

a wrong practice, maybe based on wrong view, then it will not be of much help, will it?

ACCOMPLISHED KAMMA

Let us then discuss the last type of kamma to mature: accomplished kamma (*katattā-kamma*). It is simply kamma that has been completed, any of the twenty courses of kamma that we discussed earlier. Let us just mention them again briefly:⁵¹³

Ten unwholesome courses of kamma (*dasa akusala-kamma-patha*)

THREE UNWHOLESOME BODILY COURSES OF KAMMA	FOUR UNWHOLESOME VERBAL COURSES OF KAMMA	THREE UNWHOLESOME MENTAL COURSES OF KAMMA
1) to kill 2) to steal 3) to commit sexual misconduct	1) to lie 2) to slander 3) to use harsh speech 4) to prattle	1) to covet 2) to harbour ill-will 3) to hold wrong view (to deny the workings of kamma, rebirth, other worlds of existence, etc.)

Ten wholesome courses of kamma (*dasa kusala-kamma-patha*)

THREE WHOLESOME BODILY COURSES OF KAMMA	FOUR WHOLESOME VERBAL COURSES OF KAMMA	THREE WHOLESOME MENTAL COURSES OF KAMMA
1) from killing to abstain (to be merciful and kind towards beings) 2) from stealing to abstain 3) from sexual misconduct to abstain	1) from lying to abstain (to speak only the truth) 2) from slander to abstain 3) from harsh speech to abstain (to speak gently and politely) 4) from prattle to abstain (to speak only of things worth listening to, things of value)	1) not to covet 2) to have goodwill towards all beings 3) to hold Right View (affirming the workings of kamma, rebirth, other worlds of existence, etc.)

Such unwholesome or wholesome kamma one may have done in this life, in the previous life, or in the infinite past. It brings about rebirth, when the previous three types of kamma either do not exist or fail to arise. Accomplished unwholesome kamma brings about rebirth in the animal world, in the ghost world or in hell, and accomplished wholesome kamma brings about rebirth in the human world or the deva worlds.

That concludes our explanation of the order in which kamma takes effect: first weighty kamma, then habitual kamma, then near-death kamma, and last accomplished kamma.

⁵¹³ For a detailed analysis of these ten courses of unwholesome/wholesome kamma, see 'The Courses of Kamma', p.117ff.

FUNCTION OF EFFECT

The third four categories of kamma we shall discuss are according to kamma's function (*kicca*). When kamma matures, it may take one of four functions:⁵¹⁴

- 1) Productive kamma (*janaka-kamma*)
- 2) Reinforcing kamma (*upatthambhaka-kamma*)
- 3) Frustrating kamma (*upapīlaka-kamma*)
- 4) Interceptive kamma (*upaghātaka-kamma*)

As we discussed earlier, an unwholesome or wholesome kamma is properly accomplished only with the fulfilment of certain factors: that includes the either unwholesome or wholesome volition to accomplish the kamma. It is called the conclusive volition (*sannitthāna cetanā*). The volitions that come before and after the conclusive volition are then called the preceding&succeeding volitions (*pubb-āpara-cetanā*).⁵¹⁵

Only the conclusive volition functions as rebirth-producing productive kamma, whereas the preceding&succeeding volitions function as reinforcing-, frustrating-, and interceptive kamma, as well as other productive kamma.

PRODUCTIVE KAMMA

The function of productive kamma (*janaka-kamma*) is to produce the five aggregates⁵¹⁶ (mentality-materiality),⁵¹⁷ at rebirth (*paṭisandhi*), and in that life's continuance (*pavatti*).⁵¹⁸ Productive kamma is unwholesome or wholesome.

Productive kamma produces rebirth only if its result arises immediately after the decease consciousness in the previous life.⁵¹⁹ Rebirth is the simultaneous arising of three things:⁵²⁰

- 1) The rebirth-linking consciousness (*paṭisandhi-citta*): that is the consciousness aggregate.

⁵¹⁴ VsM.xix.687 (and VsMṬ) '*Karikhā-Vitaraṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification') PP.xix.16, and AbS.v.50 '*Kamma-Catukkam*' ('The Kamma Tetrad') CMA.v.18. The explanations are derived from AA/AT.III.I.iv.4 '*Nidāna-Suttam*' ('The Causation Sutta'); quoted endnote 237, p.252).

⁵¹⁵ For the conclusive volition, see also 'A Course of Unwholesome Kamma' <p.126>. It is also called the decisive volition (*sannitthāpaka-cetanā*): see footnote 137 <p.47>. For the preceding&succeeding volitions, see under 'Inferior/Superior' <p.58>.

⁵¹⁶ The Most Venerable Pa-Auk Tawya Sayadaw is here referring to beings in the sensual- and fine-material world. Beings in the immaterial world comprise only the four mentality aggregates (no materiality aggregate), and impercipient beings only the materiality aggregate (no mentality aggregates) (VsM.xvii.638 '*Paññā-Bhūmi-Niddesa*' ('Exposition of the Wisdom-Ground') PP.xvii.192).

⁵¹⁷ five aggregates: materiality-, feeling-, perception-, formations-, and consciousness aggregate. The material aggregate may be seen also as merely materiality, and the four mental aggregates may also be seen as merely mentality: mentality-materiality.

⁵¹⁸ Included in the materiality aggregate is kamma-caused temperature-born materiality (see footnote 292, p.99): for example, certain mansions in the deva-world (see e.g. 'The Kaṇṇamunda Devī', p.186), the instruments of torture in the hells (see e.g. 'Unwholesome Habitual Kamma', p.179), and the wheel-treasure of a Wheel-Turning King (e.g. M.III.iii.9 '*Bāla-Paṇḍita-Suttam*' ('The Fool&Sage Sutta')).

⁵¹⁹ For details, see table '5a: Death and Rebirth', p.50.

⁵²⁰ VsM.xvii.638 '*Paññā-Bhūmi-Niddesa*' ('Exposition of the Wisdom-Ground') PP.xvii.188-196

- 2) The rebirth-linking mental factors (*paṭisandhi-cetasika*):⁵²¹ that is the mental factors of the rebirth-linking consciousness; the feeling-, perception-, and formations aggregate.
- 3) The material body of the new being, the materiality aggregate, which is the kamma-born types of materiality (*kamma-jā-rūpa*).

At a human being's conception, there arises only body-, heart-, and sex decad-kalāpas. After conception (during gestation) arise the remaining types of materiality, including eye-, ear-, nose-, and tongue materiality, which are also kamma-born.⁵²²

The five aggregates produced at rebirth are the result of any of the ten unwholesome or wholesome courses of kamma (*kamma-pāṭha*). We discussed them earlier: killing or abstaining from killing, theft or abstaining from theft, engaging in sexual misconduct or abstaining from it, etc.⁵²³

Apart from producing the five aggregates at rebirth, productive kamma produces the five aggregates also in the course of life. But it cannot be the same kamma as the one that produced the rebirth consciousness: it is always another kamma.⁵²⁴ And again, it is the arising of three things:

- 1) The different types of resultant consciousness (*vipāka citta*): that is the consciousness aggregate, which is made of the eye, ear, nose, tongue, and body consciousnesses, as well as the receiving, investigating, and registering consciousnesses.⁵²⁵
- 2) Their different types of associated phenomena (*sampayutta dhamma*), the mental factors (*cetasika*) associated with the different types of resultant consciousness: that is the feeling-, perception-, and formations aggregate.
- 3) The material body of the being: that is the material aggregate, which is the continuity of kamma-born materiality: the six sense bases, etc.

Any type of unwholesome and wholesome kamma without exception can produce results in that life's continuance (*pavatti*).

THE COMFORTABLE ELEPHANT

Such kamma The Buddha explains, for example, in connection with someone who has been reborn as an elephant:⁵²⁶

Suppose one is a killer; one is a stealer of what has not been given; one is a wrong-doer in sensual pleasure; one is a speaker of untruth; one is a speaker of slander; one is a speaker of harshness; one is a prattler; one is a coveter; one is one with a mind of ill-will; one is one of wrong view, but to ascetics and Brahmins one has been an offerer of food, drink, clothing, transport, garlands, scents, ointments, beds, dwellings and lamps.

At the breakup of the body, after death, among elephants one is reborn. There one enjoys food and drink, flowers and various adornments. In so far as one was a killer [etc.], on the breakup of the body, after death, one was reborn among elephants. But because to ascetics and Brahmins one had offered food, drink, clothing, transport, garlands,

⁵²¹ Also called *paṭisandhi-nāma* (rebirth-linking mentality).

⁵²² For an explanation of decad kalāpas, see 'Ultimate Materiality', p.90.

⁵²³ See 'The Courses of Kamma', p.117.

⁵²⁴ It may, however, be another kamma of the same identity (TIG.xvi.1 '*Sumedhā-Therī-Gāthā*' ('Verses of the Elderess Sumedhā')). See 'The Principle of Identity', p.201.

⁵²⁵ For details, see table '5b: The Five-Door Process', p.144.

⁵²⁶ A.X.IV.ii.11 '*Jāṇussoṇi-Suttam*' ('The Jāṇussoṇi Sutta')

scents, ointments, beds, dwellings, and lamps, for that reason one received food and drink, flowers, and various adornments.

Here, that person's unwholesome kamma functioned as productive kamma, to produce her or his rebirth as an elephant. But the wholesome kamma functioned as productive kamma in the course of that life, to help keep the elephant healthy, provide a happy living, and maintain the elephant's happy life.⁵²⁷

RICH THROUGH WRONG LIVELIHOOD

In the same way, someone who has been reborn as a human being may become rich through wrong livelihood: for example, killing, stealing, and selling weapons. Then you may ask: 'But how can unwholesome kamma produce a desired, pleasant and agreeable result? The Buddha says it is impossible.'⁵²⁸

Here, it is not that person's unwholesome kamma that provides the wholesome result; it is still only wholesome kamma that does it. In a previous life she or he made money and acquired possessions by killing, stealing, and selling weapons, etc. Using that money, she or he accomplished wholesome kammas, for example, making offerings to ascetics and Brahmins. While making such wholesome kammas, there may also have been the wish to be successful in business. And one of those wholesome kammas functioned now as the productive kamma that produced a human rebirth. But other of those 'offering kammas' function as productive kamma only when she or he again accomplishes such unwholesome kamma: she or he becomes rich only by wrong livelihood. Such cases we may have seen in any country: someone who is unsuccessful in Right Livelihood, but very successful in wrong livelihood.

That does not mean, however, that one will not suffer for one's unwholesome deeds: no. One's unwholesome kamma may in some subsequent life function as unwholesome productive kamma to produce an unhappy rebirth, as well as function as unwholesome reinforcing kamma in the course of such a life.

Another example of how productive kamma functions in the course of a life is a so-called mansion-ghost (*vimāna-peta*):⁵²⁹ wholesome productive kamma produces a beautiful body, etc., and heavenly pleasures for such a being, but unwholesome productive kamma produces some type of torment related to the accomplished unwholesome kamma.

THE KANŪAMUNDA DEVĪ

An example of this is the case of the devī and the crop-eared dog (*kaṅga-muṅḍa sunakha*).⁵³⁰ In The Buddha Kassapa's Dispensation,⁵³¹ there was a group of devotees, husbands and wives, who practised offering (*dāna*), morality (*sīla*), and meditation (*bhāvanā*). Then once, a gambler wagered with his friends that he could make one of those virtuous wives break her virtue, and make her commit adultery. And he succeeded. His friends paid the wager, and then told her husband. When her

⁵²⁷ PaD.145 *Vithi-Mutta Saṅgaha Param-Attha-Dīpanī* ('Ultimate-Reality Manual on the Process-Separated Summary')

⁵²⁸ See quotation at 'Impossible and Possible Results', p.40f.

⁵²⁹ PaD. *ibid.*

⁵³⁰ PvA.ii.12 *Kaṅgamuṅḍa-Peti-Vatthu-Vaṅṅanā* ('Description of the Case of the Kaṅgamuṅḍa Ghost') *Kaṅgamuṅḍa* is both the name of a lake, and means also 'ear-cropped'.

⁵³¹ The Buddha Kassapa: the first Buddha before The Buddha Gotama. See 'Appendix 2: The Lineage of Buddhas', p.361.

husband asked her if she had committed adultery, she denied it. And, pointing at a dog, she made an oath: 'If I did such a wicked deed, may this crop-eared, black dog eat me wherever I am born!'

Full of remorse, that woman then passed away. Her unwholesome kamma of lying about her adultery gave her rebirth as a mansion-ghost (*vimāna-peti*). But because of wholesome kamma, she was beautiful, and had many mansions made of gold and silver,⁵³² on the shores of Lake Kaṇṇamuṇḍa in the Himalayas.⁵³³ And she had five hundred women slaves.⁵³⁴ She would enjoy heavenly pleasures through the five senses: heavenly clothes, jewellery, garlands, and scents, heavenly food and drink, heavenly couches of gold and silver, her mansion had steps of gold, there were beautiful and fragrant flowers, and trees bearing many kinds of fruit, and there was the sound of many kinds of bird, trees and flowers everywhere, giving off all kinds of pleasant smells, and very beautiful surroundings. But beside her mansion, an unwholesome kamma had produced a lotus pond. And every night at midnight, she would rise from her bed and go down to the lotus pond. There, her adultery kamma and lying kamma would produce a great black dog with shorn ears, of most fearsome appearance. He would attack her, and devour her. When there was only her bones left, he would throw them into the pond, and disappear. And she would revert to her normal state, and return to bed. Every day this would happen: identical meritorious kammās (*puñña-kamma*) would produce heavenly pleasures, and identical bad kammās (*pāpa-kamma*) would produce the torment of being attacked and devoured by the black dog.⁵³⁵

REINFORCING KAMMA

The function of reinforcing kamma (*upatthambhaka-kamma*) is not to produce its own result, but to reinforce the result of a productive kamma:⁵³⁶ to reinforce the quality of the result (the pleasure or pain that has arisen), or to reinforce the duration of the result (to make it last). Reinforcing kamma is also unwholesome or wholesome: unwholesome kamma reinforces unwholesome kamma, and wholesome kamma reinforces wholesome kamma.

Thus, for example, the near-death impulses (*maraṇa-sanna-javana*), the impulses of the near-death process (*maraṇ-āsanna-vīthi*) are only five: that means they are too weak to produce rebirth.⁵³⁷ They only reinforce the rebirth-producing productive kamma, thereby helping it produce the appropriate rebirth. If the rebirth-producing kamma is unwholesome, the impulses of the near-death process will also be unwholesome: they will give unwholesome reinforcement to the productive kamma, to produce rebirth as a ghost, animal, or in hell. If the productive kamma is wholesome, the impulses of the near-death process will also be wholesome, and give it wholesome reinforcement, to produce rebirth as a human being or heavenly being. That way reinforcing kamma reinforces a productive kamma.

⁵³² This is kamma-caused temperature-born materiality: see footnote 518, p.184.

⁵³³ Lake Kaṇṇamuṇḍa: one of the lakes mentioned by The Buddha in A.VII.vii.2 '*Satta-Sūriya-Suttam*' ('The Seven-Suns Sutta'): see footnote 23, p.5.

⁵³⁴ The other wives in the group, when asked, also denied all knowledge, and also made an oath: they said that if they did know of it, they would be her slaves in future lives.

⁵³⁵ identical kammās: see the 'The Principle of Identity', p.201.

⁵³⁶ AA.III.I.iv.4 '*Nidāna-Suttam*' ('The Causation Sutta'), and VsM.xix.687 '*Karikhā-Vitaraṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification') PP.xix.16.

⁵³⁷ For details, see table '5a: Death and Rebirth', p.50.

Reinforcing kammās also reinforce the results of productive kamma: they reinforce the resultant feelings of pleasure or pain, and make them endure. For example,⁵³⁸ when a wholesome kamma has functioned as productive kamma, to produce rebirth as a human being, wholesome reinforcing kammās help maintain the resultant dhammas, the continuity of aggregates: they help keep the human being healthy, provide a happy living, etc. That way, for example, by accomplishing wholesome kamma such as offering, morality, and meditation, one may prolong one's health, strength, and life span. On the other hand, when an unwholesome kamma has functioned as productive kamma in the course of a life, to produce a painful ailment for a human being, reinforcing unwholesome kamma may prevent medical treatment from working, thereby prolonging the ailment. That way, for example, by accomplishing unwholesome kamma such as killing, theft, sexual misconduct, lying, prattle, drinking beer and wine, etc., one may help weaken one's faculties, undermine one's health, and shorten one's life span.

Similarly, when unwholesome kamma has functioned as a productive kamma, to produce rebirth as an animal, unwholesome reinforcing kamma may reinforce other unwholesome kamma so it matures and functions as productive kamma to produce painful results. Unwholesome reinforcing kamma may also prolong the animal's unhappy life, so that the continuity of unwholesome results will endure.

FRUSTRATING KAMMA

The function of frustrating kamma (*upapīḷaka-kamma*) is to frustrate and obstruct. It frustrates the result of another kamma but does not produce a result of its own. It is also unwholesome or wholesome: unwholesome kamma frustrates wholesome kamma, and wholesome kamma frustrates unwholesome kamma.

For example, when someone's wholesome kamma functions as productive kamma to produce rebirth as a human being, unwholesome frustrating kamma may give rise to congenital ailments that prevent that person from enjoying the happy results that the wholesome productive kamma otherwise would have produced. Thus, even the results of powerful productive kamma may be frustrated by kamma that is directly opposed to it.

Unwholesome kamma may frustrate wholesome kamma productive of rebirth in a higher plane of existence so one is reborn on a lower plane, and wholesome kamma may frustrate an unwholesome kamma productive of rebirth in one of the great hells, so one is instead reborn in one of the minor hells or in the world of ghosts (*peta*). Unwholesome kamma may also frustrate a wholesome kamma productive of a long life so one has instead an only short life. Unwholesome kamma may frustrate wholesome kamma productive of beauty so one instead has an ugly or plain appearance.⁵³⁹ Lastly, for example, unwholesome kamma may frustrate wholesome kamma productive of rebirth in a high-class family so one instead is reborn into a low-class family.

KING BIMBISĀRA

An example of unwholesome kamma frustrating the plane of rebirth is King Bimbisāra: King Ajātasattu's father. He was a Stream Enterer and great patron to

⁵³⁸ PaD.145 '*Vīthi-Mutta Sarigaha Param-Attha-Dīpanī*' ('Ultimate-Reality Manual on the Process-Separated Summary')

⁵³⁹ For an example, see 'Scowling Pañcapāpī', p.269

The Buddha and Sangha: much loved by his people. For all his good deeds, he could have been reborn as a high deva. But because he was attached to life as a deva, he was reborn as a low deva, in the entourage of King Vessavaṇa, one of the Four Great Kings (*Cātu-Mahā-Rājikā*).⁵⁴⁰

BHIKKHUS REBORN AS HEAVENLY MUSICIANS

Then, as an example of unwholesome kamma frustrating the plane of rebirth, we have the three virtuous bhikkhus mentioned in the '*Sakka-Pañhā*' sutta.⁵⁴¹ Based on the bhikkhus' morality, they practised samatha and vipassanā successfully, but they did not attain a Noble state. Their morality was so pure that they were sure to be reborn in whatever deva world they wanted. Furthermore, since they had attained the jhānas, they could also have been reborn in one of the Brahma worlds. But at death, they were not reborn in one of the Brahma worlds: they were reborn as musicians and dancers in the deva world (*gandhabba*). Why? Because they had been such devas in many past lives. So their superior wholesome kammās were frustrated by their attachment for life as musicians and dancers in the world of the Four Great Kings (*Cātu-Mahā-Rājikā*).

