹⁰³ 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.

¹⁰⁴ All kamma is produced by volition, but not all volition produces kamma. Since volition is one of the seven universal mental factors (see footnote 431, p.155), it means there is volition in all consciousnesses. But kamma is not produced by the volition of resultant consciousnesses (see table '1: The Resultant Consciousnesses', p.44), or functional consciousnesses (see table '5b: The Five-Door Process', p.144, table '5c: The Mind-Door Process', p.146, and the Arahant's functional volition at 'The Unworking of Kamma', p.334ff).

¹⁰⁵ The exception is the Arahant's cognition: it is purely functional (*kiriya*), neither unwholesome nor wholesome. See previous footnote.

¹⁰⁶ See footnotes 5, p.1, and 56, p.15. (P.I.427 '*Kamma-Paccayo*' ('Kamma Cause') & PṬ '*Paccay-Uddesa-Vaṇṇanā*' ('Description of the Kamma Section'))

¹⁰⁷ To explain that kamma is volition, DhSA.I.iii '*Kamma-Kathā*' ('Discussion of Kamma') E.-117-118 quotes this passage, which can be found in A.VI.vi.9 '*Nibbedhika-Suttam*' ('The Penetrating Sutta'). It quotes also a passage that can be found in S.II.I.iii.5 '*Bhūmija*' (Please see further next page.)

It is volition (*cetanā*), bhikkhus, that is kamma, I declare. Having willed, one accomplishes kamma by body (*kāyena*), by speech (*vācāya*), and by mind (*manasā*).

Volition is the mental factor responsible for kamma.

UNWHOLESOME AND WHOLESOME VOLITION

There are two such types of volition:

- 1) Unwholesome volition (*akusala cetanā*)
- 2) Wholesome volition (*kusala cetanā*)

Unwholesome volition is unwholesome kamma, and wholesome volition is wholesome kamma. But the volition of Buddhas and other Arahants is neither unwholesome nor wholesome: it is purely functional (*kirīya*). It never produces kamma, because they have eradicated the roots of kamma: ignorance and craving.¹⁰⁸ Nevertheless, as long as their mental and material continuity persists, even Buddhas and other Arahants cannot avoid experiencing the results of their past kamma: the results stop arising only when they enter Parinibbāna (final cessation).¹⁰⁹

IMPOSSIBLE AND POSSIBLE RESULTS

The law of kamma (*kamma niyāma*) is a natural law that is self-sustaining in its operation.¹¹⁰ It ensures that the result of kamma is similar to the kamma itself (*kamma-sarikkhaka-vipāka*), just as the seed of a fruit produces a tree that bears the same kind of fruit. For example, the fruit of the nimb (*nimba*) tree is bitter. If we plant the seed of a nimb fruit, it produces a tree that bears also nimb fruits: they are also bitter. In the same way, an unwholesome kamma produces a result that is similar to the unwholesome kamma itself.

Unwholesome kamma does not produce an agreeable result. If the unwholesome kamma produces its result, it will always be a disagreeable result.¹¹¹

·*Suttam*' ('The Bhūmija Sutta'): 'A body there being, Ānanda, there arises in oneself happiness and suffering that is rooted in bodily volition [speech/mind there being, there arises in oneself happiness/suffering that is rooted in verbal-/mental volition]: and with ignorance as cause.' The commentary quotes also a similar passage that is the same as a passage in A.X.xxi.7&8 'Paṭhama- [& Dutiya-] Sañcetanika-Suttam' ('The First [& Second] "Volitional" Sutta'), and another similar passage that can be found in M.III.iv.6 'Mahā-Kamma-Vibhariga-Suttam' ('The Great Kamma-Analysis Sutta'): see endnote 206, p.250.

¹⁰⁸ Arahant's functional volition: using the metaphor of black/white kamma, The Buddha explains how with the abandonment of black/white kamma (by the Arahant Path&Fruition), one's kamma becomes non-black/non-white (see endnote 282, p.351); and He explains that with the destruction of lust, hatred and delusion, there is the destruction of kamma causation (see endnote 300, p.354); and He explains that when a bhikkhu has attained the Arahant Path-Knowledge, he accomplishes neither a meritorious, demeritorious, nor imperturbable formation of kamma (see endnote 315, p.356). In all cases, the Arahant's volition is functional (see also explanation footnote 939, p.345).

¹⁰⁹ See discussion at 'The Two Types of Parinibbāna', p.339ff.

¹¹⁰ DhSA.I.iii 'Vipāk-Uddhāra-Kathā' ('Discussion of the Result-Apprehension') E.360 explains: 'And here at this stage, they [the ancient Commentary Teachers] include what is called the fivefold order of nature: the seed order, the temperature order, the kamma order, the Dhamma order, the consciousness order.' See also quotation footnote 206, p.71.

¹¹¹ A.I.xv.2 'Atthāna-Pāli' ('Text of the Impossible'). In this connection, The Buddha lists a
(Please see further next page.)

- [1] **Impossible it is, bhikkhus, there is no occasion where bodily bad conduct could produce a desired, pleasant, and agreeable result: no such possibility is known. But it is indeed possible, bhikkhus, it is known, that bodily bad conduct could produce an undesired, unpleasant, and disagreeable result: a possibility as such is known.**
- [2] **Impossible it is, bhikkhus, there is no occasion where verbal bad conduct could produce a desired, pleasant, and agreeable result: no such possibility is known. But it is indeed possible, bhikkhus, it is known, that verbal bad conduct could produce an undesired, unpleasant, and disagreeable result: a possibility as such is known.**
- [3] **Impossible it is, bhikkhus, there is no occasion where mental bad conduct could produce a desired, pleasant, and agreeable result: no such possibility is known. But it is indeed possible, bhikkhus, it is known, that mental bad conduct could produce an undesired, unpleasant, and disagreeable result: a possibility as such is known.**

Then we can take sugar cane: it is sweet. If we plant the cutting of a sugar cane, it produces cane that is also sweet.¹¹² In the same way, a wholesome kamma produces a result that is similar to the wholesome kamma itself. Wholesome kamma does not produce a disagreeable result. If the wholesome kamma produces its result, it will always be an agreeable result:¹¹³

- [1] **Impossible it is, bhikkhus, there is no occasion where bodily good conduct could produce an undesired, unpleasant and disagreeable result: no such possibility is known. But it is indeed possible, bhikkhus, it is known, that bodily good conduct could produce a desired, pleasant, and agreeable result: such a possibility is known.**
- [2] **Impossible it is, bhikkhus, there is no occasion where verbal good conduct could produce an undesired, unpleasant and disagreeable result: no such possibility is known. But it is indeed possible, bhikkhus, it is known, that verbal good conduct could produce a desired, pleasant, and agreeable result: such a possibility is known.**
- [3] **Impossible it is, bhikkhus, there is no occasion where mental good conduct could produce an undesired, unpleasant and disagreeable result: no such possibility is known. But it is indeed possible, bhikkhus, it is known, that mental good conduct could produce a desired, pleasant, and agreeable result: such a possibility is known.**

It is impossible for unwholesome kamma to produce an agreeable result just as it is impossible for a seed of the bitter nimb fruit to produce sweet sugar cane; and it is impossible for wholesome kamma to produce a disagreeable result just as it is impossible for a cutting of sweet sugar cane to produce the bitter nimb fruit.

number of impossibilities with their opposite possibility. For example, one of Right View cannot do certain things (but an ordinary person can do them); two Buddhas/Wheel-Turning Kings cannot arise in one world system at the same time (but one can); a woman cannot be a Buddha/Wheel-Turning King/Sakka/Māra/Brahma (a man can); unwholesome kamma cannot lead to a happy destination (wholesome kamma can), and vice-versa. The ability to see this is the first of what The Buddha calls His ten Tathāgata powers (*Tathāgata-Bala*). See quotation at 'The Buddha's Knowledge of the Possible/Impossible', p.42.

¹¹² The simile of the bitter nimb fruit (above) and sweet sugar cane is mentioned in AA.I.-xv.2 The Buddha uses it in A.X.III.i.4 *'Bija-Suttam'* ('The Seed Sutta'). There, He explains how the kamma of one with wrong view leads to the unwholesome and painful, whereas the kamma of one with Right View does the opposite.

¹¹³ A.I.xv.3 *'Aṭṭhāna-Pāḷi'* ('Text of the Impossible')

THE BUDDHA'S KNOWLEDGE OF THE IMPOSSIBLE AND POSSIBLE

This knowledge of the impossible and possible is the first of The Buddha's ten 'Tathāgata Powers' (*Tathāgata-Bala*). He explains it to the Venerable Sāriputta:¹¹⁴

Here, Sāriputta, according to reality, the Tathāgata understands the possible as possible, and the impossible as impossible.

And whatever, Sāriputta, possible as possible, and impossible as impossible the Tathāgata understands according to reality. This then, Sāriputta, is a Tathāgata's Tathāgata power, because of which power the Tathāgata assumes the bull's stance, roars the lion's roar in the assemblies, and sets in motion the divine wheel.¹¹⁵

The Buddha explains this principle of impossible and possible throughout His Teaching:⁶⁴ it is fundamental to His Teaching.

THE RESULTANT DHAMMAS

The results of kamma are the resultant dhammas (*vipāka dhamma*).¹¹⁶ They are resultant mentality (*vipāka-nāma*) and kamma-born materiality (*kamma-ja-rūpa*):¹¹⁷

- Resultant mentality is the different types of resultant consciousness (*vipāka-citta*): for example, the unwholesome resultant consciousness that gives rebirth in one of the hells, in the ghost world, or the animal world. It is called the rebirth-linking consciousness (*paṭisandhi-citta*).¹¹⁸ When it is a wholesome resultant consciousness, it gives rebirth in the human world, the deva worlds, the Brahma worlds, and the immaterial worlds.⁶⁵ The life-continuum consciousnesses that maintain the mentality of a life are also resultant, and they stop arising only when the kamma that produces them has ceased.

Other resultant consciousnesses are, for example, the eye-, ear-, nose-, tongue-, and body consciousnesses that arise upon contact with either a desirable object, or an undesirable object.¹¹⁹

Resultant mentality includes then also the mental factors (*cetasika*) associated with the resultant consciousnesses:¹²⁰ for example, the pain, joy, or equanimity of a resultant consciousness.⁶⁶

¹¹⁴ M.I.ii.2 '*Mahā-Sīha-Nāda-Suttam*' ('The Great Lion's-Roar Sutta'). The Most Venerable Sayadaw refers also to the ten Tathāgata powers as The Buddha gives them in Vbh.I.-xvi.10, and as they are explained in VbhA. They are mentioned also in A.I.xv '*Aṭṭhāna Pāli*' ('Text of the Impossible'), and M.III.ii.5 '*Bahu Dhātuka-Suttam*' ('The Many Types of Element Sutta').

¹¹⁵ bull's stance/divine wheel: see footnote 96, p.37.

¹¹⁶ dhammas: here *dhamma* is equivalent to the English 'thing': any possible object of thought, including animate/inanimate objects, mental/material objects, facts, events, qualities, circumstances, utterances, and acts. Thus, unwholesome/wholesome dhammas, material/mental dhammas, jhāna dhammas, etc.

¹¹⁷ See 'Dependent Origination', p.107.

¹¹⁸ rebirth-linking consciousness: this resultant consciousness links the past life with the present. For details, see table '5a: Death and Rebirth', p.50.

¹¹⁹ There are in all thirty-six types of resultant consciousness, see table '1: The Resultant Consciousnesses', p.44.

¹²⁰ VsMT calls them also resultant mental factors (*vipāka-cetasika*).

- Kamma-Born Materiality (*kamma-ja-rūpa*)¹²¹ is eighteen types of materiality:

1). Earth element 2). Water element 3). Fire element 4). Wind element 5). Colour 6). Odour 7). Flavour 8). Nutritive essence	Inseparable materiality (<i>avinibbhoga-rūpa</i>): the basic eight elements of any type of materiality, whether it is born of kamma, consciousness, temperature or nutriment. When it occurs together with kamma-born materiality, it is kamma-born materiality.
9). Life faculty	The life faculty (<i>jīvit-indriya</i>) maintains one's life. All kamma-born materiality arises together with the life faculty.
10). Eye translucency ¹²² 11). Ear translucency 12). Nose translucency 13). Tongue translucency 14). Body translucency	The five types of translucent materiality (<i>pasāda-rūpa</i>) that are the eye-, ear-, nose-, tongue-, and body base (<i>āyatana</i>). They function as the five material doors (<i>dvāra</i>) through which the respective objects are cognized (sights, sounds, odours, etc.). ¹²³
15). Heart-base materiality	The untranslucent materiality (<i>napasāda-rūpa</i>) that is the heart base, located in the blood in the heart. It serves as base for the mind door (<i>mano-dvāra</i>), by which all objects are cognized.
16). Female sex-materiality 17). Male sex-materiality	The sex-materiality (<i>bhāva-rūpa</i>) determines whether one is a woman or a man, and determines that sex's feminine and masculine appearance, etc.
18). Space	Interstices between kamma-born material clusters (<i>rūpa-kalāpa</i>).

These resultant dhammas all arise when the appropriate kamma meets the right conditions to produce its result.

¹²¹ For The Buddha's explanation of how the body is born of dependently originated past kamma, see quotation endnote 63, p.231. For further details, see 'Ultimate Materiality', p.90.

¹²² translucency: see dictionary definition, footnote 961, p.364.

¹²³ Although the beings in the fine-material world possess a nose, tongue, and body, the equivalent translucent elements do not occur, nor does sex-materiality (see footnote 487, p.173). But the beings there appear as males (VbhA.XVI.x.809 '*Pathama-Bala-Niddeso*' ('Exposition of the First Power') DD.XVI.x.2191). Beings in the immaterial world possess no materiality at all.

1: THE RESULTANT CONSCIOUSNESSES (<i>Vipāka-Citta</i>)				
Sphere of Consciousness	Result of	Roots	Number	Details (See table)
Sensual Sphere	Unwholesome	Unrooted	7	1a, p.52
Sensual Sphere	Wholesome	Unrooted	8	1b, p.62
Sensual Sphere	Wholesome	Rooted	8	1c, p.63
Fine Material Sphere	Wholesome	Rooted	5	1d, p.178
Immaterial Sphere	Wholesome	Rooted	4	1d, p.178
Supramundane Sphere	Wholesome	Rooted	4	1e, p.339
			36 ¹²⁴	

UNWHOLESOME AND WHOLESOME KAMMA

What then, does The Buddha mean by unwholesome and wholesome kamma? *Akusala-kamma* and *kusala-kamma*?

When a consciousness has an unwholesome root (*akusala-mūla*), it is an unwholesome consciousness (*akusala-citta*), and when a consciousness has a wholesome root (*kusala-mūla*), it is a wholesome consciousness (*kusala-citta*). Thus, when a mental process's impulses (*javana*) have an unwholesome root, their volition (*cetanā*) is unwholesome, and we have unwholesome kamma. When a mental process's impulses have a wholesome root, their volition is wholesome, and we have wholesome kamma.

UNWHOLESOME CONSCIOUSNESS

The unwholesome roots are three: greed (*lobha*), hatred (*dosa*) and delusion (*moha*). That means there are three main types of unwholesome consciousness:¹²⁵

- 1) Greed-rooted consciousness (*lobha-mūla-citta*)
- 2) Hatred-rooted consciousness (*dosa-mūla-citta*)
- 3) Delusion-rooted consciousness (*moha-mūla-citta*)

Unwholesome consciousnesses can never be associated with good things, only bad.⁶⁷ That is why unwholesome consciousnesses are always associated with consciencelessness (*ahiri*),⁶⁸ shamelessness (*anottappa*), restlessness (*uddhacca*),⁶⁹ and delusion (*moha*).¹²⁶ This means that a greed-rooted consciousness is always asso-

¹²⁴ VsM.xiv.454 '*Khandha-Niddesa*' ('Exposition of the Aggregates') PP.xiv.94-105

¹²⁵ The Buddha explains the roots in, for example, A.III.II.ii.9 '*Akusala-Mūla-Suttam*' ('The Unwholesome-Root Sutta'): 'These three, bhikkhus, are the unwholesome roots. What three? The greed unwholesome root, the hatred unwholesome root, the delusion unwholesome root.... These three, bhikkhus, are the wholesome roots. What three? The non-greed wholesome root, the non-hatred wholesome root, the non-delusion wholesome root.'

¹²⁶ The three roots are also three of the ten defilements (*kilesa*): 1) greed, 2) hatred, 3) delusion, 4) conceit, 5) views (wrong), 6) scepticism, 7) sloth, 8) restlessness, 9) conscienceless-

(Please see further next page.)

ciated also with delusion, and a hatred-rooted consciousness is also always associated with delusion. But a greed-rooted consciousness cannot be associated with hatred, nor can a hatred-rooted consciousness be associated with greed: greed and hatred cannot arise in the same consciousness. The third type of consciousness, the delusion-rooted one, is an unwholesome consciousness associated with delusion alone.

What is that delusion? It is the same as ignorance (*avijjā*). We explained it in connection with the '*Gaddula-Baddha*' sutta:¹²⁷

Amongst the ultimately non-existent, amongst women, men, it [ignorance] hurries on; amongst the existent, however, amongst the aggregates, etc., it does not hurry on....

