

ousness arises [as before but prompted]. 'There is no danger in sense desires' refers to M.I.v.5 '*Cūḷa-Dhamma-Samādāna-Suttaṃ*' ('The Small Way-of-Undertaking Sutta'). There, The Buddha explains how certain ascetics and Brahmins believe there is no harm in their enjoying sensual pleasures with female ascetics, disbelieving those who say there is: only when they are reborn in hell do they realize the harm. See Tables 2a/2b/2c, just following.

⁷⁸ The Buddha explains how human beings are reborn among the different types of animal in, for example, M.III.iii.9 '*Bāla-Paṇḍita-Suttaṃ*' ('The Fool&Sage Sutta'). Then he gives the simile of the yoke that has been thrown into the great sea of the world, and the blind turtle that arises once every hundred years. And He explains: 'Sooner, do I declare, would that blind turtle (coming to the surface once every hundred years) stick its neck into that yoke with the single hole than the fool who has gone to the nether world [would regain] the human state. Why is that? Because there is not, bhikkhus, any conduct according to the Dhamma, no righteous conduct, no wholesome work, no meritorious work.'

⁷⁹ The Buddha explains it in, for example, S.V.XII.xi.1 '*Manussa-Cuti-Niraya-Suttaṃ*' ('The Human-Decease Hell Sutta'), *ibid.* 2 '*Tiracchāna-Suttaṃ*' ('- Animal-'), *ibid.* 3 '*Petti Visaya-*' ('- Ghost Realm-'). He puts some grains of soil on his fingernail and compares it to the planet earth. Using that comparison as a simile, He says: 'So too, bhikkhus, trifling are those beings who, when they decease as human beings, are reborn among human beings. But those beings are legion who, when they decease as human beings, are reborn in hell. ... animal birth... the ghost realm....'

⁸⁰ In, for example, S.V.XII.xi.7 '*Deva-Cuti-Nirayādi-Suttaṃ*' ('The Deva-Decease Hell Sutta'), *ibid.* 8 '*Tiracchāna-Suttaṃ*' ('- Animal-'), *ibid.* 9 '*Petti Visaya-*' ('- Ghost Realm-'), The Buddha explains that a trifling number of devas are reborn as devas, whereas almost all are reborn in hell, the ghost-, or animal world: for His simile, see previous endnote. In, for example, S.V.XII.xi.10 '*Deva-Manussa-Niray-Ādi-Suttaṃ*' ('The Deva-Human-Hell-Etc. Sutta'), *ibid.* 11 '*Tiracchāna-Suttaṃ*' ('- Animal-'), *ibid.* 12 '*Petti Visaya-*' ('- Ghost Realm-'), He explains that in the same way only a trifling number of devas are reborn as human beings, whereas almost all are reborn in the lower realms.

⁸¹ The Buddha explains such a case in M.I.v.9 '*Brahma-Nimantanika-Suttaṃ*' ('The Brahma-Invitation Sutta'), where He says: 'The worthy Baka the Brahma has lapsed into ignorance.' And in D.i.1 '*Brahma-Jāla-Suttaṃ*' ('The Supreme-Net Sutta'), He explains how at the beginning of the world system, when Brahmas begin to appear, the first one to appear thinks it is his work. He thinks: 'I am Brahmā, the Great Brahmā, Transcendent, Untranscended, All-Seeing, Master Mover, the Lord Maker, and Creator [MA: 'I am the world's lord, I am the world's maker and creator, the earth, the Himalayas, Mount Sineru, the world-system, the great ocean, the moon, the sun by me were made.'], Supreme Ordainer [MA: 'I am the world's Chief and Ordainer: "You be called a noble, you a Brahmin, a commoner, menial, householder, a monk be called. Even you a camel be, a cow be."'], Omnipotent Father of those that are and shall be.' Then, when one of the other Brahmas is reborn as a human being, he recollects that life in the Brahma world, and concludes the same about the first one who was there. As a human being, he teaches that wrong view.

⁸² A Path Consciousness is a kamma consciousness, which has as its result the Fruition Consciousness, in the very next consciousness moment: they both take Nibbāna as object. Therefore, a Path Consciousness cannot also produce a rebirth-linking consciousness or any other process-separate consciousnesses.

In AbS.iii.58-59 & 62 '*Ālambana-Saṅgaho*' ('Appendage [appendant object] Compendium') CMA.iii.18 i (which summarizes The Buddha's analyses in DhS) is an analysis of which types of consciousness have either Nibbāna or a supramundane consciousness as object: 1) The knowledge-associated sensual-sphere wholesome (consciousnesses) (*ñāṇa-sampayutta-kām-āvacara-kusalāni*), and 2) the direct knowledge made up of the fifth-jhāna (consciousness) (*pañcama-jjhāna-saṅkhātāṃ abhiññā-kusalāñ-ceti*), take all objects except the Arahant Path&Fruition (*Arahatta-Magga-Phala-vajjita-sabb-ārammaṇāni*.) 3) The knowledge-associated sensual-sphere functional consciousnesses (*ñāṇa-sampayutta-kām-āvacara-kiriyāni*), 4) the functional direct-knowledge and 5) the determining consciousnesses (*kiriy-ābhiññā-votthabbanañ-ceti*) all also (*sabbath-āpi*) take

all objects. 6) The supramundane consciousnesses (*lokuttara-cittāni*) [take] the Nibbāna object.' (See 'The Path Process', p.336, and notes).

Thus, the consciousnesses with Nibbāna as object are the four supramundane Path and Fruition consciousnesses (see No.6 above); the mundane Change-Of-Lineage consciousness (*Gotrabhu-citta*) that precedes the Stream-Entry Path (see No.1), and the mundane Cleansing consciousness (*Vodāna-citta*) that precedes the Once-Return (see No.1)/Non-Return (see No.1)/Arahant (see No.3) Path/Fruition Consciousnesses; the mind-door adverting (*mano-dvār-āvajjana*) preceding (see No.5), and the impulsion consciousnesses (*javana-citta*) (see Nos.1/3) performing one's mundane Reviewing Knowledge (*Paccavekkhaṇa-Nāṇa*) of Nibbāna; the mundane direct-knowledge consciousnesses (*abhiññā-citta*) (see Nos.2/4) by which a Noble One may read another's Path/Fruition (not higher than her/his own).

The only consciousnesses with a supramundane consciousness as object are the mind-door adverting preceding (see No.5), and the impulsion consciousnesses (see Nos.1/3) performing one's mundane reviewing knowledge of one's Path and Fruition. • The mundane direct knowledge consciousnesses (see Nos.2/4) by which a Noble One may read another's Path/Fruition (not higher than her/his own).

The Noble One's rebirth-linking consciousness is either a knowledge-associated sensual-sphere resultant consciousness, or a fine-material/immaterial-sphere resultant consciousness, with a kamma/kamma sign/destination sign as object, neither of which include any of the nine supramundane phenomena.

⁸³ VsM.xiv.455 '*Ahetuka-Kusala-Vipāko*' ('The Unrooted Wholesome Resultant') PP.xiv.123 explains that with the cessation of the rebirth-linking consciousness, there arises the life-continuum consciousness (*bhavaṅga-viññāṇam*), as the result of the same kamma and with the same object as the rebirth-linking consciousness. And there not being any interruption of that continuity by the arising of another type of consciousness, then life-continuum consciousnesses of unlimited reckoning (*aparimāṇa-sarikhyaṃ-pi*) just continue to occur (*pavattati-yeva*). VsMṬ then explains that the life-continuum (*bhavaṅga*) is so called because of its occurring as a continuum factor (*anga-bhāvena*) of rebirth existence (*upapatti-bhavassa*) (as a factor maintaining the continuum of consciousnesses in between the various types of mental processes throughout one existence). VsM then explains that in one existence, the last life-continuum consciousness of all is called 'passed on/over (*cuti*) (decease)', because of passing on/over (*cavanattā*) to another existence. (The English 'decease' may be analysed in the same way: PHR 'decease: Latin *decessus* departure/death, pp of *decedere* to depart/die, from *de* from + *cedere* to go). For an analysis of the various terms for death/decease used by The Buddha, see VbhA.IV.i.193 '*Dukkha-Sacca-Niddesa-Vaṇṇanā*' ('Description of the Suffering-Truth Exposition') DD.iv.475-479.

⁸⁴ latency: The Buddha explains the seven latencies in, for example, A.VII.ii.1 '*Paṭhama Anusaya-Suttaṃ*' ('The First Latency Sutta'): 'These seven, bhikkhus, are the latencies. What seven? The sensual-lust latency... aversion-... views-... scepticism-... conceit-... lust-for-existence-... the ignorance latency.'

⁸⁵ The Buddha explains it in, for example A.VI.I.iv.9 '*Nidāna-Suttaṃ*' ('The Causation Sutta'): 'Not, bhikkhus, from non-greed, does greed arise: it is, bhikkhus, rather non-greed that arises from non-greed.... non-hatred that arises from non-hatred.... non-delusion that arises from non-delusion.'

⁸⁶ The Buddha makes this distinction also in S.II.I.iii.5 '*Bhūmija-Suttaṃ*' ('The Bhūmija Sutta'): see quotation endnote 76, p.232.

⁸⁷ In, for example, M.III.iii.9 '*Bāla-Paṇḍita-Suttaṃ*' ('The Fool&Sage Sutta'), The Buddha uses four terms for wholesome kamma: 1) conduct according to the Dhamma (*Dhamma-cariyā*), 2) righteous conduct (*sama-cariyā*), 3) wholesome work (*kusala-kiriya*), 4) meritorious work (*puñña-kiriya*). See quotation endnote 78, p.233.

⁸⁸ The Buddha explains it in A.III.III.i.9 '*Paṭhama-Nidāna-Suttaṃ*' ('The First Causation Sutta'): 'These three, bhikkhus, are the causes for the arising of kamma. What three? Non-greed, non-hatred, non-delusion are the causes for the arising of kamma. ...[any such

kamma is] wholesome, praiseworthy, has happiness for result, and leads to the ending of kamma, not to the arising of kamma.' For details, see 'The Unworking of Kamma', p.334ff.