KING AJĀTASATTU

Then, as an example of wholesome kamma frustrating the plane of rebirth, we can again mention King Ajātasattu. He had his father killed: King Bimbisāra, whom we just mentioned. Killing one's father is one of the six unwholesome weighty kammās (*akusala garuka kamma*).⁵⁴² They are productive of rebirth in Avīci Hell. Later, however, King Ajātasattu gained tremendous faith in The Buddha and His Dispensation. His faith was of such wholesome power that it frustrated the unwholesome weighty kamma, and instead of being reborn in Avīci Hell, he was reborn in a minor hell (*ussada*), for a reduced period.⁵⁴³ And in the future, he will become a Paccekabuddha called Vijitāvī. At his Parinibbāna, he will then escape from all suffering.

THE SLAVE-WOMAN KHUJJUTTARĀ

As an example of unwholesome kamma frustrating the status of one's human birth, we can mention the slave-woman Khujjuttarā: she was slave to Queen Sāmāvatī.⁵⁴⁴

Once, in a past life, she mimicked a Paccekabuddha because he was slightly hunchbacked. That unwholesome kamma had now frustrated her human rebirth, so she was hunchbacked.

⁵⁴⁰ He explains this to The Buddha in D.ii.5 '*Janavasabha-Suttarī*' ('The Janavasabha Sutta'): details from the commentary.

⁵⁴¹ D.ii.8 'The Sakka's-Questions Sutta'. Their case is discussed in more detail at 'The Three Bhikkhus', p.203.

⁵⁴² See 'Unwholesome Weighty Kamma', p.168.

⁵⁴³ DA.i.2 '*Sāmañña-Phala-Sutta-Vaṇṇanā*' ('Description of the Asceticism-Fruit Sutta') explains that he will escape after sixty thousand years, rather than the customary many hundred thousand years.

⁵⁴⁴ Khujjuttarā's story is related at the end of the story of her mistress Queen Sāmāvatī, DhPA.ii.1 '*Sāmāvatī-Vatthu*' ('The Case of Sāmāvatī').

In The Buddha Kassapa's Dispensation, she was the daughter of a treasurer, and had a friend who was a bhikkhunī Arahant. One day, while Khujjuttarā was adorning herself, the bhikkhunī visited her. Khujjuttarā's maid-servant was not there, so Khujjuttarā asked the bhikkhunī Arahant to hand her a basket of adornments. The Arahant bhikkhunī knew that if she refused, Khujjuttarā would bear her ill-will, which would lead to rebirth in hell. On the other hand, if she obeyed, Khujjuttarā would be reborn as a maid-servant. That being the better of the two, the Arahant bhikkhunī handed her the basket of adornments. Khujjuttarā's unwholesome kamma of asking a bhikkhunī Arahant to serve her now frustrated her human rebirth, and she was born to be a maid-servant.⁵⁴⁵

KAMMA FRUSTRATES IN THE COURSE OF LIFE

In the course of life there are innumerable instances of frustrating kamma in operation.⁵⁴⁶ For example, unwholesome kamma will in the human world frustrate the wholesome kamma that produces the aggregates: it will help mature such unwholesome kammās that produce suffering and failure in regard to health, in regard to property and wealth, and in regard to family and friends.⁵⁴⁷ In the ghost or animal worlds, on the other hand, wholesome frustrating kamma may counteract the unwholesome productive kamma that produced the unhappy rebirth, and contribute towards occasions of ease and happiness.

CERTAIN KAMMAS FRUSTRATE — OTHERS REINFORCE

QUEEN MALLIKĀ

As an example of frustrating- and reinforcing kamma operating in the same life, we can mention, Queen Mallikā. She was originally a poor flower-girl, of very plain appearance.⁵⁴⁸ One day, she was going to the park, carrying some pudding to eat. Then she saw The Buddha on His almsround. Great faith arose, and spontaneously, with great joy, she put all the pudding in His bowl.⁵⁴⁹ Then she did obeisance. Afterwards, The Buddha smiled. And He told the Venerable Ānanda that as a result of her offering, Mallikā would that very day become King Pasenadi's chief queen.

King Pasenadi was riding back to Sāvatti from battle with King Ajātasattu: he had lost the battle, and was unhappy. Mallikā was in the park, singing because of joy over her offering. King Pasenadi heard her singing, and approached her. He talked to her, and discovered she was unmarried. Then he stayed with her for some time, and she comforted him. Afterwards, he obtained permission from her parents to marry her, and that very day, he made her his chief queen. Mallikā's

⁵⁴⁵ For other cases of such disrespect towards one's elders/betters, see 'One Is Stubborn and Proud', p.287.

⁵⁴⁶ MA.III.iv.5 '*Cūḷa-Kamma-Vibhāṅga-Suttaṃ*' ('The Small Kamma-Analysis Sutta')

⁵⁴⁷ For examples, see how past cruelty towards animals frustrates health in 'The Cruel Bird-Catcher', p.264, past bad action towards an Arahant motivated by envy frustrates food and drink in 'The Envious Venerable Tissa', p.277, and past adultery frustrates relations with family and spouse in 'Mahāpaduma Paccekhabuddha's Picture', p.310.

⁵⁴⁸ JA.vii.10 (415) '*Kummāsa-Piṇḍi-Jātaka-Vaṇṇanā*' ('Description of the Pudding-Alms Jātaka')

⁵⁴⁹ This makes the kamma unprompted (*a-saikhārika*): see 'Unprompted/Prompted', p.58.

joyous offering and doing obeisance to The Buddha had functioned as presently-effective kamma.⁵⁵⁰

One day, Queen Mallikā went to see The Buddha, to ask Him four questions about the workings of kamma.⁵⁵¹

- 1) First, Queen Mallikā asked why some women are ugly, poor, and without influence. The Buddha explained that the past kamma of being angry and irritable has made them ugly; the past kamma of not making offerings, of being stingy, has made them poor; and the past kamma of envying others their gain and honour has made them uninfluential. Here, all those unwholesome kmmas have frustrated the wholesome kamma that gave rebirth as a human being.⁵⁵²

We can see that in Queen Mallikā's case, unwholesome kamma had frustrated her human rebirth, so she was born with a plain appearance, was born into a poor garland-maker's family, and was uninfluential.

- 2) Second, Queen Mallikā asked why some women are ugly, yet are rich and have great influence. The Buddha explained that the past kamma of being angry and irritable has made them ugly, whereas making offerings, generosity, has made them rich, and not envying others their gain and honour (experiencing sympathetic joy (*mūditā*)) has made them influential. Here, the unwholesome kamma of being angry and irritable has frustrated the wholesome kamma that gave rebirth as a human being, whereas the wholesome kmmas of generosity and non-envy have reinforced it.

We can see that in Queen Mallikā's case, the wholesome kamma of offering The Buddha all her food had reinforced the wholesome kamma that gave her a human rebirth, so she became King Pasenadi's chief queen, with very much influence.

- 3) Third, Queen Mallikā asked why some women are beautiful, yet are poor and uninfluential. The Buddha explained that the past kamma of not being angry and irritable has made them beautiful, whereas stinginess has made them poor, and envy has made them uninfluential. Here, the wholesome kamma of not being angry and irritable has reinforced the wholesome kamma that gave rebirth as a human being, whereas the unwholesome kmmas of stinginess and envy have frustrated it.
- 4) Fourth, Queen Mallikā asked why some women are beautiful, rich, and of great influence. The Buddha explained that the past kamma of not being angry and irritable has made them beautiful, generosity has made them rich, and non-envy has made them influential. Here, all the wholesome kmmas have reinforced the wholesome kamma that gave rebirth as a human being.

After The Buddha's teaching, Queen Mallikā vowed never again to be angry and irritable, always to make offerings, and never to envy others their gain and honour. And she took refuge in The Buddha.

⁵⁵⁰ For other cases of an offering with immediate result, see endnote 196, p.248.

⁵⁵¹ A.IV.IV.v.7 (197) '*Mallikā-Devī-Suttam*' ('The Queen Mallikā Sutta')

⁵⁵² These explanations The Buddha gives in more detail in the 'The Small Kamma-Analysis Sutta', discussed at p.255 ff.

INTERCEPTIVE KAMMA

Interceptive kamma (*upaghātaka-kamma*) functions in three ways:⁵⁵³

- 1) It intercepts weaker kamma, produces no result, and forbids another kamma to produce its result.
- 2) It intercepts weaker kamma, produces no result, and allows another kamma to produce its result.
- 3) It intercepts weaker kamma, and produces its own result.

Interceptive kamma is also either unwholesome or wholesome. Interceptive kamma is like a force that stops a flying arrow, and makes the arrow drop. For example, wholesome productive kamma may produce rebirth as a deva, but certain unwholesome interceptive kamma may suddenly mature and cause the deva to die, and be reborn as an animal, ghost, or in hell.

Sometimes, interceptive kamma works as frustrating kamma works: it intercepts the result of a weaker kamma only within one life. That means the weaker kamma can still produce results in some subsequent life.

SPOILT DEVAS

Devas who fall from their deva existence are, for example, the devas whose minds are spoilt by excessive enjoyment or envy.²¹² The devas spoilt by play (*khidda-padosika*) engage in excessive play and enjoyment. Doing so, they become as if drunk, with no control. For that reason, an unwholesome kamma intercepts the wholesome kamma that produced their deva-rebirth, so they perish and get an unhappy rebirth. And the devas spoilt by mind (*mano-padosika*) become very envious when they see another beautiful deva, another beautiful deva-mansion, etc. There again, an unwholesome kamma intercepts the wholesome kamma that produced their deva-rebirth, so they perish, and get an unhappy rebirth.

KING AJĀTASATTU

Then again we can mention King Ajātasattu. The Buddha taught him the great teaching that is the '*Sāmañña-Phala*' sutta.⁵⁵⁴ And the king had sufficient pāramī to attain Stream Entry there and then.⁵⁵⁵ But the unwholesome heavy kamma (*akusala garuka-kamma*) of killing his father intercepted his pāramī, so he remained a common person (*puthu-jjana*). In the distant future, however, those pāramī will enable him to become a Paccekabuddha called Vijitāvī.⁵⁵⁶

THE VENERABLE DEVADATTA

We can also mention the Venerable Devadatta again.⁵⁵⁷ He was skilled in the eight attainments: the four material jhānas, and the four immaterial jhānas. He was also skilled in the five mundane psychic powers.⁵⁵⁸ But he had not attained any Path&Fruition: he was still a common person (*puthu-jjana*). And when he developed the desire to take over The Buddha's position as leader of the Sangha, that

⁵⁵³ MA.III.iv.5 '*Cūḷa-Kamma-Vibhaṅga-Sutta-Vaṇṇanā*' ('Description of the Small Kamma-Analysis Sutta') & AA.III.I.iv.4 '*Nidāna-Sutta-Vaṇṇanā*' ('Description of the Causation Sutta')

⁵⁵⁴ D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta')

⁵⁵⁵ See the Buddha's words, quoted p.172.

⁵⁵⁶ See the commentary to that sutta.

⁵⁵⁷ See 'The Venerable Devadatta', p.150.

⁵⁵⁸ psychic powers: see footnote 239, p.80.

unwholesome kamma intercepted his jhāna wholesome kamma, so he lost his jhānas and psychic powers.²¹³ In the distant future, however, his jhāna wholesome kamma will produce or reinforce the production of jhānas for him again, and will help him become a Paccekabuddha.

BĀHIYA DĀRUCĪRIYA

Then again, interceptive kamma may indeed cut off another kamma completely, so it no longer produces its own results. Here, an example is Bāhiya Dārucīriya.⁵⁵⁹ In The Buddha Kassapa's Dispensation, he and six other bhikkhus had climbed up to the top of a mountain to meditate. They threw away the ladder that they had used, in order that they would not be able to escape. One of them became an Arahant, another a Non-Returner, whereas the remaining five (including Bāhiya) passed away with no Path&Fruition. They were reborn in the heavenly realms, and in our Buddha's Dispensation, they were reborn as human beings.

Bāhiya became a merchant, and was one day shipwrecked, but floated ashore on a plank. Having lost all his clothes, he put on a piece of bark, and went for alms. People thought he must be an Arahant, and eventually he also thought he might be an Arahant. And he became a much-honoured ascetic. But the Non-Returner from his past life in The Buddha Kassapa's Dispensation (who had been reborn in a Brahma world) told him he neither was an Arahant, nor was practising the way to Arahantship. Then Bāhiya asked the Brahma if there was anyone in the world who was an Arahant, and taught the way to Arahantship. The Brahma told him to go and see The Buddha.

So Bāhiya went to Jetavana, the monastery in Sāvatti, where The Buddha was staying. But The Buddha was on His almsround. So Bāhiya went into Sāvatti to find The Buddha. When he found The Buddha, he asked The Buddha to teach him the Dhamma. But The Buddha could see that Bāhiya was too excited to understand the Dhamma. So He said it was an unsuitable time, and refused. Then Bāhiya asked again, and said that The Buddha might die before Bāhiya got a teaching, or Bāhiya himself might die. The Buddha saw that indeed Bāhiya would die that very day, but again He refused. And a third time Bāhiya asked Him. By then, Bāhiya's mind was sufficiently calm, and The Buddha taught him the famous and very brief teaching:

'In the seen, the seen merely will be, in the heard, the heard merely will be, in the sensed, the sensed merely will be, in the cognized, the cognized merely will be.' Thus indeed, Bāhiya, should you train.

When then for you, Bāhiya, in the seen, the seen merely will be, in the heard, the heard merely will be, in the sensed, the sensed merely will be, in the cognized, the cognized merely will be, therefore you, Bāhiya, are not because of that; since you, Bāhiya, are not because of that, therefore you, Bāhiya, are not there; since you, Bāhiya, are not there, therefore you, Bāhiya, are neither here, nor beyond, nor between the two. Just this is the end of suffering.

Do you understand it?²¹⁴ Bāhiya Dārucīriya not only understood this brief teaching, there and then, he even attained Arahantship: that is how very powerful his pāramī were.²¹⁵ But shortly afterwards (as The Buddha had known) Bāhiya was killed by a cow. In spite of his having such superior pāramī, the kamma that produced his rebirth as a human being was intercepted, cut off by a past unwhole-

⁵⁵⁹ U.i.10 *'Bāhiya-Suttam'* ('The Bāhiya Sutta')

some kamma of killing a courtesan, so his life span was shortened.⁵⁶⁰ Because of his Arahant Path-Knowledge (*Arahatta-Magga-Ñāna*), all defilements had been destroyed, however, so he passed into Parinibbāna.⁵⁶¹

THE VENERABLE AṄGULIMĀLA

Another example of how interceptive kamma may cut off another kamma completely is the case of the Venerable Aṅgulimāla.⁵⁶² Before ordaining as a bhikkhu, he killed very many people: he accomplished uncountable unwholesome kammās. But after he had ordained as a bhikkhu, he undertook the bhikkhu's higher morality-training. Then, with The Buddha as his teacher, he practised the bhikkhu's higher mind-training (samatha meditation), and higher wisdom-training (insight meditation), and attained the Arahant Path-Knowledge and Fruition-Knowledge. The Arahant Path-Knowledge functioned as wholesome presently-effective interceptive kamma, to cut off all the unwholesome and wholesome kamma capable of producing rebirth that he had accomplished in that life, and previously in the infinite past: they all lapsed. That meant he would never again be reborn.

THE HUNTER SUNAKHAVĀJĪKA

Another example is from ancient Sri Lanka.⁵⁶³ There was a hunter called Sunakhavājika: he went hunting with dogs. His son was a bhikkhu called the Venerable Soṇa. And he was unable to make his father undertake Right Livelihood. But when his father got old, he managed to persuade the old man (against his will) to ordain as a bhikkhu. Then, when the old man was on his death-bed, there appeared a destination sign (*gati-nimitta*):⁵⁶⁴ enormous dogs surrounded him, as if to eat him. The old man became very frightened, and cried out in fear.

Then the Venerable Soṇa had many flowers brought by novices, and had them all offered to The Buddha statue, and strewn about the shrine and the Bodhi Tree. And he had his father brought in his bed. He told him all the flowers were an offering to the Blessed One, on his behalf. And he told his father to do obeisance to The Buddha, and to set his mind at rest. His father did as instructed, and his mind settled down. And there appeared to him a new destination sign: deva palaces, and the beautiful gardens in the deva world, etc. In that way, his wholesome kamma of worshipping The Buddha (reinforced by other wholesome kamma) intercepted his unwholesome kamma of having hunted innocent beings in the forest.

Let us then discuss the three ways in which interceptive kamma functions.

INTERCEPTS — NO RESULT — FORBIDS

The first way in which interceptive kamma may function is to only intercept weaker kamma, to produce no result, and to forbid another kamma to produce its result.

⁵⁶⁰ For details, see 'The Avenging Courtesan', p.270.

⁵⁶¹ See 'The Two Types of Parinibbāna', p.339.

⁵⁶² M.II.iv.6 '*Aṅgulimāla-Suttam*' ('The Aṅgulimāla Sutta')

⁵⁶³ VbhA.XVI.x.809 '*Paṭhama-Bala-Niddeso*' ('Exposition of the First Power') DD.XVI.x.2194-6

⁵⁶⁴ This example becomes clearer if one refers to table '5a: Death and Rebirth', p.50.

THE VENERABLE MAHĀMOGGALLĀNA

For example, The Venerable Mahāmogallāna. In a past life, he had beaten his parents, with the intention to kill them. Over many lives, that unwholesome kamma produced its results: it produced results also in his last life. Over seven days, hired bandits came to his dwelling to kill him. But the Venerable Mahāmogallāna knew their intention with his psychic power, and with his psychic power, he disappeared from his dwelling: he went out of the keyhole. On the seventh day, however, he was unable to disappear: his parricide kamma functioned as frustrating kamma to stop him from attaining jhāna, and he could not exercise his psychic powers. Then an identical kamma functioned as interceptive kamma, and the bandits beat him to death, till his bones were smashed completely. And then they left him. But he did not die. The interceptive kamma did not cut off his present five aggregates and produce rebirth. He was able again to enter jhāna, and exercise his psychic powers. And using his psychic powers, he was then able to go and ask The Buddha for permission to enter Parinibbāna, to return to his dwelling, and to enter Parinibbāna there.