What does this mean? It means that ignorance (delusion) sees only conventional truth (*sammuti-sacca*):¹²⁸ women and men, mothers and fathers, wives and husbands, daughters and sons, dogs, cats, pigs, and chickens, etc. These things do not exist according to reality (*yathā-bhūta*).⁷⁰

The things that do exist according to reality, however, are the aggregates (*khandha*), the elements (*dhātu*), the bases (*āyatana*), mentality-materiality (*nāma-rūpa*), dependent origination (*paṭicca-samuppāda*), the workings of kamma, the three characteristics, etc.: in brief, the Four Noble Truths.¹²⁹ These things, which are ultimate truth (*paramattha-sacca*), ignorance does not see.¹³⁰ And as we also explained in connection with the '*Gaddula-Baddha*' sutta, that is why beings run on from life to life. This ignorance is the delusion associated with unwholesome consciousnesses.

Greed, hatred, and delusion make a consciousness unwholesome, which means the volition is unwholesome: unwholesome kamma.⁷¹ The Buddha calls it also evil (*pāpa*), and demerit (*apuñña*).⁷² And the accomplishment of unwholesome kamma, He calls also bad conduct (*du-ccarita*),⁷³ and demeritorious formation (*apuññābhisaṅkhāra*).⁷⁴ If that kamma produces its result, it will be an unwished for, undesired and disagreeable result,⁷⁵ and will lead to continued production of kamma.⁷¹

UNPROMPTED AND PROMPTED

If the unwholesome kamma is accomplished spontaneously, without hesitation or the urging of another, it is unprompted (*asaṅkhārika*); if the unwholesome kamma is accomplished with hesitation, or the urging of self or another, it is prompted (*sasaṅkhārika*).⁷⁶

The volition of unprompted kamma is the stronger, for it is associated with joy (*pīti*), whereas prompted kamma is weaker, because it is associated with sloth&torpor (*thina-middha*).⁷⁷

ness, 10) shamelessness. (DhS.iii.1235 '*Kilesa-Gocchakam*' ('The Defilement Cluster'))

¹²⁷ VsM.xvii.587 '*Paññā-Bhūmi-Niddesa*' ('Exposition of the Wisdom-Ground') PP.xvii.43

¹²⁸ *Sammuti-sacca*: also called *vohāra-sacca*.

¹²⁹ See quotation endnote 152, p.242.

¹³⁰ The three characteristics are: 1) impermanence (*anicca*), 2) suffering (*dukkha*), 3) non-self (*an-atta*). Ignorance does not see them because of the three types of compactness: see quotation, footnote 9, p.2.

GREED-ROOTED CONSCIOUSNESS¹³¹

What then does it mean that a consciousness is rooted in greed (*lobha*)?

Here, greed has to do with attraction, gross or subtle: for example, craving (*taṇhā*), lust (*rāga*), sensual desire (*kāma-cchanda*), covetousness (*abhijjhā*), attachment (*āsajjana*), clinging (*upādāna*), conceit (*māna*), vanity (*mada*), and views (*ditṭhi*).

A consciousness that is associated with these things is a greed-rooted consciousness (*lobha-mūla-citta*). The volition will in that case always be unwholesome. And, as mentioned, when there is greed, there is always also consciencelessness, shamelessness, restlessness, and delusion. But please note that when an unwholesome consciousness is dissociated from wrong view, it is not thereby associated with Right View: an unwholesome consciousness cannot be associated with Right View.

2a: MENTAL PHENOMENA (<i>nāma-dhamma</i>) OF GREED-ROOTED CONSCIOUSNESS (<i>lobha-mūla-citta</i>)	Unprompted (<i>asaṅkhārika</i>)	Prompted (<i>sasaṅkhārika</i>)
CONSCIOUSNESS (<i>citta</i>)	1	1
MENTAL FACTORS (<i>cetasika</i>)		
Universals (<i>sabba-citta-sādhāraṇa</i>)		
1. contact (<i>phassa</i>)	1	1
2. feeling ¹³² (<i>vedanā</i>)	1	1
3. perception (<i>saññā</i>)	1	1
4. volition (<i>cetanā</i>)	1	1
5. one-pointedness (<i>ek-aggatā</i>)	1	1
6. life faculty (<i>jīvit-indriya</i>)	1	1
7. attention (<i>manasikāra</i>)	1	1
Miscellaneous (<i>pakīṇṇaka</i>)		
1. application (<i>vitakka</i>)	1	1
2. sustainment (<i>vicāra</i>)	1	1
3. decision (<i>adhimokkha</i>)	1	1
4. energy (<i>vīriya</i>)	1	1
5. joy (<i>pīti</i>)	1	1
6. desire (<i>chanda</i>)	1	1
Unwholesome Mental Factors (<i>akusala-cetasika</i>)		
1. delusion (<i>moha</i>)	1	1
2. consciencelessness (<i>ahiri</i>)	1	1
3. shamelessness (<i>anottappa</i>)	1	1
4. restlessness (<i>uddhacca</i>)	1	1
5. greed (<i>lobha</i>)	1	1
6. wrong view (<i>ditṭhi</i>)	1	1
7. conceit (<i>māna</i>)	1	1
8. sloth (<i>thina</i>)	1	1
9. torpor (<i>middha</i>)	1	1
Total	20	20

¹³¹ The tables that follow have been designed according to the combination system (*saṅgaha-naya*): all combinations of mental phenomena (AbS.ii.43-52 'Akusala-Citta-Saṅgaha-Nayo' ('Unwholesome Consciousness Combination System') CMA.ii.26, and AbS.ii.33-34 'Sobhana-Cetasika-Sampayoga-Nayo' ('Beautiful Mental-Factor Association System') CMA.ii.17). One column is one type of consciousness, with mental factors shaded.

¹³² Feeling: a greed-rooted consciousness is associated with either pleasure (*somanassa*), or equanimity (*upekkhā*): both mental feelings. When there is pleasure, there is also joy (*pīti*); when there is equanimity, there can be no joy.

HATRED-ROOTED CONSCIOUSNESS

Greed has to do with attraction, but hatred (*dosa*) has to do with repulsion, and resistance, gross or subtle: for example, aversion (*paṭigha*), envy (*issā*), possessiveness (*macchariya*),¹³⁴ ill-will (*byāpāda*), anger (*kodha*), enmity (*vera*), cruelty (*vihimsā*), and boredom (*kosajja*), impatience (*akkhanti*), remorse (*kukkucca*), sorrow (*soka*), lamentation (*parideva*), displeasure (*domanassa*), and despair (*upāyāsa*).

A consciousness that is associated with these things is a hatred-rooted consciousness (*dosa-mūla-citta*). The volition will in that case always be unwholesome. And when there is hatred, there is always also consciencelessness, shamelessness, restlessness, and delusion.

2b: MENTAL PHENOMENA (<i>nāma-dhamma</i>) OF HATRED-ROOTED CONSCIOUSNESS (<i>dosa-mūla-citta</i>) CONSCIOUSNESS (<i>citta</i>) MENTAL FACTORS (<i>cetasika</i>)	Unprompted (<i>asaṅkhārika</i>)	Prompted (<i>sasaṅkhārika</i>)
Universals (<i>sabba-citta-sādhāraṇa</i>)		
1. contact (<i>phassa</i>)		
2. feeling ¹³³ (<i>vedanā</i>)		
3. perception (<i>saññā</i>)		
4. volition (<i>cetanā</i>)		
5. one-pointedness (<i>ek-aggatā</i>)		
6. life faculty (<i>jīvit-indriya</i>)		
7. attention (<i>manasikāra</i>)		
Miscellaneous (<i>pakiṇṇaka</i>)		
1. application (<i>vitakka</i>)		
2. sustainment (<i>vicāra</i>)		
3. decision (<i>adhimokkha</i>)		
4. energy (<i>vīriya</i>)		
5. joy (<i>pīti</i>)		
6. desire (<i>chanda</i>)		
Unwholesome		
Mental Factors (<i>akusala-cetasika</i>)		
1. delusion (<i>moha</i>)		
2. consciencelessness (<i>ahiri</i>)		
3. shamelessness (<i>anottappa</i>)		
4. restlessness (<i>uddhacca</i>)		
5. hatred (<i>dosa</i>)		
6. envy (<i>issā</i>)		
7. possessiveness (<i>macchariya</i>)		
8. remorse (<i>kukkucca</i>)		
9. sloth (<i>thina</i>)		
10. torpor (<i>middha</i>)		
Total	18	21

¹³³ Feeling: a hatred-rooted consciousness is associated with either displeasure (*domanassa*), or equanimity (*upekkhā*): both mental feelings. Hence, there can be no joy (*pīti*) associated with hatred-rooted consciousness.

¹³⁴ For an analysis of this term, see 'Possessiveness', p.371.

DELUSION-ROOTED CONSCIOUSNESS

Delusion (*moha*), when alone, has to do with deluded equanimity, indifference towards the workings of kamma. And when there is scepticism (*vicikicchā*), and restlessness (*uddhacca*), it is a delusion-rooted consciousness (*moha-mūla-citta*). Scepticism refers in this case to scepticism, uncertainty, about The Buddha, the Dhamma, the Sangha, the training, dependent origination, past lives, future lives, etc.¹³⁵ The volition is in that case always unwholesome. And when there is delusion, there is again always also consciencelessness and shamelessness.

UNWHOLESOME RESULTANTS

When a kamma with one of these three unwholesome roots matures at the time of death, the rebirth-linking consciousness (*paṭisandhi-citta*) will be an unwholesome resultant consciousness (*akusala-vipāka-citta*), which means there will be rebirth in either the animal world, the ghost world, or in one of the hells. It is impossible otherwise.¹³⁷

- [1] **Impossible it is, bhikkhus, there is no occasion where one of bodily bad conduct possessed, due to that, because of that, at the breakup of the body, after death, in a good destination, a heavenly world, could be reborn: no such possibility is known.**

But it is indeed possible, bhikkhus, it is known that one of bodily bad conduct possessed, due to that, because of that, at the breakup of the body, after death, in perdition, in a bad destination, an infernal place, in hell, could be reborn: such a possibility is known.

- [2] **Impossible it is, bhikkhus, there is no occasion where one of verbal bad conduct possessed, due to that, because of that, at the breakup of the body, after death, in a good destination, a heavenly world, could be reborn: no such possibility is known.**

¹³⁵ Feeling: a delusion-rooted consciousness is always and only associated with equanimity (*upekkhā*), hence it can never be associated with joy. Delusion-rooted consciousness can also never be associated with desire (*chanda*).

¹³⁶ See quotations endnote 18, p.22.

¹³⁷ A.I.xv.3 'Atthāna-Pāli' ('Text of the Impossible'). AA explains that 'perdition', 'bad destination', etc., are all synonyms for hell. And it explains that when The Buddha says one is 'possessed' of certain bodily-/verbal-/mental conduct, this refers to three types of 'possession': 1) accumulation-possession (*āyūhana-samāṅgītā*); AṬ: volition-continuity (*cetanā-santati*). This corresponds to the preceding/succeeding volitions. 2) volition-possession (*cetanā-samāṅgītā*); AṬ: decisive volition (*sannitthāpaka-cetanā*). This corresponds to the conclusive volition (*sannitthāna-cetanā*). 3) kamma possession (*kamma-samāṅgītā*), which is past kamma that can mature. See in this connection also table '1a: Unwholesome Resultant Consciousness', p.52.

2c: MENTAL PHENOMENA (<i>nāma-dhamma</i>) OF DELUSION-ROOTED CONSCIOUSNESS (<i>moha-mūla-citta</i>)	
CONSCIOUSNESS (<i>citta</i>)	■ ■
MENTAL FACTORS (<i>cetasika</i>)	
Universals (<i>sabba-citta-sādhāraṇa</i>)	
1. contact (<i>phassa</i>)	■ ■
2. feeling ¹³⁵ (<i>vedanā</i>)	■ ■
3. perception (<i>saññā</i>)	■ ■
4. volition (<i>cetanā</i>)	■ ■
5. one-pointedness (<i>ek-aggatā</i>)	■ ■
6. life faculty (<i>jīvit-indriya</i>)	■ ■
7. attention (<i>manasikāra</i>)	■ ■
Miscellaneous (<i>pakiṇṇaka</i>)	
1. application (<i>vitakka</i>)	■ ■
2. sustainment (<i>vicāra</i>)	■ ■
3. decision (<i>adhimokkha</i>)	■ ■
4. energy (<i>vīriya</i>)	■ ■
5. joy (<i>pīti</i>)	■ ■
6. desire (<i>chanda</i>)	■ ■
Unwholesome Mental Factors (<i>akusala-cetasika</i>)	
1. delusion (<i>moha</i>)	■ ■
2. consciencelessness (<i>ahiri</i>)	■ ■
3. shamelessness (<i>anottappa</i>)	■ ■
4. restlessness (<i>uddhacca</i>)	■ ■
5. scepticism (<i>vicikicchā</i>)	■ ■
Total	16 16

But it is indeed possible, bhikkhus, it is known that one of verbal bad conduct possessed, due to that, because of that, at the breakup of the body, after death, in perdition, in a bad destination, an infernal place, in hell, could be reborn: such a possibility is known.

[3] **Impossible it is, bhikkhus, there is no occasion where one of mental bad conduct possessed, due to that, because of that, at the breakup of the body, after death, in a good destination, a heavenly world, could be reborn: no such possibility is known.**

But it is indeed possible, bhikkhus, it is known that one of mental bad conduct possessed, due to that, because of that, at the breakup of the body, after death, in perdition, in a bad destination, an infernal place, in hell, could be reborn: such a possibility is known.

Kamma with one of the three unwholesome roots leads also always to continued running on from life to life.

In the hells, the ghost world, and the animal world, the consciousnesses that arise are almost only unwholesome, rooted in greed, hatred, and delusion. Delusion is very strong in the lower worlds, and it is very, very rare for wholesome consciousnesses to arise there. That is why it is almost impossible for beings in those lower worlds to escape.⁷⁸

Rebirth in the human world is always because of wholesome kamma. Nonetheless, among the great majority, the uneducated ordinary people, consciousness is rooted predominantly in greed, hatred, and delusion. Only occasionally do wholesome consciousnesses arise. And among the uneducated ordinary people, delusion is very deep. That is why, when human beings pass away, they are almost always reborn either in hell, the ghost world, or the animal world.⁷⁹

Rebirth in the sensual-plane deva-worlds is always because of superior wholesome kamma. That is why sensual-sphere devas enjoy superior sensual pleasures. And their bodies, their faces, their eyes, their complexion, their clothes, and their mansions are very, very beautiful. Because of that, unfortunately, there is very much lust, envy, and possessiveness. That is why, when sensual-sphere devas pass away, they are also almost always reborn either in hell, the ghost world, or the animal world.^{138/80}

In the higher deva worlds, the Brahma worlds, no hatred-rooted consciousnesses can arise. But there is often attachment to and craving for life there, which is greed-rooted. A Brahma may also think his life is eternal, and that he is the creator of the universe, an omnipotent and omniscient god:⁸¹ that is wrong view, which is greed-rooted.

When a Brahma passes away, he can never go directly to hell, the ghost world or the animal world. When the kamma that produced rebirth in the Brahma world has finished, he may be reborn in a lower Brahma world, or in the deva- or human world.

¹³⁸ See, for example, 'Spoilt Devas', p.192.

5a: Death and Rebirth*

		PREVIOUS LIFE					PRESENT LIFE →		
CONSCIOUSNESS MOMENT <i>Citta-Kkhana</i>		Final consciousnesses of † near-death process (<i>maṇḍā-āsanna-vīthi</i>)					Final consciousness in one life.	First consciousness in one life.	Sixteen Life-Continuum consciousnesses.
OBJECT <i>Ārammana</i>		Near-death object (kamma/kamma sign (<i>kamma-nimitta</i>)/destination sign (<i>gati-nimitta</i>))					Previous life's near-death object	Previous life's near-death object	⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒
CONSCIOUSNESS <i>Citta</i>		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> ↑↓	DECEASE <i>Cūṭi</i> ↑↓	Rebirth-Linking <i>Paṭisandhi</i> ↑↓	Life-Continuum <i>Bhavaṅga</i> ↑↓
		The volition of these impulsion consciousnesses functions as a bridge into the new life: if the volition is unwholesome, it is a bad rebirth; if wholesome, it is a good rebirth.					Resultant <i>Vipāka</i>	Resultant <i>Vipāka</i>	Resultant <i>Vipāka</i>
CONSCIOUSNESS MOMENT <i>Citta-Kkhana</i>		PRESENT LIFE'S FIRST COGNITIVE PROCESS (a mind-door process)							(After the mental process)
OBJECT <i>Ārammana</i>		New aggregates							Previous life's near-death object.
CONSCIOUSNESS <i>Citta</i>		(For a deva, human being, animal, or being in hell, it is five aggregates)							Life-Continuum
		Mind-Door Adverting <i>Mano-Dvār- Āvajjana</i> ↑↓	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> ↑↓	5th Impulsion <i>Javana</i> ↑↓	7th Impulsion <i>Javana</i> ↑↓
		Kamma							<i>Bhavaṅga</i> ↑↓
		Functional <i>Kiriya</i>						Resultant <i>Vipāka</i>	Resultant <i>Vipāka</i>

* VSM.xiv.455 *Vīrāṇa-Kkhandha-Kathā* ('Discussion of the Consciousness-Aggregate') PP.xiv.111-114, & VSM.xvii.622-627 *Saṅkhāra-Paccaya-Vīrāṇa-Pada-Vitthāra-Kathā* ('Detailed Discussion of the Formations-as-Cause-Consciousness Phase') PP.xvii.133-145

† These are the final consciousnesses of either a five-door- or mind-door process: see subsequent notes.