⁸⁹ In S.III.I.vi.5 '*Satta-Tṭhāna-Suttam*' ('The Seven-Standpoints Sutta'), The Buddha explains the Arahant's continuously seeing only the arising and perishing of formations: 'And what, bhikkhus, is one who has examined in three ways (*ti-vidh-ūpaparikkhī*): the elements he examines (*dhātuso upaparikkhati*), the bases he examines (*āyatanaṃ upaparikkhati*), and dependent origination he examines (*paṭicca-samuppādaso upaparikkhati*).' SA explains that this is the Arahant's constant abiding (*satata-vihāra*). The Arahant does not see a being (*satto*) or a person (*puggalo*), but sees only by way of the individual nature of the elements (*dhātu-sabhāvena*), etc., and sees only that having done such and such kamma, one comes to such an existence. The Buddha explains this abiding also in, for example, A.IV.IV.v.5 '*Vappa-Suttam*' ('The Vappa Sutta'): 'Thus by the bhikkhu of liberated mind (*vimutta-cittassa*) then, Vappa, six constant abidings (*cha satata-vihāra*) are attained. He seeing a sight with the eye is neither glad (*sumano*) nor sad (*dummano*): equanimous he abides (*upekkhako viharati*), mindful and discerning (*sato sampajāno*)... hearing a sound with the ear... [etc.].' In AA this is called the Arahant's permanent abiding (*nicca-vihāra*), continuous abiding (*nibaddha-vihāra*). And in, for example, S.II.I.vi.1 '*Pari-Vimamsana-Suttam*' ('The Full Investigation Sutta'), The Buddha explains: 'If he a happy feeling feels, detached he feels it (*visamyutto naṃ vedayati*)... painful feeling, detached... neither painful nor happy feeling, detached he feels it.' VsM.xii.375 '*Dasa-Iddhi-Kathā*' ('Discussion of the Tenfold Success') PP.xii.36-38 discusses this abiding, and quotes the Venerable Sāriputta's explanation of PsM.III.xxii.17 '*Dasa-Iddhi-Niddeso*' ('Exposition of the Tenfold Success'): 'What is a Noble One's success (*Ariyā iddhi*)? Here if a bhikkhu should wish, "May I abide perceiving the unrepulsive (*appaṭikkūla-saññī*) in the repulsive (*paṭikkūle*)," he abides perceiving the unrepulsive in that... equanimous (*upekkhako*) he abides towards that, mindful (*sato*) and discerning (*sampajāno*).' And VsM explains: 'Because this is brought about only in mind-mastery attained (*ceto-vasi-ppattānam*) Noble Ones, it is called "Noble Ones' success".' And VsM explains that the Arahant is perceiving the unrepulsive (*appaṭikkūla-saññī*), when he practises (*karonto*) loving-kindness pervasion (*mettā-pharaṇam*) or the elements-attention (*dhātu-manasikāram*) towards a repulsive (*paṭikkūle*) and disagreeable (*aniṭṭhe*) object; he is perceiving the repulsive, when he practises foulness pervasion (*asubha-pharaṇam*) or the impermanence perception (*aniccanti manasikāram*) towards an unrepulsive (*appaṭikkūle*), beautiful (*ṭṭhe*) object; and he is perceiving either when he practises the appropriate towards either the repulsive or unrepulsive in an object. And he may also pay attention neither to the repulsive nor the unrepulsive, but abide just with the six-factored equanimity (*chaḥ-ariḥ-upek-khām*) (mentioned above), mindful and discerning.

⁹⁰ Discussing the difference between understanding gained by perception, consciousness, and wisdom, VsMṬ.xiv.423 '*Paññā-Kathā-Vaṇṇanā*' ('Description of the Discussion of Wisdom') explains that just as one may recite a familiar passage from the Texts without paying attention to the meaning, so, because one has many times again and again penetrated the three characteristics of one's vipassanā object, one will have developed expertise in their occurrence, and they will have become familiar, which means one may sometimes know the object without actually penetrating (*paṭivijjhanam*) its characteristics (*lakkaṇānam*).

⁹¹ The commentary refers to M.I.v.1 '*Sāleyyaka-Suttam*' ('The People of Sālā Sutta'), where The Buddha cites the ten unwholesome/wholesome courses of kamma, with this view as Right View: see quotation 'To Hold Right View', p.133.

⁹² In A.VII.v.9 '*Dāna-Maha-Pphala-Suttam*' ('The Great-Fruit from Offering Sutta'), The Buddha discuss the various motives for offering, from the most inferior to the most superior: to gain sensual pleasures → because it is good to do → because it is a family tradition → because the receivers do not cook themselves → because great sages of ancient times received offerings → because it calms the mind, and gives rise to joy and happiness → to adorn the mind, to equip the mind for samatha and vipassanā meditation.

⁹³ This The Buddha mentions in, for example, DhP.xxv.13 '*Bhikkhu-Vagga*' ('Bhikkhu Chapter'): 'There is no jhāna for one without wisdom, there is no wisdom for one without jhāna, but the one with both jhāna and wisdom, he is indeed close to Nibbāna.' Discussing the

roots of the rebirth-linking consciousness, the commentary to PsM.I.6 '*Gatī-Kathā*' ('Discussion of Destination') PD.271 explains that for the one with a double-rooted rebirth-link (*du-hetuka-pāṭisandhikassa*) jhāna does not arise (*na uppajjati*), and quotes the first sentence of this verse: 'There is no jhāna for one without wisdom.'

⁹⁴ See endnote 248, p.301.

⁹⁵ The Buddha explains it in, for example, A.VIII.I.iv.6 '*Puñña-Kiriya-Vatthu-Suttam*' ('The Merit-Work Base Sutta'): 'These three, bhikkhus, are the merit-work bases. What three? The merit-work base consisting in offering... in morality... in meditation.'

⁹⁶ DhSA.i.156-9 '*Puñña-Kiriya-Vatth-Ādi-Kathā*' ('Discussion of Merit-Work Base Etc.') E.212 expands the three merit-work bases to ten merit-work bases: 1) Offering (*dāna*); 2) morality (*sīla*); 3) meditation (*bhāvanā*); 4) reverence (*apaciti*); 5) service (*veyyāvacca*); 6) merit sharing (*pattānuppadāna*); 7) rejoicing [in another's merit] (*abbhanumodana*); 8) teaching (*desanā*); 9) listening/learning (*savana*); 10) view-rectification (*ditth-ijukamma*). As the threefold bases, their grouping is: offering = 1/6/7; morality = 2/4/5; meditation = 3/8/9/10.

⁹⁷ The Buddha discusses these things in very many places (the details that follow have been taken from several of these sources): for example, factors for inferior/superior offerings, and superior/inferior receivers in M.III.iv.12 '*Dakkhiṇā-Vibhaṅga-Suttam*' ('The Gifts-Analysis Sutta'), A.IV.II.iv.8 '*Dakkhiṇa-Suttam*' ('The Gift Sutta'), A.V.III.v.7 '*A-Sa-Ppurisa-Dāna-Suttam*' ('The Untrue Man's Offering Sutta') & A.V.III.v.8 '*Sa-Ppurisa-Dāna-Suttam*' ('The True Man's Offering Sutta'); also M.III.i.10; making merit even though it is troublesome in A.IV.III.ii.5 '*Thāna-Suttam*' ('The Occasion Sutta'); one who offers good things will receive good things in A.V.V.3 '*Manāpa-Dāyī-Suttam*' ('The Good Offerer Sutta'); the factors for offering of immeasurable merit in A.VI.iv.7 '*Chaḍ-Āriḍa-Dāna-Suttam*' ('The Six-Factored Offering Sutta'); example of how to offer with a pure mind in A.VIII.I.iii.2 '*Dutiya Ugga-Suttam*' ('The Second Ugga Sutta'); family unsuitable/suitable for a bhikkhu to associate with in A.IX.I.ii.7 '*Kula-Suttam*' ('The Family Sutta'); the main results of respectful offering in DhP.viii.9 '*Sahassa-Vaggo*' ('Thousands Chapter'); and DhSA.i.156-9 '*Puñña-Kiriya-Vatth-Ādi-Kathā*' ('Discussion of Merit-Work Base Etc.') E.209-215. See also endnote 194, p.248, and Princess Sumanā's questions to the Buddha, mentioned 'Princess Sumanā's Picture', p.312.

⁹⁸ Thus, in M.III.iv.12 '*Dakkhiṇā-Vibhaṅga-Suttam*' ('The Gifts-Analysis Sutta'), The Buddha lists the merit gained from offering a meal according to the receiver: if the offerer fulfils all the superior factors, and offers to an animal, it can produce a hundredfold result (MA: life, beauty, happiness, strength, and intelligence in a hundred lives (see end of this endnote); to an immoral ordinary person, a thousandfold; to a moral ordinary person, a hundred-thousandfold; to one outside The Buddha's Dispensation who has jhāna a hundred thousand and a hundred-thousandfold; to a Noble One an increasingly immeasurable amount of merit, culminating in an offering to a Fully Enlightened Buddha, which offering is surpassed only by an offering to the Sangha. In DhP.viii.9 '*Sahassa-Vaggo*' ('Thousand Chapter'), The Buddha explains also: 'To one ever respectfully serving, these four things increase: life (*āyu*), beauty (*vaṇṇo*), happiness (*sukharo*), strength (*balāro*).' This latter verse is often chanted by bhikkhus upon receiving an offering.

⁹⁹ The commentary to M.III.iv.12 '*Dakkhiṇā-Vibhaṅga-Suttam*' ('The Gifts-Analysis Sutta') explains that one young novice is sufficient for this factor to be fulfilled. See also previous endnote.

¹⁰⁰ In, for example, A.IV.II.v.9 '*Sikkhā-Pada-Suttam*' ('The Training-Precept Sutta'), The Buddha explains that the person who undertakes the five precepts practises for his own benefit. And the one who encourages another to undertake the five precepts practises for the other's benefit.

¹⁰¹ This means one should know the right occasion for speaking the truth, and for keeping silent. Thus, in M.II.i.8 '*Abhaya-Rāja-Kumāra-Sutta*' ('The Abhaya King-Son Sutta') The Buddha explains that He does not utter speech that is 1) unfactual, useless, and displeasing to others; 2) factual but useless, and displeasing to others; 3) unfactual, useless, and pleasing to others; 4) factual but useless, and pleasing to others. On the other hand, He knows the right occasion for uttering speech that is 5) factual, useful, and displeasing to

others; 6) factual, useful, and pleasing to others. In the same way, in A.IV.ii.5.10 '*Potaliya-Suttam*' ('The Potaliya Sutta'), The Buddha explains that the ones to be less respected are: the one who criticizes that which should be criticized but does not praise that which should be praised; the one who praises that which should be praised but does not criticize that which should be criticized; and the one who neither praises that which should be praised nor criticizes that which should be criticized. He explains that the one to be respected is the one who on the right occasion criticizes that which should be criticized and praises that which should be praised.

¹⁰² The Buddha explains drink's harm in D.iii.8 '*Sirīgāḷaka-Suttam*' ('The Sirīgāḷaka Sutta').

¹⁰³ DA.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta') quotes The Buddha's explanation in A.V.IV.iii.5 '*Vañijjā-Suttam*' ('The Trades Sutta'): 'Five, bhikkhus, are the trades not to be plied by a lay-disciple. What five? Arms trade, beings trade, flesh trade, liquor trade, poisons trade.' Details from AA.ibid.

¹⁰⁴ DA.ibid. quotes S.V.XI.iv.7 '*Mahānāma-Suttam*' ('The Mahānāma Sutta'). There, The Buddha explains that the devotee is one gone for refuge to The Buddha, Dhamma, and Sangha. And He defines the devotee's four qualities as: possessed of morality (*sīla-sampanna*) by observing the five precepts; possessed of faith (*saddhā-sampanna*) by faith in The Buddha's enlightenment; possessed of generosity (*cāga-sampanna*) by delighting in offering/ sharing; and possessed of wisdom (*paññā-sampanna*) by the Arise&Perish Contemplation Knowledge. DA.ibid. quotes also A.V.IV.iii.5 '*Caṇḍāla-Suttam*' ('The "Outcast" Sutta'). There, The Buddha speaks of the jewel devotee, lotus devotee, who has five qualities: 1) faith in The Buddha, Dhamma and Sangha; 2) moral training (the five precepts/abstinences); 3) not resorting to luck, fortune telling, etc.; 4) faith in kamma; 5) not seeking giftworthy ones outside The Buddha's Dispensation, and to provide services first there. In the same sutta, The Buddha speaks also of the outcast devotee, the dirty, and the vile devotee who has the five opposite qualities: such a one has broken her/his status as devotee, thereby her/his triple refuge. See also footnote 58, p.16.