THE VENERABLE CAKKHUPĀLA

Then another example from our Buddha's time is the bhikkhu called the Venerable Cakkhupāla.²¹⁶ He was an Arahant. Wholesome kamma that he had accomplished in a past life produced his five aggregates as a human being at rebirth, as well in the course of this his last life. The materiality aggregate includes the five material sense faculties: they are the translucent element by which the eye sees sights, the translucent element by which the ear hears sounds, the translucent element by which the nose smells odours, etc.⁵⁶⁵ When a human being can see, hear, smell, etc., it is owing to past wholesome kamma. But in a past life, as a doctor, the Venerable Cakkhupāla had accomplished a very unwholesome kamma. One of his patients had been a woman with failing eyesight. And she had promised him that if he cured her, she and her children would become his slaves. When her eyesight was restored, however, she changed her mind, and pretended her eyes were worse than before. To take revenge, the doctor then gave her some ointment to make her blind. When she applied it to her eyes, she went completely blind.

That happened in one of the Venerable Cakkhupāla's past lives. Now, in his last life, as a bhikkhu, he undertook to spend one rains retreat in only the three postures: walking, standing, and sitting down. He was not going to lie down for three months: that is one of the thirteen ascetic practices taught by The Buddha. After doing this for one month, the Venerable Cakkhupāla's eyes began to trouble him. And on the night he attained Arahantship, he went blind. The unwholesome productive kamma of blinding the woman in a past life matured now to function as interceptive kamma that cut off his eye faculty. But it produced no result of its own, and forbade another kamma to produce its result. So no wholesome kamma was able to give the Venerable Cakkhupāla his eye-sight again.

INTERCEPTS — NO RESULT — ALLOWS

The second way in which interceptive kamma may function is to intercept weaker kamma, to produce no result, but to allow another kamma to produce its result.

⁵⁶⁵ For details, see table '1: The Resultant Consciousnesses', p.44.

QUEEN SĀMĀVATĪ

Here, we can take as example, King Udena's queen Sāmāvati, and his consorts.⁵⁶⁶ In a previous life Sāmāvati and her friends had been concubines in the king of Bārāṇasī's harem. One day, having bathed with the king in the river, they felt cold, and set fire to a tangle of grass nearby. When the grass had burned down, they found a Paccekabuddha seated there. Since they had had no intention to burn him, it was not unwholesome kamma. But the king held the Paccekabuddha in great reverence, and he might punish them for having burnt the Paccekabuddha to death. So Sāmāvati and her companions gathered grass, placed it round the Paccekabuddha's body, poured oil on it, and set fire to it so as to destroy all traces of their crime. This act, of burning the Paccekabuddha with evil intention, was unwholesome kamma. The Paccekabuddha, however, had entered the cessation attainment (*nirodha-samāpatti*), an attainment that is the temporary cessation of mentality and consciousness-born materiality, and nothing could therefore harm him.⁵⁶⁷ Nonetheless, even though the Paccekabuddha had not died, Sāmāvati and her companions had accomplished much unwholesome kamma by their action, and they experienced the result in a subsequent life.⁵⁶⁸

In our Buddha's time, a past wholesome kamma produced their rebirth as human beings. And Sāmāvati became King Udena's queen, and her former companions became his consorts. They became also devout Buddhists who offered many requisites to The Buddha and Sangha, studied the Dhamma, and with success practised samatha and vipassanā. Because of that practice, Sāmāvati became a Stream Enterer (*Sot-Āpanna*), and the consorts attained various Noble attainments. But one day, the kamma of burning the Paccekabuddha matured as interceptive kamma to cut off their life faculty: they were burned to death in their own quarters.²¹⁷ The interceptive kamma's own result did not arise, but allowed the wholesome kammās that each one of them had accomplished in our Buddha's time to produce rebirth in the deva and Brahma worlds respectively.

THE FIVE HUNDRED BHIKKHUS

Another example is the five hundred bhikkhus who were killed, either by themselves or another.⁵⁶⁹ The Buddha knew that they all shared a common unwholesome kamma: in the distant past, they had all been hunters in the same forest. Using weapons and traps, they had made hunting their livelihood. With keen pleasure (*hatṭha-tuṭṭha*), they had throughout their lives killed animals and birds. At their death, that kamma produced rebirth in hell. Then a wholesome kamma gave them rebirth as human beings. And, dependent on a good friend, they came into the presence of The Buddha, and ordained as bhikkhus. Some of them became

⁵⁶⁶ DhPA.ii.1 '*Sāmāvati-Vatthu*' ('The Case of Sāmāvati'); UA.vii.10 '*Utena-Suttam*' ('The [King] Utena Sutta')

⁵⁶⁷ cessation attainment: see footnote 434, p.156.

⁵⁶⁸ The fifth factor for killing to be a full course of unwholesome kamma is that the being dies: that was not the case here. Nonetheless, having had the intention to kill the Paccekabuddha, and having fulfilled the other four factors, means they accomplished very much unwholesome kamma. For details, see 'A Course of Unwholesome Kamma', p.126.

⁵⁶⁹ Vin.Pār.i.3 '*Tatiya-Pārājikam*' ('The Third Defeat') & S.V.X.i.9 '*Vesālī-Suttam*' ('The Vesali Sutta') and their commentaries.

Arahants, some became Non-Returners, some became Once Returners, some became Stream Enterers, whereas some remained ordinary people (*puthu-jjana*).

One morning, as The Buddha was surveying the world with His Buddha-Eye (*Buddha-Cakkhu*), He saw that within two weeks those five hundred bhikkhus would die: indefinitely-effective 'hunting-as-livelihood' kamma would intercept the wholesome kamma that had given them their human rebirth. The Buddha also saw it was impossible to stop this result from arising. And He saw that the Arahants would not be reborn; the other Noble Ones would have a happy rebirth; but those who were still ordinary people (*puthu-jjana*) would die with lustful desire (*chanda-rāga*), with attachment for their human life, and would die with fear: that would produce a bad rebirth. If, however, He taught them to practise foulness meditation, they would remove their attachment for life, and fear of death. And with that wholesome kamma, they would attain rebirth in the deva world: The Buddha saw that He could help them only that way. And that way, their ordination as bhikkhus would still turn out beneficial to them. So The Buddha told them to take foulness (*asubha*) (the thirty-two parts of the body (*dva-ttims-ākāra*)) as their main meditation subject:⁵⁷⁰ in many ways He spoke in praise of that meditation.

The Buddha also knew that in those two weeks, the bhikkhus would come and report: 'Today one bhikkhu died', 'Today two bhikkhus died', etc. Knowing He could not stop it, knowing there was no purpose in His hearing those things, and to protect those who might criticize Him for not stopping it, The Buddha went into seclusion for those two weeks. And two weeks later, all five hundred bhikkhus had died.

There was an ascetic known as Migalaṇḍika the fake ascetic (*samaṇa-kuttaka*): he lived off the bhikkhus' leftovers. And those bhikkhus who were still ordinary people (*puthujjana*), either got him to kill them, or got another unenlightened bhikkhu to kill them, or committed suicide. Why? Because even though The Buddha says suicide is blameable (*sāvajja*) in one who is not an Arahant, they thought it was blameless (*anāvajja*): even though it was unwholesome kamma, they thought it was wholesome kamma.^{571/218}

Even Migalaṇḍika the fake ascetic thought it was wholesome kamma. How? First he killed a number of bhikkhus because they asked him to, and because they told him he could have their requisites. And when he then got remorse, a deva told him he should have no remorse. The deva told him he was doing the bhikkhus a favour. And because he believed the deva, he then went back and killed more bhikkhus, including the Noble Ones who had not asked him to kill them.⁵⁷² That was how all five hundred bhikkhus then died.

And when all the bhikkhus had died, The Buddha returned. And He asked the Venerable Ānanda why the Sangha was so diminished. The Venerable Ānanda told Him it was because the bhikkhus had practised foulness meditation. And the Venerable Ānanda suggested The Buddha teach another meditation subject. The

⁵⁷⁰ The commentary points out that The Buddha did not glorify death.

⁵⁷¹ In the '*Channa*' sutta, The Buddha declares suicide by an Arahant to be blameless, and by a non-Arahant blameful. But after this incident with the five hundred bhikkhus, The Buddha declares that it is improper, etc.

⁵⁷² The commentary points out that the Noble Ones neither killed themselves, nor asked anyone to kill them, nor killed anyone else. And the *Vimativinodanī* subcommentary explains that all the Noble Ones were killed by Migalaṇḍika the fake ascetic.

Buddha asked the Venerable Ānanda to have the remaining bhikkhus assembled, and then explained and spoke in praise of mindfulness of breathing (*ān-āpāna-ssati*).

Here we need to be very careful to understand this story properly. Just earlier, we mentioned how the Venerable Bāhiya was killed by a cow, and the Venerable Mahāmoggallāna was beaten to death by bandits. That cow and those bandits accomplished their unwholesome kamma by their own volition. But their victim died because of past unwholesome kamma intercepting the wholesome kamma that had given him his human rebirth.

Please always remember that if one is attacked by someone, or one is killed in an accident, etc., one is experiencing the result of one's own past kamma. The being who attacks one, or the accident that takes place, etc., is merely the instrument by which one's past unwholesome kamma intercepts the wholesome kamma that gave one a human rebirth.⁵⁷³

It is maybe difficult to understand, but please remember that according to The Buddha, the workings of kamma cannot be understood by mere reasoning. You can properly understand them only when you yourself discern the workings of dependent origination. Until then you must depend on faith: not doubt.

The unenlightened bhikkhus had to die within those two weeks, one way or another. That was because of their own past unwholesome kamma. But they did not do as they did because of their own past unwholesome kamma. They did it because of the strong loathing for life they had developed through foulness meditation, and because they did not understand that what they wanted to do was blameable.⁵⁷⁴ In the same way, as we just explained, Migalaṇḍika the fake ascetic did not do as he did because of the bhikkhus' past unwholesome kamma. And The Buddha did not do as He did because of the bhikkhus' past unwholesome kamma either. He did as He did because He knew their past kamma would intercept one way or another, and that they would all die. And The Buddha knew also that the best way for the unenlightened bhikkhus to die was to die without lust for life, because that wholesome kamma would then give them rebirth in the deva world.^{575/219}

INTERCEPTS — OWN RESULT

The third way in which interceptive kamma may function is to intercept weaker kamma, and produce its own result.

MĀRA DŪSĪ

An example is the case of Māra Dūsī, during The Buddha Kakusandha's Dispensation.⁵⁷⁶ The Buddha's two chief disciples were the Venerable Vidhura and the Venerable Sañjīva.^{577/220} One day, the Venerable Sañjīva sat down under a tree,

⁵⁷³ See in this connect VsM's discussion of timely/untimely death, endnote 241, p.301.

⁵⁷⁴ The subcommentary to Vin.Pār.i.3 '*Tatiya-Pārājikaṇi*' ('The Third Defeat') explains that the bhikkhus who were ordinary people did what they did with the perception of blamelessness (*anavajja-saññino*).

⁵⁷⁵ Further to explain the story of the five hundred bhikkhus should be understood, the Most Venerable Sayadaw refers to the kamma because of which the Bodhisatta had to practise austerities (*dukkara*) for six years: see subsequent endnote 219, p.251.

⁵⁷⁶ The Buddha Kakusandha: the third Buddha before The Buddha Gotama. See 'Appendix 2: The Lineage of Buddhas', p.361.

⁵⁷⁷ M.I.v.10 '*Māra-Tajjanīya-Suttarī*' ('The Blameable-Māra Sutta') and commentary.

and entered into the cessation attainment (*nirodha-samāpatti*). Some cowherds, goatherds, and farmers passed by, and saw him sitting under the tree: they thought he was dead. So they covered his body with grass and wood, etc., and set fire to it. Then they left.

Now, when one enters into the cessation attainment, it is impossible for one to suffer any harm: and it is impossible for one's requisites to be ruined.⁵⁷⁸ So at dawn the next day, the Venerable Sañjīva emerged unharmed from the attainment. He shook out his robe, and with bowl went for alms in the village. When those same cowherds, goatherds, and farmers saw him going for alms, they thought the dead bhikkhu had come back to life: they were filled with wonder and faith.

The Māra at that time was called Māra Dūsī. Like all Māras, he did not like such virtuous, well-behaved bhikkhus, because he did not know their coming and going (*āgatim vā gātim vā*); he did not know where they were going to be reborn. Why did he not know? Because the Arahant attains Parinibbāna with consciousness (*viññāṇa*) unestablished (*appatitthita*).⁵⁷⁹ Since the Arahant has put an end to craving and ignorance, there is no subsequent rebirth.

To try to prevent this, Māra Dūsī created images of the bhikkhus misbehaving, for the Brahmin householders to see. And he encouraged the Brahmins to criticize, abuse, scold, and trouble the virtuous bhikkhus. Māra Dūsī thought unpleasant feelings would then arise in the bhikkhus' minds, associated with ill-will, anger, dissatisfaction, dejection of the mind, etc.,²²¹ which would hinder their practice. That way, he would then be able to know their coming and going. But when the Brahmin householders criticized, abused, scolded and troubled the bhikkhus, The Buddha Kakusandha told the bhikkhus to practise the four divine abidings (*cattāro brahma-vihāra*): 1) loving-kindness (*mettā*), 2) compassion (*karuṇā*), 3) sympathetic joy (*muditā*), and 4) equanimity (*upekkhā*). And He told them to use the four divine abidings as their basis for insight meditation, to attain Arahantship. So the bhikkhus would go to the forest or an empty place, and practise according to His instructions. That way, Māra Dūsī's plan fell through: he did still not know their coming and going. Then he encouraged the Brahmin householders to do the opposite: to honour, respect, revere, and pay homage to the virtuous bhikkhus. Māra Dūsī thought pleasant feelings would then arise in the bhikkhus' minds, associated with delight, pleasure, elation of mind, etc.,²²² which would hinder their practice. But here again, The Buddha Kakusandha had a remedy. He told the bhikkhus instead to practise the four types of perception (*saññā*):⁵⁸⁰ 1) the foulness perception (*asubha-saññā*), 2) the food-repulsiveness perception (*āhāre paṭikūla-saññā*), 3) the entire-world disenchantment perception (*sabba-loke an-abhirati-saññā*), and 4) the impermanence perception (*anicca-saññā*). And again, the bhikkhus would go to the forest, etc., and practise according to His instructions: they would use these four meditation subjects to counteract lust, hatred, and delusion, develop insight, and attain Arahantship. Again, Māra Dūsī's plan fell through: again, he did not know their coming and going.

⁵⁷⁸ cessation attainment: see footnote 434, p.156.

⁵⁷⁹ Māra's not knowing where the Arahant goes is discussed at 'Consciousness Unestablished', p.345.

⁵⁸⁰ The commentary quotes A.VII.v.6 (49) '*Dutiya-Saññā-Suttam*' ('The Second Perception Sutta'): it is explained endnote 281. p.351.

Then one day, when The Buddha Kakusandha went for alms together with His chief disciple Vidhura, Māra took possession of a boy. The boy picked up a potsherd and threw it at the Venerable Vidhura. It cut his head and drew blood. And now The Buddha Kakusandha turned about with a Buddha's elephant look (*nāgā-palokita*). He then said: 'This Māra Dūsī the limit does not know (*na vāyaṃ dūsī māro matta-m-aññāsī*).'⁵⁸¹ And then Māra Dūsī fell from there and was reborn in the Great Hell. There he was cooked for many thousand years. He was even reborn in the worst of all hells (a smaller hell attached to the Great Hell), where he was cooked for ten thousand years: there, he had a human body and a fish's head.

Dūsī Māra's kamma of harassing a Chief-Disciple intercepted the wholesome kamma that gave him rebirth in the deva world. And it produced its own result, which was rebirth in the Great Hell, even in the worst of all the hells there.

We need here understand that Māra Dūsī's rebirth in hell was not caused by The Buddha Kakusandha's elephant look, or his words. It was caused solely by Māra Dūsī's unwholesome kamma of harassing the chief disciple of a Buddha.⁵⁸¹ Thus are the workings of kamma.

KING KALĀBU

Another example is the king of Bārāṇasī, King Kalābu, many aeons before our Buddha's time.⁵⁸² He had the five aggregates of a human being because of past wholesome kamma. And he became king also because of past wholesome kamma. But one day, he got angry at an ascetic Khantivādī, who taught patience (*khanti*), and who was our Bodhisatta. To test the Venerable Khantivādī's patience, King Kalābu had Khantivādī's nose cut off, then his ears, then his hands, and then his feet. Those unwholesome kammata matured presently, for the earth opened up and sucked Kalābu down to Avīci Hell. His present unwholesome kamma intercepted the wholesome kamma that had produced his five aggregates as King Kalābu, and produced its own result, which was the five aggregates of a being in hell.⁵⁸³ We may thus say that the kamma of killing the ascetic functioned both as interceptive kamma and as productive kamma. Looking at it another way, we may also say that one kamma of killing the ascetic intercepted the kamma that produced his five aggregates as King Kalābu, and another identical kamma produced his five aggregates as a being in Avīci Hell:⁵⁸⁴ that is, the interceptive kamma and the productive kamma had the same identity (*ek-attanaya*).⁵⁸⁵

Let us then discuss the principle of identity.

⁵⁸¹ This point is discussed also on p.294.

⁵⁸² JA.III.IV.ii.3 (313) *Khanti-Vādī-Jātaka-Vaṇṇanā* ('Description of the Patience-Speaker Jātaka')

⁵⁸³ For other such cases, see 'Mischievous Nanda', p.263, and 'Ciñcamāṇavikā's Picture', p.307.

⁵⁸⁴ VsMṬ.687 *Kaṅkhā-Vitarāṇa-Visuddhi-Niddeso* ('Exposition of the Doubt-Transcendence Purification') denies that interceptive kamma can produce its own result: 'If interceptive kamma acts in this way, it is not interceptive kamma, but productive kamma.' The Most Venerable Pa-Auk Tawya Sayadaw is here explaining that even though it looks as if the *Visuddhi-Magga*'s explanation is contradicted by this denial, it depends on one's point of view. While it is correct that one kamma intercepts and another kamma produces, they can be said to be the same kamma, since they have the same identity. The difference is point of view.

⁵⁸⁵ VsM.xvii *Paññā-Bhūmi-Niddesa* ('Exposition of the Wisdom-Ground') PP.xvii.309f

THE PRINCIPLE OF IDENTITY

According to the principle of identity, the series of kammās that constitute one accomplished action are the same: all the different impulsions have the same identity.⁵⁸⁶

We may understand this principle if we look at the process of dependent origination (*paṭicca-samuppāda*):²²³

- [1] **Because of ignorance, formations** [arise];
- [2] **because of formations, consciousness;**
- [3] **because of consciousness, mentality-materiality;**
- [4] **because of mentality-materiality, the six bases.**

This process is similar to the process of a seed going through the stages of shoot, seedling, sapling, etc., eventually to become a tree. The seed, shoot, seedling, sapling, etc. are not the same as the tree, but the continuity is the same: the different stages have the same identity.