Notes for Table '5a: Death and Rebirth'

- One consciousness lasts one consciousness moment (*citta-kkhaṇa*), with three stages: arising (*uppāda*) ↑, standing (*thiti*) |, dissolution (*bhaviṅga*) ↓.
- Cognition follows a fixed procedure, according to the natural law of the mind (*citta-niyāma*). The procedure for death and birth is:

Final Mental Process in One Life

One life's final mental process is either a five-door process or a mind-door process.¹³⁹ The object of the final mental process is one of three:

- 1) Kamma: the volitional formations of an unwholesome or wholesome kamma accomplished earlier in the same life or a previous life. For example, one may recollect the hatred associated with slaughtering animals, the happiness associated with offering food to bhikkhus or other receivers, or the happiness and tranquillity associated with meditation.
- 2) Kamma Sign (*kamma nimitta*): an object associated with an unwholesome or wholesome kamma accomplished earlier in the same life or a previous life. A butcher may see a butcher's knife or hear the screams of animals about to be slaughtered, an abortionist may see a dead foetus, a doctor may see patients, a devotee of the Triple Gem may see a bhikkhu, a Buddha image or hear chanting of the Pali Texts, and a meditator may see the *paṭibhāga* nimitta of his samatha meditation subject, or one of the three characteristics of his vipassanā meditation subject.
- 3) Destination sign (*gati nimitta*): a vision of one's destination, where one is about to be reborn. For rebirth in hell, one may see fire; for an animal rebirth, one may see forests or fields; for a deva-rebirth, one may see deva-mansions.

This object serves as the object of the next life's process-separated consciousnesses (*vīthi-mutta-citta*).^{140/82} They arise independently of sense-door processes. They are all life-continuum consciousnesses (*bhavaṅga-citta*), with the same past object, and same mental factors. The first such consciousness in one life serves as a link between the past existence and the present, so it is called the rebirth-linking consciousness (*patisandhi-citta*). The last life-continuum consciousness in one life is called the decease consciousness (*cuti-citta*), because it passes the mentality-materiality continuity on/over to the next existence. All such consciousnesses that arise throughout one life, in between the various mental processes, are just called life-continuum consciousnesses (*bhavaṅga-citta*).^{141/83}

The final mental process of a life has always only five impulsions (not the usual seven). Their volition does not alone produce the rebirth-linking consciousness, but functions as a bridge to cross into the new life.¹⁴² They may be followed by two registration consciousnesses. There may also arise life-continuum consciousnesses before the decease consciousness: they may arise for a shorter or longer

¹³⁹ See tables '5b: The Five-Door Process' (p.144), and '5c: The Mind-Door Process' (p.146).

¹⁴⁰ lit. 'process-freed', also called door-separated (*dvāra-vimutta*) lit. 'door-freed': in English, this means they are without a process/door, which is misleading. There has been the question whether Nibbāna or a Path-/Fruition consciousness can be the object of the process-separate consciousnesses. For the Sayadaw's answer, see subsequent endnote 82, p.233.

¹⁴¹ For why the life-continuum (*bhavaṅga*) and decease consciousness (*cuti-citta*) have those names, see subsequent endnote 83, p.234. For further details on the nature of the life-continuum, see footnote 305, p.105.

¹⁴² See further 'Reinforcing Kamma', p.187.

time, even up to days or weeks. With the cessation of the decease consciousness, the life faculty is cut off, and there remains only a corpse: dead materiality.

First Mental Process in One Life

Immediately after the rebirth-linking consciousness (the first consciousness of a life),¹⁴³ follow sixteen life-continuum consciousnesses with the same object.¹⁴⁴ And then always a mind-door process, which has the new aggregates as object. Release from the suffering of death (17 consciousness moments earlier) gives rise to relief accompanied by attachment (*nikantika*), which is existence craving (*bhava-taṇhā*). Hence, the kamma accomplished by the first mental process in one life is always unwholesome (*akusala*).

1a: The Unwholesome Resultant Consciousness (*Akusala-Vipāka-Citta*)

DOOR	CONSCIOUSNESS	FEELING	FUNCTION	OBJECT			
eye-	1. eye-	equanimity	seeing	colour			
ear-	2. ear-	equanimity	hearing	sound			
nose-	3. nose-	equanimity	smelling	odour			
tongue-	4. tongue-	equanimity	tasting	flavour			
body-	5. body-	pain	touching	tangible			
mind-	6. receiving	equanimity	receiving	{ colour/sound/odour/ flavour/tangible			
				7. investigation	equanimity	1.investigation	{ colour/sound/odour/ flavour/tangible
						2.registration	{ colour/sound/odour/ flavour/tangible/other
3.rebirth-linking/ life-continuum/death	{ kamma/kamma-sign/ destination-sign						

In the Pali, it is understood that these types of resultant consciousness are unrooted (*ahetuka*) sensual-sphere consciousnesses (*kām-āvacara-citta*).

CONSCIOUSNESS: see table '5b: The Five-Door Process', p.144.

FEELING: in the act of seeing, derived materiality (colour) strikes upon derived materiality (the eye translucency of an eye decad-kalāpa). Thus the impact is weak. It is like striking with one ball of cotton upon another ball of cotton that is lying on an anvil. Hence, both the unwholesome and wholesome resultant eye consciousness is accompanied by only

¹⁴³ As may be seen in the 'Death and Rebirth' table, rebirth in one of the three realms of existence follows immediately after death in one of those realms. Nonetheless, there are those who speak of an intermediate existence (*antarā-bhava*). It is hypothesized to be an existence between the arising of the decease consciousness and subsequent rebirth-linking consciousness (where one has been neither reborn nor not reborn). This wrong view is discussed in KV.viii.2 '*Antarā-Bhava-Kathā*' ('Discussion of Intermediate Existence'). There, it is explained that such a hypothesis amounts to declaring a realm of existence apart from the three stated by The Buddha <see quotation, endnote 313, p.355>. Such a wrong view arises owing to a misinformed reading of the different kinds of Non-Returner <see endnote 289, p.352>. It arises also because of misunderstanding a brief existence as a ghost (*peta*) (caused by unwholesome kamma) prior to another rebirth, which itself is caused by: 1) an identical unwholesome kamma (see for example, 'The Ghost Nandaka', p.205); 2) another unwholesome kamma; 3) a wholesome kamma. When one has discerned dependent origination with one's own insight knowledge, this wrong view becomes unsustainable.

¹⁴⁴ An exception is the impercipient being (*a-saññā-satta*), as there is no consciousness. See footnote 935, p.343.

equanimity. This is the same for hearing, smelling, and tasting. But in the act of touching, a great essential object (*mahā-bhūt-ārammaṇam*) (tangible = earth-/fire-/wind element) strikes upon derived materiality (the body translucency of a body decad-kalāpa) as well as upon the four great essentials (of the same body decad-kalāpa). It is like striking with a hammer upon a ball of cotton lying on an anvil. Hence, the unwholesome resultant body consciousness is always accompanied by painful feeling, and the wholesome resultant body consciousness is always accompanied by pleasant feeling (DhSA.I.iii '*Abyākata-Padam*' ('Discourse on Unmoral Consciousness') E.349-350: see also table '1b: The Wholesome Resultant Unrooted Consciousness', p.62).

FUNCTION: the type of consciousness called the investigation 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 (*viṭhi-mutta-citta*). See table mentioned below.

OBJECT: for the kamma/kamma sign/destination sign, see notes to table '5a: Death and Rebirth', p.50.

IGNORANCE AND CRAVING AND THE ROOTS

Before we go on to explain the consciousnesses with wholesome roots, perhaps it is better now to explain the connection between ignorance and craving and the three unwholesome roots.

Let us again quote The Buddha in the '*Gaddula-Baddha*' sutta:

A first point is not known of ignorance-hindered beings fettered by craving, rushing on and running about.

This is what The Buddha calls the round of rebirth (*samsāra*). The round of rebirth is just continued rebirth, life after life. At the end of each life, there is death, and immediately after death, an unwholesome or wholesome kamma produces its result: the result is a new rebirth-linking consciousness (*paṭisandhi-citta*), and new aggregates. As The Buddha explained, this continued process is maintained by ignorance (*avijjā*) and craving (*taṇhā*).

When there is craving, the consciousness is greed-rooted (*lobha-mūla*). And, as explained earlier, when there is greed, there is also delusion (*moha*). Delusion is the same as ignorance. A greed-rooted consciousness is always associated with delusion, which means craving is always associated with ignorance. Craving (*taṇhā*) is the same as greed (*lobha*), and ignorance (*avijjā*) is the same as delusion (*moha*).

Why then does The Buddha mention only ignorance and craving? Why does He not mention hatred? It is because not everyone has hatred. When one becomes a Non-Returner (*An-Āgāmi*), one will have destroyed the hatred root (*dosa-mūla*). But there remains some very subtle ignorance and craving as latencies (*anusayā*), very subtle existence-craving (*bhava-taṇhā*). The Buddha calls it the lust-for-existence latency (*bhava-rāg-ānusaya*).^{145/84} Everyone except the Arahant has ignorance and craving, and they are the most fundamental conditions for continued rebirth.

¹⁴⁵ latency: there are seven: the sensual-lust-, aversion-, views-, scepticism-, conceit-, lust-for-existence-, and the ignorance latency. Until they have destroyed by a Path Knowledge, they will always be latent. VsM.xxii. (PP.xxii.60) explains: 'For it is owing to their inveteracy that they are called latencies (*anusaya*), since they lie latent (*anusenti*) as cause for the arising of greed for sense desires, etc., again and again.' For example, one may by practising jhāna suppress the hindrances, and be reborn in the Brahma world, and remain there for a long time. But eventually one will be reborn again in the sensual realm. And even though the hindrances have been absent from one's mentality-materiality continuity

(Please see further next page.)

Let us say, for example, we think: 'I do not want to be reborn anymore! I want to be a true disciple of The Buddha!' And we practise with the desire for Arahantship in this life. But even though we have a strong desire to put an end to rebirth, it depends on our *pāramī*:¹⁴⁶ especially wisdom (*paññā*). How much samatha and vipassanā practice did we accomplish in past lives. If we accomplished sufficient wisdom in past lives, we may indeed attain Arahantship in this life: otherwise it is impossible. We may practise with a great desire for Arahantship and no more rebirth, but because our wisdom is not yet deep enough, that desire is in fact also not strong enough. There is still the latency of lust for existence, the latent craving to come into existence (*bhava-taṇhā*).¹⁴⁷ It is only with the Arahant Path-Knowledge (*Arahatta-Magga-Ñāṇa*) that craving to come into existence, and its associated ignorance, is destroyed without remainder. That is why The Buddha speaks of only ignorance and craving: not mentioning hatred.

Let us now discuss the wholesome roots.

WHOLESOME CONSCIOUSNESS

The wholesome roots are also three: non-greed (*a-lobha*), non-hatred (*a-dosa*) and non-delusion (*a-moha*).¹⁴⁸ But when discussing the roots, we do not say non-delusion, we say knowledge (*ñāṇa*).

Just as unwholesome consciousnesses never can be associated with good things, so can wholesome consciousnesses never be associated with bad things.⁸⁵ That is why wholesome consciousnesses never can be associated with consciencelessness (*ahiri*), shamelessness (*anottappa*), restlessness (*uddhacca*), or greed (*lobha*), hatred (*dosa*) and delusion (*moha*). Wholesome consciousnesses are associated always with good things such as the nineteen so-called beautiful universals (*sobhana-sādhāraṇa*): for example, conscience (*hiri*) and shame (*ottappa*),¹⁴⁹ tranquillity of [mental] body (*kāya-passaddhi*), and tranquillity of consciousness (*citta-passaddhi*),¹⁵⁰ mindful-

for a very long time, when the conditions are right, they will return. VsM.xxii.830 *Ñāṇa-Dassana-Visuddhi-Niddeso* ('Exposition of the Knowledge&Vision Purification') PP.xxii.73 explains that the wrong view-, and scepticism latency are uprooted with Stream Entry; the sensual-lust-, and aversion latency, with Non-Return; the conceit-, lust-for-existence-, and ignorance latency only with Arahantship. See also endnote 180, p.246.

¹⁴⁶ *pāramī*: ten things requisite over many lives for the future attainment of Arahantship: 1) offering, 2) morality, 3) renunciation, 4) wisdom, 5) energy, 6) patience, 7) truthfulness, 8) resolution, 9) loving-kindness, 10) equanimity. For the attainment of Buddhahood, they comprise in all thirty: ten standard, ten medium, and ten ultimate *pāramī*. Gotama Buddha developed them over four incalculables, and a hundred thousand aeons. See detailed exposition in commentary to '*Cariyā-Piṭaka*' ('The Basket on Conduct'), chapter iii, '*Pakiṇṇaka-Kathā*' ('Discussion of the Miscellaneous').

¹⁴⁷ See also endnote 180, p.246.

¹⁴⁸ See quotation, footnote 125, p.44.

¹⁴⁹ See quoted analysis at 'Conscience', p.368.

¹⁵⁰ tranquillity of body/consciousness: VsM.xiv.470 *Khandha-Niddesa* ('Exposition of the Aggregates') PP.xiv.144-149 explains that body = three mental aggregates (feeling, perception, and formations); consciousness = the consciousness aggregate. There are six such modes, attributes, of wholesome mentality: 1) tranquillity (opposite restlessness); 2) lightness (opposite sloth&torpor); 3) flexibility (opposite the mental rigidity of views and conceit); 4) wieldiness (opposite the remaining hindrances); 5) proficiency (opposite faithlessness, etc.), 6) rectitude (opposite deceit, dishonesty, etc.). VsMT explains that when there is tranquillity, etc. of the mental body, there comes to be also tranquillity, etc. of the material

(Please see further next page.)

ness(*sati*) and faith(*saddhā*).¹⁵¹ In the same way, all wholesome consciousnesses are associated with non-greed(*a-lobha*) and non-hatred(*a-dosa*). A non-greed rooted consciousness is always associated also with non-hatred, and a non-hatred rooted consciousness is also always associated with non-greed. But not all wholesome consciousnesses are associated with non-delusion, with knowledge: that is the main distinction between them.⁸⁶ We have thus two main types of wholesome consciousness:¹⁵²

- Consciousness that is knowledge-dissociated. (*ñāṇa-vippayutta*): it is double-rooted (*dvi-hetuka*), rooted in only non-greed and non-hatred.
- Consciousness that is knowledge-associated. (*ñāṇa-sampayutta*): it is triple-rooted (*ti-hetuka*), rooted in non-greed, non-hatred, and non-delusion (knowledge (*ñāṇa*)).

Please note that the wholesome consciousness dissociated from knowledge is not thereby associated with delusion (*moha*). There is merely no knowledge: a wholesome consciousness cannot be associated with delusion.

Non-greed, non-hatred, and knowledge make a consciousness wholesome, which means the volition is wholesome: wholesome kamma.⁸⁷ The Buddha also calls it merit (*puñña*). And the accomplishment of wholesome kamma He also calls meritorious formation (*puññ-ābhisankhāra*).¹⁵³ If that kamma produces its result, it will be a wished for, desired, and agreeable result. And such wholesome kamma is necessary for us to put an end to kamma and rebirth.⁸⁸

Here we should mention that with attainment of the Arahant Path (*Arahatta-Magga*), all subsequent consciousnesses in one's final life are associated with non-greed and non-hatred. The Arahant's constant abiding (*satata-vihāra*)⁸⁹ is namely cognizing the arising and perishing of formations, and their dependent origination. It is almost always knowledge-associated. But at the time of waking up or falling asleep, or when tired, weak, or sick, the Arahant's cognition may be knowledge-dissociated.⁹⁰ Nonetheless, the Arahant's consciousnesses are not wholesome as such, for the Arahant's volition does not generate kamma: it is purely functional (*kiriya*).¹⁵⁴

NON-GREED AND NON-HATRED ROOTED CONSCIOUSNESS

Wholesome consciousnesses are always rooted in non-greed (*a-lobha*) and non-hatred (*a-dosa*). What does that mean? Here, non-greed refers to anything that has to do with generosity (*cāga*), offering (*dāna*), and renunciation (*nekkhamma*), gross or subtle. Non-hatred refers to anything that has to do with loving-kindness (*mettā*), goodwill (*abyāpada*), amity (*avera*), pity (*avihiṃsā*), compassion (*karuṇā*), and sympathetic joy (*mūditā*) (rejoicing in another's good fortune) gross or subtle. And they cannot be separated. When there is offering, there is also goodwill. When there is compassion, there is also renunciation. And, of course, such consciousnesses cannot

body. That is why The Buddha divided these mental attributes into two.

¹⁵¹ There are twenty-five beautiful mental factors in all, but these nineteen are present in any wholesome consciousness: see tables 3a/3b, p.65ff.

¹⁵² In the discussion that follows, about wholesome consciousnesses and the merit-work bases, reference is made only to the wholesome impulsion consciousnesses: those consciousnesses that in a non-Arahant accomplish kamma.

¹⁵³ See quotation endnote 74, p.232.

¹⁵⁴ For further details regarding the Arahant's volition, see 'Unwholesome and Wholesome Volition', p.40.

be associated with delusion: they can only be either dissociated from or associated with non-delusion (*a-moha*).

KNOWLEDGE-DISSOCIATED AND KNOWLEDGE-ASSOCIATED

What then is the non-delusion, the knowledge (*ñāṇa*), dissociated from or associated with wholesome consciousnesses?