¹⁰⁵ The Buddha explains the results of breaking the five precepts in, for example, '*Du-Ccariṭa-Vipāka-Suttam*' ('The Result of Bad-Conduct Sutta'). See quotation endnote 164, p.244.

¹⁰⁶ Here, the commentaries distinguish between two kinds of fault (*vajja*): 1) a universal fault (*loka-vajja*) (such as the five precepts, which are included in the ten unwholesome courses of kamma (see 'The Ten Unwholesome Courses of Kamma', p.117), and which are unwholesome *per se*, regardless of any views to the contrary: see previous endnote); 2) a legal fault (*paññatti-vajja*) (breach of a prescribed regulation, as in the third, sixth, seventh, and eighth precepts of the eight/ten precepts, and the precepts laid down by The Buddha for bhikkhus). Thus, in MiP.V.ii.3 '*Khiṇ-Āsava-Sati-Sammosa-Pañho*' ('Question about the Consumed-Taints Mindfulness-Confusion'), the Venerable Nāgasena explains that an Arahant cannot commit a universal fault, although she/he can commit a legal fault. For example, she/he may eat after noon, thinking it is before noon, in which case an offence against the bhikkhus' rule has been committed.

¹⁰⁷ In for example, M.III.iii.9 '*Bāla-Paṇḍita-Suttam*' ('The Fool&Sage Sutta'), The Buddha explains that the Wheel-Turning King (who may appear independently of a Buddha's dispensation) advises his people: 'You should not kill living beings; ...take what has not been given... engage in sexual misconduct... speak falsehood... drink liquor....' Many examples are found also in The Buddha's accounts of His past lives, the so-called *Jātakas*.

¹⁰⁸ Precepts to abstain from these three types of unwholesome speech are included in the livelihood-as-eighth morality (*ājīv-atṭha-maka-sīla*): it is to abstain from 1) killing; 2) theft; 3) sensual (sexual) misconduct (incl. beer&wine liquor); 4) lies; 5) slander; 6) harsh speech; 7) prattle; 8) wrong livelihood. But this is a daily morality, not a special Uposatha morality (*Uposatha-sīla*): such morality includes always not eating after noon.

¹⁰⁹ The Buddha explains the undertaking of these eight precepts in, e.g., A.III.II.ii.10 '*Uposatha-Suttam*' ('The Uposatha Sutta').

¹¹⁰ In, for example, S.V.II.vi.1 '*Āhāra-Suttam*' ('The Nourishment Sutta'), The Buddha speaks of the things that serve as nourishment (*āhāra*) for the hindrances (sensual desire, ill-will,

sloth&torpor, restlessness&remorse, scepticism), and those that serve as denourishment (*an-āhāra*) for them.

¹¹¹ The Buddha explains it in, for example, M.II.iv.3 '*Maghadeva-Suttam*' ('The Maghadeva Sutta'): 'He was a righteous king who ruled by the Dhamma, a great king who was established in the Dhamma. He conducted himself by the Dhamma, among Brahmins and householders, among townspeople and countryfolk, and he observed the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight [and after two-hundred and fifty-two thousand years] he led the holy life....' The Buddha explains also that He was Himself that king in a past life. And the commentary explains that the king was established in the ten wholesome courses of kamma (see 'The Ten Wholesome Courses of Kamma', p.128). See also endnote 198, p.249, and 'The Wheel-Turning King', p.211ff.

¹¹² In A.X.I.v.6 '*Sakka-Suttam*' ('The "Sakyan" Sutta'), The Buddha asks some Sakyans whether they observe the eightfold Uposatha. They say that sometimes they do, and sometimes they do not. And The Buddha explains to them that it is to their detriment not to observe it regularly. After He has explained the benefits from observing the Uposatha, they undertake to do it regularly.

¹¹³ In Myanmar, the traditional Uposatha undertaking is the ninefold Uposatha. According to A.IX.I.ii.8 '*Nav-Arig-Uposatha-Suttam*' ('The Ninefold-Uposatha Sutta'), it should comprise the eight precepts plus loving-kindness meditation (*mettā-bhāvanā*).

¹¹⁴ The Buddha explains it in A.III.II.ii.10 '*Uposatha-Suttam*' ('The Uposatha Sutta').

¹¹⁵ The Buddha explains it in A.X.I.v.6 '*Sakka-Suttam*' ('The "Sakyan" Sutta').

¹¹⁶ It is explained in KhPA.ii.47 (&63) '*Dasa-Sikkhā-Padam*' ('The Ten Training-Precepts'): 'Gold is the noble metal, and silver is a *kahāpaṇa* [a basic unit of money], or it can also be a metal *māsaka* [a smaller unit] or a wooden *māsaka*, or a clay *māsaka*, and so on, of any type as employed in commerce anywhere.... Accepting is the acceptance of it in any manner; and that is not allowed in any sense.'

¹¹⁷ The Buddha explains it in, for example, S.IV.viii.10 '*Mañicūḷaka-Suttam*' ('The Mañicūḷaka Sutta'): 'For whomever gold and silver are proper, headman, the five lines of sensuality are also proper. And for whomever the five lines of sensuality are proper, you may be sure that he is possessed of Dhamma that is not of ascetics, Dhamma that is not of sons of the Sakyan.'

¹¹⁸ Faculty-restraint morality: as an example of the bhikkhu who restrains his mind by attending to his meditation subject, the Most Venerable Sayadaw refers to the elder Mahātissa mentioned in VsM.i.15 '*Indriya-Samvara-Sīlam*' ('Faculty-Restraint Morality') PP.i.55, who went for alms attending only to skeleton meditation. See also quotation and discussion regarding faculty-restraint, endnote 45, p.25.

¹¹⁹ The Buddha explains it in, for example, A.IV.I.v.10 '*Upakkilesa-Suttam*' ('The Corruption Sutta'): 'There are four corruptions (*upakkilesa*) by which ascetics and Brahmins do not glow, do not shine, and do not radiate. What four? Drinking alcohol... indulging in sexual conduct ... accepting gold and silver... obtaining requisites through a wrong mode of livelihood.'

¹²⁰ wrong livelihood: In M.III.ii.7 '*Mahā-Cattārisaka-Suttam*' ('The Great-Forty Sutta'), The Buddha explains (analyses derived from VsM.i.16-17 '*Ājīva-Pārisuddhi-Sīlam*' ('Livelihood Purification Morality') PP.i.60-84): 'And what, bhikkhus, is wrong livelihood? [1] Scheming. [One speaks and acts so as to invite admiration and devotion, by assuming a particular kind of deportment, and one speaks of one's own practice.] [2] Talking. [One wants to please the laity: one talks indiscriminately, one initiates talk, about oneself, even prattle, one fondles children, etc.] [3] Hinting. [One makes unallowable hints so as to receive requisites.] [4] Belittling. [One reproaches the laity, criticizes them, ridicules them, tells tales about them etc.] [5] Pursuing gain with gain. [One gives food, flowers etc. to the laity, to gain devotion.] VsM. *ibid.* refers also to the Buddha's explanation in D.i.2 '*Samañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta') He explains, for example: 'Whereas some ascetics and Brahmins, while living on the food offered by the faithful, earn their living by a wrong means of livelihood, by such debased arts as [for example] interpreting ominous dreams... determining whether the site for a proposed house or garden is propitious or not

... laying ghosts on a charnel-ground ... the composing of poetry, and speculations about the world... reciting charms to make people lucky or unlucky... invoking the goddess of good fortune... giving ceremonial bathings... practising surgery... practising as a children's doctor... administering medicines to cure bodily diseases, and balms to counter their after-effects, he [the bhikkhu] abstains from such wrong means of livelihood, from such de-based arts.' Also DhSA.i.301 *Lokuttara-Kusala-Vaṇṇanā* ('Description of the Supramundane Wholesome') E.299 explains wrong livelihood for a bhikkhu: "'The enjoyment of the four requisites, which have been produced in dependence upon the threefold deceit is livelihood.'" But this is the height of wrong livelihood, abstinence from which is Right Livelihood.' The Sub-sub commentary explains the threefold deceit as to display make-believe powers, to wear coarse robes, etc. (as a ploy to suggest fewness of wishes), and to hint at possessing or pretend to possess the qualities of a Noble One.

¹²¹ The Buddha explains it in, for example, A.III.II.iv.6 *Paṭhama-Sikkhā-Suttam* ('The First Training Sutta'): 'More, bhikkhus, than one and a half hundred training precepts [the *Pāṭimokkha*] twice a month come up for recital, in which men of good family who are eager for their own welfare are trained. Now all these combine to make these three trainings. What three? The higher morality training, the higher mind training, and the higher wisdom training. Herein are combined one and all of these precepts.' (Later, The Buddha made the *Pāṭimokkha* two-hundred and twenty-seven precepts.) See also quotation endnote 40, p.25, and endnote 284, p.351.

¹²² The Buddha explains how scrupulous a bhikkhu's morality training should be in, for example, M.I.i.6 *Ākaṅkheyya-Suttam* ('The Should-One-Wish Sutta'): 'Live possessed of morality, bhikkhus, possessed of the Pāṭimokkha; live restrained by the Pāṭimokkha-restraint; possessed of conduct and resort; in the slightest fault seeing danger, undertake to train in the training precepts.'

¹²³ In A.X.I.iv.1 *Upāli-Suttam* ('The Upāli Sutta'), The Buddha explains it to the Venerable Upāli, His foremost disciple in the bhikkhu rule: 'For ten reasons, Upāli, were training precepts for disciples of the Tathāgata laid down, and the Pāṭimokkha established. What ten? [1] For the welfare of the Sangha, [2] for the comfort of the Sangha, [3] for the control of evil-minded men, [4] for the comfort of well-behaved bhikkhus, [5] to restrain the taints in this life, [6] to ward off taints liable to arise in a future life, [7] to inspire faith in the faithless, [8] to increase the faith in the faithful, [9] for the perpetuation of the True Dhamma, [10] for the good of the Discipline.'

¹²⁴ In, for example, D.ii.3 *Mahā-Pari-Nibbāna-Suttam* ('The Great-Parinibbāna Sutta'), The Buddha explains the five immediate dangers in not training in morality: 1) One loses one's wealth because of carelessness; 2) One gets a bad reputation; 3) One has low self-confidence and self-esteem; 4) One dies confused; 5) One gets a bad rebirth, even in hell. He gives the opposite five advantages in training in morality.