When one accomplishes the wholesome kamma of making an offering (*dāna*), of undertaking and observing morality (*sīla*), and of practising samatha and vipassanā meditation, then according to the principle of identity, each such action is considered to be one kamma. In the same way, when one accomplishes the unwholesome kamma of killing, of stealing, of engaging in sexual misconduct, of telling a lie, or of drinking beer and wine, etc., each such action is considered to be one kamma. But it does not mean that one of those actions comprises only one volition (*cetanā*), for in the course of just one of those actions, many billion unwholesome or wholesome mental processes arise and perish. As we have explained before, on our plane (the sensual-sphere plane (*kāma-āvacāra-bhūmi*)), within a snap of the fingers very many thousand million consciousnesses arise and perish: they include many thousand million mental processes (*citta-vīthi*).⁵⁸⁷ In each of those mental processes there are seven impulsion consciousnesses (*javāna*).⁵⁸⁸ So, when we speak of one kamma, we are in fact referring to the series of kammās that comprise the completed action, such as making an offering. If we consider actions in this way, we may understand that one kamma can function in several ways.

Before we discuss the principle of identity further, let us first summarize the different functions that kamma can exercise:⁵⁸⁹

- 1) When a kamma produces the resultant mentality and materiality at rebirth and in the course of a life, it has functioned as productive kamma (*janaka-kamma*).
- 2) When a kamma facilitates the maturing of the result of an unwholesome or wholesome productive kamma, and makes the result endure, it has functioned as reinforcing kamma (*upatthambhaka-kamma*).
- 3) When a kamma obstructs the result of an unwholesome or wholesome productive kamma, it has functioned as frustrating kamma (*upapīlaka-kamma*).

⁵⁸⁶ This matches the logical proposition: A = B. A is not B, and B is not A, yet they are identical.

⁵⁸⁷ For an estimated number, see footnote 101, p.39.

⁵⁸⁸ The Most Venerable Pa-Auk Tawya Sayadaw is here referring only to sensual-sphere mental processes: see footnote 102, p.39.

⁵⁸⁹ VsMṬ.680-681 '*Karikhā-Vitaraṇa-Visuddhi-Niddeso*' ('Exposition of the Doubt-Transcendence Purification')

- 4) When a kamma takes over, and cuts off the result of an unwholesome or wholesome productive kamma, it has functioned as interceptive kamma (*upaghātaka-kamma*).

All these four functions may be exercised by one kamma, that is, different kmmas of the same identity may exercise different functions. When, for example, you make an offering to a virtuous person, many billion mind-door processes arise and perish in your mentality-materiality continuity: before you make the offering, while you are making the offering, and after you have made the offering. In each mental process, there are seven wholesome impulses: some of them will function as productive kmmas; some will function as reinforcing kmmas; some will function as frustrating kmmas; some will function as interceptive kmmas; and many of them will not function at all, because they will lapse.

THE VENERABLE DEVADATTA

A good example of these four functions operating within one identical course of mentality-materiality is the Venerable Devadatta.⁵⁹⁰ A wholesome kamma functioned as productive kamma to produce his rebirth into a royal family. That wholesome kamma functioned also as productive kamma and reinforcing kamma to produce continued happiness in his royal life, and later as a bhikkhu. But when he as a bhikkhu later was suspended by the Sangha for his evil deeds, he lost people's respect and was despised: then was his wholesome kamma obstructed by unwholesome kamma that functioned as frustrating kamma. And because he made a schism in the Sangha, he was reborn in hell: his unwholesome, weighty schism kamma functioned as interceptive kamma to cut off the wholesome productive and reinforcing kmmas that had produced and sustained his life as a human being.

Here, no one kamma functioned as both interceptive and productive kamma. When Devadatta made a schism in the Sangha, many, many billions of unwholesome mind-door processes arose in him, each with seven impulses, that is, billions and billions of unwholesome impulses arising from the one action of making a schism. Those billions of impulses all had the same identity, yet they exercised different functions: one schism kamma functioned as interceptive kamma to cut off the kamma that produced his human rebirth,⁵⁹¹ and another schism kamma functioned as subsequently-effective productive kamma to produce his rebirth in Avīci Hell. Other 'schism' kmmas, as well as unwholesome weighty kmmas from his act of drawing our Buddha's blood with evil intent, and yet other unwholesome kmmas of other identities subsequently functioned as reinforcing kmmas to increase his suffering in hell, and prolong it so it would last till the destruction of the world system.⁵⁹²

THE VENERABLE LEDĪ SAYADAW'S EXPLANATION

Another example of one identical series of kmmas exercising all four functions is the Venerable Ledī Sayadaw's⁵⁹³ explanation of intentional killing.

⁵⁹⁰ See 'The Venerable Devadatta', p.150.

⁵⁹¹ In also his case, the earth opened up and he was sucked down to Avīci Hell.

⁵⁹² The unwholesome weighty kmmas are explained at 'Unwholesome Weighty Kamma', p.168.

⁵⁹³ The Most Venerable Ledi Sayadaw (1846-1923) was a renowned sayadaw who wrote
(Please see further next page.)

He explains that when one person takes another's life, the volitions of that act of killing have sufficient power to function as productive kamma, which means they have sufficient power to produce results in the course of a life (as presently-effective kamma), or to produce the rebirth-linking mentality-materiality of a being in hell (as subsequently- or indefinitely-effective kamma). But this will take place only when they meet the right conditions to mature. Until then, however, the volitions of that act of killing may (as subsequently- and indefinitely-effective kamma) exercise one of the three other functions:

- 1) They may reinforce the results of other unwholesome kammās.
- 2) They may frustrate the results of wholesome kammās.
- 3) They may intercept wholesome kammās.

The volitions of an unwholesome or wholesome act may exercise one of these three functions for as long as a hundred thousand aeons or longer into the future.

Having now explained the principle of identity, we shall explain how one kamma may function as what is called identical interceptive kamma (*ekatta-naya-upaghātaka-kamma*).

IDENTICAL INTERCEPTIVE KAMMA

THE THREE BHIKKHUS

Strong and powerful wholesome interceptive kamma may not only intercept the result of weaker unwholesome kamma, but it may also intercept the result of weaker wholesome kamma. A good example of this is Deva Gopaka and the three bhikkhus.⁵⁹⁴

Deva Gopaka was son of Sakka, the king of devas. Deva Gopaka had in his former life been a Sakyan princess called Gopikā, who had faith in The Buddha, Dhamma, and Sangha. She observed the five precepts at all times, and every day three bhikkhus came to her house for alms, and they taught her Dhamma. The result was that, based on her morality, and her knowledge of the Dhamma, she was able to practise samatha and vipassanā so successfully that she became a Stream Enterer (*Sot-Āpanna*). And being disgusted with her life as a woman, she accomplished many wholesome kammās, with the aspiration to be reborn as a male. At death, she was reborn in the Tāvātimsā deva world as the son of King Sakka: her name was now Deva Gopaka.

The three bhikkhus she had fed as Princess Gopikā had also been virtuous: they had practised the bhikkhu's morality. Based on their morality, they also practised samatha and vipassanā successfully, except they did not attain a Noble state. But their morality, concentration, and wisdom were strong and powerful decisive supporting causes (*upanissaya-paccaya*) for the attainment of a Noble state.⁵⁹⁵ Their morality was so pure that they were sure to be reborn in whatever

many books on the Dhamma. This explanation is from his PaD.

⁵⁹⁴ They are mentioned also at 'Bhikkhus Reborn as Heavenly Musicians', p.189. The information here is taken from D.ii.8 '*Sakka-Pañhā-Suttam*' ('The Sakka's-Questions Sutta'), and its commentary.

⁵⁹⁵ decisive supporting cause: past mental or material things (*dhamma*) that play a decisive part in the subsequent arising of mental phenomena, which would not have arisen otherwise. Unwholesome things can be a decisive supporting cause for either unwholesome or wholesome mental phenomena, and vice-versa: wholesome things may be a decisive supporting cause for either unwholesome or wholesome mental phenomena.

(Please see further next page.)

deva world they wanted. Furthermore, since they had attained the jhānas, they could also have been reborn in one of the Brahma worlds. But at death, they were not reborn in one of the Brahma worlds: they were reborn as *gandhabba* devas, musicians and dancers in the deva world. Why? Because they had been *gandhabba* devas in many past lives, which meant they inclined towards that type of life. *Gandhabba* devas belong to the world of the Four Great Kings (*Cātu-Mahā-Rājika*).

One day, the three *gandhabbas* came to the assembly hall to entertain the devas, and Deva Gopaka thought: 'They are very shiny and beautiful. What was their past kamma?' He saw they had been the three bhikkhus who had come daily to his house for alms-food. Examining further, he discovered also that their morality, concentration and wisdom had been very high. So he said: 'When you listened to the Teachings, and practised the Dhamma, what were your eyes and ears directed at? You were bhikkhus who practised the threefold higher training under the guidance of The Buddha, yet now you have been reborn as *gandhabba* devas, inferior to Tāvatisā devas. We think that is most unsatisfactory.'

On hearing these words of rebuke, which sounded as a warning to the three *gandhabba* devas, two of them remembered their past noble practices, and were ashamed. Immediately, they developed samatha, attained the first jhāna, practised insight meditation based on that jhāna, became Non-Returners (*An-Āgāmi*), and died. They were reborn on the plane of Brahma's Ministers (*Brahmā Purohita*). But the third *gandhabba* deva was not ashamed: he remained a *gandhabba* deva.

How then to explain the workings of kamma for the two *gandhabba* devas who became Non-Returners? In their previous life as bhikkhus, they had accomplished wholesome kamma that produced their rebirth in the deva world as male *gandhabbas*. But that kamma was then cut off, intercepted by the more powerful first-jhāna kamma (a weighty kamma), with which they attained Non-Returnership. And the interceptive kamma gave its own result, which was rebirth on the plane of Brahma's Ministers.

Thus, according to the principle of identity, their first-jhāna wholesome kamma functioned as both an interceptive kamma and a productive kamma. More exactly, within the very short time that they were in the first jhāna, they accomplished billions of first-jhāna kammās (volition),⁵⁹⁶ and of those billions of kammās, one functioned as an interceptive kamma, another as a productive kamma: the remaining billions of kammās became lapsed kamma.

(P.I.423 *Upanissaya-Paccayo* ('Decisive-Supporting Cause')) For example, practice of the three merit-work bases may be caused by faith (wholesome); by the wish for Nibbāna (wholesome); by the wish to become a Buddha, a certain type of Arahant, a deva, a rich human being, a woman/man (unwholesome); by attachment (unwholesome), for example, parents may be attached to their ordained daughter/son, and go and visit them many times, practise, etc. (For two examples by Venerable Ānanda, see endnote 291, p.353). Contrariwise, unwholesome things may arise when one practises the three merit-work bases: arguing about how to conduct an offering, comparing offerings, comparing meditation, etc. (for examples, see 'The Variety of Temperament', p.32). The term is very wide, and includes a good friend, faith, good health, honesty, energy, and knowledge leading to successful practice, and their opposites leading to failure (see 'Good and Bad Friendship', p.210, and footnote 972, p.369).

⁵⁹⁶ See further table '5d: The Jhāna-Attainment Process', p.176.

THE GHOST NANDAKA

Just as a wholesome interceptive kamma may intercept weaker wholesome productive kamma, so may an unwholesome interceptive kamma intercept weaker unwholesome productive kamma. The interceptive kamma may also produce its own result, and other identical unwholesome reinforcing kammas may prolong the result. A good example is the ghost(*peta*) Nandaka.⁵⁹⁷

In his former human life, he was the general of a King Piṅgala in Suratt̥ha. Nandaka held firmly what The Buddha calls the Great View (*Mahā-Diṭṭhi*). According to the Great View, there is no root or cause for the purification of beings; every being's time in *samsāra* is fixed, and one's happiness and suffering is predetermined: just as a ball of string unwinds until there is no more string left, so does everyone's time in *samsāra* unwind until at a fixed time they are annihilated. Thus, the Great View is a fatalistic view with elements of both an eternity view and an annihilation view.²²⁴ Since the general held this view, he accomplished billions and billions of unwholesome kammas during his lifetime. How strongly he held this view at death, we do not know, but according to the Texts, he was reborn as a ghost.⁵⁹⁸

His daughter Uttarā, however, held Right View, for she was a Stream Enterer. And after her father's death, she offered alms-food to an Arahant who was on his almsround in the village, and she dedicated the merit of that kamma to her late father. When the offering had been accomplished, Nandaka was able to call out '*Sādhu!*' ('It is good!'). Although that wholesome kamma was too weak to intercept the unwholesome productive kamma that maintained the ghost's unhappy life, it was powerful enough to function as productive kamma in the course of that life, to produce the pleasures of a *vemānika* (a being like a deva). But it lasted only six months, for then a more powerful wrong-view kamma (of the same identity as the unwholesome productive kamma that held him in the ghost world) functioned as unwholesome interceptive kamma, and made its own result arise, and now the ghost Nandaka was reborn in Avīci Hell. Other wrong-view kammas then functioned as reinforcing kammas to make his existence in Avīci Hell endure.

That concludes our explanation of interceptive kamma, which concludes our explanation of the twelve categories that The Buddha uses to explain the workings of kamma.

CONCLUSION

Let us conclude by summarizing the twelve categories. First we discussed the workings of kamma according to the time of effect: when does the kamma take effect. We discussed four categories:⁵⁹⁹

- 1) Presently-effective kamma (*diṭṭha-dhamma-vedanīya-kamma*): it takes effect in the same individual existence (*atta-bhāva*).
- 2) Subsequently-effective kamma (*upapajja-vedanīya-kamma*): it takes effect in the very next existence.

⁵⁹⁷ Pv.iv.3 '*Nandaka-Peta-Vatthu*' ('The Case of the Ghost Nandaka')

⁵⁹⁸ Holding a view that denies the workings of kamma is the weightiest of the six unwholesome weighty kammas, which leads inevitably to rebirth in hell. For details, see 'Unwholesome Weighty Kamma', p.168.

⁵⁹⁹ See 'Time of Effect', p.143.

- 3) Indefinitely-effective kamma (*apar-āpariya-vedaniya-kamma*): it takes effect in some existence after the next one.
- 4) Lapsed kamma (*ahosi-kamma*): it fails to take effect. It is presently- or subsequently-effective kamma that is defunct, kamma only by name. After one's Parinibbāna (final cessation), it includes also indefinitely-effective kammās, because after one's Parinibbāna, no kammās take effect anymore.

Then we discussed the workings of kamma according to the order of effect: which type of kamma takes effect first. Again, we discussed four categories:⁶⁰⁰

- 1) Weighty kamma (*garuka-kamma*): there are six unwholesome weighty kammās:
 - i) killing one's mother
 - ii) killing one's father
 - iii) killing an Arahant
 - iv) with evil intent drawing a Buddha's blood
 - v) making a schism in the Sangha
 - vi) holding a persistent wrong view (denying the workings of kamma)

These six weighty kammās are sure to lead to rebirth in hell in the subsequent life. That is why they are also called unintervenable kamma. Then there are the eight wholesome weighty kammās: the four fine-material sphere jhānas and four immaterial sphere jhānas. If held up to the time of death, they are sure to lead to rebirth in the Brahma world.
- 2) Habitual kamma (*āciṇṇa-kamma*): that is unwholesome or wholesome kamma which is done habitually, frequently, and continuously. For example, habitually a butcher kills beings, and habitually a thief steals, habitually a patron of the Sangha gives alms, and habitually a meditator practises samatha and vipassanā meditation.
- 3) Near-death kamma (*āsanna-kamma*): that is an unusual kamma that at the time of death is recollected very vividly. For example, the habitually virtuous person may vividly recollect an unusual unwholesome action, and a habitually unvirtuous person may vividly recollect an unusual wholesome action.
- 4) Accomplished kamma (*katattā-kamma*): that is any other kamma that has been completed: any of the ten courses of unwholesome kamma (killing, theft, sexual misconduct, etc.), or the ten courses of wholesome kamma (to abstain from killing, to abstain from theft, to abstain from sexual misconduct, etc.).

Lastly, we discussed the workings of kamma according to the function of effect: how does the kamma function. And also here there are four categories:⁶⁰¹

- 1) Productive kamma (*janaka kamma*): it is unwholesome kamma that produces the mentality-materiality at the rebirth of an animal, ghost, or being in hell, and in the course of that being's life, or wholesome kamma that produces the mentality-materiality at the rebirth of a human being or heavenly being, and in the course of that being's life.
- 2) Reinforcing kamma (*upatthambhaka kamma*): it is unwholesome or wholesome kamma that reinforces a productive kamma. For example, the wholesome kamma that gave one rebirth as a human being may be reinforced so that the human being is healthy, and lives a trouble-free life. Likewise, the un-

⁶⁰⁰ See 'Order of Effect', p.168.

⁶⁰¹ See 'Function of Effect', p.184.

wholesome kamma that gave one rebirth as an animal may be reinforced so that the animal is unhealthy, and lives a troubled life.

- 3) Frustrating kamma (*upapiṭṭaka kamma*): it is unwholesome or wholesome kamma that frustrates and obstructs the result of another kamma. For example, the wholesome kamma that gave one rebirth as a human being may be frustrated so that the human being has many problems with health, property and wealth, or family and friends. Likewise, the unwholesome kamma that gave one rebirth as an animal may be frustrated so that the animal enjoys times of ease and happiness.
- 4) Interceptive kamma (*upaghātaka kamma*): it is unwholesome or wholesome kamma that intercepts weaker kamma. For example, the wholesome kamma that gave one rebirth as a human being may be intercepted so that one dies before one has reached the end of one's life span. If it is unwholesome, one may be reborn as an animal, a ghost, or in hell; if it is wholesome, one may be reborn in the deva world or Brahma world.

That concludes our summary of the twelve categories by which The Buddha explains kamma. Next, we shall discuss the workings of achievement and failure.

ACHIEVEMENT AND FAILURE

To explain the workings of kamma, we began by discussing the two '*Gaddula-Baddha*' suttas. There, The Buddha explains why beings are unable to find release from suffering: because of clinging to the five aggregates as self, they go on producing new aggregates life after life. The aggregates arise at the rebirth moment, and they are determined by the kamma that ripened at the time of death in the previous life. In the second '*Gaddula-Baddha*' sutta, The Buddha also discusses how the variety of kamma and the variety of results produces the variety of beings in the different worlds. That variety of past kamma produces also a variety of results throughout the course of existence in those worlds.

This knowledge we have because of what The Buddha calls His Second Tathāgata Power. Let us again listen to Him explain it.⁶⁰²

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

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.

The Buddha speaks of the contingency (*thānaso*) and the root (*hetuso*) of the result (*vipāka*). The root of the result is the kamma accomplished. And we have discussed the variety of kamma and the variety of results according to the twelve categories of kamma. Now, we shall discuss the contingency upon which the kamma produces its result. What does that mean?