As we explained earlier,¹⁵⁵ the delusion associated with unwholesome consciousnesses is to see and believe in conventional truth (*sammuti-sacca*), instead of ultimate truth (*paramattha-sacca*): it is to see women and men, mothers and fathers, dogs, cats, pigs, and chickens, etc., instead of seeing the aggregates (*khandha*), mentality-materiality (*nāma-rūpa*), dependent origination (*paṭicca-samuppāda*), etc. The knowledge dissociated from or associated with wholesome consciousnesses, however, is five types of knowledge (*ñāṇa*). They are also called wisdom (*paññā*) or Right View (*Sammā-Diṭṭhi*).¹⁵⁶

THE FIVE TYPES OF KNOWLEDGE

The first three types of knowledge are mundane (*lokiya*):

- 1) Kamma-Ownership Knowledge/Wisdom (*Kamma-Ssakata-Ñāṇarūpa/Paññā*): knowledge about the workings of kamma, which is knowing that one's rebirth is determined by one's own past kamma, and that throughout one's life, one's own past and present unwholesome kamma produces painful results, whereas one's own wholesome kamma produces pleasant results.¹⁵⁷ This is the basic Right View (*Sammā-Diṭṭhi*).¹⁵⁸
- 2) Jhāna Wisdom¹⁵⁹ (*Jhāna-Paññā*):¹⁶⁰ this is knowledge absorbed into,¹⁶¹ fixed onto, one's meditation object.¹⁶² It may be fixed onto, for example, the

¹⁵⁵ See *Visuddhi-Magga* quotation, p.45.

¹⁵⁶ e.g. AA.I.xvi.4 (324) '*Eka-Dhamma-Pāli*' ('Single Thing Text'). These five types of knowledge are in AA.ibid.2 (305) also referred to as five types of Right View (*Sammā-Diṭṭhi*). Thus, Right View, knowledge, and wisdom are synonyms.

¹⁵⁷ See quotation p.256.

¹⁵⁸ basic Right View: see quotation 'To Hold Right View', p.133.

¹⁵⁹ See table '3c: Mental Phenomena of Exalted Consciousness', p.83f.

¹⁶⁰ Jhāna is referred to only as jhāna wisdom/Right View, never as jhāna knowledge (*ñāṇa*). absorbed into: jhāna is also called absorption (see quotation footnote 163, p.56).

¹⁶¹ VsM.iii.39 '*Kamma-Ṭṭhāna-Ggahaṇa-Niddeso*' ('Exposition of the Meditation-Subject Obtainment') PP.iii.5 explains that there are two kinds of concentration: 1) access (*upacāra*) and 2) absorption (*appanā*). VsMT explains absorption: 'Application that occurs as though absorbing associated things in the object is absorption. Accordingly, it is described as "absorption, absorbing".' DhST.I.iii.160 '*Paṭama-Jjhāna-Kathā-Vaṇṇanā*' ('Description of the First-Jhāna Discussion') explains that 'absorption' is in commentarial usage (*aṭṭha-kathā-vohāro*) used to refer to the application's distinctive function (*vitakkassa kicca-visesena*) of stability (*thirabhāva*) gained in first-jhāna concentration (*thirabhāva-ppatte paṭhama-jjhāna-samādhimhi*), as well as that same stability in the concentration of the second-, third-, and fourth jhāna, even though they are without application (*vitakka-rahitesu*).

¹⁶² DhSA.i.160 '*Catukka-Nayo Paṭhama-Jjhānarūpa*' ('Fourfold-System First-Jhāna') E.222-223 explains that jhāna is twofold: 1) object scrutiny (*ārammaṇ-ūpanijjhāna*) is scrutiny of the samatha object for attaining the jhānas, for example, scrutiny of the earth-kasiṇa. 2) characteristic scrutiny (*lakkaṇ-ūpanijjhāna*) is then again threefold: i) vipassanā, which is scrutiny of, for example, the impermanence characteristic. ii) Path, because it accomplishes the work to be done by vipassanā. iii) Fruition, because it scrutinizes the cessation-truth, Nibbāna.

counterpart sign in mindfulness-of-breathing and the ten kasīṇas, or the image of happy beings in loving-kindness meditation.

- 3) Insight Knowledge/Wisdom (*vipassanā-ñāṇa/paññā*): this is knowledge absorbed into, fixed onto, the three characteristics of ultimate materiality and mentality.¹⁶³ When a consciousness is associated with this knowledge, it does not see women and men, mothers and fathers, dogs, cats, pigs, and chickens; it does not see hands and feet, eyes and ears, left and right, etc.:¹⁶⁴ such things are conventional truth (*sammuti-sacca*), concepts (*paññati*). They do not exist according to reality (*yathā-bhūta*): we cannot practise insight meditation (*vipassanā-bhāvanā*) on things that do not exist. The object of insight meditation is ultimate truth (*paramattha-sacca*): the aggregates (*khandha*), mentality-materiality (*nāma-rūpa*), dependent origination (*paṭicca-samuppāda*), etc. They exist according to reality.

These three types of knowledge are mundane: they know the formed element (*saṅkhata-dhātu*). The next two types of knowledge are supramundane (*lokuttara*). They know Nibbāna, the Unformed Element (*Asaṅkhata-Dhātu*):¹⁶⁵

- 4) Path Knowledge/Wisdom (*Magga-Ñāṇam/Paññā*): it is the first consciousness that knows Nibbāna: the Stream-Entry-, Once-Return-, Non-Return-, or Arahant Path-Knowledge.
- 5) Fruition Knowledge/Wisdom (*Phala-Ñāṇam/Paññā*):¹⁶⁶ it is the subsequent consciousness that knows Nibbāna: the Stream-Entry-, Once-Return-, Non-Return-, or Arahant Fruition-Knowledge.

These two supramundane knowledges are superior to all other kinds of knowledge.¹⁶⁷ But outside the Dispensation of a Buddha, they arise only in those who become Paccekabuddhas, nobody else, because Paccekabuddhas are unable to teach the Dhamma. Only a Fully Enlightened Buddha is able to teach others how to attain these two knowledges.

When a wholesome consciousness is associated with one of these five types of knowledges, it is associated with non-delusion (*a-moha*), which means it is knowledge-associated (*ñāṇa-sampayutta*): triple-rooted (*ti-hetuka*). But when a wholesome consciousness is dissociated from one of these five knowledges, it is dissociated from non-delusion, which means it is knowledge-dissociated (*ñāṇa-vippayutta*): double-rooted (*dvi-hetuka*).

¹⁶³ VbhA.X.i.467 '*Suttanta-Bhājanīya-Vaṇṇanā*' ('Description of the Suttanta Classification') DD.X.i.1527 explains: "'Becoming concentrated" is rightly centred, is placed immovably upon the object, becomes as though attained to absorption... this one-pointedness of mind which is associated with insight (*vipassanā*) and originates awakening factors is called the concentration awakening factor.'

¹⁶⁴ See quotation footnote 280, p.91.

¹⁶⁵ See 'Path&Fruition', p.330, and table '5e: The Path Process', p.336.

¹⁶⁶ Fruition Knowledge/Wisdom: this is the primary result of the Path Kamma. The secondary result is destruction of defilements.

¹⁶⁷ VbhA.XVI.x.3.770 '*Tika-Niddesa-Vaṇṇanā*' ('Description of the Threes Exposition') DD.-XVI.x.2084 explains: 'But Path&Fruition wisdom exceeds all types of wisdom. It occurs widely only when a Tathāgata has arisen, not when One has not.'

UNPROMPTED/PROMPTED

If the wholesome kamma is accomplished spontaneously, without hesitation or the urging by self or another,¹⁶⁸ it is unprompted (*asaikhārika*); if the wholesome kamma is accomplished with hesitation, or the urging by self or another, it is prompted (*sasaikhārika*).^{169/91} The volition of unprompted wholesome kamma is the stronger, although both unprompted and prompted wholesome kamma have the same combination of mental factors.¹⁷⁰ But there are other important factors to be considered.

INFERIOR AND SUPERIOR

Wholesome kamma can also be divided into the inferior (*omaka*) and superior (*ukkattha*).¹⁷¹ It depends on how one performs the wholesome kamma. When accomplishing wholesome kamma, four things decide the quality of the kamma:¹⁷²

- 1) Desire (*chanda*): this is one's desire to perform the wholesome kamma: for example, one's desire to make the offering, one's desire to abstain from the unwholesome action, one's desire to concentrate on the meditation subject. If one's desire is low, the wholesome kamma is inferior, whereas if it is high, one's wholesome kamma is superior.
- 2) Energy (*virīya*): this is one's arousing of energy to perform the wholesome kamma, the arousing of effort (*padhāna*).

¹⁶⁸ The Buddha makes this distinction also in S.II.I.iii.5 '*Bhūmija-Suttam*' ('The Bhūmija Sutta'): see quotation endnote 76, p.232.

¹⁶⁹ VsM.xiv.452 '*Khandha-Niddesa*' ('Exposition of the Aggregates') PP.xiv.84 explains: 'When a man is happy on encountering an excellent gift to be offered, or recipient, etc., or some such cause for joy, and by placing Right View foremost that occurs in the way beginning "There is offering" [see end of footnote], he unhesitatingly and unurged by others performs such merit as offering, etc., then his consciousness is accompanied by joy, associated with knowledge, and unprompted. But when a man is happy and content in the way aforesaid, and, while placing Right View foremost, yet he does it hesitantly through lack of free generosity, etc., or urged on by others, then his consciousness is of the same kind as the last but prompted; for in this sense "prompting" is a term for a prior effort exerted by himself or, others. But when young children have a natural habit due to seeing the behaviour of relatives and are joyful on seeing bhikkhus and at once give them whatever they have in their hands or pay homage, then the third kind of consciousness arises [knowledge-dissociated, unprompted]. But when they behave like this on being urged by their relatives, "Give; pay homage", then the fourth kind of consciousness arises [as above but prompted].'

¹⁷⁰ This as opposed to unwholesome unprompted/prompted consciousnesses: see 'Unprompted and Prompted', p.45. See also Tables 2a/2b/2c pp.46-48.

¹⁷¹ In DhS.i.269-276 '*Te-Bhūmaka-Kusalārā*' ('Triple-Planed Wholesome') The Buddha divides wholesome consciousnesses into three: low (*hīna*)/medium (*majjhima*)/high (*pañña*) (also DhSA.-ibid./E.vii, and DhST). But AbS.v.72-73 '*Kamma-Catukkarā*' ('Kamma Tetrad') CMA.v.29 narrows them down to two: inferior/superior.

¹⁷² These four factors are usually discussed only as means to power (*iddhi-pāda*), related to jhāna practice (see 'The Four Means to Power', p.173). But discussing low, medium, and high meritorious consciousness of the three spheres, The Buddha in DhS.ibid. discusses these factors without referring to them as means to power; as does DhSA.ibid. Also VsM.i.12 '*Sīla-Ppabheda-Kathā*' ('Discussion of the Morality-Variety') PP.i.33 refers to them as determining low, medium, and high morality. The details here have been taken from The Buddha's explanation in Vbh.ix '*Iddhi-Pāda-Vibhārigo*' ('Analysis of Means to Power').

- 3) Consciousness(*citta*): this is one's concentrating on the wholesome kamma. Without distraction, one makes the offering, undertakes the precepts, concentrates on the meditation subject, etc.
- 4) Investigation(*vīmaṃsā*): this is one's knowledge(*ñāṇa*), wisdom(*paññā*), and Right View(*Sammā-Diṭṭhi*) when performing the wholesome kamma. We just discussed it.

When either of these factors is low or middling, the wholesome kamma is inferior; when high, the wholesome kamma is superior. For example, if one makes an offering or undertakes the precepts in order to attain future sensual pleasures as a rich human being, or a deva, then the wholesome kamma is inferior. If one does it with the intention to attain Nibbāna, then the wholesome kamma is superior.¹⁷³ We shall discuss this in more detail later, when we discuss the three merit-work bases(*puñña-kiriya-vatthu*).¹⁷⁴

The inferior is thus associated with unwholesome things before and after the wholesome kamma consciousnesses, whereas the superior is associated with wholesome things before and after the wholesome kamma consciousnesses. They are called the preceding&succeeding volitions(*pubb-āpara-cetanā*).¹⁷⁵

What does this mean? When we make knowledge-associated offerings, or train in knowledge-associated morality and meditation, it does not mean we no longer see concepts such as men and women, etc.: we do, but such unwholesome consciousnesses intersperse the wholesome consciousnesses. Generally speaking,¹⁷⁶ during the whole course of a meritwork, many different kinds of consciousnesses will arise: unwholesome as well as wholesome.

When we make an offering, the wholesome consciousnesses of offering that take the wholesome kamma of offering as object may be interspersed by different types of unwholesome consciousness: we discussed them in connection with the different types of temperament.¹⁷⁷ For example, there may be greed-rooted consciousnesses, thinking: 'My offering is better than her offering!' or 'If I make this superior offering, maybe I shall win the lottery!' or 'My business will prosper!' There may be hatred-rooted consciousnesses, thinking: 'My offering is not very good!' or after the offering, 'I made too much food: what a waste!' And there may be delusion-rooted consciousnesses, thinking: 'This is my mother', 'this is my son', 'this is a bhikkhu', etc., or 'Can offerings produce rebirth? Is it true?'

Our offering may, on the other hand, be interspersed by wholesome consciousnesses: rooted in non-greed and non-hatred. For example: 'I want to make very good offerings: that will make me happy!' or 'How good it is that he also makes offerings!' (rejoicing over another's offering). The interspersing wholesome consciousnesses may also be knowledge-associated. For example: 'Making offerings will make me happy: it will help my meditation!' or 'This offering can be a supporting cause for my attainment of Nibbāna!'⁹²

¹⁷³ DhST. *ibid.* explains that the low is dependent on occurrence of rebirth(*vaṭṭa-nissita*), and the superior is dependent on non-occurrence of rebirth(*vivaṭṭa-nissita*).

¹⁷⁴ See 'The Merit-Work Bases', p.64.

¹⁷⁵ These differences manifest in the resultant consciousnesses: see table '1f: Inferior & Superior Wholesome Kamma, Their Roots & Resultant Rebirth-Linking', p.61. For the succeeding/preceding volitions, see explanation from MA, footnote 669, p.257.

¹⁷⁶ That is, in some cases excepting a Noble One, and in all cases excepting the Arahant.

¹⁷⁷ See 'The Variety of Temperament', p.32.

In the same way, when we attain jhāna, the jhāna consciousnesses will all be associated with knowledge of the meditation object. But before we go into jhāna, or after we have come out of jhāna, there may be unwholesome consciousnesses. For example, greed-rooted consciousnesses may arise, thinking: 'I am a very good meditator!' or 'If I can sit in jhāna for a whole day, I can become famous!' Hatred-rooted consciousnesses may arise, thinking: 'Why is that meditator so noisy!' or 'What is the use of sitting in jhāna?' Delusion-rooted consciousnesses may arise, thinking: 'This is my mother', 'this is my son', 'this is a bhikkhu', etc., or 'Does jhāna enable me to see past and future lives? Is it true?'

Our jhāna may, on the other hand, be interspersed by wholesome consciousnesses, rooted in non-greed and non-hatred. For example: 'I want to develop jhāna: that will make me happy!' or 'How good it is that he is also meditating!' (this is rejoicing over another's practice). The interspersing wholesome consciousnesses may also be knowledge-associated. For example: 'Developing jhāna will enable me to see ultimate truth: then I can practise insight meditation, and attain Nibbāna!'

Teaching of Dhamma may also be interspersed by unwholesome consciousnesses.¹⁷⁸ For example, if one teaches the Dhamma for gain, with the thought, 'By this I will be known as a teacher!' greed-rooted consciousnesses arise. The same if one reads the Dhamma or listens to Dhamma talks with the thought: 'By this people will consider me as one of the faithful!' One's teaching and learning the Dhamma may, on the other hand, be interspersed by wholesome consciousnesses, rooted in non-greed and non-hatred, even in knowledge: for example, if one teaches and learns the Dhamma thinking, 'Teaching the Dhamma will help me understand the Dhamma better, and be a supporting cause for attaining Nibbāna!' and 'Learning the Dhamma is very meritorious, and will be a supporting cause for attaining Nibbāna!'

In this way, we may understand that unless we are in deep concentration, practising samatha or vipassanā, many, many different types of mental process may arise one after the other: wholesome and unwholesome. But please always remember that these analyses are only general guidelines: the workings of kamma is very profound, and there are many variations. Only a Buddha can explain them in detail, and then only case by case.

INFERIOR AND SUPERIOR; THE ROOTS AND RESULTANTS

Why are these associated things important? Because they help determine the quality of the wholesome kamma's result. The quality of the impulsion consciousnesses (*javana*) determines the quality of the resultant consciousnesses (*vipāka-citta*): for example, the quality of the rebirth-linking consciousness (*paṭisandhi-citta*).

¹⁷⁸ The examples in this paragraph are from DhSA.i.156-9 '*Puñña-Kiriya-Vatth-Ādi-Kathā*' ('Discussion of Merit-Work Base Etc.') E.211.