¹²⁵ In, for example, A.X.I.i.1 *Kimatthiya-Suttam* ('The What-Aim Sutta'), The Buddha explains the aims and rewards of wholesome morality: 'Happiness [→] non-remorse [→] gladness [→] joy [→] tranquillity [→] happiness [→] concentration [jhāna concentration] [→] knowing and seeing according to reality [vipassanā knowledge] [→] disenchantment [the Disenchantment Knowledge (see p.323)] and dispassion [Arahant Path-Knowledge] [→] liberation by knowing and seeing [Arahant Fruition/Reviewing knowledge].' In A.X.I.-i.2 *Cetanā-Karaṇīya-Suttam* ('The Necessary-Volition Sutta'), He explains that the practiser need not wish for these things to arise one by one: they will inevitably arise. And in A.X.-I.i.3 *Paṭhama-Upanisa-Suttam* ('The First Presence Sutta'), He explains that without this succession of factors, there can be no successful meditation. See also quotation from the '*Bhikkhu*' sutta, footnote 374, p.133.

¹²⁶ Also, in M.III.iii.10 *Deva-Dūta-Suttam* ('The Divine-Messenger Sutta'), The Buddha describes also how King Yama, the ruler of the hells explains the ownership of kamma to the evil-doer: 'Good man, through negligence have you failed good to do by body, speech and mind. Certainly you, good man, will be dealt with in such a way according to that negligence. But for sure, that your evil action neither by your mother was done, nor by your

father was done, nor by your brother was done, nor by your sister was done, nor by your friends and companions was done, nor by kinsmen and relatives was done, nor by ascetics and Brahmins was done, nor by devas was done: by you yourself this evil action was done, and you yourself the result shall experience.' See also quotation footnote 668, p.256.

¹²⁷ In D.i.4 '*Soṇadaṇḍa-Suttam'* ('The Soṇadaṇḍa Sutta'), The Buddha explains that wisdom is purified by morality, and morality is purified by wisdom; the moral man is wise, and the wise man is moral.

¹²⁸ The Buddha explains it in, for example, S.V.I.i.1 '*Avijjā-Suttam'* ('The Ignorance Sutta'): 'In a wise person who has arrived at knowledge, Right View occurs. In one of Right View, Right Intention occurs. In one of Right Intention, Right Speech occurs. In one of Right Speech, Right Action occurs. In one of Right Action, Right Livelihood occurs. In one of Right Livelihood, Right Effort occurs. In one of Right Effort, Right Mindfulness occurs. In one of Right Mindfulness, Right Concentration occurs.' See table '3d: Mental Phenomena of Supramundane Consciousness', p.331.

¹²⁹ The Buddha explains it in, for example, M.III.ii.7 '*Mahā-Cattārisaka-Suttam'* ('The Great-Forty Sutta'): 'In one whose mind is noble, whose mind is taintless, who possesses the Noble Path, who is developing the Noble Path, wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of Right View (*Sammā-Diṭṭhi*) (*Sammā-Diṭṭhi*), is Right View that is Noble, taintless, supramundane, a factor of the Path.'

¹³⁰ See, for example, 'Abandonment Discipline', p.9, and quotation from S.II.I.ii.5 '*Kaccānagotta-Suttam'* ('The Kaccānagotta Sutta'), endnote 51, p.27.

¹³¹ In M.I.i.6 '*Ākarikheyya-Suttam'* ('The Should-One-Wish Sutta'), The Buddha explains, for example, that if a bhikkhu should wish to become a Noble One, and an Arahant, he should do four things: '[1] let him fulfil the precepts, [2] to internal serenity of mind be devoted, not neglect jhāna, [3] be possessed of vipassanā, and [4] dwell in lonely places.' The commentary explains: 1 = training in higher morality; 2 = training in the higher mind, samatha; 3 = training in higher wisdom; 4 = the place where one accomplishes the latter two higher trainings. In S.V.I.vi.11 '*Āgantuka-Suttam'* ('The Guest Sutta'), He explains, for example: 'And what, bhikkhus, are the things to be developed by direct knowledge? samatha and vipassanā.' And in DhP.xxv.13 '*Bhikkhu-Vagga'* ('Bhikkhu Chapter'), He says: 'In whom are jhāna and wisdom, he is indeed Nibbāna near.'

¹³² In M.I.v.4 '*Cūḷa-Vedalla-Suttam'* ('The Small Catechism Sutta'), the Arahant Dhammadinnā explains: 'Mental one-pointedness (*cittassa ekaggatā*), this is concentration.'

¹³³ The Buddha explains it in, for example, A.IV.III.v.3 '*Āloka-Suttam'* ('The Light Sutta'): 'There are, bhikkhus, these four lights. What four? The light of the moon; the light of the sun; the light of fire; the light of wisdom.' See also the ten insight corruptions discussed under 'Inferior Insight Meditation', p.112, and endnote 151, p.242.

¹³⁴ The Buddha explains the necessity for developing concentration in order to practise vipassanā in, for example, S.III.I.i.5 '*Samādhi-Suttam'* ('The Concentration Sutta'). See quotation p.86, and endnote 151, p.242.

¹³⁵ This misunderstanding arises because of misreading The Buddha's instructions on mindfulness-of-breathing: "'Experiencing the whole body (*sabba-kāya-paṭisaṁvedī*), I shall breathe in... out" thus he trains. "Tranquillizing the body-formation (*passambhayaṁ kāya-saṅkhāraṁ*), I shall breathe in... out": thus he trains.' *Kāya* does not, however, refer to the body as such, but to the 'body' of breath. The Buddha explains it in, for example, M.III.ii.9 '*Ānāpāna-Ssati-Suttam'* ('The Mindfulness-of-Breathing Sutta'): 'Whenever, bhikkhus, a bhikkhu... trains thus: "Experiencing the whole body... tranquillizing the bodily formation, I shall breathe in" on that occasion the bhikkhu dwells contemplating the body in the body.... Among the bodies, a certain body, bhikkhus, I declare this, that is, the in&out breath (*Kāyesu kāya-aññatar-āham, bhikkhave, evaṁ vadāmi yadidaṁ, assāsa-passāsā*).' And in, for example, S.IV.vii.6 '*Dutiya-Kā-mabhū-Suttam'*, the Venerable Arahant Kāmaḥhu explains to the layman Citta: 'The in&out breath, householder, is the bodily formation (*kāya-saṅkhāro*).' It is explained also in the com-

mentary to, for example, D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta').

¹³⁶ In S.II.ii.1 '*Nakha-Sikhā-Suttaṃ*' ('The Nail-Tip Sutta'), The Buddha compares grains of earth on the tip of His fingernail to the great earth. And He says that in the same way (for the Stream Enterer with seven lives to go), the suffering that remains is as the grains of earth, and the suffering that has been destroyed is as the great earth. He concludes: 'Thus great indeed, bhikkhus, is Dhamma penetration, thus great is Dhamma-Eye obtainment.'

¹³⁷ In M.III.i.9 '*Mahā-Puṇṇama-Suttaṃ*' ('The Great Fullmoon-Night Sutta'), a bhikkhu asks The Buddha why the aggregates are called aggregates, and He explains that the eleven categories constitute the aggregation of each aggregate.

¹³⁸ The Buddha explains it in, for example, M.I.iv.3 '*Mahā-Gopālaka-Suttaṃ*' ('The Great Cowherd Sutta'): 'And how does a bhikkhu have knowledge of materiality? Here, bhikkhus, a bhikkhu as it really is understands, "Any whatsoever materiality, all materiality, consists of the four great essentials, and materiality derived from the four great essentials." That is how a bhikkhu has knowledge of materiality.'

¹³⁹ The Buddha explains it in, for example, S.II.I.i.2 '*Vibhāṅga-Suttaṃ*' ('The Analysis Sutta'): 'There are, bhikkhus, these four elements. What four? The earth element, the water element, the fire element, the wind element.'

¹⁴⁰ In, for example, D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttaṃ*' ('The Great Mindfulness-Foundation Sutta'), The Buddha explains: 'And how then, bhikkhus, does a bhikkhu dwell dhammas as dhammas contemplating in terms of the six internal and external bases? Here, bhikkhus, a bhikkhu the eye discerns, and colour discerns... the ear discerns, and sound discerns [etc.].' And in, for example, M.III.ii.5 '*Bahu-Dhātuka-Suttaṃ*' ('The Many-Elements Sutta'), He explains: 'There are, Ānanda, these eighteen elements: the eye element, the colour element, the eye-consciousness element, the ear element, the sound element, the ear-consciousness element... [the nose-/odour-/nose-consciousness-, tongue-/flavour-/tongue-consciousness-, body-/tangible-/body-consciousness-, mind/(other-) things-/mind-consciousness element]. When he knows and sees these eighteen elements, a bhikkhu can be called in the elements skilled.' The eye-/ear-/nose-/tongue-/body-translucent element (*pasāda-rūpa*) correspond to the eye-/ear-/nose-/tongue-/body base (*āyatana*): the five internal bases that are material. They are also called the five material doors (*dvāra*).

¹⁴¹ M.I.iv.5 '*Cūla-Saccaka-Suttaṃ*' ('The Small Saccaka Sutta') describes a debate between The Buddha and a philosopher Saccaka who held this view. He is mentioned at 'Saccaka the Philosopher', p.140.

¹⁴² Frequently referred to in the Texts, e.g. the ascetic who meets the newly enlightened Buddha says: 'Clear, friend, are your faculties, pure and bright the colour of your skin.' (M.I.iii.6 '*Pāsa-Rāsi-Suttaṃ*' ('The Mass of Snares Sutta'), also called '*Ariya-Pariyesanā-Suttaṃ*' ('The Noble-Search Sutta'))

¹⁴³ The Buddha explains this synonymity in S.II.I.vii.1 '*Assutavā-Suttaṃ*' ('The "Unlearned" Sutta'): 'Just as a monkey roaming through the forest grabs hold of one branch, lets that go and grabs another, then lets that go and grabs yet another, so too that, bhikkhus, which is called "thought" (*citta*), and "mind" (*mana*), and "consciousness" (*viññāṇa*), arises as one thing and ceases as another day and night.' The commentary explains that all three terms are synonyms for 'mind base' (*man-āyatana*), the sixth internal base.

¹⁴⁴ The Buddha explains it in, for example, S.II.I.i.2 '*Vibhāṅga-Suttaṃ*' ('The Analysis Sutta').

¹⁴⁵ This procedure is explained by The Buddha in S.II.I.iv.4 '*Dutiya-Ñāṇa-Vatthu-Suttaṃ*' ('The Second Knowledge-Subject Sutta'). There, He explains how there is knowledge of each of the factors of dependent origination as operating in accordance with the Dhamma in the present, the past, and the future. And: 'And also that knowledge of the fixity of the Dhamma (*Dhamma-tṭhiti-ñāṇam*), that too is a destructible thing (*khaya-dhammam*), perishable thing (*vaya-dhammam*), a fading thing (*virāga-dhammam*), and ceasing thing (*nirodha-dhammam*).' SA describes this as counter-insight insight (*vipassanā-paṭi-vipassanā*).