As we have discussed, the basic workings of kamma is that unwholesome kammās (rooted in ignorance, craving, and clinging) produce painful results, while wholesome kammās (rooted in ignorance, craving, and clinging) produce good, pleasurable results. But unwholesome and wholesome kammās do not produce their results in every case: they do so only according to circumstances.

⁶⁰² See quotation 'The Buddha's Knowledge of Kamma&Result', p.37

Those circumstances are the contingency upon which the kamma produces its results. If those circumstances exist, the kamma produces its result; if those circumstances do not exist, the kamma does not produce its result. Thus, even though The Buddha makes it clear that we are the owners of our good and bad kamma, the maturing of such kamma depends on conditions. Just as certain conditions are necessary for the accomplishment of certain good and bad kammas, so are certain conditions necessary for the maturing of such kamma.

To explain this aspect of The Buddha's Second Tathāgata Power, the Pali Texts speak of four kinds of achievement(*sampatti*),⁶⁰³ and four kinds of failure(*vipatti*).⁶⁰⁴ Achievement disables bad kamma, and enables good kamma, whereas failure disables good kamma, and enables bad kamma.⁶⁰⁵

ACHIEVEMENT

The four types of achievement(*sampatti*) are:

- 1) Destination achievement(*gati-sampatti*): that is rebirth in a happy destination: a divine- or human world.
- 2) Appearance achievement(*upadhi-sampatti*): that is an attractive, well-formed, and unimpaired physical body and appearance.
- 3) Time achievement(*kāla-sampatti*): that is rebirth at a time when there is good government and good people.
- 4) Means achievement(*payoga-sampatti*): that is the right means, which The Buddha also calls kamma achievements(*kammanta-sampatti*): bodily, verbal, and mental.²²⁵ We discussed them earlier:⁶⁰⁶ not to kill (but to be kind and compassionate), not to steal, not to engage in sexual misconduct, not to drink beer and wine, etc., not to tell lies, not to slander, to speak politely, not to prattle, not to covet, not to harbour ill-will, and to hold Right View.

These four types of achievement may disable certain unwholesome kammas from producing their result, and conversely these four types of achievement may enable certain wholesome kammas to produce their result. In other words, contingent upon achievement, some unwholesome kammas do not produce their result, and some wholesome kammas produce their result.

FAILURE

The four types of failure(*vipatti*) are:

- 1) Destination failure(*gati-vipatti*): that is rebirth in a woeful destination: a hell, or an animal-, ghost- or demon world.
- 2) Appearance failure(*upadhi-vipatti*): that is an unattractive, ill-formed, and impaired physical body and appearance.

⁶⁰³ *sampatti*: this being the opposite of *vipatti* (failure) should ideally be 'success'. But 'destination success', 'appearance success', or 'success of destination', 'success in appearance', etc., is inapt if not unacceptable English. Hence 'achievement', which means also 'success', and matches the exact Pali.

⁶⁰⁴ This and subsequent explanations (excluding examples), and similes have been taken from the analysis of The Buddha's Second Tathāgata Power in VbhA.XVI.x '*Dutiya-Bala-Niddeso*' ('Exposition of the Second Power').

⁶⁰⁵ For clarity, 'enabled' and 'disabled' are here used, although the Pali is the less symmetrical 'prevented by' and 'by means of', 'on account of'.

⁶⁰⁶ See 'The Ten Wholesome Courses of Kamma', p.128.

- 3) Time failure (*kāla-vipatti*): that is rebirth at a bad time, with bad government and bad people.
- 4) Means failure (*payoga-vipatti*): that is the wrong means, which The Buddha also calls kamma faults and failures (*kammanta-sandosa-byāpatti*): bodily, verbal, and mental. We discussed them earlier: to kill, to steal, to engage in sexual misconduct, to drink beer and wine, etc., to tell lies, to slander, to speak harshly, to prattle, to covet, to harbour ill-will, and to hold wrong view.

These four types of failure may disable certain wholesome kammās from producing their result, and conversely these four types of failure may enable certain unwholesome kammās to produce their result. In other words, contingent upon failure, some wholesome kammās do not produce their result, and some unwholesome kammās do produce their result.

THE WORKINGS OF ACHIEVEMENT AND FAILURE

We shall now explain the four types of achievement and four types of failure one by one. First how the four types of achievement (*sampatti*) (destination-, appearance-, time-, and means achievement) disable certain unwholesome kammās from producing their result, whereas the four types of failure (*vipatti*) enable them.⁶⁰⁷

ACHIEVEMENT DISABLES UNWHOLESOME KAMMAS

DESTINATION ACHIEVEMENT DISABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that, stopped by destination achievement (*gati-sampatti*), do not mature.⁶⁰⁸

Someone's unwholesome kamma may function as productive kamma to produce rebirth in a bad destination: hell, the animal world, or the ghost world. That is destination failure (*gati-vipatti*). Contingent upon that failure, certain of her or his unwholesome kammās are enabled to produce their result. But because of a single wholesome kamma she or he may be reborn in a good destination: the human or heavenly worlds. That is destination achievement (*gati-sampatti*). Contingent upon that achievement, the unwholesome kammās are disabled, and wholesome kammās are enabled to produce their result instead.

TAMBADĀṬHIKA THE EXECUTIONER

A good example is the executioner Tambadāṭhika: we discussed his case earlier.⁶⁰⁹ He had for fifty-five years habitually accomplished the unwholesome kamma of beheading criminals. If he at death was reborn in a lower world such as hell, that destination failure would enable his unwholesome kammās to produce their result. Instead, at his death, the single wholesome kamma of attaining the Formations-Equanimity Knowledge (*Sankhāra-Upekkhā-Ñāṇa*) functioned as productive kamma to produce rebirth in the deva world: destination achievement. Contingent upon that achievement, his unwholesome kammās were disabled, and enabled were only his wholesome kammās.

⁶⁰⁷ VbhA.xvi.810 '*Dutiya-Bala-Niddeso*' ('Exposition of the Second Power') DD.xvi.2202-2205

⁶⁰⁸ All the introductory quotations are from The Buddha's explanation in Vbh.XVI.x.810 '*Ñāṇa-Vibhaṅgo*' ('Knowledge Analysis').

⁶⁰⁹ See 'Tambadāṭhika the Executioner', p.181.

APPEARANCE ACHIEVEMENT DISABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that, stopped by appearance achievement (*upadhi-sampatti*), do not mature.

Someone may have ill-shaped limbs and an unattractive and ugly appearance: that is appearance failure (*upadhi-vipatti*). Contingent upon that failure, certain of her or his unwholesome kammās are enabled to produce their result. But because of a single wholesome kamma, she or he may develop well shaped limbs, and be attractive, beautiful and radiant like Brahma: that is appearance achievement (*upadhi-sampatti*). Contingent upon that achievement, the unwholesome kammās are disabled, and wholesome kammās are enabled to produce their result instead.

The Commentary explains that if such a person is born to a slave, he will not be made to do the work of an elephant keeper, a groom, or cowherd. Because of his beauty, his owners will think: 'Such a one should not do dirty work.' And they dress him in fine clothes, and make him storekeeper, or some such thing. If it is a woman, they do not make her prepare food for the elephants etc.: they give her clothes and ornaments, and make her guard beds, or make her a favourite.

The Commentary gives as example a Queen Sāmā. Once, in the time of King Bhātiya, a number of people were caught eating beef, and were taken to the king. Unable to pay a fine, they were then made cleaners in the king's court. But one of their daughters was attractive and beautiful, and the king took her into his harem, and made her a favourite. Through the influence of her wholesome kamma, she and her family lived happily.

TIME ACHIEVEMENT DISABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that, stopped by time achievement (*kāla-sampatti*), do not mature.

Someone may be reborn at the time of bad government, and evil people: that is time failure (*kāla-vipatti*). Contingent upon that failure, certain of her or his unwholesome kammās are enabled to produce their result. But because of a single wholesome kamma, she or he may be reborn at the time of good government, and good people, for example, when people begin to appear at the beginning of an aeon,⁶¹⁰ when there is a Wheel-Turning King,⁶¹¹ or a Buddha: that is time achievement (*kāla-sampatti*). Contingent upon that achievement, the unwholesome kammās are disabled, and wholesome kammās are enabled to produce their result instead.

Let us then discuss what it means to be born at the time of bad and good government, at the time of bad and good people, and how bad and good people may influence our conduct, especially our associates, teachers, and leaders.

GOOD AND BAD FRIENDSHIP

Once the Venerable Ānanda reflected on how one may succeed in the holy life (*brahma-cariya*).⁶¹² He decided that success in the holy life depends half on good

⁶¹⁰ Beginning of an aeon: in D.iii.4 *Agg-Añña-Suttam* ('The Beginnings-Knowledge Sutta'), The Buddha explains the evolution of man, and the first establishment of a king. This is an auspicious time, for the king rules according to the Dhamma.

⁶¹¹ See below, 'The Wheel-Turning King', p.211.

⁶¹² S.V.I.i.2 *Upaddha-Suttam* ('The "Half" Sutta')

friendship, and half on one's own effort. But when he said this to The Buddha, The Buddha corrected him:

Not so, Ānanda, not so, Ānanda!

The entire holy life, Ānanda, is just this, namely: good friendship (*kalyāṇa-mittatā*), good association (*kalyāṇa-sahāyatā*), good companionship (*kalyāṇa-sampavāṅkatā*).

With a good friend, Ānanda, this is to be expected of the bhikkhu: that he with a good companion, with a good associate, the Noble Eightfold Path will develop, the Noble Eightfold Path much will practise.

This is the principle of the good friend (*kalyāṇa-mitta*). When we have good friends, good associates, and good companions, then may we practise the Noble Eightfold Path (*Ariya Atṭhaṅgika Magga*): that is, the merit-work bases, the threefold training, knowledge and conduct, etc. Contingent upon good friendship, it is possible for us to practise these good things, to accomplish such wholesome kamma (*kusala-kamma*). Contingent upon bad friendship, however, to practise these things is impossible.⁶¹³ If we have bad friends, we practise bad things, we accomplish unwholesome kamma (*akusala-kamma*).

This principle applies also to the ruler and government of a country: if the ruler is virtuous, and government accords with the Dhamma (based on Right View) then may we say it is a good ruler and government. To be born at such a time is time achievement (*kāla-sampatti*).

THE WHEEL-TURNING KING

An example of good government and how it disables unwholesome kammās from maturing is when the ruler is a Wheel-Turning King. In the '*Mahā-Sudassana*' sutta,⁶¹³ The Buddha describes how He was once a Wheel-Turning King called Mahāsudassana. His life span was three-hundred and thirty-six thousand years. To such a king appears the Wheel Treasure (*cakka-ratana*), and it enables him to establish a great empire ruled by the Dhamma. Why does such a wheel appear to such a king? Because of past and present kamma. The Buddha explains that the Wheel Treasure appeared to King Mahāsudassana because of the king's past and present wholesome kamma of offering (*dāna*), his past and present wholesome kamma of restraint (*dama*) (keeping the five precepts), and his past and present wholesome kamma of abstinence (*samiyama*) (keeping the eight precepts on full-moon, new moon, and half-moon days), as well as his governing according to the Dhamma. Past kamma accounts also for such a king's superior beauty, long life, good health, and the devotion he receives from his people. In the latter quarter of his life, such a king practises the four divine abidings (*cattāro brahma-vihāra*) (loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*mudītā*), and equanimity (*upekkhā*): for King Mahāsudassana, it was the latter eighty-four thousand years of his life. Because of that practice, such a king is at death re-born in the Brahma world.

A RULER'S GOOD EXAMPLE

The Buddha discussed this principle also with King Pasenadi of Kosala.⁶¹⁴ He told the king he should train himself to have good friends, good associates, and good companions. And having good friends, he should dwell with diligence in

⁶¹³ D.ii.4 '*Mahā-Sudassana-Suttam*' ('The Great-Sudassana Sutta')

⁶¹⁴ S.I.III.ii.8 '*Kalyāṇa-Mitta-Suttam*' ('The Good Friend Sutta')

wholesome things (*appamādo kusalessu dhammesu*): offering (*dāna*), morality (*sīla*) and meditation (*bhāvanā*).²²⁷

Then The Buddha explained how this example set by the king (the ruler) would affect the people of the kingdom: the king's wives, the noblemen at court, the troops, and all the people in the towns and in the countryside would see how the king was diligent in wholesome things, and then they would be inspired also to be diligent in wholesome things. The Buddha explained that when everyone in that way were diligent in doing wholesome things, the king, his wives, and his property would be well protected.

To be reborn at the time of such virtuous kings is time achievement (*kāla-sampatti*), because at such a time, the people are taught not to kill, not to steal, not to engage in sexual misconduct, not to tell lies, not to drink intoxicants, and they are taught to be moderate in eating.⁶¹⁵ And seeing that their ruler is in this way virtuous, they also become virtuous; seeing how their ruler practises offering, etc., they also practise such things.²²⁸ In that way, contingent upon time achievement, there is means achievement (*payoga-sampatti*), and certain unwholesome kammās do not produce their results.²²⁹

DETERIORATION OF HUMAN LIFE

In the '*Cakka-Vatti-Sīha-Nāda*' sutta,⁶¹⁶ The Buddha describes how time achievement can become time failure because the king does not rule according to the Dhamma. The Buddha explains that there was a lineage of Wheel-Turning Kings under whose rule the people prospered and were happy. But after seven generations, it changed. The seventh king did not ask the court sage about his royal duties, but ruled according to his own ideas. Then, because he failed to support the people in society that needed support, poverty arose in the kingdom. As a result, more and more bad things arose: theft, the use of weapons, the taking of life, the telling of lies, harsh speech, prattle, covetousness and ill-will, wrong view, incest, excessive greed, wrong sexual practices, and disrespect for parents, ascetics and Brahmins, and the head of the clan. All these unwholesome things arose because the king (the ruler) was not diligent in wholesome things: he was no longer a good friend to his people. This is what the *Abhidhamma* commentary refers to as being reborn at the time of bad government, and bad, nasty and feeble people,⁶¹⁷ which is time failure (*kāla-vipatti*).

This deterioration is still going on. And at the same time as these things arise, the human life span is becoming shorter and shorter, and people are becoming less and less beautiful. Also, the quality of food is deteriorating: high quality food is becoming more and more difficult to get.⁶¹⁷ This deterioration occurs over many, many thousands of years.

The Buddha explains that the deterioration will continue until there is no morality left at all, and the human life span is only ten years. At that time, all people will see each other as enemies, and will all be killing each other. But some people will escape to the wilderness, and live on roots and fruits. Realizing that all the bad things happened because of immorality, those people will again undertake the precepts, etc. As they do so, gradually the human life span will increase up to many thousand years, and people will become more beautiful. That way, contin-

⁶¹⁵ For another example of such a king, see endnote 111, p.238.

⁶¹⁶ D.i.8 '*Cakka-Vatti-Sīha-Nāda-Suttarī*' ('The Wheel-Turning Lion's-Roar Sutta')

⁶¹⁷ See 'Time Failure Enables Unwholesome Kammās', p.219.

gent upon morality, etc., time failure will again become time achievement. Then again, the life span will decrease. When the life span reaches eighty-thousand years, again a Wheel-Turning King will arise, and the last Buddha of this aeon, The Buddha Metteya. A Buddha is the Supreme Good Friend.

THE SUPREME GOOD FRIEND

The Buddha explained it to the Venerable Ānanda:⁶¹⁸

It may also in this way be understood, Ānanda, how the entire holy life is just this, namely, good friendship, good association, good companionship.

Since it is, Ānanda, due to Me as a good friend, that (subject to birth) beings from birth escape; (subject to ageing) beings from ageing escape; (subject to death) beings from death escape; (subject to sorrow, lamentation, suffering, displeasure, and despair) beings from sorrow, lamentation, suffering, displeasure, and despair escape.

By this method then, Ānanda, it should be understood how the entire holy life is just this, namely, good friendship, good association, good companionship.

When there is a Supremely Enlightened Buddha, beings may practise under His instructions. If their pāramī are sufficiently developed, they may attain a Path&-Fruition: they may even escape from birth, ageing, and death, in that very life. In our Buddha's time, the number of human beings who achieved these supreme benefits were many, and the number of devas and Brahmas who achieved it were beyond counting. That is why The Buddha explains that the arising of a Buddha is for the many's welfare (*bahujana hitāya*), for the many's happiness (*bahujana sukhāya*), out of compassion for the world (*lok-ānukampāya*), for the benefit (*atthāya*), well being (*hitāya*), and happiness (*sukhāya*) of devas and men (*deva-manussānarī*).⁶¹⁹

Without a Buddha, there can be no escape from birth, ageing, and death. Many beings have sufficient pāramī to accomplish the wholesome kamma of a Path Knowledge, but they cannot do it alone: they need to receive instructions from a Supremely Enlightened Buddha, or a learned and competent disciple of a Buddha.²³⁰

THE VENERABLE AÑÑĀSIKONḌAÑÑA

A good example is the Venerable Aññāsikondañña.²³¹ He was still young when our Buddha Gotama was born. And he was the first human being to attain the Stream-Entry Path&Fruition Knowledges in this our Buddha's Dispensation (*Buddha-Sāsana*): that was when The Buddha taught the '*Dhamma-Cakka-Ppavattana*' sutta.

Aññāsikondañña practised as an ascetic for many years, but he could not attain any Path or Fruition Knowledge. It became possible only with the help of The Buddha.

THE VENERABLE SĀRIPUTTA AND THE VENERABLE MAHĀMOGGALLĀNA

Also, for example, the Venerable Sāriputta and the Venerable Mahāmoggallāna practised for many years, but to no avail.⁶²⁰ The Venerable Sāriputta attained Stream Entry only when the Venerable Assaji had explained the Dhamma to him. And the Venerable Mahāmoggallāna attained Stream Entry only when the Venerable Sāriputta repeated the explanation to him. This principle applies for all disci-

⁶¹⁸ S.V.I.i.2 '*Upaḍḍha-Suttarī*' ('The "Half" Sutta')

⁶¹⁹ A.I.xiii '*Eka-Puggala-Vaggo*' ('One Person Chapter')

⁶²⁰ Vin.Mv.i.14 '*Sāriputta-Moggallāna-Pabbajjā-Kathā*' ('Discussion of Sāriputta-Moggallāna's Going-Forth')

ples of a Buddha: they are not able to learn the Dhamma, practise the Dhamma, and attain a Path&Fruition without the help of a good friend (*kalyāṇa-mitta*).

KING AJĀTASATTU

Here again, King Ajātasattu is a good example. When he associated with the Venerable Devadatta, he did many bad things.⁶²¹ It was under the Venerable Devadatta's influence he developed the desire to kill his father King Bimbisāra, to become king. Then, when his father handed the kingdom over to him, it was again under the Venerable Devadatta's influence that King Ajātasattu, even so, had his father put in prison, tortured, and killed. It was also under Venerable Devadatta's influence that he arranged for a soldier to kill The Buddha, and then for an elephant to kill The Buddha. To King Ajātasattu, the Venerable Devadatta was not a good friend.