1f: Inferior & Superior Wholesome Kamma, Their Roots & Resultant Rebirth-Linking

	KAMMA	Rebirth-linking consciousness	KAMMA	Rebirth-linking consciousness
TRIPLE ROOTED (<i>ti-hetuka</i>)	Superior (<i>ukkaṭṭha</i>)	(<i>paṭisandhi-citta</i>)	Inferior (<i>omaka</i>)	(<i>paṭisandhi-citta</i>)
1. Non-greed (<i>a-lobha</i>)				
2. Non-hatred (<i>a-dosa</i>)	→		→	
3. Non-delusion (<i>a-moha</i>)				
DOUBLE ROOTED (<i>dvi-hetuka</i>)				UNROOTED (<i>ahetuka</i>)
1. Non-greed (<i>a-lobha</i>)				0. —
2. Non-hatred (<i>a-dosa</i>)	→		→	

According to inferiority and superiority, and the dissociation or association of knowledge, there are three different types of resultant consciousness:¹⁷⁹

- 1) The wholesome resultant consciousness that is unrooted (*ahetuka*): it may function either as a process consciousness (*vīthi-citta*) or as a process-separate consciousness (*vīthi-mutta-citta*).
 - i) As a process consciousness (*vīthi-citta*), the wholesome resultant unrooted consciousness is the result of wholesome kamma that is inferior (*omaka*) as well as superior (*ukkaṭṭha*), knowledge-dissociated (*ñāṇa-vippayutta*) as well as knowledge-associated (*ñāṇa-sampayutta*), triple-rooted (*ti-hetuka*) as well as double-rooted (*dvi-hetuka*). How so? Because any type of wholesome kamma may produce eye consciousness, ear consciousness, etc. Also a Buddha sees, hears, smells, tastes, and touches objects that are the result of wholesome kamma: pleasant (*iṭṭha*) or very pleasant (*ati-iṭṭha*).
 - ii) As a process-separate consciousness (*vīthi-mutta-citta*), the wholesome resultant unrooted consciousness is the result of wholesome kamma that is inferior (*omaka*) and knowledge-dissociated (*ñāṇa-vippayutta*): inferior double-rooted (*dvi-hetuka*). If such kamma produces the rebirth-linking consciousness, one will be either a lower deva, a *rakkha*, a *nāga* or *garūda*, or a human being who is congenitally blind, deaf, mute, or in some other way physically or mentally deficient.

¹⁷⁹ AbS.v.71 'Kamma-Catukkarī' ('Kamma Tetrad') CMA.v.29

1b: The Wholesome Resultant Unrooted Consciousness (*Kusala-Vipāka-Ahetuka-Citta*)

DOOR	CONSCIOUSNESS	FEELING	FUNCTION	OBJECT
eye-	1. eye-	equanimity	seeing	colour
ear-	2. ear-	equanimity	hearing	sound
nose-	3. nose-	equanimity	smelling	odour
tongue-	4. tongue-	equanimity	tasting	flavour
body-	5. body-	pleasure	touching	tangible
mind-	6. receiving	equanimity	receiving	{ colour/sound/odour/ flavour/tangible
		equanimity	1. investigation	{ colour/sound/odour/ flavour/tangible
	7. investigation	joy	investigation	{ colour/sound/odour/ flavour/tangible
		equanimity	2. registration	{ colour/sound/odour/ flavour/tangible/other
		joy	registration	{ colour/sound/odour/ flavour/tangible/other
		equanimity	3. rebirth-linking/ life-continuum/ death	{ kamma/kamma-sign/ destination-sign

In the Pali, it is understood that these types of resultant consciousness are sensual-sphere consciousnesses (*kāma-āvacara-citta*).

CONSCIOUSNESS: see table '5b: The Five-Door Process', p.144.

FEELING: see notes to 'Unwholesome Resultant Consciousness', p.52.

FUNCTION: the type of consciousness called the investigation 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 (*vithi-mutta-citta*). See table mentioned below.

OBJECT: for the kamma/kamma sign/destination sign, see notes to table '5a: Death and Rebirth', p.50.

- 2) The resultant consciousness that is double-rooted (*dvi-hetuka*):¹⁸⁰ it is the result of two types of wholesome kamma. Wholesome kamma that is superior (*ukkaṭṭha*) and knowledge-dissociated (superior double-rooted), and wholesome kamma that is inferior and knowledge-associated (*ñāṇa-sampayutta*): inferior triple-rooted (*ti-hetuka*). As we just mentioned, when such kamma produces eye consciousness, ear consciousness, etc., those resultant consciousnesses are unrooted: those types of consciousness are unrooted whatever the wholesome kamma that produces them. But if the double-rooted resultant consciousness becomes a rebirth-linking consciousness, one will be a lower deva, or a low-born human being, but with faculties complete. And one's wisdom will be dull, meaning one will be unable to understand the Dhamma well. And one will in that life be unable to attain either jhāna or Path&Fruition.⁹³

¹⁸⁰ See table '1c Rooted Sensual-Sphere Wholesome Resultant Consciousness', p.63.

- 3) The resultant consciousness that is triple-rooted (*ti-hetuka*): it is the result of wholesome kamma that is superior and knowledge-associated: superior triple-rooted. And here again, when such kamma produces eye consciousness, ear consciousness, etc., those resultant consciousnesses are unrooted: those types of consciousness are unrooted whatever the wholesome kamma that produces them. But if the triple-rooted resultant consciousness becomes a rebirth-linking consciousness, one will be either a very beautiful high deva with superior deva-pleasures, or a high-born human being with faculties complete, great beauty, good health, enjoying superior sensual pleasures, etc.¹⁸⁴ And one's wisdom will be sharp, meaning one will be able to understand the Dhamma well. And in that life (according to one's *pāramī*), one will be able to attain jhāna and Path&Fruition.

1c: **The Rooted Sensual-Sphere Resultant Consciousness** (*Sahetuka-Kām-Āvacara-Vipāka-Citta*)*

DOOR	No.	FEELING	KNOWLEDGE	PROMPTING	FUNCTION	OBJECT
mind-	1.	pleasure	knowledge-associated	unprompted	1. registration	{ colour sound odour flavour tangible other }
	2.	"	"	prompted		
	3.	pleasure	knowledge-dissociated	unprompted		
	4.	"	"	prompted		
	5.	equanimity	knowledge-associated	unprompted	2. rebirth-linking life-continuum death	{ kamma kamma-sign destination-sign }
	6.	"	"	prompted		
	7.	equanimity	knowledge-dissociated	unprompted		
	8.	"	"	prompted		

The kamma consciousnesses that produce these types of resultant consciousness are also called the great wholesomes (*mahā-kusala*), and their resultants the great resultants (*mahā-vipāka*). Even so, the great resultants are usually not called wholesome-resultants (*kusala-vipāka*), since that term refers usually only to the wholesome resultant unrooted types of consciousness: see table, p.62.

PROMPTING: see 'Unprompted and Prompted', p.58.

KNOWLEDGE: see 'Knowledge-Dissociated and Knowledge-Associated', p.56.

FUNCTION: these eight 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*). See table mentioned below.

OBJECT: for the kamma/kamma sign/destination sign, see notes to table '5a: Death and Rebirth', p.50.

Again, please remember that these analyses are general guidelines: there are many variations. Thus, someone with sharp wisdom who is ugly, born into a rich or poor family, may in fact have a triple-rooted rebirth-linking consciousness; or someone who is dull but very beautiful, born into a rich or poor family, may in fact have a double-rooted rebirth-linking consciousness.¹⁸¹ You will understand it

¹⁸¹ Such variations may be attributed to frustrating kamma: see 'Frustrating Kamma', p.188. For an example of variation, see also 'Scowling Pañcapāpī', (p.269): she was born very ugly, but with a superior touch.

better when you discern these workings of kamma yourself with your own direct knowledge: when you discern dependent origination, and attain the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*).

In accordance with these guidelines, we shall now discuss wholesome consciousness as the three merit-work bases (*puñña-kiriya-vatthu*).

THE MERIT-WORK BASES

The three merit-work bases (*puñña-kiriya-vatthu*) are three ways to accomplish wholesome kamma, to develop wholesome consciousness. They are:⁹⁵ offering (*dāna*), morality (*sīla*), and meditation (*bhāvanā*).^{182/96}

All three merit-work bases can be either knowledge-dissociated (*ñāna-vippayutta*) or knowledge-associated (*ñāna-sampayutta*); in other words, double-rooted (*dvi-hetuka*) or triple-rooted (*ti-hetuka*).

For offering and morality, the associated knowledge is the Kamma-Ownership Knowledge (*Kamma-Ssakata-Ñāṇa*); for meditation, the associated knowledge is either jhāna-wisdom (*jhāna-pariñā*), or insight meditation-knowledge (*vipassanā-ñāṇa*). And if our meditation reaches its summit, the associated knowledge is Path Knowledge (*Magga-Ñāṇa*) and Fruition Knowledge (*Phala-Ñāṇa*).

OFFERING

The first merit-work base is offering (*dāna*): the kamma of offering someone something.¹⁸³ Such an act is opposite greed; rooted in non-greed (*a-lobha*). It is also rooted in non-hatred (*a-dosa*), because hatred cannot arise together with non-greed. If we offer without faith in the Kamma-Ownership Knowledge (*Kamma-Ssakata-Ñāṇa*), it is knowledge-dissociated (*ñāna-vippayutta*): double-rooted (*dvi-hetuka*). If we offer with faith or direct knowledge of the Kamma-Ownership Knowledge, it is knowledge-associated (*ñāna-sampayutta*): triple-rooted (*ti-hetuka*).

As we just mentioned, the Kamma-Ownership Knowledge is the basic Right View: it exists also outside a Buddha's Dispensation. But so long as one has not seen the workings of dependent origination (so long as one has not attained the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*)), so long is that Right View based on faith in one's teacher. If one's teacher is The Buddha, one's Right View can be strong. And one may make great offerings that are knowledge-associated.¹⁸⁴

¹⁸² DhSA.i.156-9 '*Puñña-Kiriya-Vatth-Ādi-Kathā*' ('Discussion of Merit-Work Base Etc.') E.212 expands the merit-work bases from three to ten: see subsequent endnote 96, p.236.

¹⁸³ For the ten bases for offering (*dasa dāna-vatthu*), see quotation at 'One Makes Offerings', p.284.

¹⁸⁴ As examples of superior offerings made outside a Buddha's Dispensation, VbhA.XVI.-x.3.770 '*Tika-Niddesa-Vaṇṇanā*' ('Description of the Threes-Exposition') DD.XVI.x.2084 refers to the offerings of our Bodhisatta in past lives, as Velāma (A.IX.I.ii.10 '*Velāma-Suttarā*' ('The Velāma Sutta')), and Vessantara (JA.xxii.10 (547) '*Vessantara-Jātaka-Vaṇṇanā*' ('Description of the Vessantara Jātaka')). And explaining offerings made when a Tāthāgata has arisen, it explains: 'There is no measure of those who undertake great offerings (*mahā-dāna*) by means of that knowledge.'

If one's offering is knowledge-dissociated, however, dissociated from the Kamma-Ownership Knowledge, one makes offerings for a reason other than to accomplish wholesome kamma.

THE WORKINGS OF OFFERING

KNOWLEDGE-DISSOCIATED

For example, it is very rare for children to offer with knowledge of the workings of kamma. Usually children will offer because they want to copy their parents, or because their parents have told them to offer, or because they enjoy offering, or enjoy being praised when they offer. Even most adults offer without knowledge of the workings of kamma. One may offer, for example, out of loving-kindness, wishing to help another, such as offering food and other requisites to the poor, the starving, etc. One may also offer to ascetics and monks, etc. because of kindness. One may also offer because it is custom or tradition, or because one's religion says one should. And one may offer because of conceit, wanting to have a good name, and be respected. One may even offer because one is afraid of blame. When parents give something to their children there is usually also much attachment and unwise attention (thinking, 'This is my son', or, 'This is my daughter'): the same when a husband gives something to his wife, a wife to her husband, a friend to a friend, etc. One may even offer with wrong view: offering and believing that there is no result from offering, that there is no rebirth after death, etc.

3a: Mental Phenomena (*nāma-dhamma*) of Knowledge-Dissociated Consciousness (*ñāna-vippayutta-citta*)¹⁸⁵

CONSCIOUSNESS (<i>citta</i>)										
MENTAL FACTORS (<i>cetasika</i>)										
Universals										
<i>(sabba-citta-sādhāraṇa)</i>										
1. contact (<i>phassa</i>)										
2. feeling ¹⁸⁶ (<i>vedanā</i>)										
3. perception (<i>saññā</i>)										
4. volition (<i>cetanā</i>)										
5. one-pointedness (<i>ek-aggatā</i>)										
6. life faculty (<i>jīvit-indriya</i>)										
7. attention (<i>manasikāra</i>)										
Miscellaneous (<i>pakiṇṇaka</i>)										
1. application (<i>vitakka</i>)										
2. sustainment (<i>vicāra</i>)										
3. decision (<i>adhimokkha</i>)										
4. energy (<i>vīriya</i>)										
5. joy (<i>pīti</i>)										
6. desire (<i>chanda</i>)										
Beautiful Universals										
<i>(sobhana-sādhāraṇa)</i>										
1. faith (<i>saddhā</i>)										
2. mindfulness (<i>sati</i>)										
3. conscience (<i>hiri</i>)										
4. shame (<i>ottapa</i>)										
5. non-greed (<i>a-lobha</i>)										
6. non-hatred (<i>a-dosa</i>)										
7. ever-evenness (<i>tatra-majjhataṭṭā</i>)										

Please continue next page.

¹⁸⁵ The tables that follow (3a & 3b) have been designed according to the combination system (*saṅgaha-naya*): all combinations of mental phenomena. (AbS.ii.40-42 '*Kāṃ-Āvacara-Sobhana-Citta-Saṅgaha-Nayo*' ('Sensual-Sphere Beautiful-Consciousness Combination-System') CMA.ii.24, and AbS.ii.33-34 '*Sobhana-Cetasika-Sampayoga-Nayo*' ('Beautiful Mental-Factor Association-System') CMA.ii.17.) One column is one type of consciousness, with mental factors shaded.

¹⁸⁶ Feeling: a wholesome consciousness is associated with either pleasure (*somanassa*), or equanimity (*upekkhā*): both mental feelings. When there is pleasure, there is also joy (*pīti*); when there is equanimity, there can be no joy.

Even so, offering is in all cases wholesome: if it is interspersed by wholesome consciousnesses, it can even be superior (*ukkaṭṭha*). But when it is dissociated from knowledge of the workings of kamma, it is the less superior, for it is only double-rooted (*dvi-hetuka*): associated with only non-greed (*a-lobha*) and non-hatred (*a-dosa*). The kamma being less powerful means the result will also be less powerful.

Continued from previous page.				
3a: Mental Phenomena (<i>nāma-dhamma</i>) of Knowledge-Dissociated Consciousness (<i>ñāṇa-vippayutta-citta</i>)				
Beautiful Universals (<i>sobhana-sādhāraṇa</i>)				
8. tranquillity of [mental] body ¹⁸⁷ (<i>kāya-passaddhi</i>)				
9. tranquillity of consciousness (<i>citta-passaddhi</i>)				
10. lightness of [mental] body (<i>kāya-lahutā</i>)				
11. lightness of consciousness (<i>citta-lahutā</i>)				
12. flexibility of [mental] body (<i>kāya-mudutā</i>)				
13. flexibility of consciousness (<i>citta-mudutā</i>)				
14. wieldiness of [mental] body (<i>kāya-kammaññatā</i>)				
15. wieldiness of consciousness (<i>citta-kammaññatā</i>)				
16. proficiency of [mental] body (<i>kāya-pāguññatā</i>)				
17. proficiency of consciousness (<i>citta-pāguññatā</i>)				
18. rectitude of [mental] body (<i>kāya-ujukatā</i>)				
19. rectitude of consciousness (<i>citta-ujukatā</i>)				
Abstinenes (<i>viratī</i>)				
1. Right Speech (<i>Sammā-Vācā</i>)				
2. Right Action (<i>Sammā-Kammanta</i>)				
3. Right Livelihood (<i>Sammā-Ājīva</i>)				
Immeasurables (<i>appamaññā</i>)				
1. compassion (<i>karuṇā</i>)				
2. sympathetic joy (<i>muditā</i>)				
Total mental phenomena	33	34	32	33

¹⁸⁷ Tranquillity of [mental] body/consciousness: see footnote 150, p.54.

KNOWLEDGE-ASSOCIATED

Offering with knowledge of the workings of kamma is more powerful. Why? Because the presence of wisdom means the consciousness is triple-rooted (*ti-hetuka*): rooted in non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*). That always makes a wholesome kamma more powerful.

A further important factor is whether the offering is inferior (*omaka*) or superior (*ukkaṭṭha*).