¹⁴⁶ See for example, quotation footnote 6, p.1, and M.II.iii.10 '*Vekhanasa-Suttam*' ('The Vekhanasa Sutta'): 'If, Kaccāna, any ascetics and Brahmins, without knowing the past, without seeing the future, claim "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming into any state of being," such with this, in accordance with the Dhamma, are confuted.' See also next endnote.

¹⁴⁷ In very many suttas (for example, M.III.iv.1 '*Bhaddeka-Ratta-Suttam*' ('The One Excellent-Night Sutta')), The Buddha advises the bhikkhus not to go after past or future five aggregates. He is in such cases referring to the uneducated ordinary person, who does so with craving and views, because of holding the identity view: she/he does so also with regard to present five aggregates. He is in such cases not referring to vipassanā meditation on past and future aggregates. Here, He is referring to vipassanā meditation, however, which is necessary for the destruction of craving and views. See also quotation previous endnote.

¹⁴⁸ In S.III.I.viii.7 '*Khajjanīya-Suttam*' ('The Being-Devoured Sutta'), The Buddha discusses ascetics and Brahmins (practising under a Buddha or a Buddha's disciple) who recollect the five aggregates of past lives. The commentary explains that they do not do it by psychic-power (by which one can see also concepts, etc.) but by vipassanā power (*vipassanā-vasena*).

¹⁴⁹ In S.IV.I.xv.1 '*Kamma-Nirodha-Suttam*' ('The Kamma-Cessation Sutta'), The Buddha explains explicitly that the six bases are the product of past kamma: quoted endnote 63, p.231. And in, for example, A.IV.V.iv.2 '*Vitthāra-Suttam*' ('The Detailed Sutta'), He explains explicitly that contact and feelings are the result of past kamma: see endnote 282, p.351.

¹⁵⁰ In A.III.II.iii.6 '*Pathama-Bhava-Suttam*' ('The First Existence Sutta'), The Buddha explains that with kamma result, and kamma (accomplished owing to ignorance and craving), there is the coming-into existence of the rebirth consciousness in the three spheres of existence. See quotation, endnote 313, p.355.

¹⁵¹ Explaining knowledge in, for example, D.i.3 '*Ambatṭha-Suttam*' ('The Ambatṭha Sutta'), The Buddha explains how the bhikkhu's mind is purified by jhāna concentration, and full of light, after which he directs it to knowledge and vision (*ñāṇa-dassana*): he discerns the origination and cessation of the materiality that is his body, and then his consciousness, which is bound up with his body. This refers to vipassanā knowledge of mentality-materiality and their causes. And in S.V.III.i.10 '*Bhikkhun-Upassaya-Suttam*' ('The Bhikkhuni Quarters Sutta'), The Buddha explains how one who abides with a mind well established in the four foundations of mindfulness will know (gain) successively higher distinctions (*ulāram pubben-āparam visesam sañjānissati*). SA then explains the successive distinctions: apprehension of the great essentials → of derived materiality; apprehension of all materiality → of mentality; apprehension of materiality&mentality → of cause; apprehension of mentality-materiality and their causes → attribution of the three characteristics.

¹⁵² In, for example, M.III.ii.5 '*Bahu-Dhātuka-Suttam*' ('The Many-Elements Sutta'), The Buddha explains the things that need to be known for insight knowledge to arise: 'When, Ānanda, a bhikkhu is in the elements skilled, is in the bases skilled, is in dependent origination skilled, is in the possible and impossible skilled, in that way he can be called a sage and an enquirer.' And He explains that skill in the elements is to know and see the eighteen elements (the elements of eye, ear, nose, tongue, body, and mind, their six objects, and their six types of consciousness); the three elements (the three planes of existence: sensual-, fine-material-, and immaterial element); and the two elements (all formations: the conditioned element; Nibbāna: the unformed element). He explains that when a bhikkhu knows and sees these elements: 'a bhikkhu can be called in the elements skilled.' Skill in the bases He explains as to know and see the six internal and external bases (eye/colours, ear/sounds, nose/odours, tongue/flavours, body/tangibles, mind/other objects). Skill in dependent origination He explains as to know the twelve factors of dependent origination in regular and negative order. And skill in the possible and impossible He explains as to understand that certain things are impossible, although their opposite is possible: see footnote 111, p.40.

¹⁵³ In DA.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta'), it is explained how in the Kuru country (where The Buddha taught the sutta), the people were of such wisdom that if a woman was asked by another woman which mindfulness-foundation she was practising, and she said none, the other woman would scold her.

¹⁵⁴ In, for example, A.XI.i.7 '*Saññā-Suttam*' ('The Perception Sutta'), The Buddha explains that with the attainment of Nibbāna, there is perception and knowledge of Nibbāna: 'Here, Ānanda, the bhikkhu is percipient thus: "This is the Peaceful (*Santam*), this is the Superior (*pañitam*), that is, the calming of all formations (*sabba-saikhāra-samatho*), the forsaking of all grounds [for rebirth] (*sabb-ūpadhi-paṇinissaggo*), the destruction of craving, dispassion (*virāgo*), cessation, Nibbāna." That then, Ānanda, is how a bhikkhu may acquire such concentration that neither of the earth is he percipient of earth... water... fire... wind... the infinite-space... infinite-consciousness... nothingness... neither-perception nor non-perception base... this world... the other world, and of the seen (*ditṭham*), heard (*sutam*), sensed (*mutam*), cognized (*viññātam*), obtained (*pattam*), sought after (*pariyesitam*), the range of the mind (*anuvicāritam manasā*), not of that either is he percipient, but still he is percipient.'

¹⁵⁵ In S.V.I.iii.6 '*Dutiya A-Sa-Ppurisa-Suttam*' ('The Second Untrue-Man Sutta'), The Buddha discusses the one who possesses the wrong tenfold path: wrong view, -intention, -speech, -action, -livelihood, -effort, -mindfulness, -concentration, -knowledge, -liberation.

¹⁵⁶ In A.I.XVI.iii '*Eka-Dhamma-Pāli: Tatiya Vaggo*' ('One Thing Text: Third Chapter'), The Buddha uses powerful similes to make this clear. For example: 'Just as, bhikkhus, even a tiny speck of excrement stinks, so do I not commend existence even for a moment, not even for as long as a snap of the fingers.'

¹⁵⁷ In Vin.Pār.II.v.303 '*Sañcaritta-Sikkhā-Padam*' ('Go-Between Training-Precept'), The Buddha lists ten types of married woman: 1) one money-bought (*dhana-kkītā*); 2) a desire cohabitant (*chanda-vāsini*) <she lives with the man of her own desire and his agreement: 'the beloved with the beloved lives (*piyo piyaṃ vāseti*)' (with parental consent)>; 3) a wealth cohabitant (*bhoga-vāsini*) <a country woman becomes the man's wife by receiving certain property>; 4) a cloth cohabitant (*paṭa-vāsini*) <a destitute woman becomes his wife by receiving merely an outer cloth>; 5) a water-bowler (*oda-pattakini*) <family elders dip her and his two hands into a bowl of water, wishing that they be joined like the water, not to part>; 6) one with removed [carrying] pad (*obhaṭa-cumbaṭā*) <she becomes his wife by having her head pad (for carrying loads) removed by him>; 7) a slave and wife (*dāsī ca bhariyā ca*) <she is both his slave and his wife>; 8) a worker and wife (*kammakārī ca bhariyā ca*); 9) one flag-brought (*dhaj-āhatā*) <a captive taken in conquered territory, where the flag has been raised>; 10) a momentary wife (*muhuttikā*) <a prostitute>. DhSA.I.iii.1 '*Akusala-Kamma-Patha-Kathā*' ('Discussion of the Unwholesome Kamma-Course') E.133 lists these same ten types of wife as unapproachable ones (*agamaṇiya-vatthu*).

¹⁵⁸ In M.I.i.4 '*Bhaya-Bherava-Suttam*' ('The Fear&Dread Sutta'), The Buddha explains how He (on the night of His enlightenment, with the divine eye) saw the results of holding a wrong view: 'I understood how beings pass on according to their kamma thus... "These dear beings, of wrong bodily conduct... wrong verbal conduct... wrong mental conduct possessed, critics of Noble Ones, holders of wrong view, undertakers of kamma based on wrong view, with the breakup of the body, after death, have been reborn in the plane of misery, in a bad destination, in the nether world, in hell.'" (See also quotation endnotes 14, p.21, 168, p.245, and The Buddha's many explanations in, for example, S.V.XII '*Sacca-Samyutta*' ('Truth Section')). The inevitability of doing wrong when holding a wrong view He explains in, for example, M.II.i.10 '*Apaṇṇaka-Suttam*' ('The "Incontrovertible" Sutta'): 'Now, householders, of those ascetics and Brahmins whose doctrine and view is this: "There is no offering, there is no almsgiving [etc.]", it is to be expected that they will avoid these three wholesome things, namely, bodily good conduct, verbal good conduct, and mental good conduct, and that they will undertake and practise these three unwholesome things, namely bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good ascetics and Brahmins do not see in unwholesome things the danger of degradation and defilement, nor do they see in wholesome things the blessing of renunci-

ation, the aspect of cleansing.' And in, for example, S.V.I.i.1 '*Avijjā-Suttam*' ('The Ignorance Sutta'), He explains: 'In an unwise person of ignorance disposed, wrong view occurs; in one of wrong view, wrong intention... in one of wrong intention, wrong speech ... wrong action... wrong livelihood... wrong effort... wrong mindfulness... In one of wrong mindfulness, wrong concentration occurs.' In S.V.I.iii.6 '*Dutiya A-Sa-Ppurisa-Suttam*' ('The Second Untrue-Man Sutta'), He explains also that apart from these eight wrong factors, one may also have wrong knowledge and wrong liberation.

¹⁵⁹ The Buddha explains the roots of the ten unwholesome courses of kamma in, for example, A.X.IV.ii.8 '*Kamma-Nidāna-Suttam*' ('The Kamma-Causation Sutta'): 'Killing I declare, bhikkhus, is of three types: rooted in greed... rooted in hatred... rooted in delusion. Taking what is not given.... Sexual misconduct.... Untrue speech.... Slandorous speech.... Harsh speech.... Prattle.... Covetousness.... Ill-will.... Wrong view I declare, bhikkhus, is of three types: rooted in greed, rooted in hatred, rooted in delusion. Thus, bhikkhus, greed is an origin of kamma causation; hatred... delusion is an origin of kamma causation.'

¹⁶⁰ The Buddha speaks of them as the unwholesome in A.X.IV.iii.3 '*Kusala-Suttam*' ('The "Wholesome" Sutta'); as useless in A.X.IV.iii.4 '*Attha-Suttam*' ('The "Useful" Sutta'); as blameful in A.ii.7 '*Vajja-Suttam*' ('The "Blameable" Sutta'); as things with a painful result in A.X.IV.iv.11 '*Vipāka-Suttam*' ('The Result Sutta'), as the dark way in A.ii.2 '*Kaṇha-Magga-Suttam*' ('The Dark Way Sutta'), and as leading to hell in A.X.V.i.1&2 '*Paṭhama [& Dutiya]-Niraya-Sagga-Suttam*' ('The First [& Second] Hell&Heaven Sutta').