Later, however, King Ajātasattu did many, many good things under the influence of The Buddha. How did that come about? It came about through his association with Jīvaka Komārabhacca.⁶²² Jīvaka Komārabhacca was physician to the royal household, and to The Buddha and Sangha. And he was a Stream Enterer (*Sot-Āp-anna*). One night, upon King Ajātasattu's request, he took King Ajātasattu to his own *Amba-Vana* (Mango Grove). The Buddha was residing there with a large Sangha of bhikkhus. Then The Buddha taught King Ajātasattu the great sutta, the '*Sāmañña-Phala*' sutta. After that teaching, King Ajātasattu gained tremendous faith in The Buddha. He took refuge in The Buddha, Dhamma and Sangha, and confessed to The Buddha that his killing his father was a fault. From that time onwards, King Ajātasattu extended great hospitality to the Triple Gem as a devotee (*upāsaka*). And when the First Council was convened, it was in Rājagaha, under King Ajātasattu's patronage. Thus, to King Ajātasattu, Jīvaka Komārabhacca was a good friend. And through him, King Ajātasattu met the Supreme Good Friend, The Buddha.

THE DEVOTEE GAVESĪ

Another example is the devotee called Gavesī.⁶²³ He was a devotee of The Buddha Kassapa, and was the leader of a group of five hundred men. But he did not observe the five precepts: he had only taken refuge in The Buddha, the Dhamma, and the Sangha. And his followers had done the same: they also took the three refuges.

Then one day, Gavesī decided he wanted to outdo his five hundred followers. So he declared he would from then on undertake morality: the five precepts.⁶²² When his followers realized he was observing the five precepts, they did the same. So he decided to undertake the chaste way of life (*Brahma-cārī*). And again they followed him. Then he decided to abstain from eating at the wrong time (*viratāṃ vikālabhojana*): and they followed him. Then he went to Kassapa Buddha and asked to become a bhikkhu, to obtain the higher ordination (*upasampadā*): and his followers did the same. And finally, he strove hard, with the intention to attain Arahantship in that very life: and his followers did the same. Eventually, they all escaped from future birth, ageing, and death.

⁶²¹ For source references, please see footnote 413, p.150.

⁶²² See DA.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta')

⁶²³ A.V.IV.iii.10 '*Gavesī-Suttam*' ('The Gavesī Sutta')

That way Gavesī was a good friend (*kalyāṇa-mitta*) to his five hundred followers. And it was all made possible only because of the presence of the supreme good friend, Kassapa Buddha: they began by taking the three refuges (*ti-saraṇa*).

That concludes our brief explanation of how other people may exert an influence on our conduct: our friends and companions, especially our teachers and leaders. In very many places, The Buddha explains that such good friends are essential for one to accomplish wholesome kamma; and with such good friends there will be certain unwholesome kammās that are disabled from producing their result.

Let us then go on to explain how unwholesome kamma can be disabled by means achievement (*payoga-sampatti*)

MEANS ACHIEVEMENT DISABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that, stopped by means achievement (*payoga-sampatti*), do not mature.

Someone's conduct may be bad. She or he may kill, steal, engage in sexual misconduct, tell lies, engage in slander, harsh speech, and prattle, be covetous, have ill-will, and hold wrong view. That is the ten courses of unwholesome kamma that we have mentioned several times: means failure (*payoga-vipatti*). Contingent upon that failure, certain of her or his unwholesome kammās are enabled to produce their result. But because of associating with good friends such as The Buddha and His disciples, she or he gains faith in the Triple Gem, and faith in the workings of kamma, and accomplishes many wholesome kammās.⁶²⁴ That way, her or his conduct becomes good: that is means achievement (*payoga-sampatti*). Contingent upon that achievement, the unwholesome kammās are disabled, and wholesome kammās are enabled to produce their result instead. She or he may refrain from killing beings, etc., which is to purify one's morality, and based on that purified morality, she or he may succeed in samatha and vipassanā.²³³

Suppose a son of good family (*kula-putta*) has accomplished many unwholesome kammās in his previous life. But now he accomplishes many wholesome kammās: he purifies his morality, and based on that virtue, practises samatha and vipassanā successfully under the guidance of a skilful teacher up to the attainment of the Stream-Entry Path Knowledge (*Sot-Āpatti-Magga-Ñāṇa*) or Non-Return Path Knowledge (*An-Āgāmi-Magga-Ñāṇa*). Such practice is means achievement (*payoga-sampatti*), and it disables those of his unwholesome kammās that could have produced destination failure (*gati-vipatti*): such practice disables kammās productive of rebirth in a woeful state. The only kammās that can now produce rebirth are wholesome kammās: his means achievement (*payoga-sampatti*) produces only happiness, such as destination achievement (*gati-sampatti*). At death he may be reborn in a deva world because of a wholesome kamma of the sensual sphere,⁶²⁵ or in the Brahma world because of a jhāna kamma as was the case with, for example, Pukkusāti.

PUKKUSĀTI

Pukkusāti was very skilful in the jhāna attainments. They are means achievement (*payoga-sampatti*):⁶²⁶ Right Effort (*Sammā-Vāyāma*), Right Mindfulness (*Sammā-Sati*),

⁶²⁴ See 'Good and Bad Friendship', p.210.

⁶²⁵ For the results of sensual-, fine-material-, and immaterial-sphere kamma, see table '1: The Resultant Consciousnesses', p.44.

⁶²⁶ They are also wholesome weighty kammās, and exalted kamma (*mahaggata-kamma*).

and Right Concentration (*Sammā-Samādhi*). And while listening to The Buddha teach him the '*Dhātu-Vibhaṅga*' sutta,⁶²⁷ he attained the Non-Returner Path&Fruition Knowledges: the Non-Returner Path Knowledge is a superior means achievement.

Afterwards, he went looking for a bowl and robes to obtain the higher ordination from The Buddha. But he was gored to death by a demon in the guise of a cow.⁶²⁸ At death, Pukkusāti's Non-Returner Path Knowledge (*An-Āgāmi-Magga-Ñāṇa*), based on the fourth jhāna, functioned as productive kamma to produce rebirth in the Avihā Brahma world, the lowest plane of the Pure Abodes (*Suddh-Āvāsa*).⁶²⁹ His Path Knowledge disabled his innumerable unwholesome kammās from producing their result, and disabled also his innumerable wholesome kammās that could have produced rebirth in the sensual sphere: he would never again be reborn in the four woeful states, nor in the human or deva worlds. That was all the result of his means achievement (*payoga-sampatti*).

TAMBADĀṬHIKA THE EXECUTIONER

Here, Tambadāṭhika the executioner (whom we mentioned earlier)⁶³⁰ is again a good example. He had for fifty-five years habitually accomplished the unwholesome kamma of beheading criminals: that is means failure (*payoga-vipatti*). If that kamma were to produce its result at death, he would have been reborn in a lower world such as hell. But when the Venerable Sāriputta passed his house, Tambadāṭhika invited him inside, offered milk-rice, and then listened with respect to the Venerable Sāriputta's Dhamma, and attained the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*): all those actions were means achievement (*payoga-sampatti*). And contingent upon the attainment of the Formations-Equanimity Knowledge, Tambadāṭhika's unwholesome kammās were disabled, because it functioned as productive kamma to produce rebirth in the deva world: destination achievement (*gati-sampatti*).

THE VENERABLE AṄGULIMĀLA

Another example is the Venerable Aṅgulimāla: we discussed him earlier.⁶³¹ He had not only accomplished innumerable unwholesome kammās in his past lives, but in his last life, as the bandit Aṅgulimāla, he killed many people. Then he ordained as a bhikkhu under The Buddha (Unsurpassable Guide of Men to be Trained (*Anuttaro Purisa-Damma-Sārathi*)).⁶³² Under The Buddha's guidance, Aṅgulimāla observed the higher morality of a bhikkhu: that is means achievement (*payoga-sampatti*). Based on that morality, he practised samatha and vipassanā: that is also means achievement. And he practised with such success that he attained the Arahant Path-Knowledge (*Arahatta-Magga-Ñāṇa*): that is the supreme means achievement.

⁶²⁷ M.III.iv.10 '*Dhātu-Vibhaṅga-Suttaṃ*' ('The Elements-Analysis Sutta')

⁶²⁸ For the background for this demon's actions, see 'The Avenging Courtesan', p.270f.

⁶²⁹ Ibid.A

⁶³⁰ See 'Tambadāṭhika the Executioner', p.181.

⁶³¹ See 'The Venerable Aṅgulimāla', p.159.

⁶³² Explaining the nine qualities of a Perfectly Self-Enlightened Buddha (*Sammā-Sam-Buddha*), The Buddha gives Arahantship as the first: e.g. D.II.3 '*Mahā-Parinibbāna-Suttaṃ*' ('The Great-Parinibbāna Sutta'). This quality of His is explained in VsM.vii.138-139 '*Buddh-Ānusati*' ('Buddha Recollection') PP.vii.46-48.

THE SUPREME MEANS ACHIEVEMENT

Why then is the Arahant Path-Knowledge (*Arahatta-Magga-Ñāṇa*) the supreme means achievement (*payoga-sampatti*)? Because although, in the course of an Arahant's life, certain unwholesome and wholesome kammās function as reinforcing-, frustrating- or interceptive kamma, there are no unwholesome or wholesome kammās whatsoever that can function as productive kamma to produce new five aggregates after the decease consciousness of this life. The Arahant Path-Knowledge has disabled absolutely all kammās from producing rebirth: those kammās productive of an unhappy rebirth (destination failure (*gati-vipatti*)), as well as those kammās productive of a happy rebirth (destination achievement (*gati-sampatti*)). Then at the Arahant's final cessation (her or his Parinibbāna), all whatsoever kammās lapse: they are all disabled from functioning in any way whatsoever. The Arahant will never ever again in any whatsoever way be reborn, which means she or he has escaped suffering forever. That is why the Arahant Path-Knowledge is the supreme means achievement.

If one's Path Knowledge is one of the three lower ones, this same principle applies to a lesser degree. Although, during the life of a Noble Person (*Ariya Puggala*), certain unwholesome and wholesome kammās will function as reinforcing-, frustrating- and interceptive kammās, there are now no unwholesome kammās that can function as productive kamma to produce new five aggregates after the decease consciousness of this life. The Noble Path Knowledge (*Ariya-Magga-Ñāṇa*) has disabled absolutely all unwholesome kammās from producing rebirth. For Noble Ones, there will never again be an unhappy rebirth (destination failure (*gati-vipatti*)): never again will they be reborn in the ghost world, the animal world, or in hell. For Noble Ones, there will be only a limited number of happy rebirths (destination achievement (*gati-sampatti*)): only wholesome kammās are enabled to produce rebirth, either in the human world, or the deva- or Brahma worlds. And the three Noble Ones are assured Arahantship within a limited number of lives.

THE VENERABLE MAHĀMOGGALLĀNA

An example of this principle is the Venerable Mahāmogallāna. In a past life, he tried to kill his parents.⁶³³ In his last life (as the Venerable Mahāmogallāna) that kamma produced its result, when his body was smashed to pieces by hired bandits. Afterwards, he attained Parinibbāna. With his Parinibbāna, his parricide kamma, all other unwholesome kammās of the infinite past, and all wholesome kammās of the infinite past, lapsed: his Arahant Path-Knowledge intercepted them all.

MEANS ACHIEVEMENT PRODUCES ONLY HAPPINESS

From our explanation, you may now understand that means achievement produces only happiness.

This we explained also when explaining The Buddha's First Tathāgata Power.⁶³⁴

- [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.**

⁶³³ A detailed account is given at 'The Venerable Mahāmogallāna's Past Parricide', p.257.

⁶³⁴ A.I.xv.3 '*Aṭṭhāna-Pāḷi*' ('Text of the Impossible')

- [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.**

That concludes our explanation of how unwholesome kammās are disabled from producing their result because of the four types of achievement: destination-, appearance-, time-, and means achievement.

FAILURE ENABLES UNWHOLESOME KAMMAS

Let us then discuss how unwholesome kammās are enabled because of the opposite four failures.⁶³⁵

DESTINATION FAILURE ENABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that mature at having come to destination failure (*gati-vipatti*).⁶³⁶

Someone's wholesome kamma may function as productive kamma to produce rebirth in a good destination: the human world, or a heavenly world. That is destination achievement (*gati-sampatti*). Contingent upon that achievement, certain of her or his unwholesome kammās are disabled from producing their result. But because of a single unwholesome kamma, she or he may be reborn in a bad destination: hell, the animal world, or the ghost world. That is destination failure (*gati-vipatti*). Contingent upon that failure, the unwholesome kammās are enabled to produce their result, one after the other.

At one time they produce rebirth in hell; at another time in the world of animals; at another time in the world of ghosts; at another time in the world of demons (*asura*). For a long time unwholesome kammās do not allow such a person to raise her or his head above the bad destinations. A good example is the Venerable Losaka Tissa. Because of very deep envy, he threw an Arahant's food away. That kamma, supported by the kamma of subsequent remorse over many years, functioned as productive kamma to produce prolonged rebirth in hell, many rebirths as a demon (*asura*),⁶³⁷ and many as a dog.⁶³⁸

APPEARANCE FAILURE ENABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that mature at having come to appearance failure (*upadhi-vipatti*).

⁶³⁵ VbhA.xvi.810 '*Dutiya-Bala-Niddeso*' ('Exposition of the Second Power') DD.xvi.2206-2210.

⁶³⁶ All the introductory quotations are from The Buddha's explanation in Vbh.XVI.x.810 '*Ñāṇa-Vibhaṅgo*' ('Knowledge Analysis').

⁶³⁷ VsM.xiii.411 '*Cut-Ūpapāta-Ñāṇa-Kathā*' ('Discussion of the Decease&Reappearance Knowledge') PP.xiii.93

⁶³⁸ A detailed account is given at 'The Envious Venerable Tissa', p.277.

Someone may have well shaped limbs, and be attractive, beautiful and radiant like Brahmā: that is appearance achievement (*upadhi-sampatti*). Contingent upon that achievement, certain unwholesome kammās are disabled from producing their result. But because of a single unwholesome frustrating kamma, she or he may develop ill-shaped limbs, and have an unattractive appearance, ugly and unsightly like a goblin: that is appearance failure (*upadhi-vipatti*). Contingent upon that failure, the unwholesome kammās are enabled to produce their result.

The Commentary explains that if such a person is born to a slave, he will be made to do dirty work, even removing rubbish. Because of his ugliness, his owners will think: 'Such a one can do dirty work.' If it is a woman, they make her prepare food for the elephants etc. And even if the woman is born in a good family, the king's tax collectors may think she is a house slave, and bind her and take her away. The Commentary gives an example from ancient Sri Lanka, where this happened to a great landowner's ugly wife.

TIME FAILURE ENABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that mature at having come to time failure (*kāla-vipatti*).

Someone may be reborn at the time of good government, and good people, for example, when people begin to appear at the beginning of an aeon, when there is a Wheel-Turning King, or a Buddha: that is time achievement (*kāla-sampatti*).⁶³⁹ Contingent upon that achievement, certain of her or his unwholesome kammās are disabled from producing their result. But because of a single unwholesome frustrating kamma, she or he may be reborn at the time of bad government, and bad, nasty, and feeble people.⁶⁴⁰ She or he may also be reborn at the time when the life span is down to ten years,²³⁴ when dairy products⁶⁴¹ no longer exist, and *kudrūsaka* grains are the best food available. Then, although one is reborn as a human being, one lives like cattle do, or wild animals. To be reborn at such a time is time failure (*kāla-vipatti*). Contingent upon that failure, the unwholesome kammās are enabled to produce their result.

MEANS FAILURE ENABLES UNWHOLESOME KAMMAS

There are some bad kamma undertakings that mature at having come to means failure (*payoga-vipatti*).

Someone's conduct may be good. She or he may refrain from killing beings, stealing, engaging in sexual misconduct, etc.: the ten courses of wholesome kamma that we have mentioned several times. That is means achievement (*payoga-sampatti*). Contingent upon that achievement, certain unwholesome kammās are disabled from producing their result. But then she or he may undertake bad conduct. She or he may kill, steal, engage in sexual misconduct, etc.: the ten courses of unwholesome kamma. That is means failure (*payoga-vipatti*). Contingent upon that failure, the unwholesome kammās are enabled to produce their result.

⁶³⁹ For details in this regard, see 'Good and Bad Friendship', p.210.

⁶⁴⁰ nasty (*kasape*): bitter, acrid; feeble (*nirōje*): *nir* (without) + *oje* (nutrition). Thus, sapless, spineless, without character, without principles, decadent.

⁶⁴¹ dairy products (the five cow-products (*pañca gorasā*): milk (*khīra*), curds (*dadhi*), ghee (*ghata*), buttermilk (*takka*), butter (*navanīta*))

The Commentary explains that such a person is caught, brought before the king, and tortured and executed.²³⁵

The Venerable Devadatta, whom we have discussed, is a good example.⁶⁴²

THE KING'S FAVOURITE

That concludes our explanation of how the four types of achievement (*sampatti*) (destination-, appearance-, time-, and means achievement) disable certain unwholesome kmmas from producing their result, whereas the four types of failure (*vipatti*) enable them.

To explain it, the commentary gives a simile. Suppose a man pleases the king by some act, and the king rewards him with a post and a province. And the man abuses his office, bringing the province to ruin. By force, he takes other people's property: chariots, beasts of burden, slave-girls, parks, and fields. But because he is the king's favourite, people do not complain.

Then one day, he offends a minister to the king. That minister is in greater favour with the king, and has the man seized and beaten. And the minister goes to the king, and tells him the man is bringing the province to ruin. The man is arrested and chained up in prison. Then the king has drums beaten in the city, with the proclamation: 'Who has had something taken by so-and-so?' And people come and raise a thousand cries: 'This property of mine was seized!' 'That property of mine was seized!' And the king, much more angry now, has the man tortured in many ways, and then has him executed, and says: 'Throw the body on the charnel ground, and bring back his chain.'

Here, first the man performed some act that pleased the king, and in return received a post and province: that is like when a certain wholesome kamma gives an ordinary person rebirth in heaven. The people were unable to complain about the man's misconduct because he was the king's favourite: that is like when unwholesome kmmas are unable to produce their result because the ordinary person is in heaven. Then the man offended someone in greater favour with the king, and fell out of favour with the king, and was chained up and imprisoned: that is like when the ordinary person falls from heaven, and is reborn in hell. Once the man had fallen out of favour with the king, and was in prison, then did the people cry: 'This property of mine was seized!' 'That property of mine was seized!' that is like, once the ordinary person has fallen from heaven, and is reborn in hell, then do all his unwholesome kmmas gather, and produce their result. The man's corpse was thrown onto the charnel ground, and only his chain was brought back: that is like the ordinary person's suffering for the whole aeon in hell, unable to raise his head from hell: each time one kamma's result has been exhausted, another produces its result.²³⁶

The Commentary concludes by explaining that there is not just one, or two, or a hundred, or a thousand beings who have accomplished unwholesome kmmas that can and do continue producing results for a whole aeon in hell: the beings who suffer for that long in hell cannot be counted. That is how dangerous it is to meet with the four failures.