THE INFERIOR OFFERING

What are the factors for an offering that is inferior (*omaka*)? There are four:⁹⁷

- 1) The offerer has obtained the requisite by wrong livelihood.
- 2) The offerer has poor or no morality: she or he keeps only some precepts, or no precepts at all.
- 3) Before or after the kamma consciousnesses of the actual offering, the offerer's mind is associated with unwholesome things. For example, before offering, she or he may have been angry or impatient; she or he may be dissatisfied with the requisite, or she or he may offer in a casual or distracted manner; after offering, she or he may regret having made the offering.¹⁹⁰ She or he may also have only shallow faith in the workings of kamma. She or he may also make the offering with the wish for some worldly gain, or for sensual pleasures in a future life as a rich human being, or a deva.
- 4) The receiver has poor or no morality: she or he keeps only some precepts, or no precepts at all.⁹⁸

3b: Mental Phenomena (<i>nāma-dhamma</i>) of Knowledge-Associated Consciousness (<i>ñāna-sampayutta-citta</i>) ¹⁸⁸	
CONSCIOUSNESS (<i>citta</i>)	
MENTAL FACTORS (<i>cetasika</i>)	
Universals (<i>sabba-citta-sādhāraṇa</i>)	
1. contact (<i>phassa</i>)	
2. feeling (<i>vedanā</i>)	
3. perception (<i>saññā</i>)	
4. volition (<i>cetanā</i>)	
5. one-pointedness (<i>ek-aggatā</i>)	
6. life faculty (<i>jīvit-indriya</i>)	
7. attention (<i>manasikāra</i>)	
Miscellaneous (<i>paṇṇaka</i>)	
1. application (<i>vitakka</i>)	
2. sustainment (<i>vicāra</i>)	
3. decision (<i>adhimokkha</i>)	
4. energy (<i>vīriya</i>)	
5. joy (<i>pīti</i>)	
6. desire (<i>chanda</i>)	
Beautiful Universals (<i>sobhana-sādhāraṇa</i>)	
1. faith (<i>saddhā</i>)	
2. mindfulness (<i>sati</i>)	
3. conscience (<i>hiri</i>)	
4. shame (<i>ottapa</i>)	
5. non-greed (<i>a-lobha</i>)	
6. non-hatred (<i>a-dosa</i>)	
7. ever-evenness (<i>tatra-majjhataṭṭā</i>)	
8. tranquillity of [mental] body ¹⁸⁹ (<i>kāya-passaddhi</i>)	
9. tranquillity of consciousness (<i>citta-passaddhi</i>)	
10. lightness of [mental] body (<i>kāya-lahutā</i>)	
11. lightness of consciousness (<i>citta-lahutā</i>)	
12. flexibility [of mental] body (<i>kāya-mudutā</i>)	
13. flexibility of consciousness (<i>citta-mudutā</i>)	

Please continue next page.

¹⁸⁸ See footnote 185, p.65.

¹⁸⁹ tranquillity of body/-consciousness : see footnote 150, p.54.

¹⁹⁰ See, for example, 'The Parsimonious Millionaire', p.34.

These are examples of how one's offering can be interspersed by countless thousand million unwholesome consciousnesses rooted in greed (*lobha*), hatred (*dosa*), and delusion (*moha*). That makes one's offering inferior. If in such a case, one does not understand the workings of kamma, it is dissociated from non-delusion, which makes one's offering inferior, double-rooted (*dvi-hetuka*): that means the resultant consciousness will be unrooted (*ahetuka*). If one does understand the workings of kamma, it is associated also with non-delusion (*a-moha*), but even so the interspersion of countless unwholesome consciousnesses make one's offering inferior, triple-rooted (*ti-hetuka*): that means the resultant consciousness will be only double-rooted (*dvi-hetuka*).

In the Pali Texts, there is an example of a man who makes such inferior offerings.¹⁹² In one of His

past lives, when He was only an unenlightened Bodhisatta, The Buddha was a hermit (*tāpasa*) called Kaṇhadīpayana. One day, a father and mother brought their young son to him, because the boy had been bitten by a snake. And to counteract the poison, they all decided to make declarations of Truth (*Sacca-kiriya*). After the Bodhisatta had made his declaration, the father made his. He declared that he made offerings without delight, unwillingly: not having faith in the results of making offerings, he made offerings without conviction. That means his offerings were all inferior.

THE SUPERIOR OFFERING

The factors for an offering that is superior (*ukkaṭṭha*) are the opposite:

- 1) The offerer has obtained the requisite by Right Livelihood.
- 2) The offerer has good morality: she or he keeps the precepts.
- 3) Before or after the offering consciousnesses, the offerer's mind is associated with wholesome things. For example, before offering, she or he may with joy (*pīti*)¹⁹³ have made great effort to get good requisites; she or he may offer in a respectful, concentrated, and joyful manner; after offering, she or he may

¹⁹¹ wisdom faculty: here, it is the Kamma-Ownership Knowledge (*Kamma-Ssakata-Ñāṇam/Paññā*): see 'The Five Types of Knowledge', p.56.

¹⁹² JA.IV.x.6 <444> 'Kaṇhadīpāyana-Jātaka-Vaṇṇanā' ('Description of the Kaṇhadīpāyana Jātaka')

¹⁹³ The feeling is pleasure (*somanassa*), which arises with joy (*pīti*): see footnote 186, p.64.

Continued from previous page.				
3b: Mental Phenomena (<i>nāma-dhamma</i>) of Knowledge-Associated Consciousness (<i>ñāṇa-sampayutta-citta</i>)				
Beautiful Universals (<i>sobhana-sādhāraṇa</i>)				
14. wieldiness [of mental] body (<i>kāya-kammaññatā</i>)				
15. wieldiness of consciousness (<i>citta-kammaññatā</i>)				
16. proficiency [of mental] body (<i>kāya-pāguññatā</i>)				
17. proficiency of consciousness (<i>citta-pāguññatā</i>)				
18. rectitude [of mental] body (<i>kāy-ujukatā</i>)				
19. rectitude of consciousness (<i>citt-ujukatā</i>)				
Abstinences (<i>viratī</i>)				
1. Right Speech (<i>Sammā-Vācā</i>)				
2. Right Action (<i>Sammā-Kammanta</i>)				
3. Right Livelihood (<i>Sammā-Ājīva</i>)				
Immeasurables (<i>appamaññā</i>)				
1. compassion (<i>karuṇā</i>)				
2. sympathetic joy (<i>muditā</i>)				
Non-Delusion (<i>a-moha</i>)				
1. WISDOM FACULTY (<i>paññā-indriya</i>) ¹⁹¹				
Total mental phenomena	34	35	33	34

rejoice over having made the offering. And she or he has deep faith in the workings of kamma. She or he may make the offering with the wish for Nibbāna.

- 4) The receiver has good morality: she or he keeps the precepts. The most superior receiver is, of course, a Buddha, another Arahant,¹⁹⁴ a Noble One, or one practising for the attainment of Arahantship. But the even more superior receiver is one or more bhikkhus or novices seen as representatives of the Sangha.⁹⁹

These are examples of how one's offering can be interspersed by countless thousand million wholesome consciousnesses associated with non-greed (*a-lobha*), non-hatred (*a-dosa*), and joy (*pīti*). If one does not understand the workings of kamma, it is dissociated from non-delusion, which makes one's offering superior, double-rooted (*dvi-hetuka*): that means the resultant consciousness will be double-rooted. If one does understand the workings of kamma, it is associated also with non-delusion (*a-moha*), which makes one's offering superior, triple-rooted (*ti-hetuka*): that means the resultant consciousness will be triple-rooted.

MORALITY

The second merit-work base is morality (*sīla*): to abstain from certain unwholesome kammās. It comprises the three abstinences (*viratī*): Right Speech (*Sammā-Vācā*), Right Action (*Sammā-Kammanta*), and Right Livelihood (*Sammā-Ājīva*), which is, livelihood that excludes wrong speech (*micchā-vācā*) or wrong action (*micchā-kamma-nta*).¹⁹⁵ These abstinences arise on three occasions:¹⁹⁶

- 1) There arises an occasion to do an unwholesome thing (*akusala dhamma*). But one abstains because one considers it an unsuitable thing to do.¹⁹⁷ This is called occasional-abstinence (*sampatta-virati*): one abstains as and when the occasion arises.
- 2) There arises an occasion to do an unwholesome thing. But one abstains because one has undertaken the training precepts (*sikkhā-pada*): the five, eight, ten precepts, or the *Pātimokkha* rule.¹⁹⁸ This is called undertaken-abstinence (*samādāna-virati*).
- 3) There arises an occasion to do an unwholesome thing. But because one has with a Noble Path Knowledge uprooted certain or all defilements, it is impossible for one deliberately to do certain unwholesome things: the Arahant

¹⁹⁴ For some examples from the Pali Texts, see 'Present Result from Wholesome Kamma', p.155.

¹⁹⁵ See the three abstinences in table '3a: Mental Phenomena of Knowledge-Dissociated Consciousness', p.65f, and table '3b: Knowledge-Associated Consciousness', p.67.

¹⁹⁶ DhSA.i.1 '*Kusala-Kamma-Patha-Kathā*' ('Discussion of the Wholesome Kamma-Course') E.136-137

¹⁹⁷ DhSA.ibid gives the example of a young boy who is asked to catch a hare, for his mother to eat as medicine. He chases a hare, and it gets caught in some creepers, crying out in fear. He thinks: 'It is not proper that for the sake of my mother's life, I should take the life of another,' and frees the hare. Coming home, he declares before his mother that he has never intentionally killed any being. With that declaration, his mother recovers from her sickness.

¹⁹⁸ DhSA.ibid gives the example of a man who is caught by a boa-constrictor. Thinking first to kill it with his axe, he remembers that he has taken the precepts from a bhikkhu, and throws the axe away. And the boa-constrictor releases him.

Path-Knowledge makes it impossible for one deliberately to do anything unwholesome at all.¹⁹⁹ In this case, one's abstinence is natural, and is called uprooting-abstinence (*samuccheda-virati*).

The occasional, arbitrary morality is the inferior morality, whereas morality as a training is superior.

Let us then discuss the different types of morality training.

THE FIVE PRECEPTS

Basic morality training is to abstain from the five main unwholesome kammas:¹⁰⁰

- 1) From killing to abstain (*pāṇātipātā veramaṇī*): she or he does not kill any being: human, animal, fish, insect, etc.
- 2) From taking what is not given to abstain (*a-dinn-ādāṇā veramaṇī*): she or he obtains things in a lawful way.
- 3) From sexual misconduct to abstain (*kāmesu micchā-cārā veramaṇī*): she or he is content with her or his husband or wife.²⁰⁰
- 4) From untrue speech to abstain (*musā-vādā veramaṇī*): she or he does not tell a lie for any reason. She or he either speaks the truth, or is silent.¹⁰¹
- 5) From beer&wine liquor, which is a foundation for carelessness, to abstain (*surā-meraya-majja-pamāda-tṭhānā veramaṇī*):²⁰¹ she or he does not take any type of intoxicant, for any reason. Indulging in intoxicants makes it very difficult to train in morality, leads to harm,¹⁰² and eventually to dementia.²⁰²

These five abstinences (*pañca veramaṇi*) are what we call training precepts (*sikkhā-pada*): the five precepts (*pañca-sīla*). A devotee (*upāsikā/upāsaka*) of The Buddha, Dhamma, Sangha observes minimum these five precepts: that is the devotee's quality of morality achievement (*sīla-sampadā*).²⁰³

But included in one's moral training is, of course, also Right Livelihood (*Sammā-Ājīva*): to abstain from wrong livelihood (*micchā ājīva*). That is, not to gain one's livelihood by breaking any of one's precepts.²⁰⁴ To abstain from killing, theft, sexual misconduct and intoxicants is Right Action (*Sammā-Kammanta*); to abstain from lying, slander, harsh speech, and prattle, is Right Speech (*Sammā-Vācā*); and to abstain from all of them in one's livelihood is part of Right Livelihood. For devotees (*upāsikā/upāsaka*), The Buddha includes also abstinence from five types of trade:¹⁰³

¹⁹⁹ DhSA.ibid explains that when one attains the Noble Path Knowledge, the Noble Eight-fold Path arises, with Right Speech, Right Action, and Right Livelihood. Once it has arisen, one can no longer intentionally break any of the five precepts. See 'The Ten Wholesome Courses of Kamma', p.128.

²⁰⁰ For those who are 'unapproachable ones (*agamaniya-vatthu*)', see quotation at 'To Be One Who Engages in Sexual Misconduct', p.119.

²⁰¹ For an analysis, see 'Beer&Wine Liquor', p.367.

²⁰² See 'The Trivial Results of Unwholesome Kamma', p.125.

²⁰³ The details with regard to the female/male devotee have been taken from DA.i.2 '*Sāmañña-Phala-Suttarī*' ('The Asceticism-Fruit Sutta').

²⁰⁴ DhSA.i.301 '*Lokuttara-Kusala-Vaṇṇanā*' ('Description of the Supramundane Wholesome') E.298 explains: 'For the sake of livelihood, whatever breathers hunters, fishermen, etc., may kill, whatever theft people may commit, however they may wrongly behave themselves: this is known as wrong livelihood... After taking a bribe, whatever lies they may speak, whatever slander they may utter, harsh speech, or prattle: this is known as wrong livelihood; abstinence therefrom is Right Livelihood.'

- 1) Arms trade(*sattha-vaṇijjā*)
- 2) Beings trade(*satta-vaṇijjā*): selling human beings.
- 3) Flesh trade(*maṁsa-vaṇijjā*): rearing pigs and other animals, and selling them for slaughter.
- 4) Liquor trade(*majja-vaṇijjā*): any type of intoxicant.
- 5) Poisons trade(*visa-vaṇijjā*): herbicide, insecticide, and any other type of poison.

To be a devotee(*upāsikā/upāsaka*), one's livelihood needs to exclude all these five trades, for one's livelihood needs to be in accordance with the Dhamma(*Dhammena samena*): that is the devotee's quality of livelihood achievement(*ājīva-sampadā*). If one engages in any of these types of wrong livelihood, or if one breaks any of the five precepts, of course, one's Triple Refuge(*Ti-Saraṇa*) is broken, and one is no longer a devotee(*upāsikā/upāsaka*) of The Buddha, Dhamma, Sangha:²⁰⁵ one is then what The Buddha calls an outcast devotee(*upāsaka-caṇḍāla*), a dirty devotee(*upāsaka-mala*), and a vile devotee(*upāsaka-patikuṭṭho*).¹⁰⁴

The five precepts help prevent the most dangerous acts of greed, hatred, and delusion. When one kills, steals, engages in sexual misconduct, lies, and drinks beer and wine, etc., the volition is unwholesome: it is unwholesome kamma. If that kamma produces its result at the time of death, one will be reborn in hell, the ghost world or the animal world.¹⁰⁵ This causative fixity, the natural order of kamma,²⁰⁶ is why The Buddha, the bhikkhu-, and bhikkhunī Sangha, and devotees teach the five precepts:²⁰⁷ not to undertake them is to one's own detriment and harm for a long time. Hence, the five precepts are not unique to a Buddha's Teachings.^{208/106} Outside the Dispensation of a Buddha, they are taught by ascetics and wanderers,²⁰⁹ Bodhisattas bound for Full Enlightenment, and Wheel-Turning Kings.¹⁰⁷

The Buddha mentions also slander(*pisuṇa-vācā*), harsh speech(*pharusa-vācā*), and prattle(*samphappalāpa*), as kamma that can give such a rebirth, but they become more difficult to do when one observes the five precepts in one's daily life.¹⁰⁸

If one in this way observes the five precepts in one's daily life, and one makes a living by Right Livelihood, one may avoid an unhappy rebirth, and gain a happy rebirth in the human world or even the deva world.²¹⁰

²⁰⁵ KhPA.i '*Bhed-Ābheda-Phala-Dīpanā*' ('Illumination of the Fruit of Breach/Non-Breach') MR.i.23 explains, for example, that the blameless(*anavajja*) breach of one's refuge takes place at death. The blameful(*sāvajja*) breach takes place when one takes another teacher as refuge, or one takes refuge in an improper way (details are given for the proper ways). The refuge becomes defiled(*saṁkillittha*) by non-knowledge(*aññāna*), doubt (*saṁsaya*), and wrong knowledge(*micchā-ñāna*) about a Buddha's qualities(*guṇa*) (for example, holding wrong views about what a Buddha is or is not, what He does or does not do, or what He can or cannot do), and is defiled also by disrespect(*anādara*), etc. towards The Buddha, the Dhamma (Vinaya, Sutta, Abhidhamma), or the Sangha.

²⁰⁶ To explain this, VbhA.XVI.10.iii.770 '*Tika-Niddesa-Vaṇṇanā*' ('Description of the Threes-Exposition') DD.XVI.iii.2082 quotes S.II.I.ii.10 '*Paccaya-Suttarū*' ('The Cause Sutta'): 'Whether there is the appearance of Tathāgatas, or the non-appearance of Tathāgatas, there exists this element, the Dhamma fixity(*Dhamma-ttḥitatā*), the Dhamma order(*Dhamma-niyāmatā*), causation(*idappaccayatā*).'

²⁰⁷ VbhA.XVI.x.3.770 '*Tika-Niddesa-Vaṇṇanā*' ('Description of the Threes-Exposition') DD.-XVI.x.2082

²⁰⁸ Ibid.

²⁰⁹ For example, the Brahmins called Saṅkhas: see 'The Fantastic Picture', p.31.

²¹⁰ See endnote 124, p.239.

THE EIGHT PRECEPTS

There are also devotees who observe the eight precepts (*aṭṭha-sīla*). The eight precepts are:¹⁰⁹

- 1) From killing to abstain (*pāṇātipātā veramaṇī*): this is the same as the first of the five precepts.
- 2) From taking what is not given to abstain (*a-dinn-ādāṇā veramaṇī*): this is the same as the second of the five precepts.
- 3) From unchastity to abstain (*abrahma-cariyā veramaṇī*): this precept is purer than the third precept of the five precepts. There she or he does not engage in sexual misconduct; here she or he does not engage in any type of sexual conduct. It greatly denourishes sensual desire (*kāma-cchanda*).¹¹⁰
- 4) From untrue speech to abstain (*musā-vādā veramaṇī*): this is the same as the fourth of the five precepts.
- 5) From beer&wine liquor, which is a foundation for carelessness, to abstain (*surā-meraya-majja-pamāda-tṭhānā veramaṇī*): this is the same as the fifth of the five precepts.
- 6) From eating at the wrong time to abstain (*vi-kāla-bhojanā veramaṇī*): she or he does not eat between noon and the next day's dawn. It greatly denourishes sensual desire (*kāma-cchanda*) and sloth&torpor (*thina-middha*), and helps nourish contentment (*santosa/santutṭhi*), and moderation in food (*bhojane-mattaññutā*).
- 7) From dancing, singing, music, and watching other entertainment (*nacca-gīta-vādita-visūka-dassanā*), from jewellery, perfume, and cosmetics, for the sake of adornment to abstain (*mālā-gandha-vilepana-dhāraṇa-mañdana-vibhūsan-aṭṭhānā veramaṇī*): she or he does not indulge actively or passively in music and other entertainment. That greatly denourishes greed, hatred and delusion. And she or he does not beautify the body by appearance or smell. That greatly denourishes sensual desire and vanity (*mada*).
- 8) From a high and large bed to abstain (*uccā-sayana-mahā-sayanā veramaṇī*): she or he does not indulge in a big and luxurious bed, and sleeps alone. It denourishes sensual desire and sloth&torpor.