¹⁶¹ The Buddha explains it in A.X.V.ii.222 '*Sāmañña-Vaggo*' ('Asceticism Chapter'): 'Possessed of twenty things, bhikkhus, one is accordingly, as it were, put in hell... oneself is a killer of beings, and incites another into killing... oneself is a holder of wrong view, and incites another into holding wrong view.'

¹⁶² The Buddha explains it in ibid.223: 'Possessed of thirty things, bhikkhus, one is accordingly, as it were, put in hell... oneself is a killer of beings, and incites another into killing, and one is an approver of killing [etc].'

¹⁶³ The Buddha explains it in ibid.224: 'Possessed of forty things, bhikkhus, one is accordingly, as it were, put in hell... oneself is a killer of beings, and incites another into killing, and one is an approver of killing, also one speaks of the beauty of killing [etc].'

¹⁶⁴ In M.III.iii.9 '*Bāla-Paṇḍita-Suttam*' ('The Fool&Sage Sutta'), The Buddha describes the fool as one who thinks ill thoughts, speaks ill speech, and does ill actions. He then describes how such a fool suffers when he hears people discuss killing, theft, sexual misconduct, lying, and drinking beer&wine liquor, because he does those things himself. The fool suffers also when he recalls the types of bodily-, verbal, and mental misconduct that he has performed. Thus, in this sutta, The Buddha includes the drinking of beer and wine, etc. under ill actions and bodily misconduct. Furthermore, explaining the results of unwholesome kamma in A.VIII.I.iv.10 '*Du-Ccarita-Vipāka-Suttam*' ('The Result of Bad-Conduct Sutta'), The Buddha includes the trivial results such kamma: 'The killing of beings... taking what has not been given... sexual misconduct... untrue speech... slanderous speech... harsh speech... prattle... drinking beer&wine liquor, monks, pursued, practised, often done, leads one to hell... animal birth... the ghost realm. What is the trivial result of killing is the leading to a human being's shortened life span... what is the trivial result of drinking beer&wine liquor is the leading to a human being's becoming deranged (*ummatta*).' (See also quotation, endnote 14, p.21.) These eight courses of kamma differ from the customary ten given by The Buddha in that they include only unwholesome courses of bodily/verbal kamma, not the three unwholesome courses of mental kamma. And here the unwholesome course of kamma of drinking beer&wine liquor is given specifically, whereas in the list of ten, it is implied. Hence, explaining the courses of kamma that are abstained from with the five precepts, VbhA.xiv.704 '*Sikkhā-Pada-Vibharigo*' ('Training-Precept Analysis') DD.xiv.1912-1916 explains that drinking beer&wine liquor is a course of kamma (*kamma-patha*), being bodily kamma rooted in greed/delusion. And VbhT.ii. quotes this sutta to explain that although drinking beer&wine liquor is not specifically mentioned in the ten unwholesome courses of bodily kamma, it is included in them, producing the same results. And the sub-

sub-commentary explains that all ten unwholesome courses of kamma are common (part-&parcel)(*sabhāga*) to the drinking of beer&wine liquor: it is a support(*upakāra*) for all ten unwholesome courses of kamma. And since it is a sensual pleasure(*kāma-guṇa*), it should thus be included under 'sensual misconduct' (*kāmesu micchā-cārā*) (here translated 'sexual misconduct').

¹⁶⁵ The Buddha gives this list in, for example, M.III.iii.2 '*Mahā-Suññata-Suttam*' ('The Great Voidness Sutta'), and S.V.XII.i.10 '*Tiracchāna-Kathā-Suttam*' ('The Low-Talk Sutta').

¹⁶⁶ The Buddha explains it in, for example, S.II.I.ii.5 '*Kaccānagotta-Suttam*' ('The Kaccānagotta Sutta'): 'But, Kaccāna, when one sees (as it really is, with Right Wisdom) the origin of the world, there is no non-existence in regard to the world. And, Kaccāna, when one sees (as it really is, with Right Wisdom) the cessation of the world, there is no existence in the world.... this [Noble] one does not... take a stand about "my self". He has no perplexity or doubt that what arises is only suffering's arising, what ceases is only suffering's ceasing.... It is in this way, Kaccāna, that there is Right View.' And He explains also that it is impossible for a person so possessed of view to treat any formation as self: see quotation, endnote 52, p.27. See also 'Stream Entry', p.332.

¹⁶⁷ The Buddha explains it in M.III.ii.7 '*Mahā-Cattārisaka-Suttam*' ('The Great-Forty Sutta'): 'One understands wrong view as wrong view, and Right View as Right View: this is one's Right View.'

¹⁶⁸ In M.I.i.4 '*Bhaya-Bherava-Suttam*' ('The Fear&Dread Sutta'), The Buddha explains how He (on the night of His enlightenment, with the divine eye) saw the results of holding Right View: 'I understood how beings pass on according to their kamma thus... "These dear beings, of good bodily conduct... good verbal conduct... good mental conduct possessed, not critics of Noble Ones, holders of Right View, undertakers of kamma based on Right View, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world."' (See also quotation endnotes 14, p.21, and 158, p.243.) And in, for example, A.X.III.ii.9 '*Pubbari-Gama-Suttam*' ('The Forerunner Sutta'), He explains: 'Of the sunrise, bhikkhus, this is the forerunner, this is the foretoken, namely, the rise of dawn. So too, bhikkhus, for the wholesome things, this is the forerunner, this is the foretoken, namely, Right View. With Right View, bhikkhus, Right Intention occurs; with Right Intention, Right Speech occurs; with Right Speech, Right Action occurs; with Right Action, Right Livelihood occurs; with Right Livelihood, Right Effort occurs; with Right Effort, Right Mindfulness occurs; with Right Mindfulness, Right Concentration occurs; with Right Concentration, Right Knowledge occurs; with Right Knowledge, Right Liberation occurs.' (The last two factors are the ninth and tenth factors of the Arahant's tenfold Noble Path.)

¹⁶⁹ The Buddha speaks of them as the wholesome in A.X.IV.iii.3 '*Kusala-Suttam*' ('The "Wholesome" Sutta'); useful in A. *ibid.* 4 '*Attha-Suttam*' ('The "Useful" Sutta'); as blameless in A. *ibid.* 7 '*Vajja-Suttam*' ('The "Blameable" Sutta'); as things with a happy result in A.X.-IV.iv.11 '*Vipāka-Suttam*' ('The Result Sutta'), as the bright way in A. *ibid.* 2 '*Kaṇha-Magga-Suttam*' ('The Dark Way'), and as leading to heaven in A.X.V.i.1&2 '*Paṭhama [&Dutiya]-Niraya-Sagga-Suttam*' ('The First [&Second] Hell&Heaven Sutta').

¹⁷⁰ The Buddha explains it in A.X.V.ii.222 '*Sāmañña-Vaggo*' ('Asceticism Chapter'): 'Possessed of twenty things, bhikkhus, one is accordingly, as it were, put in heaven... one is oneself an abstainer from the killing of beings, and one incites another into killing-abstention... one is oneself a holder of Right View, and one incites another into holding Right View.'

¹⁷¹ The Buddha explains it in *ibid.* 223: 'Possessed of thirty things, bhikkhus, one is accordingly, as it were, put in heaven... one is oneself an abstainer from the killing of beings, and one incites another into killing-abstention, and one is an approver of killing-abstention....'

¹⁷² The Buddha explains it in *ibid.* 224: 'Possessed of forty things, bhikkhus, one is accordingly, as it were, put in heaven... one is oneself an abstainer from the killing of beings, and one incites another into killing-abstention, and one is an approver of killing-abstention, one speaks also of the beauty of killing-abstention....'

¹⁷³ The Buddha explains it in, for example, S.IV.IX.i.2 '*Samatha-Vipassanā-Suttam*' ('The Samatha-Vipassanā Sutta'): 'The Unformed, bhikkhus, I shall teach you, and the path to

the Unformed.... And what is the Unformed? The destruction of lust, the destruction of hatred, the destruction of delusion. And what, bhikkhus, is the path to the Unformed? samatha and vipassanā...'

¹⁷⁴ Explaining the nine qualities of a Perfectly Self-Enlightened Buddha (*Sammā-Sam-Buddha*), The Buddha gives knowledge and conduct as the third: 'Possessed of Knowledge and Conduct (*Vijjā-Caraṇa Sampanno*).' It is explained in VsM.vii.133 '*Buddh-Ānussati*' ('Buddha Recollection') PP.vii.30. And The Buddha explains knowledge and conduct in, for example, D.i.3 '*Ambaṭṭha-Suttam*' ('The Ambaṭṭha Sutta').

¹⁷⁵ Explaining conduct (*carana*) in D.i.3 '*Ambaṭṭha-Suttam*' ('The Ambaṭṭha Sutta'), The Buddha gives a more detailed listing of the bhikkhu's morality: the same as in D.i.2 '*Sāmaññā-Phala-Suttam*' ('The Asceticism-Fruit Sutta').

¹⁷⁶ the Venerable Ānanda says the Noble Disciple is very learned (*bahu-ssuto*), the Texts having been practised verbally, mentally reflected, and well penetrated by view. ApA.I.3-1 (366) '*Sāriputta-Thera-Apadāna-Vaṇṇanā*' ('Description of the Sāriputta-Elder Narrative') explains that there are two types of very learned person (*bahu-sutto puggalo*): one learned in scholarship (*pariyatti*), one learned in penetration (*paṭivedha*). In the standard sutta description, the Texts having been practised verbally (*vacasā paricīṭā*) and mentally reflected (*manas-ānupek-khitā*) refers to scholarship. Their having been well penetrated by view (*ditṭhiyā su-paṭividdhā*) refers to penetration. Learning as penetration is explained in, for example, the commentary to A.IV.IV.v.1 '*Sot-Ānugata-Suttam*' ('The Come-through-the-Ear Sutta'): 'the effect (*atthato*) and the reason/cause (*karaṇato*) [five aggregates & their origin], with wisdom well penetrated (*paññāya sutṭhu paṭividdhā*), made evident (*paccakkharā katā*).' This explanation is given also in the commentary to M.I.iv.2 '*Mahā-Gosiṅga-Suttam*' ('The Great Gosiṅga Sutta'), where the sub-commentary adds: 'with fondness for meditation (*nijjhāna-kkhanṭibhūṭāya*), having resolved (*vavatthapetvā*) material and mental phenomena (*rūp-ārūpa-dhamme*) by the so-called known full-knowledge (*ñāta-pariññā-saṅkhātāya*): "Thus is materiality, so much is materiality" (*iti rūpaṃ, ettakaṃ rūpaṃ ti ādinā*) (this being the five aggregates, their origin, and cessation, see quotation under 'The Lion's Roar', p.37).' Likewise, VbhA.iv.205 '*Magga-Sacca-Niddesa-Vaṇṇanā*' ('Description of the Path-Truth Exposition') DD.iv.551 explains: 'Thus for him, in the preliminary stage (*pubba-bhāge*), with regard to two truths [1st/2nd], there comes to be acquisition- (*uggaha-*), inquiry- (*paripucchā-*), listening/learning- (*savana-*), bearing in mind- (*dhāraṇa-*), and comprehension-penetration (*sammasana-paṭivedho*) [vipassanā knowledge], with regard to two [3rd/4th] only listening-penetration (*savana-paṭivedhoy-eva*) [the Nibbāna and the Path are penetrated only at the subsequent stage (*aparabhāge*)].'