⁶⁴² See 'The Venerable Devadatta', p.202.

FAILURE DISABLES WHOLESOME KAMMAS

Let us then discuss how the same four types of failure disable wholesome kammās from producing their result.⁶⁴³

DESTINATION FAILURE DISABLES WHOLESOME KAMMAS

There are some good kamma undertakings that, stopped by destination failure (*gati-vipatti*), do not mature.⁶⁴⁴

Someone's wholesome kamma may function as productive kamma to produce rebirth in a good destination: the human or heavenly worlds. That is destination achievement (*gati-sampatti*). Contingent upon that achievement, certain wholesome kammās are enabled to produce their result. But because of a single unwholesome kamma, she or he may be reborn in a bad destination: hell, the animal world or the ghost world. That is destination failure (*gati-vipatti*). Contingent upon that failure, the wholesome kammās are disabled from producing their result.

KING AJĀTASATTU

A good example is King Ajātasattu: we mentioned him in connection with knowledge and conduct (*vijjā-carāṇa*).⁶⁴⁵ He was the son of King Bimbisāra, who was a Stream Enterer, and great patron of The Buddha and Sangha. To gain kingship, King Ajātasattu had his father killed. Then, one night, he went to see The Buddha, and The Buddha gave him the great teaching that is the '*Sāmaññā-Phala*' sutta.⁶⁴⁶ The king had accomplished sufficient wholesome kammās (*pāramī*) to attain Stream Entry like his father. But because of that single unwholesome kamma (having his father killed: means failure (*payoga-vipatti*)) the wholesome kamma of listening to The Buddha was disabled from producing its result: he was unable to attain a Path&Fruition, and remained a common person (*puthu-jjana*). Also, having listened to The Buddha's teaching, King Ajātasattu gained tremendous faith in The Buddha, and became a great, great patron of The Buddha and Sangha. But at death all the wholesome kamma he had performed was disabled from producing its result, because inevitably his parricide kamma functioned as productive kamma to produce rebirth in hell. Once he was reborn in hell (destination failure (*gati-vipatti*)), again all his wholesome kammās continued (and still continue) to be disabled from producing their result.

APPEARANCE FAILURE DISABLES WHOLESOME KAMMAS

There are some good kamma undertakings that, stopped by appearance failure (*upadhi-vipatti*), do not mature.

Someone may have well shaped limbs, and be attractive, beautiful, and radiant like Brahmā: that is appearance achievement (*upadhi-sampatti*). Contingent upon that achievement, certain wholesome kammās are enabled to produce their result. But because of a single unwholesome frustrating kamma, she or he may develop ill-shaped limbs and an unattractive and ugly appearance: that is appearance

⁶⁴³ VbhA.xvi.810 '*Dutiya-Bala-Niddeso*' ('Exposition of the Second Power') DD.xvi.2211-2216.

⁶⁴⁴ All the introductory quotations are from The Buddha's explanation in Vbh.XVI.x.810 '*Ñāṇa-Vibhaṅgo*' ('Knowledge Analysis').

⁶⁴⁵ See 'King Ajātasattu', p.142.

⁶⁴⁶ D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta')

failure(*upadhi-vipatti*). Contingent upon that failure, the wholesome kammās are disabled from producing their result.

If, for example, he is reborn into a royal family, he is not anointed king, because they will think: 'What will become of the kingdom of one so unfortunate?' And if he is reborn in a general's house, he does not take over his father's post either, and so on.

THE ISLAND KING

The Commentary gives an example from ancient Sri Lanka. There was once a king who at his son's birth granted the mother a favour. She kept it for later. Then once, when he was seven or eight years old, the prince was making cocks fight in the royal court: that is means failure(*payoga-vipatti*). A cock jumped up and blinded him in one eye. Then, when he was fifteen or sixteen years old, his mother wanted to rule the kingdom through her son. So she asked the king to grant her his favour by giving over the kingdom to her son. But he refused because the boy had only one eye. The queen complained, and to please her, the king gave her son rule over the small island of Nāgadīpa. But if he had had two eyes instead of only one, he would have become king over all of Sri Lanka.

TIME FAILURE DISABLES WHOLESOME KAMMAS

There are some good kamma undertakings that, stopped by time failure(*kāla-vipatti*), do not mature.

Someone may be reborn at the time of good government, and good people, for example, when people begin to appear at the beginning of an aeon, when there is a Wheel-Turning King, or a Buddha: that is time achievement(*kāla-sampatti*). Contingent upon that achievement, certain of her or his wholesome kammās are enabled to produce their result. But because of a single unwholesome frustrating kamma, she or he may be reborn at the time of bad government, and bad, nasty and feeble people.⁶⁴⁷ She or he may also be reborn at the time when the life span is down to ten years,⁶⁴⁸ when dairy products⁶⁴⁹ no longer exist, and *kudrūsaka* grains are the best food available. Then, although one is reborn as human being, one lives like cattle do, or wild animals. To be reborn at such a time is time failure (*kāla-vipatti*). Contingent upon that failure, the wholesome kammās are disabled.

MEANS FAILURE DISABLES WHOLESOME KAMMAS

There are some good kamma undertakings that, stopped by means failure(*payoga-vipatti*), do not mature.

Someone's conduct may be good. She or he may refrain from killing beings, stealing, engaging in sexual misconduct, etc.: the ten courses of wholesome kamma. That is means achievement(*payoga-sampatti*). Contingent upon that achievement, certain wholesome kammās are enabled to produce their result. But then she or he may undertake bad conduct. She or he may kill, steal, engage in sexual misconduct, etc.: the ten courses of unwholesome kamma. That is means failure(*payoga-vipatti*). Contingent upon that failure, the wholesome kammās are disabled from producing their result.

⁶⁴⁷ nasty, etc.: see footnote 640, p.219.

⁶⁴⁸ life-span is down to ten years: see 'Deterioration of Human Life', p.212.

⁶⁴⁹ dairy products: see footnote 641, p.219.

The Commentary explains that such a man is not sought for in marriage by families of his own class. They think: 'This bad man is intemperate with women, intemperate with drink, intemperate with dice,' and they keep their distance.

MAHĀDHANA LORD-SON

A good example is Mahādhana Lord-Son, son of a treasurer: we mentioned him in connection with knowledge and conduct (*vijjā-carāṇa*).⁶⁵⁰ He was born into a very rich family in Bārāṇasī, and married a girl from a very rich family. But he spent his entire fortune on drink, flowers, perfume, song, music and dance, etc.: that is means failure (*payoga-vipatti*). It enabled certain unwholesome kammās to produce their result, and he ended up in extreme poverty, having to beg for food. The Buddha told the Venerable Ānanda that if Mahādhana as a young man had applied himself to business, he would have become the chief treasurer in Bārāṇasī. And if as a young man, Mahādhana had become a monk, he would have become an Arahant, and his wife a Non-Returner. In both cases, that would have been means achievement (*payoga-sampatti*), enabling wholesome kammās to produce their result. In the same way, if as a middle-aged man, Mahādhana had applied himself to business, he could have become the city's second treasurer, and as a monk he would have become a Non-Returner, and his wife a Once Returner: again means achievement (*payoga-sampatti*), enabling wholesome kammās to produce their result. And if he had done these things as an elderly man, he would have become the city's third treasurer, or would as a monk have become a Once Returner, and his wife a Stream Enterer: again means achievement (*payoga-sampatti*), enabling wholesome kammās to produce their result. But because of means failure (*payoga-vipatti*), those wholesome kammās were disabled from producing their result, and he had nothing at all: neither the wealth of a layman nor the wealth of a monk. And at death, he was destined to be reborn in hell, which is destination failure (*gati-vipatti*), disabling wholesome kammās from producing their result, and enabling unwholesome kammās to produce their result, one after the other.

Both husband and wife had accomplished sufficient wholesome kammās to become even more rich than they already were, and even to become Noble Ones. But those wholesome kammās would produce their result only so long as there was means achievement, not so long as there was means failure.

HOW YOU AVOID FAILURE

Now we have explained how the four types of failure disable certain wholesome kammās from producing their results. Keeping these facts in mind, you may understand how dangerous the four types of failure are. How to avoid them? By avoiding unwholesome kammās. Unwholesome kammās will only help you meet with the four types of failure in your future lives. They are always ready to give you a warm welcome, and provide a fertile ground for your unwholesome kammās to produce their results: undesired, unpleasant and disagreeable results.²³⁷ How then, do you avoid unwholesome kammās? By undertaking wholesome kammās. Wholesome kammās will only help you meet with the four types of achievement in your future lives. The four types of achievement provide fertile ground for your wholesome kammās to produce their results: desired, pleasant, and agreeable results.

⁶⁵⁰ See 'Mahādhana Lord-Son', p.141.

Within any life, there are, of course, three types of achievement or failure that are beyond one's control, that is, destination achievement or failure, appearance achievement or failure, and time achievement or failure. Within one life, only means achievement are within one's control. In your case, however, the three that are beyond one's control are all achievements. You have in this life attained a human rebirth: that is the first one, destination achievement. Then, even though you may not be as beautiful or radiant as Brahmā, you do have well-shaped limbs, with well-developed faculties: you can see, hear, etc. That is the second one, appearance achievement. Lastly, here and now The Buddha's Teachings still exist in the human world; that is the third one, time achievement. Those three achievements you have acquired because of past and present means achievement. And having those three means you have ample opportunity to continue with means achievement. We can then say you abide with all four achievements, and they will welcome with warm hospitality all the wholesome kmmas that you accomplished in the infinite past as well as in this life. The results of those many wholesome kmmas will be only desired, pleasant, and agreeable. So please try to avoid means failure, and abide with only means achievement. How do you do so?

Please remember what The Buddha said in the second '*Gaddula-Baddha*' sutta:

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.

Lust, hatred, and delusion defile the mind, whereas non-lust, non-hatred, and non-delusion purify it. When there is non-lust, non-hatred, and non-delusion, the volition of one's actions are wholesome. So you need to purify your actions by accomplishing only the ten wholesome courses of kamma (*dasa kusala-kamma-patha*). We discussed them earlier:⁶⁵¹

- 1) The three wholesome courses of bodily kamma (*kāya kamma*):
 - i) not to kill, but to be kind and compassionate
 - ii) not to steal
 - iii) not to engage in sexual misconduct
- 2) The four wholesome courses of verbal kamma (*vacī kamma*):
 - i) not to tell lies
 - ii) not to slander
 - iii) not to speak harshly, but to speak politely
 - iv) not to prattle
- 3) The three wholesome courses of mental kamma (*mano kamma*):
 - i) not to covet
 - ii) not to harbour ill-will
 - iii) not to hold wrong view, but to hold Right View (*Sammā-Diṭṭhi*)

The last one is the most important: to have full faith in the workings of kamma.

These ten courses are mundane wholesome kamma. We have in several ways explained how to accomplish them. For example, as what The Buddha calls the three merit-work bases (*puñña-kiriya-vatthu*).⁶⁵²

⁶⁵¹ For details, see 'The Ten Wholesome Courses of Kamma', p.128ff.

⁶⁵² For details, see 'The Merit-Work Bases', p.64ff.

- 1) Offering (*dāna*)
- 2) Morality (*sīla*): for monks the Vinaya precepts, for nuns the eight or ten precepts, and for laypeople the five, eight, or ten precepts.
- 3) Meditation (*bhāvanā*): samatha meditation, which is either access concentration or jhāna, and vipassanā meditation, which is to know and see the impermanence, suffering, and non-self of ultimate mentality (*paramattha-nāma*) and ultimate materiality (*paramattha-rūpa*) of past, future, and present, internal and external, gross and subtle, superior and inferior, far and near.

The Buddha explains these three merit-work bases also as knowledge and conduct (*vijjā-caraṇa*). Also that we discussed earlier:⁶⁵³

- 1) Conduct (*caraṇa*) is fifteen things: morality, faculty restraint, moderation in food, devotion to wakefulness, faith (which includes habitual practice of offering), mindfulness, conscience, shame, great learning, energy, wisdom, and the four jhānas.
- 2) Knowledge (*vijjā*) is insight knowledge (*vipassanā-ñāṇa*), up to the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Ñāṇa*).

As we discussed earlier, insight meditation that produces rebirth is included under the wisdom factor of conduct, and insight meditation that does not produce rebirth is included under knowledge.

Knowledge and conduct is also the threefold training of morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).⁶⁵⁴ The training of morality is to train in three things:²³⁸

- 1) Right Speech (*Sammā-Vācā*)
- 2) Right Action (*Sammā-Kammanta*)
- 3) Right Livelihood (*Sammā-Ājīva*)

When you train in morality, you achieve morality purification (*sīla-visuddhi*).²³⁹

Then, based on your now purified morality, you can go on to the training of concentration (*samādhi*). That is samatha, to train in three things:

- 1) Right Effort (*Sammā-Vāyāma*)
- 2) Right Mindfulness (*Sammā-Sati*)
- 3) Right Concentration (*Sammā-Samādhi*)

When you train in concentration, if you attain access concentration and the eight attainments, you achieve mind purification (*citta-visuddhi*).⁶⁵⁵

Then, based on your now purified virtue and purified mind, you can go on to the training in wisdom (*paññā*). That is insight meditation, to train in two things:

- 1) Right View (*Sammā-Diṭṭhi*)
- 2) Right Intention (*Sammā-Sarikkappa*)

When you train in wisdom, you may (depending on your pāramī) achieve view purification (*diṭṭhi-visuddhi*): the attainment of Right View (*Sammā-Diṭṭhi*).

What is Right View? The Buddha explains it in the '*Mahā-Sati-Paṭṭhāna*' sutta:⁶⁵⁶

⁶⁵³ For details, see 'Knowledge and Conduct', p.135.

⁶⁵⁴ For these equivalences between the different categorizations, see footnote 386, p.139.

⁶⁵⁵ VsM.xviii.587 '*Diṭṭhi-Visuddhi-Niddesa*' ('Exposition of the View Purification') PP.xviii.1-2 explains: 'morality purification is the quite purified fourfold morality beginning with Pāṭimokkha restraint ...mind purification, namely, the eight attainments [the jhānas] together with access concentration ...view purification is the correct seeing of mentality-materiality.'

What then, bhikkhus, is Right View (*Sammā-Ditthi*)? Whatever, bhikkhus, is

[1] **knowledge of suffering** (*Dukkhe Ñāṇaṃ*),

[2] **knowledge of suffering's origin** (*Dukkha-Samudaye Ñāṇaṃ*),

[3] **knowledge of suffering's cessation** (*Dukkha-Nirodhe Ñāṇaṃ*),

[4] **knowledge of the way leading to suffering's cessation** (*Dukkha-Nirodha-Gāminiyā Paṭipadāya Ñāṇaṃ*):

it is called, bhikkhus, Right View.

That means, if you know the Four Noble Truths completely, your mind is also purified completely, and you have attained Arahantship.⁶⁵⁷ That is because your Noble Path Knowledge (*Ariya-Magga-Ñāṇa*) (which knows the Four Noble Truths), will have eradicated the defilements stage by stage. When your mind is thus completely pure, we can say that you abide fully in the four types of achievement. After your Parinibbāna, there will no longer be any ground for your unwholesome or wholesome kammās to produce their results.

You may not, however, be able to attain such purification of mind in this life. Nevertheless, as long as you practise the threefold training with diligence and perseverance as far as you can, we may still say you are abiding in the four types of achievement. When this is so, your wholesome kammās will be enabled to produce their results, which will be only beneficial results.

ACHIEVEMENT ENABLES WHOLESOME KAMMAS

That is what we shall now discuss: how the four types of achievement enable wholesome kammās to produce their result.⁶⁵⁸

DESTINATION ACHIEVEMENT ENABLES WHOLESOME KAMMAS

There are some good kamma undertakings that mature, having come to destination achievement (*gati-sampatti*).⁶⁵⁹

Someone's unwholesome kamma may function as productive kamma to produce rebirth in a bad destination: hell, the animal world, or the ghost world. That is destination failure (*gati-vipatti*). Contingent upon that failure, certain of her or his wholesome kammās are disabled from producing their result. But because of a single good kamma, she or he may be reborn in a good destination: the human world, or a heavenly world. That is destination achievement (*gati-sampatti*). Contingent upon that achievement, the wholesome kammās are enabled to produce their result, one after the other. At one time they produce rebirth in the human world, at another time in a heavenly world. For a long time wholesome kammās do not allow such a person to lower her or his head below the good destinations.

THE VENERABLE PAÑCASĪLA SAMĀDANIYA

A good example is the Venerable Pañcasīla Samādaniya.⁶⁶⁰ In Buddha Anoma-dassī's Dispensation, he observed the five precepts for a hundred thousand years, without breaking a single precept. Based on that virtue, he developed

⁶⁵⁶ D.ii.9 'The Great Mindfulness-Foundation Sutta'

⁶⁵⁷ See also quotation, endnote 166, p.245.

⁶⁵⁸ VbhA.xvi.810 '*Dutiya-Bala-Niddeso*' ('Exposition of the Second Power') DD.xvi.2217-2250.

⁶⁵⁹ All the introductory quotations are from The Buddha's explanation in Vbh.XVI.x.810 '*Ñāṇa-Vibhāṅgo*' ('Knowledge Analysis').

⁶⁶⁰ For details, see 'The Virtuous Venerable Pañcasīlasamādaniya', see p.260 ff.

strong, powerful concentration, and practised insight meditation up to the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā-Ñāṇa*). As a result, he was reborn in the deva world, going from one deva world to another, and up and down between the heavenly worlds and the human world.

APPEARANCE ACHIEVEMENT ENABLES WHOLESOME KAMMAS

There are some good kamma undertakings that mature at having come to appearance achievement (*upadhi-sampatti*).

Someone may have ill-shaped limbs, and have an unattractive appearance, ugly and unsightly like a goblin: that is appearance failure (*upadhi-vipatti*). Contingent upon that failure, certain wholesome kammās are disabled from producing their result. But because of a single wholesome kamma, she or he may develop well shaped limbs, and be attractive, beautiful and radiant like Brahmā: that is appearance achievement (*upadhi-sampatti*). Contingent upon that achievement, the wholesome kammās are enabled to produce their result.

The Commentary explains that if such a person is born to a royal family, even if he has elder brothers, they will say: 'He is blessed and fortunate; if his umbrella is raised, there will be happiness in the world.' And he is the one they anoint. Likewise, if he is reborn into the house of a viceroy or general, he will be the one to take over his father's post.

Good examples of someone with appearance achievement are Wheel-Turning Kings, such as Mahāsudassana.⁶⁶¹

TIME ACHIEVEMENT ENABLES WHOLESOME KAMMAS

There are some good kamma undertakings that mature at having come to time achievement (*kāla-sampatti*).