The eight precepts are also not unique to a Buddha's Teaching.²¹¹ They are practised by good people also outside a Buddha's Dispensation.¹¹¹ Some people train in the eight precepts as a way of life, and some train in them only occasionally, especially on the Uposathas: the new moon and full-moon days.¹¹² The Buddha calls such practice the Uposatha possessed of eight factors (*aṭṭh-aṅga-sam-annāgata Uposatha*).¹¹³ And He explains that with such practice, one emulates the Arahants.¹¹⁴ The results of such a practice are, He explains, the complete happiness of rebirth in the deva worlds, with a life span from nine million human years, up to nine thousand, two hundred and sixteen million human years. And He explains that such practice may also be a supporting cause for the Path&Fruition of Non-Return, Once-Return, or Stream Entry.¹¹⁵

THE TEN PRECEPTS

Apart from the five and eight precepts, there are also the ten precepts (*dasa-sīla*). With the ten precepts, abstinence from entertainment becomes the seventh precept, abstinence from beautifying the body becomes the eighth precept, and ab-

²¹¹ VbhA.XVI.x.3.770 'Tika-Niddesa-Vaṇṇanā' ('Description of the Threes-Exposition') DD.XVI.x.2082

stinence from a high and large bed becomes the ninth. And then there is the tenth precept:

- 10) From accepting gold and silver to abstain (*jātarūpa-rajata-paṭiggahanā veramaṇī*): this does not refer only to gold and silver, but to any type of money: cash, cheques, drafts, credit cards, etc.¹¹⁶
 Possession and use of money is inseparable from greed, hatred, and delusion.¹¹⁷ That is why not to have money denourishes greed, hatred and delusion.

There are some laypeople who undertake the ten precepts, and a Theravāda novice (*sāmaṇera*) is ordained by the ten precepts. Theravāda nuns are ordained by either the eight precepts, or the ten. Here again, the ten precepts are not unique to a Buddha's Dispensation.²¹²

THE BHIKKHU'S MORALITY

The highest training in morality is the bhikkhu's morality (*bhikkhu-sīla*). It is the first of the bhikkhu's three trainings:²¹³ The Buddha calls it the higher morality training (*adhi-sīla-sikkhā*). A bhikkhu's morality is the foundation of his holy life, and is a fourfold purification morality (*catu-pārisuddhi-sīla*):²¹⁴

- 1) The *Pātimokkha*-restraint morality (*Pātimokkha-saṁvara-sīla*):²¹⁵ this is the bhikkhu rule laid down by The Buddha. It comprises a chief two hundred and twenty-seven precepts, as well as very many associated precepts.
- 2) Faculty-restraint morality (*indriya-saṁvara-sīla*): restraining 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.¹¹⁸
- 3) Livelihood-purification morality (*ājīva-pārisuddhi-sīla*): just as a layperson must abstain from wrong livelihood, so must a bhikkhu.¹¹⁹ Wrong livelihood for a bhikkhu is a livelihood that breaks any of the *Pātimokkha* precepts.¹²⁰
- 4) Requisite-related morality (*paccaya-sannissita-sīla*). The bhikkhu receives his four requisites from the faithful:
 - i) the robe (*cīvara*)
 - ii) the almsfood (*piṇḍapāta*)
 - iii) the bed&seat (*sen-āsana*): that is the Pali word for his dwelling.
 - iv) the medical requisite to help the sick (*gilāna-paccaya-bhesajja-parikkhāra*).

As part of his moral training, the bhikkhu must reflect upon his four requisites with wise attention (*yoniso manasikāra*). For example, The Buddha advises the bhikkhu to reflect upon his food in the following way:²¹⁶

With wise reflection the almsfood do I use: '[It is] neither for fun, nor for intoxication, nor for beautification, nor for embellishment; only for this body's subsistence and maintenance, for harm's prevention, for assisting the holy life.'²¹⁷

²¹² Ibid.

²¹³ The bhikkhu's three higher trainings: see quotation endnote 40, p.25.

²¹⁴ VsM.i.13ff '*Sīla-Niddeso*' ('Exposition of Morality') PP.i.42ff

²¹⁵ Pātimokkha restraint: see quotations endnotes 40, p.25, 121, p.239, and 284, p.351.

²¹⁶ The Buddha explains it in, for example, M.I.i.2 '*Sabb-Āsava-Suttam*' ('The All-Taints Sutta') and A.VI.vi.4 '*Āsava-Suttam*' ('The Taints Sutta'). And in S.IV.xii.7 '*Rath-Opama-Suttam*' ('The Chariot-Simile Sutta'), He equates this with moderation in food (*bhojane mattaññutā*).

²¹⁷ FUN: as village boys eating for the pleasure of eating, or as a social event. INTOXICATION: (Please see further next page.)

Thus, old feelings [of hunger] I put an end to; and new feelings [of overeating] I do not arouse; and my livelihood will be blameless, and a living in comfort.'

When the bhikkhu in this way reflects on his requisites,²¹⁸ he is able to develop contentment (*santosa/santutti*). When a bhikkhu develops contentment, he does not ask much from his patrons (*dāyaka*) and stewards (*kappiya*). That means his holy life (*brahma-cariya*) becomes blameless.

The bhikkhu's four trainings in purification greatly help to control his mind, to prevent much kamma that is greed-, hatred-, and delusion-rooted. In that way the bhikkhu's higher morality training greatly helps him in his development of *jhāna* (*samatha*), which The Buddha calls his higher-mind training (*adhi-citta-sikkhā*).²²¹ It helps the bhikkhu in also his insight training, which The Buddha calls his higher wisdom training (*adhi-paññā-sikkhā*).²¹⁹ Furthermore, when a bhikkhu observes his morality training scrupulously,²²² the True Dhamma may continue for a long time.²²³

All these different types of morality are opposite greed and hatred; rooted in non-greed (*a-lobha*), and non-hatred (*a-dosa*). And if we practise morality without faith in the Kamma-Ownership Knowledge (*Kamma-Ssakata-Nāṇa*), it is knowledge-dissociated (*ñāna-vippayutta*): double-rooted (*dvi-hetuka*). If we practise in morality with faith or direct knowledge of the Kamma-Ownership Knowledge, it is knowledge-associated (*ñāna-sampayutta*): triple-rooted (*ti-hetuka*).

THE WORKINGS OF MORALITY TRAINING

KNOWLEDGE-DISSOCIATED

For example, it is very rare for children to train in morality with knowledge of the workings of kamma. Usually children will train in morality because they want to copy their parents, or because their parents have told them to train in morality, or because they enjoy being praised when they train in morality.

One may also train in the precept of not killing, for example, not because of one's training, but out of loving-kindness, not wishing to harm another. And one may be selective. One may abstain from killing human beings of one race, of one religion, or of one country, yet kill human beings of another race, or religion, or country. One may abstain from killing human beings who have done no wrong to oneself, one's family, one's friends or associates, etc., yet one will kill human be-

infatuation with health and strength, as in athletes. BEAUTIFICATION: to look attractive, as in concubines and prostitutes etc. EMBELLISHMENT: to look graceful, as in actors, dancers etc. (VsM.i.18ff '*Sīla-Niddeso*' ('Exposition of Morality') PP.i.89-94)

²¹⁸ For The Buddha's advised reflection on the robe, see quotation endnote 24, p.22.

²¹⁹ VbhA.XVI.x.3.770 '*Tika-Niddesa-Vaṇṇanā*' ('Description of the Threes-Exposition') DD.-XVI.x.2082 explains: 'But the morality of Pātimokkha restraint exceeds all morality, and arises only when a Tathāgata has arisen, not when one has not arisen; and only the Omniscient Buddhas make it known. For making it known thus: "In respect of this basis, this is the offence" is the field of the Buddhas only, the power of the Buddhas.' Ibid.2085 explains the bhikkhu's threefold higher training: 'Just as, compared to an undersized umbrella or flag, and over-sized one is called a super-umbrella, a super-flag, so, compared to the fivefold morality and the tenfold morality, this Pātimokkha morality is called higher morality, and compared to the round-basis eight attainments [*jhāna* for the attainment of a higher rebirth], the vipassanā-basis eight attainments [*jhāna* for the practice of vipassanā] are called the higher mind, and compared to the kamma-ownership wisdom, insight wisdom and Path wisdom and Fruition wisdom are called the higher wisdom.'

ings who have done wrong to oneself, one's family, etc.²²⁰ One may also abstain from killing human beings, yet kill other beings such as fish, rats, mice, and insects. And one may wish to protect the life of an animal one considers to be beautiful or interesting: for example, a hawk or eagle, a dolphin or whale, or a lion or tiger, or an elephant or gorilla, or even a butterfly. Yet one may not wish in the same way to protect the life of an animal one considers to be ugly: for example, a vulture or crow, a shark, a jackal or fox, or a rat, a cockroach, a wasp or a mosquito. In the same way, one may out of compassion abstain from eating pork, beef, and poultry, yet not abstain from eating eggs, fish, and other seafood. And one may abstain from eating flesh for reasons of health, rather than out of compassion.

One may also train in morality because of a sense of honour, and abstain from killing, stealing, sexual misconduct, and telling lies, yet one will drink beer and wine, etc. And one may also train in morality because it is custom or tradition, or because one's religion says one should. One may also train in morality because one wants to have a good name, and be respected. And one may even train in morality because one is afraid of blame. In these many ways, one's training in morality may be knowledge-dissociated (*ñāṇa-vippayutta*).²²¹

Even though the consciousnesses by which one abstains from evil actions may be dissociated from knowledge of the workings of kamma, they are not for that reason associated with ignorance and wrong view. As we explained, a wholesome consciousness cannot be associated with ignorance. But one may at other times hold to wrong view. One may believe that there is no result from doing bad and doing good, one may believe that at death, one is annihilated, and one may believe that the deva worlds and the hells are just legends or metaphors for unwholesome consciousnesses. And one may think the five-, eight-, and ten precepts, and the bhikkhus' many precepts, are just cultural things from ancient India. When there is in this way no faith in or knowledge of the workings of kamma, etc., there is, of course, no fear of a bad rebirth, and no fear of the round of rebirth. Then can it be very difficult to train properly in morality.

When one in these ways trains in morality without faith in or knowledge about the workings of kamma, it is much more difficult to do. If there is some inconvenience, one very easily gives up. For example, one may discover vermin in one's house, and choose the easy solution: to kill them or have them killed. One may also want to entertain business associates, or enjoy the company of one's friends, and then drink beer and wine, etc., because it is expected. When declaring one's taxable income, and when doing business, for example, it is very easy to tell lies,

²²⁰ VsM.i.12 '*Sīla-Ppabheda-Kathā*' ('Discussion of the Morality-Variety') PP.i.31 explains that there is morality which is restricted (*pariyanta*) by gain, fame, relatives, limbs, and life, and there is morality that is unrestricted (*apariyanta*). It quotes PsM.I.ii.37 '*Sīlamaya-Ñāṇa-Niddeso*' ('Exposition of Morality-Comprising Knowledge') PD.I.ii.258: 'Here, someone with gain as root, with gain as cause, with gain as reason, transgresses an undertaken training precept: such morality is restricted by gain (see, for example, footnote 222, p.76).' The other restrictions should be understood in the same way. PsM.ibid. explains that such morality is in pieces, is not praised by the wise, is insecure, does not lead to concentration, is not a basis for non-remorse, happiness, knowledge & conduct, etc., and does not lead to Nibbāna. Unrestricted morality is the opposite.

²²¹ For the mental phenomena of such consciousness, see table '3a: Mental Phenomena of Knowledge-Dissociated Consciousness', p.65f.

with the excuse that one must make a living, and the excuse that everyone does it.²²²

Nonetheless, in all cases, abstention from evil actions is wholesome: if it is interspersed by wholesome consciousnesses, it can even be superior (*ukkaṭṭha*). But when it is dissociated from knowledge of the workings of kamma, it is the less superior, for it is only double-rooted (*dvi-hetuka*): associated with only non-greed (*a-lobha*) and non-hatred (*a-dosa*). The kamma being less powerful means the result will also be less powerful.

KNOWLEDGE-ASSOCIATED

When one's training in morality is knowledge-associated (*ñāṇa-sampayutta*), it is much, much easier to do. With that knowledge, one becomes afraid to do wrong, because one does not want to suffer the results of unwholesome kamma. With knowledge of the workings of kamma, one knows that immoral conduct leads not only to a bad rebirth, but in this life, it leads to restlessness, unhappiness, and low self-confidence.¹²⁴ With knowledge of the workings of kamma, one knows that the higher the training one undertakes, the more happiness and self-confidence one gains. One knows it is inevitable. One has experience of the good things that accompany the wholesome consciousness: conscience (*hiri*), shame (*ottappa*), tranquillity of consciousness (*citta-passaddhi*), mindfulness (*sati*), and faith (*saddhā*): in short, happiness (*sukha*). Such happiness is very important if one wants to succeed in the third merit-work base, meditation (*bhāvanā*).¹²⁵ These inevitable benefits from morality, in this life and in the future, are why The Buddha explains that we should reflect on the Kamma-Ownership Knowledge every day.^{223/126}

Kamma owner am I (*kamma-ssakomhi*), **kamma heir** (*kamma-dāyādo*), **kamma-born** (*kamma-yoni*), **kamma-bound** (*kamma-bandhu*), **kamma-protected** (*kamma-paṭisaraṇo*): **whatever kamma I do, good or bad, of that I shall be heir.**²²⁴

Morality with such knowledge of the workings of kamma is more powerful.²²⁵ Why? Because the presence of wisdom means the consciousness is triple-rooted (*ti-hetuka*): rooted in non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*).²²⁶ That always makes a wholesome kamma more powerful.¹²⁷

Most powerful, of course, is the knowledge-associated morality of the one who has attained a Noble Path Knowledge (*Ariya-Magga-Ñāṇa*) and Fruition Knowledge (*Phala-Ñāṇa*): a Noble Disciple. The arising of the Path Knowledge is the arising of the Noble Eightfold Path (*Ariya Atṭh-Aṅgika Magga*):¹²⁸

- | | |
|--|---|
| 1) Right View (<i>Sammā-Diṭṭhi</i>) | 5) Right Livelihood (<i>Sammā-Ājīva</i>) |
| 2) Right Intention (<i>Sammā-Saṅkappa</i>) | 6) Right Effort (<i>Sammā-Vāyāma</i>) |
| 3) Right Speech (<i>Sammā-Vācā</i>) | 7) Right Mindfulness (<i>Sammā-Sati</i>) |
| 4) Right Action (<i>Sammā-Kammanta</i>) | 8) Right Concentration ... (<i>Sammā-Samādhi</i>) |

With the arising of these eight Noble factors, the three morality factors (Right Speech, Right Action, and Right Livelihood) will have eradicated wrong speech, wrong action and wrong livelihood. One is no longer able deliberately to kill be-

²²² This is morality restricted by gain. See footnote 220, p.75.

²²³ A.V.II.i.7 *Abhiṇṇa-Paccavekkhitabbathāna-Suttarī* ('The Often-to-Be-Reflected Sutta')

²²⁴ See also quotation p.256.

²²⁵ This is unrestricted morality: see footnote 220, p.75.

²²⁶ For the mental phenomena of such consciousness, see table '3b: Mental Phenomena of Knowledge-Associated Consciousness', p.67.

ings, to steal, to engage in sexual misconduct, to tell lies, to drink beer and wine, etc. And above all, Right View will have eradicated wrong view.¹²⁹ To attain this Path Knowledge, one will namely have attained also the Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*). And with that knowledge, one will have discerned past and future lives, and will have known and seen the workings of kamma: how certain kamma matures after death, to produce the rebirth-linking consciousness and new aggregates. Having in this way known and seen the workings of kamma, one is unable to hold any wrong view.¹³⁰ And with the arising of Stream-Entry Path Knowledge, one's morality is not only triple-rooted, but one is certain never again to be reborn in hell, as a ghost, or as an animal. With the arising of the Non-Return Path Knowledge, one is certain never again to be reborn in the sensual world. And with the arising of the Arahant Path-Knowledge, one is certain never ever again to be reborn in any way.²²⁷

Before that takes place, however, a further important factor in one's morality is whether it is inferior (*omaka*) or superior (*ukkaṭṭha*).