¹⁷⁷ In M.I.iv.3 '*Mahā-Gopāḷaka-Suttam*' ('The Great Cowherd Sutta'), The Buddha explains eleven qualities by which 'a bhikkhu is capable of growth, increase, and fulfilment in this Dhamma and Vinaya.' The sixth is: 'Here, a bhikkhu goes from time to time to those bhikkhus of wide learning, versed in the doctrine, masters of the Dhamma, masters of the Vinaya, masters of the Matrices [Abhidhamma]. And he enquires and asks questions of them thus: "How is this, Venerable Sir? What is the meaning of this?" Those venerable ones the unrevealed reveal, the unclear make clear, of the many doubt-based things the doubt dispel.'

¹⁷⁸ The Buddha explains it in, for example, A.IV.I.ii.4 '*Sarivara-Suttam*' ('The Restraint Sutta'): 'There are, bhikkhus, these four efforts. What four? [1] The effort to restrain; [2] the effort to abandon; [3] the effort to develop; [4] the effort to maintain.' For a more detailed version, see quotation endnote 26, p.23.

¹⁷⁹ the Venerable Ānanda says the Noble Disciple is wise (*paññāvā*): 'He is possessed of wisdom regarding arising&disappearance (*uday-atthagāminiyā*) that is Noble (*Ariyāya*), penetrating (*nibbedhikāya*), leading to the complete destruction of suffering (*sammā dukkha-kkhaya-gāminiyā*).' MA explains that this means he is able to penetrate the arising&disappearance of the five aggregates, by way of suppression (*vikkhambhana-vasena*) with insight-wisdom (*vipassanā-paññā*), and by way of uprooting (*samuccheda-vasena*) with Path-wisdom (*Magga-paññā*).

¹⁸⁰ The Buddha explains this in S.II.I.iv.8 '*Cetanā-Suttam*' ('The Volition Sutta'): 'If, bhikkhus, one does not will, and one does not design, but it is still latent, this is an object for

the standing of [kamma] consciousness (*viññāṇassa thitiyā*). There being an object, there is the establishment of [kamma] consciousness (*patitthā viññāṇassa hoti*). When established consciousness develops, there is future generation of re-existence.' SA. *ibid.* explains that so long as the latencies exist, there is no preventing kamma consciousness (*kamma-viññāṇa*) from arising. ST. *ibid.* explains that insight meditation of the meditator who has attained the Danger knowledge still produces kamma, caused by the latencies. Kammic consciousness stops arising only when the latencies have been destroyed by the Arahant Path-Knowledge: not before. The Buddha explains the same thing in the next two suttas. For the latencies, see footnote 145, p.53.

¹⁸¹ In M.III.i.6 '*Āneṅjasappāya-Suttam*' ('To the Imperturbable Sutta'), The Buddha explains how the bhikkhu practises vipassanā on the fourth jhāna, and immaterial jhānas, and for that reason may be reborn on one of those jhāna planes. The Buddha explains also that a bhikkhu with the Formations-Equanimity Knowledge may not attain Nibbāna, because he delights in and becomes attached to that equanimity: accordingly, his insight knowledge produces rebirth. The Buddha explains this same process in M.II.ii.4 '*Mahāmālukya-Suttam*' ('The Mahāmālukya Sutta') where He refers to the delight for samatha and vipassanā as Dhamma-lust (*Dhamma-rāga*), and Dhamma-delight (*Dhamma-nandi*). PsM.I.-ix.56 '*Sarikhā-Upekkhā-Nāṇa-Niddeso*' ('Exposition of Formations-Equanimity Knowledge') PD.I.ix.318 explains: 'The ordinary person's delighting (*abhinandato*) in formations-equanimity defiles consciousness, is an obstacle to meditation, is an obstruction to further penetration (*paṭivedha*), is a cause for future rebirth (*ayatim paṭisandhiyā paccayo hoti*).' The same for the Noble Disciple trainee. PsA explains that the productive kamma is wholesome, and the defilement only a supporting cause (*upatthambhaka-paccaya*): and it refers only to the trainee/Stream-Enterer/Once Returner without jhāna. The one with jhāna/Non-Returner is reborn in the Brahma world, with existence craving (*bhava-taṇhā*) as supporting cause.

¹⁸² The Buddha explains it in, for example, D.ii.9 '*Mahā-Sati-Paṭṭhāna-Suttam*' ('The Great Mindfulness-Foundation Sutta'): 'And, bhikkhus, what is Right Concentration? Here, a bhikkhu detached from sensual desires, detached from unwholesome mental states, enters and remains in the first jhāna.... And with the subsiding of application and sustainment, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna And with the fading away of delight, he remains imperturbable, mindful and discerning ... he enters the third jhāna. And, having given up pleasure and pain, and with the destruction of former gladness and sadness, he enters and remains in the fourth jhāna This is called Right Concentration.'

¹⁸³ In A.V.I.iii.5 '*Anuggahita-Suttam*' ('The "Assisted" Sutta'), The Buddha condenses the fifteen things of conduct (*carāṇa*) into five: 1) morality (*sīla*), 2) learning (*sūta*), 3) discussion (*sācakcha*), 4) samatha, 5) insight (*vipassanā*). See likewise the things necessary to attain the four discriminations, under, for example, 'The Golden Venerable Mahākaccāna', p.275.

¹⁸⁴ In D.iii.7 '*Lakkhaṇa-Suttam*' ('The Characteristic Sutta'), The Buddha explains the kamma that produced the thirty-two characteristics of His body. The Subcommentary explains that His practice of conduct leads to good destinations, encountering the dispensations of Buddhas. The practice of wisdom means He understands the Dhamma.

¹⁸⁵ The Buddha said to him: 'But you, foolish man, have misrepresented us by your wrong grasp, and injured yourself, and accumulated much demerit; for this will lead to your harm and suffering for a long time.' And The Buddha asked the bhikkhus: 'What do you think, bhikkhus? Has this bhikkhu Sāti (son of a fisherman) kindled even a spark of wisdom in this Dhamma and Vinaya?'

¹⁸⁶ In M.I.iv.5 '*Cūla-Saccaka-Suttam*' ('The Small Saccaka Sutta'), Saccaka challenged The Buddha by declaring that the aggregates are self. But when questioned by The Buddha, He was forced to admit that this was impossible. Even though he admitted defeat, he did not embrace The Buddha's teaching. Saccaka is discussed also at endnote 262, p.349.

¹⁸⁷ See, for example, also D.iii.2 '*Udumbarika-Suttam*' ('The Udumbarika Sutta'). There, a wanderer Nigrodha and his followers listen respectfully to The Buddha explain how He trains His disciples. They acknowledged that the Buddha's training is superior to theirs. But

even though The Buddha invites them to undertake the training, none of them do. By contrast, for example, the fire-ascetic Uruvela Kassapa and his disciples give up their own training and train under The Buddha (See 'Happy Uruvela Kassapa', p.280).

¹⁸⁸ The Buddha explains kamma by way of when they take effect, in A.VI.vi.9 '*Nibbedhika-Suttam*' ('The Penetrating Sutta'): 'And what, bhikkhus, is the result of kamma? Threefold, bhikkhus, is the result of kamma, I declare: effective as a present thing [in this life], or effective upon rebirth [in the next life], or effective upon a subsequent occasion [in a life subsequent to that].' Thus the four types of kamma as given in, for example, VsM/AbS: 1) PRESENTLY-EFFECTIVE KAMMA (*ditṭha-dhamma-vedanīya-kamma*): *ditṭha* (visible/apparent/present) + *dhamma* (thing) + *vedanīya* (effective/to be experienced); 2) SUBSEQUENTLY-EFFECTIVE KAMMA (*upapajja-vedanīya-kamma*): *upapajja* (rebirth) + *dhamma-vedanīya*; 3) INDEFINITELY-EFFECTIVE KAMMA (*apar-āparīya-vedanīya-kamma*): *apara* (following/next/subsequent) + *apara* (the next after the next/beyond) + *vedanīya-kamma*; 4) LAPSED KAMMA (*ahosi-kamma*): *ahosi* (there existed/was). Lapsed kamma covers non-resultant kamma of past, present, and future: 'There was kamma (*ahosi kammaṃ*), there was not kamma result (*n-āhosi kamma-vipāko*)... there is not kamma result (*n-atthi kamma-vipāko*)... there will not be any kamma result (*na bhavissati kamma-vipāko*).' See further under 'The Workings of Kamma Past—Present—Future', p.160.

¹⁸⁹ The *Dhamma-Pada* verse is: 'Here he is tormented, hereafter he is tormented: the evil-doer is tormented in both places. "I have done evil" torments him. More he is tormented when to an unhappy destination he is gone.'

¹⁹⁰ Discussing The Buddha's explaining that it is impossible for a Noble Disciple with evil intent to draw a Tathāgata's blood, VbhA.XVI.x.809 '*Paṭhama-Bala-Niddeso*' ('Exposition of the First Power') DD.XVI.x.2152 explains that with an attack on the Tathāgata there is no flow of blood with breaking of the skin. Thus, even though the blow was as if with an axe, the bleeding was only inside, which in English is a bruise.

¹⁹¹ The Buddha explains it in, for example, S.II.I.iii.5 '*Bhūmija-Suttam*' ('The Bhūmija Sutta') (also A.IV.IV.iii.1 (171) '*Cetanā-Suttam*' ('The Volition Sutta')): 'And thus, Ānanda, through ignorance's remainderless fading away and cessation, the body... the speech... the mind it is no more, by which cause arises internally that happiness&suffering. The field it is no more... the site it is no more... the base it is no more... the circumstance it is no more.' See also quotation endnotes 312, p.355, and 315, p.356.

¹⁹² See, for example, S.I.iii.10 '*Dutiya-Aputtaka-Suttam*' ('The Second "Childless" Sutta'), and next endnote.

¹⁹³ In A.III.II.ii.10 '*Uposatha-Suttam*' ('The Uposatha Sutta'), The Buddha explains that if one observes the eightfold Uposatha (keeping the eight precepts on a full-moon/new-moon day), one may as a result enjoy supreme happiness as a deva, with a life span of, for example, 9 million, 36 million, 576 million, up to 9,216 million human years.

¹⁹⁴ That is, temperature-born materiality (*utuja-rūpa*) such as money, gold, and silver, etc (see 'The Four Origins of Materiality', p.95. The Buddha explains other types of immediate result from offering (*sandiṭṭhika dāna-phala*) in, for example, A.VII.vi.4 '*Sīha-Senāpati-Suttam*' ('The General-Sīha Sutta'): the generous offerer is the one 1) Arahants first have compassion for; 2) first visit; 3) first teach the Dhamma; 4) first receive alms from; 5) the generous offerer gains a good reputation; 6) gains self-confidence in assemblies; 7) is reborn in a happy, deva world.