Someone may be reborn at the time of bad government, and bad, nasty, and feeble people: that is time failure (*kāla-vipatti*). Contingent upon that failure, certain of her or his wholesome kammās are disabled from producing their result. But because of a single good kamma, she or he may be reborn at the time of good government, and good people, for example, when people begin to appear at the beginning of an aeon, when there is a Wheel-Turning King, or a Buddha: that is time achievement (*kāla-sampatti*).⁶⁶² Contingent upon that achievement, the wholesome kammās are enabled to produce their result.

THE VENERABLE MAHĀSOṆA

The commentary gives an example of how time failure disables wholesome kammās to produce their result, and then when the times change to time achievement, those wholesome kammās are enabled to produce their result. It is the case of the Venerable Mahāsoṇa. It takes place in ancient Sri Lanka, when there was much unrest owing to a bandit called Brahman Tissa. There was famine, invasion, and the king went into hiding. Almost all bhikkhus fled to India, but some of the most senior bhikkhus stayed behind. Two of them were the Venerable Isidatta and the Venerable Mahāsoṇa.

On their wanderings, they lived on the skins of fruits, and on lotus stalks that were offered to them. And at one village, the daughter of a faithful family invited

⁶⁶¹ Wheel-Turning King Mahāsudassana: see 'The Wheel-Turning King', p.211.

⁶⁶² See 'Good and Bad Friendship', p.210.

them to receive alms. Having no proper food, she pounded up some bark and leaves, and made it into three lumps. One lump she put into the senior Venerable Isidatta's bowl, the other she put into the Venerable Mahāsoṇa's bowl. Then, as she was stretching out her hand to put the third lump into the Venerable Isidatta's bowl, she moved her hand, and put it instead into the Venerable Mahāsoṇa's bowl. Then the Venerable Isidatta said, 'The kamma that produces lumps of bark and leaves as its result during the Brahman Tissa Troubles, how great a result will it not produce when there is place and time achievement (*desa-kāla-sampadāya*)!' That faithful family then took the two bhikkhus to a certain dwelling place, and looked after them for the duration of the troubles: so long as there was time failure.

When the robber Brahman Tissa had died, and the king had returned from exile, the Sangha returned from abroad, and five hundred bhikkhus brought the Venerable Mahāsoṇa to a certain Maṇḍalārāma monastery.

That night, devas told the resident seven hundred families of the village that they should next day make offerings to the Sangha: each person offering a measure of food worth a kahāpana, and a piece of cloth nine hands long. And the next day, when the bhikkhus went for their almsround, they were invited to sit and receive rice-gruel. The most senior bhikkhu of the Maṇḍalārāma monastery was a Venerable Tissabhūti. A prominent lay devotee paid homage to him, and asked, 'Venerable Sir, who is the Venerable Mahāsoṇa?' At that time the Venerable Mahāsoṇa, being yet a junior bhikkhu was seated at the end of the line. The senior bhikkhu indicated him, and said: 'He is called Mahāsoṇa, lay devotee.'

The lay devotee paid homage to the Venerable Mahāsoṇa, and wanted to take his bowl. But the venerable one thought: 'How come I am known to him? Perhaps somebody has pointed out something,' and did not hand over his bowl. Being a junior bhikkhu, he did not wish to be singled out.

The senior bhikkhu, the Venerable Tissabhūti said to him: 'Friend Soṇa, just as you do not know why, so do we not know why. The devas cause merit to mature for those who have it. Please hand over your bowl, and help your companions in the holy life.' So the Venerable Mahāsoṇa handed over his bowl. The prominent lay devotee took the bowl, went and filled it with almsfood worth a kahāpaṇa, and making the cloth into a bowl-stand, he brought it and placed it in the venerable one's hand. And another lay devotee did the same, and another, and so on, till the Venerable Mahāsoṇa alone had received seven hundred measures of food. He shared it with the other bhikkhus.

Later, when the Venerable Mahāsoṇa returned to the capital city Anurādhapura, he went for alms together with the Sangha of bhikkhus, and received many alms, and great honour.

Thus, when there was time failure, even the skin of *madhuka* fruits, and white lotus stalks were hard to get, but when there was time achievement, there was great gain.

THE VENERABLE VATTABBAKA NIGRODHA

The commentary gives another example from the times of the Brahman Tissa troubles in ancient Sri Lanka. It is about a Venerable Vattabba Nigrodha, who was then a novice. Just like the Venerable Mahāsoṇa, he and his preceptor did not leave the country. On their wanderings, they lived on the occasional fruits they were able to get, and finally they found an abandoned monastery in the country of the leaf-eating people. There, they stayed, being supported by devo-

tees with tubers, roots, fruits, and leaves. When the troubles were over, and the novice had obtained higher ordination, to become the Venerable Vattabbaka, he received many requisites and much honour.

Thus, when there was time failure (*kāla-vipatti*), fruits, tubers, roots and leaves were hard to get: many wholesome kammās were disabled from producing their result. But when the time failure changed to time achievement (*kāla-sampatti*), the Venerable Vattabbaka received many requisites: many wholesome kammās were enabled to produce their result.

MEANS ACHIEVEMENT ENABLES WHOLESOME KAMMAS

There are some good kamma undertakings that mature at having come to means achievement (*payoga-sampatti*).

Someone's conduct may be bad. She or he may kill, steal, engage in sexual misconduct, etc.: the ten courses of unwholesome kamma. That is means failure (*payoga-vipatti*). Contingent upon that failure, certain wholesome kammās are disabled from producing their result. But then she or he may undertake good conduct. She or he may undertake the five precepts, the eight precepts, the ten precepts, etc. She or he may refrain from killing beings, stealing, engaging in sexual misconduct, etc.: the ten courses of wholesome kamma that we have mentioned several times. That is means achievement (*payoga-sampatti*). Contingent upon that achievement the wholesome kammās are enabled to produce their result.

She or he may be reborn at a time of good government and a virtuous king: that is time achievement (*kāla-sampatti*). Then, because of his own good conduct, the virtuous king will be pleased, and think: 'My daughters are fit for him.' The king will send them to him adorned with every type of ornament. Thinking, 'They are fit for him', the king will send him various special gifts such as chariots, beasts of burden, gems, gold, silver, etc. And if he becomes a monk, he becomes very famous and mighty.

THE VENERABLE CŪLASUDHAMMA

Also here, the commentary gives an example from ancient Sri Lanka. There was a king called Kūtakaṇṇa. He was devoted to one Venerable Cūlasudhamma. Once he summoned the bhikkhu, who then took up residence in a monastery nearby. The king asked the bhikkhu's mother what he liked. She said a certain type of tuber (*kanda*). The king had them brought, and went to the monastery. But when he offered them to the bhikkhu, he was unable to see his face. When he had come out, he asked the queen: 'What is the Venerable One like?' She answered: 'You, being a man, are unable to make him out; how should I be able to? I do not know what he is like.' The king said: 'In my kingdom I am not even able to look upon a tax-paying householder's son (*bali-kāra-gahapati-putta*); great indeed is The Buddha's Dispensation!' And out of delight, he clapped his hands.

Why could the king not see the Venerable Cūlasudhamma's face? Because of the king's great respect for him; because the Venerable Cūlasudhamma was eminent (*mahasakka*), a most respected person. And according to the workings of kamma, one should not look upon such a person in the face.⁶⁶³

⁶⁶³ This is a reference to what was once respectful conduct in both East and West: not to look eminent people in the face. Being in accordance with the Dhamma-Vinaya, it is still practised in parts of the East. When talking to his teacher, the respectful Myanmarese bhikkhu does not refer to his teacher by his personal name, nor by the second person singular
(Please see further next page.)

THE INNOCENT MINISTER

That concludes our explanation of how the four types of failure (*vipatti*) (destination-, appearance-, time-, and means failure) disable certain wholesome kammās from producing their result, whereas the four types of achievement (*sampatti*) enable them.

To explain it, the commentary gives a simile. Suppose the king gets angry with a minister, and has him removed from his post, and chained up in prison. The minister's relatives know the king did it out of anger, and say nothing. When the sharpness of the king's anger has abated, they let him know that the minister is innocent. The king has the minister released, and restored to his post. After that, there is no end to the gifts that the minister receives from various quarters: so much so that people are unable to cope with all the gifts.

Here, first the king got angry with the minister, and had him removed from his post, and chained up in prison: that is like when a certain unwholesome kamma gives an ordinary person rebirth in hell. The minister's relatives did not declare his innocence because the king was angry: that is like when wholesome kammās are unable to produce their result because the ordinary person is in hell. Then the king's anger abated, and the minister's relatives let him know that the minister was innocent, and the minister was released from prison, and restored to his post: that is like when the ordinary person escapes from hell and is reborn in heaven. Once the minister had regained the king's favour, and been restored to his post, he received so many gifts he could not cope with them: that is like, once the ordinary person has escaped from hell, and is reborn in heaven, then do all his wholesome kammās gather, and produce their result. She or he goes from happy rebirth to happy rebirth, up and down between the human world and the heavenly worlds, each time attaining the four types of achievement. And this may go on for as much as a hundred thousand aeons. Eventually, his wholesome kammās will help produce the supramundane kammās, and he attains the supreme means achievement, Arahantship.²⁴⁰

That concludes our explanation of kamma's contingency: the different types of contingency upon which the kamma produces its result. Destination-, time-, appearance-, and means achievement (*sampatti*) disables bad kamma, and enables good kamma, whereas failure disables good kamma, and enables bad kamma.

Next we shall discuss a sutta where The Buddha explains seven types of unwholesome kammās and their result, and seven types of wholesome kammās and their result. Now that we have explained the technical aspects of the workings of kamma, The Buddha's explanations, and the examples we shall give, will be easier to understand. The sutta is the '*Cūḷa-Kamma-Vibhāṅga*' sutta ('The Small Kamma-Analysis Sutta').

'you' (only the third person); does not sit very close; holds his hands in *añjali* at all times; speaks with the utmost respect and propriety; and does not look his teacher in the face. Such behaviour is found also among the faithful outside the bhikkhu Sangha. For how to become a *mahesakkha*, see The Buddha's explanation under 'One Does Not Harbour Envy', p.280. The Most Venerable Sayadaw refers also to the DhP verse quoted under 'Āyuvaddhana Kumāra Lives Long', p.261, and The Buddha's explanation of the results of an offering made with care/respect: see endnote 61, p.36.

ENDNOTES CHAPTER III
(SUTTA REFERENCES ETC.)

⁶² Also in S.III.I.viii.6 '*Sīha-Suttam*' ('The Lion Sutta'), The Buddha explains that this teaching is His lion's roar (*sīha-nāda*). And in A.IV.I.iv.3 '*Sīha-Suttam*' ('The Lion Sutta'), He explains it as identity/personality (*sakkāya*), its origin, cessation, and the way leading to its cessation.

⁶³ In, for example, S.II.I.iv.7 '*Na-Tumha-Suttam*' ('The Not-Yours Sutta'), The Buddha explains how the Noble Disciple discerns that the body is dependently originated by past kamma: 'This body, bhikkhus, is not your own, nor others'. This thing, bhikkhus, is to be regarded as by past kamma formed, willed, and experienced. There indeed, bhikkhus, the educated Noble Disciple attends well and wisely to only dependent origination: "Thus, this being, that is; this arising, that arises. This not being, that is not; this ceasing, that ceases. That is, ignorance is the cause of formations... [+12 factors of dependent origination/cessation: see 'Dependent Origination', p.107] displeasure and despair cease." In S.IV.I.xv.1 '*Kamma-Nirodha-Suttam*' ('The Kamma-Cessation Sutta'), The Buddha explains that the six faculties may as a metaphor be regarded as 'old kamma', since kamma is the cause for their arising: 'And what, bhikkhus, is old kamma? The eye is old kamma, to be seen as accomplished, and willed, and to be experienced. The ear... nose... tongue... body... mind.... This is called old kamma.'

⁶⁴ For example, in DhP.i.1&2 '*Yamaka-Vagga*' ('Pairs Chapter'), He explains: 'Mind is the forerunner of things; mind is their chief, mind has made them. If with a corrupted mind, one speaks or acts, afterwards one is followed by suffering, as the wheel follows the [ox's] foot.... If with a pure mind, one speaks or acts, afterwards one is followed by happiness, as one's shadow never-departing.'

⁶⁵ The Buddha explains it in, for example, A.III.II.iii.6 '*Paṭhama-Bhava-Suttam*' ('The First Existence Sutta') (see quotation endnote 313, p.355), and in, for example, A.VI.vi.9 '*Nibbedhika-Suttam*' ('The Penetrating Sutta'): 'There is, bhikkhus, kamma that is experienced in hell... experienced in the animal birth... in the ghost realm ... the human world... there is kamma that is experienced in the deva world. This is called, bhikkhus, kamma's variety.'

⁶⁶ The Buddha explains this in, for example, A.III.I.iii.3 '*Saṅkhāra-Suttam*' ('The Formations Sutta'): 'Here, bhikkhus, someone... having accomplished harmful bodily... verbal... mental formations is reborn in a harmful world. When he is reborn in a harmful world, harmful contacts touch him. Being touched by harmful contacts, he experiences harmful feelings, wholly suffering, as is the case of beings in hell... someone having accomplished harmless bodily... verbal... mental formations is reborn in a harmless world.... he experiences harmless feelings, wholly happiness, as is the case of the lustrous devas... harmless&harmful... formations... in a harmless&harmful world... as is the case with human beings, some devas [sensual sphere devas], and some beings in the woeful states.' See also, for example, quotations footnote 107, p.39, and endnote 206, p.250.

⁶⁷ The Buddha explains it in, for example A.VI.I.iv.9 '*Nidāna-Suttam*' ('The Causation Sutta'): 'Not, bhikkhus, from greed, does non-greed arise: it is, bhikkhus, rather greed that arises from greed.... hatred arises from hatred.... delusion arises from delusion.'

⁶⁸ consciencelessness (*a-hiri*) and shamelessness (*an-ottappa*): VsM.xiv.478 '*Saṅkhāra-Kkhandha-Kathā*' ('Discussion of the Formations Aggregate') PP.xiv.160 explains: 'Herein, it [consciencelessness] has no conscientious scruples, thus it is consciencelessness. It [shamelessness] is unashamed, thus it is shamelessness. Of these, consciencelessness has the characteristic of absence of disgust at bodily misconduct, etc., or it has the characteristic of immodesty. Shamelessness has the characteristic of absence of dread on their account, or it has the characteristic of absence of anxiety about them. This is in brief here. The detailed, however, is the opposite of what was said above under conscience and shame. Thus, the proximate cause for consciencelessness is no respect for self; for shamelessness no respect for others.' See also quoted analysis at 'Conscience', p.368.

⁶⁹ restlessness (*uddhacca*): VsM.xiv.482 '*Saikhāra-Kkhandha-Kathā*' ('Discussion of the Formations Aggregate') PP.xiv.165 explains: 'Being restless is restlessness. It has the characteristic of disquiet, like water whipped by the wind. Its function is unsteadiness, like a flag or banner whipped by the wind. It is manifested as turmoil, like ashes flung up by pelting with stones. Its proximate cause is unwise attention to mental disquiet. It should be regarded as distraction of consciousness.'

⁷⁰ The commentary to D.II.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta') describes this with a verse: 'What one sees, that is not seen; what is seen, one does not see; Not seeing, bound is the confused one; and, being bound, one is not released.'

⁷¹ The Buddha explains it in A.III.III.i.9 '*Paṭhama-Nidāna-Suttaṃ*' ('The First Causation Sutta'): 'These three, bhikkhus, are the causes for kamma's arising. What three? Greed, hatred, and delusion are the causes for the arising of kamma.... [any such kamma is] unwholesome, blameful, has sorrow for result, and leads to kamma's [further] arising, not to kamma's cessation.' For the roots of specific unwholesome acts, see quotation endnote 159, p.244.

⁷² See, for example, A.X.IV.v.5 '*Na-Sevitabb-Ādi-Suttāni*' ('The "Not-to-Be-Followed" Etc. Suttas'), and A.III.III.v.5 '*Paṭhama-Khata-Suttaṃ*' ('The First "Uprooted" Sutta').

⁷³ See A.I.xv.3 '*Atthāna-Pāḷi*' ('Text of the Impossible'): quoted p.40.

⁷⁴ The Buddha uses this term in S.II.I.vi.1 '*Pari-Vimāṃsana-Suttaṃ*' ('The Thorough-Investigation Sutta'): 'If of ignorance disposed, bhikkhus, a person accomplishes a meritorious formation, consciousness fares on to the meritorious; if he accomplishes a demeritorious formation, consciousness fares on to the demeritorious; if he accomplishes an imperturbable formation [immaterial jhāna], consciousness fares on to the imperturbable [immaterial plane].'

⁷⁵ The Buddha explains it in, for example, A.VI.iv.9 '*Nidāna-Suttaṃ*' ('The Causation Sutta'): 'Not, bhikkhus, of greed-born kamma, of hatred-born kamma, of delusion-born kamma are devas known, are human beings known, and known any other happy existence. On the contrary, of greed-born kamma, of hatred-born kamma, of delusion-born kamma, the hells are known, animal birth is known, the ghost realm is known, and known other types of unhappy existence.'

⁷⁶ In S.II.I.iii.5 '*Bhūmija-Suttaṃ*' ('The Bhūmija Sutta') (also A.IV.IV.iii.1 '*Cetanā-Suttaṃ*' ('The Volition Sutta')), The Buddha explains: 'By oneself, bhikkhus, one performs that body-formation because of which arises happiness or suffering in oneself; or by another one performs that body-formation. Knowingly, bhikkhus, one performs that body-formation, because of which arises happiness or suffering in oneself. Or unknowingly [etc. and likewise for the performance of verbal-, and mental formations]. These things, bhikkhus, with ignorance occur.' The commentary explains that 'by oneself' (*sāmaṃ*) refers to unprompted kamma, whereas 'by another' (*pare*) refers to prompted kamma. 'Knowingly' (*sampajāna*) refers to kamma associated with the Kamma-Ownership Knowledge, whereas 'unknowingly' (*a-sampajāna*) refers to kamma so dissociated.

⁷⁷ E.g. VsM.xiv.453 '*Khandha-Niddesa*' ('Exposition of the Aggregates') PP.xiv.91 explains unprompted/prompted greed-rooted consciousness: 'When a man is happy and content in placing wrong view foremost of the sort beginning "There is no danger in sense desires" [see end of endnote], and either enjoys sense desires with consciousness that in its own individual essence is eager without being urged, or believes auspicious sights, etc. have a core, then the first kind of unprofitable consciousness arises [wrong-view associated, unprompted]; when it is with consciousness that is sluggish and urged on, it is the second kind [as before but prompted]. But when a man is happy and content only, without placing wrong view foremost, and indulges in sexual intercourse, or covets others' good fortune, or steals others' goods, with consciousness that in its own individual essence is eager without being urged, it is the third kind [wrong-view dissociated, unprompted]. When it is with consciousness that is sluggish and urged on, it is the fourth kind. But when they behave like this on being urged by their relatives, "Give; pay homage", then the fourth kind of consci-