INFERIOR MORALITY

What makes one's morality inferior (*omaka*)? If, before or after the abstaining consciousness, one's mind is associated with unwholesome things, it is inferior. As we just explained, when one's morality is dissociated from knowledge of the workings of kamma, abstinences may often be selective or arbitrary. Such abstinence is usually inferior. Why? Because immediately before and after abstaining, there will usually be greed-rooted consciousnesses. Farther away, there may be non-abstinence, either greed-rooted or hatred-rooted consciousnesses. For example, one may abstain from killing a butterfly, because one thinks it is beautiful: thinking it is beautiful is greed-rooted consciousness. And one may, on the other hand, make effort to kill mosquitoes and cockroaches: that is hatred-rooted consciousness. That way, one's abstinence is interspersed by greed, hatred and delusion. One may abstain from stealing from a member of one's own family, an inhabitant of one's own village, or someone from one's own country: that is conceit, greed-rooted consciousness. But one may happily steal from a member of another family, an inhabitant of another village, or someone from another country: that is greed, hatred, and delusion. This same principle goes for all the examples we gave for selective or arbitrary morality. Usually, it will be dissociated from knowledge of the workings of kamma. But it can also be associated with such knowledge. One may, for example, think: 'Later, later! I have to look after my family and my property. When I get older, I can train in morality properly.' Or: 'When I go on a retreat, or stay in a monastery, I can train properly in morality.' Such arbitrary morality is interspersed by greed- and hatred-rooted consciousnesses, which makes it inferior.

Then there is the inferior undertaking of the precepts. One may, for example, undertake them unwillingly. Because of a view, one may think undertaking the precepts is old-fashioned and therefore wrong; because of conceit, one may dislike the formal ritual of taking the precepts from a bhikkhu; or because of a view one may dislike having to learn the Pali formula. But one may be prompted by friends or family to undertake the precepts, and one may be ashamed to let them know one does not want to keep all the precepts. So, unwillingly one goes to the bhikkhu, unwillingly one learns the Pali, and unwillingly one undertakes the pre-

²²⁷ For further details, see 'Path&Fruition', p.330.

cepts. Then one's undertaking is interspersed by unwholesome consciousnesses associated with views (greed-rooted), and boredom and dissatisfaction (hatred-rooted). Later, remembering or reminding oneself that one has undertaken the precepts, one may with dissatisfaction continue observing them.

Also, one will in the course of the day meet opportunities to break one's precepts. For example, a mosquito comes, and sits on one's arm. When one consciously refrains from killing it, wholesome consciousnesses arise, but one may do it unwillingly, actually wishing to kill the mosquito. Another good example is the devotee who unwillingly undertakes the eightfold Uposatha training for a day: all day she or he is bored and unhappy, wishing the day was over. She or he trains in morality unwillingly, or impatiently, and without joy.

Here again,²²⁸ there is the example of the Bodhisatta, when he was the hermit called Kaṇhadīpayana: we mentioned before how he made a declaration of truth to save the life of a boy who had been bitten by a snake. His declaration of truth was that only for the first week as a hermit did he live the holy life happily, with the desire for merit (*puññ-atthiko*). After that, he lived the holy life, and practised jhāna, unwillingly, without conviction. That means he practised both good morality as well as concentration with dissatisfaction: then both those bases for work of merit became inferior, over fifty years.

Inferior is also good morality that one maintains out of a desire to become famous, for some worldly gain, or for a happy existence in the future. And inferior it is too if one becomes proud of one's good morality, and looks down on those whose morality is not as good.

These are examples of how one's morality, the kamma of abstinence, can be interspersed by countless thousand million unwholesome consciousnesses rooted in greed (*lobha*), hatred (*dosa*), and delusion (*moha*). That makes one's morality inferior. If one does not understand the workings of kamma, it is dissociated from non-delusion, which makes one's morality inferior, double-rooted (*dvi-hetuka*): that means the resultant consciousness will be unrooted (*ahetuka*). If one does understand the workings of kamma, it is associated also with non-delusion (*a-moha*), but even so the interspersion of countless unwholesome consciousnesses make one's morality inferior, triple-rooted (*ti-hetuka*): that means the resultant consciousness will be only double-rooted (*dvi-hetuka*).

SUPERIOR MORALITY

What then, makes one's morality superior (*ukkaṭṭha*)? If, before or after the abstaining consciousnesses, one's mind is associated with wholesome things, it is superior.²²⁹

For example, one may abstain from killing a mosquito or cockroach with the same joy as one abstains from killing a butterfly. Why? Because the first precept covers all beings: not just the ones we think are beautiful. Likewise, one abstains from stealing from a member of another family, an inhabitant of another village, or someone from another country, with the same joy as one abstains from stealing from a member of one's own family, an inhabitant of one's own village, or someone from one's own country. This way one's morality is superior, because it

²²⁸ See under 'The Workings of Offering: Knowledge-Dissociated', p.65.

²²⁹ See also explanation from MA of how preceding/succeeding abstinence from killing makes one's wholesome kamma superior: footnote 677, p.260.

is neither selective nor arbitrary. That is usually because it is associated with knowledge of the workings of kamma.

Then there is the superior undertaking of the precepts. One may joyfully go to a bhikkhu and respectfully ask to go through the formal ritual of taking the precepts. And with joy one may kneel respectfully before the bhikkhu, hold one's hands in *añjali*, and joyfully and respectfully declare one's taking refuge in The Buddha, Dhamma, and Sangha. Afterwards, one may joyfully, respectfully and with resolution declare one's undertaking of each of the precepts. For example, the first precept:

Pāṇātipātā veramaṇi sikkhā-padaṃ samādiyāmi.

The abstinence-from-killing training precept I undertake.

After one has in this way undertaken the precepts, one may have a mind of joy. Later, remembering or reminding oneself that one has undertaken the precepts, one may with joy and resoluteness reinforce one's undertaking. In the course of the day, one will meet opportunities to break one's precepts. For example, a mosquito comes and sits on one's arm. And with joy one consciously refrains from killing it, but kindly waves it away. There may also arise the desire to tell a lie, but with joy one does not let it manifest in speech. Remembering or reminding oneself of one's abstinences, again there may arise joy. And maintaining good morality is most superior if one does it out of a desire for Arahantship, with the thought: 'This has to be done.'

These are examples of how one's morality can be interspersed by countless thousand million wholesome consciousnesses associated with non-greed (*a-lobha*), non-hatred (*a-dosa*), and joy (*pīti*). If one does not understand the workings of kamma, it is knowledge-dissociated, which makes one's morality superior, double-rooted (*dvi-hetuka*): that means the resultant consciousness will be double-rooted. If one does understand the workings of kamma, it is associated also with non-delusion (*a-moha*), which makes one's morality superior, triple-rooted (*ti-hetuka*): that means the resultant consciousness will be triple-rooted.²³⁰

We need to remember also that so long as one has not attained a Path&Fruit-ion (*Magga-Phala*), so long is one's Kamma-Ownership Right View uncertain. Because of greed, hatred or delusion, one may stop holding Right View; one may even hold wrong view.²³¹ Only the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Ñāṇa*) makes one's Right View certain, because one will have known and seen the workings of kamma directly. That is why the Stream Enterer is unable to break any of the five precepts. Thus the most superior morality is associated with at least the Stream-Entry Path Knowledge.²³²

That concludes our explanation of the second merit-work base, morality (*sīla*).

²³⁰ For details, see '1f: Inferior & Superior Wholesome Kamma, Their Roots & Resultant Rebirth-Linking', p.60.

²³¹ wrong view: the absence of Right View does not necessarily mean the presence of wrong view, as wrong view arises only with greed-rooted consciousnesses. See tables 2a/2b/2c, p.46ff.

²³² See 'Stream Entry', p.332.

MEDITATION

The third merit-work base is meditation (*bhāvanā*). There are two types of meditation:²³¹ samatha meditation (*samatha-bhāvanā*), and insight meditation (*vipassanā-bhāvanā*).

SAMATHA MEDITATION

Samatha meditation is to develop strong and powerful concentration (one-pointedness²³²) on one object: either access concentration (*upacāra-samādhi*) or absorption concentration (*appanā-samādhi*). Absorption concentration is also called *jhāna*.²³³ There are eight types of *jhāna*: the four fine-material *jhānas* (*rūpa-jhāna*), and the four immaterial *jhānas* (*arūpa-jhāna*).²³⁴ They are also called the eight attainments (*aṭṭha samāpatti*). The eight attainments are not unique to a Buddha's Dispensation. Outside the Dispensation of a Buddha,²³⁵ they are taught by ascetics and wanderers, by Bodhisattas bound for Full Enlightenment, and by Wheel-Turning Kings.²³⁶ For example, our Bodhisatta learned the four material *jhānas* and first three immaterial *jhānas* from Ālāra Kālāma, and then he learned also the fourth immaterial *jhāna* from Uddaka Rāmaputta.²³⁷ This is called round-basis *jhāna* (*vaṭṭa-pādikā-jhāna*): developing *jhāna* in order to attain a higher rebirth, to continue the rebirth round.²³⁸ Outside a Buddha's Dispensation, there are also those who use their *jhāna* to develop psychic powers (*abhijñā*): flying, walking on water, etc.²³⁹ Developing insight-basis *jhāna* (*vipassanā-pādana-jhāna*)²⁴⁰ (developing

²³³ See table '5d: The Jhāna-Attainment Process', p.176.

²³⁴ The four immaterial *jhānas* have the exact same number of mental phenomena as the fourth *jhāna*; the difference lies in their being based on an immaterial object. Hence, The Buddha describes both the fourth *jhāna* and the four immaterial *jhānas* as imperturbable (*āneñja*). See M.II.ii.6 '*Laṭukik-Opama-Suttaṃ*' ('Quail Simile Sutta')/M.III.i.6 '*Āneñjasappāya-Suttaṃ*' ('The Imperturbable-Wards Sutta'). Needless to say, the immaterial *jhānas* are mundane. For details, please see VsM.x '*Ā-Ruppa-Niddesa*' ('Immaterial Description') PP.x.

²³⁵ VbhA.XVI.x.3.770 '*Tika-Niddesa-Vaṇṇanā*' ('Description of the Threes-Exposition') DD.XVI.x.2085

²³⁶ See quotation endnote 111, p.238.

²³⁷ Mentioned at 'Wholesome Weighty Kamma', p.173.

²³⁸ See endnote 198, p.249.

²³⁹ psychic powers: there are six. Five are mundane: 1) being one, becoming many; being many, becoming one; appearing/disappearing; walking through walls and mountains as if through the air; diving into and arising from the earth as if it were water; walking on water as if it were the ground; cross-legged flying through the air; touching sun/moon with the hand; moving the body up to the Brahma world; 2) the divine ear, which can hear human/divine sounds far/near; 3) reading the minds of others; 4) recollecting many hundred thousand births, many world expansions/contractions, recollecting also concepts such as name, occupation, pleasures, etc. (see endnote 6, p.20); 5) the divine eye, which can see how beings are reborn according to their kamma. The sixth psychic power is supramundane: destruction of the taints (the sensuality-/existence-/ignorance taint), which is Arahantship. (4, 5, and 6 are also called the three knowledges (*te-vijjā*)). The Buddha explains the psychic powers in, for example, D.i.2 '*Sāmañña-Phala-Suttaṃ*' ('The Asceticism-Fruit Sutta').

²⁴⁰ VsM.xi.362 '*Samādhi-Ānisaṃsa-Kathā*' ('Discussion of the Concentration-Benefits') PP.xi.121 lists five benefits to be gained from developing concentration. The second one is as the basis for insight meditation: 'When ordinary people and Trainees [non-Arahant Noble Ones] develop it [concentration], thinking "After emerging we shall exercise insight with concentrated consciousness," the development of absorption concentration provides them with the benefit of insight by serving as the proximate cause for insight, and so too

(Please see further next page.)

jhāna in order to penetrate to ultimate truth for practising insight meditation), however, is unique to a Buddha's Dispensation. Why? Because insight meditation is unique to a Buddha's Dispensation.²⁴¹

The Buddha gives forty meditation subjects for samatha meditation:²⁴²

- The ten kasīṇas: the earth, water, fire, and wind kasīṇas, the blue, yellow, red, and white kasīṇas, the light kasīṇa, and the space kasīṇa.
- The ten foulnesses (*asubha*): the ten types of corpse, for example, the bloated corpse, the livid corpse, and the skeleton.
- The ten recollections (*anussati*): for example, recollection of The Buddha, the Dhamma, and the Sangha, recollection of death, the thirty-two parts of the body, and mindfulness of breathing (*ān-āpāna-ssati*).
- The four divine abidings (*Brahma-vihāra*): loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*).
- The four immaterials (*ārūpa*):²⁴³ the boundless-space base, the boundless-consciousness base, the nothingness base, and the neither-perception nor non-perception base.
- The one perception: the perception of nutriment.
- The one defining: four elements meditation.

With some of these meditation subjects, one can develop only access concentration. With many of these meditation subjects, for example, the kasīṇas and mindfulness-of-breathing, one can develop both access concentration and absorption concentration. Access concentration is very near jhāna, and absorption concentration is jhāna.²⁴⁴

THE FOURFOLD AND FIVEFOLD JHĀNAS

The Buddha classifies the jhānas in two ways: as the fourfold jhāna (*catukka-jjhāna*), and the fivefold jhāna (*pañcaka-jjhāna*).

In the suttas, The Buddha usually speaks of the fourfold jhāna. For example, in the '*Mahā-Sati-Paṭṭhāna*' sutta, He describes Right Concentration (*Sammā-Samādhi*) as the fourfold jhāna:²⁴⁵

- | | |
|--|--|
| 1) First jhāna..... (<i>paṭhama jhāna</i>) | 3) Third jhāna..... (<i>tatiya jhāna</i>) |
| 2) Second jhāna..... (<i>dutiya jhāna</i>) | 4) Fourth jhāna..... (<i>catuttha jhāna</i>) |

In the Abhidhamma, The Buddha refers only to the fivefold jhāna.

What is the difference between the fourfold jhāna and fivefold? The difference lies in the jhāna factors (*jhān-aṅga*). The first jhāna has five jhāna factors:

does access concentration.' This is followed by a quotation from S.III.I.i.5 '*Samādhi-Suttarī*' ('The Concentration Sutta'): see quotation p.86. See also footnote 247, p.252, and endnote 182, p.247.

²⁴¹ VbhA.XVI.x.3.770 '*Tika-Niddesa-Vaṇṇanā*' ('Description of the Threes-Exposition') DD.-XVI.x.2085

²⁴² VsM.iii.47 '*Kamma-Ṭṭhāna-Ggahaṇa-Niddeso*' ('Exposition of the Meditation-Subject Obtainment') PP.iii.104-105. For a full list with sutta references, see 'Appendix 1: The Forty Meditation Subjects', p.359.

²⁴³ four immaterials: also called immaterial jhāna (*arūpa-jjhāna*), and immaterial-sphere jhāna (*arūp-āvacara-jjhāna*).

²⁴⁴ The Buddha explains the jhānas in many places, for example, D.ii.9: quoted endnote 182, p.247.

²⁴⁵ D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttarī*' ('The Great Mindfulness-Foundation Sutta')

1) application.....(*vitakka*) | 3) joy..... (*pīti*) | 5) one-pointedness(*ek-aggatā*)
 2) sustainment..... (*vicāra*) | 4) happiness..... (*sukha*)

To attain the second fourfold-jhāna, one needs to overcome the first two factors: application and sustainment. That way the second fourfold jhāna has only three factors: joy, happiness and one-pointedness. But some meditators are unable to overcome both application and sustainment at once.²⁴⁶ First they overcome application, and have only four factors: sustainment, joy, happiness, and one-pointedness. That is the second fivefold jhāna. Then they overcome sustainment, and have only three factors: joy, happiness, and one-pointedness. That is the third fivefold jhāna: the third fivefold jhāna is the same as the second fourfold jhāna. The rest of the jhānas are accordingly (please see the chart).²⁴⁷

The Fourfold and Fivefold Jhānas

FOURFOLD	1st	—	2nd	3rd	4th
FIVEFOLD	1st	2nd	3rd	4th	5th
<i>vitakka</i>	application	application	application	application	application
<i>vicāra</i>	sustainment	sustainment	sustainment	sustainment	sustainment
<i>pīti</i>	joy	joy	joy	joy	joy
<i>sukha</i>	happiness	happiness	happiness	happiness	happiness
<i>ek-aggatā</i>	one-pointedness	one-pointedness	one-pointedness	one-pointedness	one-pointedness
<i>upekkhā</i>					equanimity

Please be aware that in the charts we have made of the mental phenomena, and the resultant dhammas, we use the fivefold classification, as in the Abhidhamma.

When there is access concentration or jhāna, the mind is full of bright, brilliant and radiant light: that is what The Buddha calls the light of wisdom (*paññā-āloka*).¹³³ The brightest, most brilliant, and most radiant light is achieved with the fourth jhāna.

²⁴⁶ See VsM.iv.90 '*Pañcaka-Jhāna-Kathā*' ('Discussion of Fivefold Jhāna') PP.iv.198-202

²⁴⁷ In S.IV.IX.i.3 '*Sa-Vitakka-sa-Vicāra-Suttam*' ('The with-Application & with-Sustainment Sutta') <also A.VIII.II.ii.3 '*Sarikhitta-Suttam*' ('The "Brief" Sutta')>, The Buddha divides the first two fourfold jhānas into the three fivefold jhānas: 'What then, bhikkhus, is the path leading to the Unformed? Concentration with application and sustainment; concentration without application but with sustainment; concentration without application and without sustainment. This is called, bhikkhus, the path leading to the Unformed.' For details on the jhānas, see notes to table 5d 'The Jhāna-Attainment Process', p.176.