¹⁹⁵ The four achievements are analysed in DhPA.x.17 '*Sukha-Sāmaṇera-Vatthu*' ('The Case of Sukha the Novice'). It relates the case of one villager who for three years works for a rich man in order to gain a bowl of the most superior and expensive rice. When he has completed his task, however, a Paccekabuddha appears, and instead he offers the Paccekabuddha the bowl of rice. When the rich man hears of his deed, he shares with him half of all his wealth, wishing to receive half of the merit gained. And when the king hears of the deed, he also gives him much wealth, and gives him the title of treasurer.

¹⁹⁶ MiP.V.iii.3 '*Kusal-Ākusala-Balavatara-Parho*' ('Wholesome/Unwholesome Predominance Question') lists a number of cases where an offering gave an immediate result: 1) Puṇṇa (just discussed; also called Puṇṇaka (AA/DPA)); 2) Queen Gopālamātā (she sold her own

hair, and with the money offered food to the Venerable Mahākaccāna and other Arahants, and then became chief queen to a King Udena (AA)); 3) the female devotee Suppiyā (she cut a piece out her own thigh to make soup for a sick monk, and the next day the wound was completely healed (Vin.Mv.)); 4) the flower-girl Mallikā (she offered her food to The Buddha, and that day became chief queen to King Pasenadi (see 'Queen Mallikā', p.180)); 5) the garland-maker Sumana (he offered eight handfuls of flowers to The Buddha, and that day became rich (DPA)); 6) The Brahmin Ekasāṭaka (he offered his only upper robe to The Buddha, and that day became rich (DPA)).

¹⁹⁷ This phenomenon is explained by The Buddha in, for example, the suttas of S.II.viii '*Lakkhaṇa-Sāmyutta*' ('The Lakkhaṇa Section'). See 'Unwholesome Habitual Kamma', p.179.

¹⁹⁸ In M.II.iii.1 '*Te-Vijja Vacchagotta-Suttam*' ('The Threefold Knowledge Vacchagotta Sutta'), The Buddha explains to Vacchagotta the wanderer: 'When I recollect the past ninety-one aeons, Vaccha, I do not recall any Ājīvaka [member of fatalist sect of ascetics] who, on the dissolution of the body went to heaven, with one exception, and he held the doctrine of kamma (*kamma-vādi*), the doctrine of action (*kiriya-vādi*).' Also, in M.II.iv.3 '*Maghadeva-Suttam*' ('The Maghadeva Sutta'), The Buddha describes how one King Maghadeva's practice of jhāna (outside a Buddha's Dispensation) leads to rebirth in the Brahma world: 'He was a righteous king who ruled by the Dhamma... he led the holy life.... By developing the four divine abidings [jhāna of loving-kindness, compassion, sympathetic joy, and equanimity]... he passed on to the Brahma world.... But that type of good practice does not lead to... Nibbāna, only to rebirth in the Brahma world.'

¹⁹⁹ King Ajātasattu refers to the teacher in D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta'). The Buddha discusses this view also in M.II.iii.6 '*Sandaka-Suttam*' ('The Sandaka Sutta').

²⁰⁰ In his account of this teaching, King Ajātasattu includes two more statements here: 'There is no action by oneself, there is no action by others, there is no manly action.' (D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta'))

²⁰¹ King Ajātasattu refers to the teacher in D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta'). The Buddha discusses this view also in M.II.iii.6 '*Sandaka-Suttam*' ('The Sandaka Sutta').

²⁰² The Pali is here *padāni*, which according to the commentary means two things: 1) good conduct (*su-sīla*) and bad conduct (*du-ssīla*), 2) body (*sarīra*).

²⁰³ In the section on view-clinging (*ditth-upādāna*), DhSA.iii.1221 '*Duka-Nikkhepa-Kaṇḍam*' ('Twos Summarizing Section') E.493f explains that holding this view, one knows one can make offerings, give alms, make sacrifices, but one believes there is no fruit, or result from doing so; one knows the ten courses of unwholesome/wholesome kamma exist (see 'The Courses of Kamma', p.117), but one believes they produce no result; in the other world, one grasps the view that this world does not exist, and in this world, one grasps the view that the other world does not exist; one knows there is a mother and father, but believes it makes no difference how one behaves towards them; one believes there is no rebirth; one does not believe there are any ascetics or Brahmins whose practice is suitable; and one does not believe that there is such a thing as a Buddha who by His own insight is able to explain this world and the other world. DA.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta') explains that in not believing in this world or another world, one believes all beings are annihilated in the world where they exist. DṬ.ii.1 explains that one believes kamma brings one nowhere else, and all are annihilated where they are, without being reborn anywhere else. One believes the arising of a being is like the arising of a bubble: one does not come here, after having passed away elsewhere. And one believes that only fools teach the doctrine of offering; fools offer, whereas the wise take.

²⁰⁴ For example, in M.III.ii.7 '*Mahā-Cattārisaka-Suttam*' ('The Great-Forty Sutta'), The Buddha explains that with Right View one knows that this view is wrong view: 'And how is Right View the forerunner? One understands wrong view as wrong view, and Right View as Right View: this is one's Right View. And what, bhikkhus, is wrong view? [see quotation at 'To Hold Wrong View', p.124].'

²⁰⁵ The Buddha explains the interstices in S.V.XII.v.6 '*Andhakāra-Suttaṃ*' ('The Darkness Sutta'): 'There are, bhikkhus, world interstices, spaces, untouchable [by the world-systems], dark and gloomy, where the light of the moon and sun so glorious, so powerful, has no effect.' And in, for example, D.ii.1 '*Mahā-Padāna-Suttaṃ*' ('The Great-Lineage Sutta'), He explains that according to a law of nature, when (in his last life) a Buddha-to-be descends from the Tusitā deva-world into his mother's womb, light appears throughout the ten-thousand world system, so powerful that these interstices are lit up. The commentary to that sutta explains how between every three world spheres there is an interstice, just as there is an interstice between three cart-wheels that touch, and it is so dark there that eye consciousness cannot arise.

²⁰⁶ In M.III.iv.6 '*Mahā-Kamma-Vibhaṅga-Suttaṃ*' ('The Great Kamma-Analysis Sutta'), The Buddha explains that the person who abstains from killing, theft, sexual misconduct, lies, slander, harsh speech, prattle, and is without covetousness, ill-will, and wrong view may still be reborn in an unhappy destination, even in hell: 'Either earlier he accomplished an evil kamma to take effect as pain, or later he accomplished an evil kamma to take effect as pain, or at the time of death, he held and undertook wrong view.' Likewise, He explains that the person who has accomplished evil kamma and held wrong view may be reborn in a happy destination owing to earlier kamma, or because he at the time of death gave up the wrong view.

²⁰⁷ The Buddha gives a detailed explanation of the four means to power in S.V.VII.ii.10 '*Vibhaṅga-Suttaṃ*' ('The Analysis Sutta'). He explains also that they serve as the basis for developing the psychic powers (*abhijñā*): walking on water, flying, the divine ear, recollecting many hundred thousand past lives, the divine eye, etc. And they serve as the basis for Arahantship.

²⁰⁸ The Buddha explains this in, for example, M.I.iii.6 '*Pāsa-Rāsi-Suttaṃ*' ('The Mass of Snares Sutta') (also called '*Ariya-Pariyesanā-Suttaṃ*' ('The Noble-Search Sutta')). The place of rebirth for the two teachers is given in that sutta's commentary.

²⁰⁹ He was the Brahma who urged the newly enlightened Buddha to teach (M.I.iii.6 '*Pāsa-Rāsi-Suttaṃ*' ('The Mass of Snares Sutta') (also called '*Ariya-Pariyesanā-Suttaṃ*' ('The Noble-Search Sutta')). On several subsequent occasions he appeared before The Buddha (e.g. M.II.ii.7 '*Cātumā-Suttaṃ*' ('The Cātumā Sutta'), and S.V.III.ii.8 '*Brahma-Suttaṃ*' ('The Brahma Sutta')).

²¹⁰ In both Vin and S, it is presented as having occurred over a number of occasions, but the commentary explains it was on only one occasion. The different beings that were seen are presented separately in the texts only for the sake of clarity.

²¹¹ DhPA.i.11 '*Dharmika-Upāsaka-Vatthu*' ('The Case of Dharmika the Devotee'). The verse uttered by The Buddha is: 'Here he rejoices, hereafter he rejoices: the maker of merit rejoices in both places. He rejoices, he exults, having seen the purity of his own kamma.'

²¹² The Buddha describes these devas in, for example, D.i.1 '*Brahma-Jāla-Suttaṃ*' ('The Supreme Net Sutta').

²¹³ In A.V.II.V.10 (100) '*Kakuda-Thera-Suttaṃ*' ('The Kakuda-Elder Sutta'), a former bhikkhu, reborn as a deva, informs the Venerable Mahāmoggallāna (whose attendant he was) about the Venerable Devadatta's desire to take over the Sangha, and the loss of his psychic powers (mentioned also Vin.Cv.vii.333 '*Devadatta-Vatthu*' ('The Case of Devadatta')).

²¹⁴ The Buddha gives this teaching also to one the Venerable Mālukyaputta in S.IV.I.x.2 '*Mālukyaputta-Suttaṃ*' ('The Mālukyaputta Sutta'). The the Venerable Mālukyaputta elaborates the brief teaching, which is approved of and repeated by The Buddha. It is also explained by the Venerable Mahācunda in S.IV.I.ix.4 '*Channa-Suttaṃ*' ('The Channa Sutta').

²¹⁵ In A.I.XIV.iii.216 '*Etad-Agga Vagga: Tatiya-Vaggo*' ('Chapter on "This is the Chief": Third Chapter'), the Buddha's declares him chief of those who comprehend a brief teaching.

²¹⁶ DhPA.i.12 '*Cakkhupāla-Thera-Vatthu*' ('The Cakkhupāla-Elder Case'). For the verse uttered by The Buddha, see endnote 64, p.231.

²¹⁷ The queen's slave Khujjuttarā (see 'The Slave-Woman Khujjuttarā', p.189), who was usually with her, was at that time absent. UdA.ibid. explains that she escaped because she had not been one of the group who had tried to burn the Paccekabuddha.

²¹⁸ In S.IV.I.II.iv.4 '*Channa-Suttam*' ('The Channa Sutta') The Buddha discusses the suicide of the Venerable Channa with the Venerable Sāriputta. And The Buddha says: 'When one, Sāriputta, this body lays down , and another body grasps (*aññāñ-ca kāyam upādiyati*), that is blameworthy, I declare (*tam-aham sa-upavajjoti vadāmi*).' And He adds: 'Blamelessly (*anupavajjari*) was the knife used by the bhikkhu Channa.' But after the incident of the five hundred bhikkhus, The Buddha says: 'It is improper (*ananucchavikari*), bhikkhus, of these bhikkhus, it is irregular (*ananulomika*), it is unsuitable (*appaṭirūpam*), it is not the ascetic's way (*a-ssāmaṇakam*), it is unallowable (*akappiyam*), it is not to be done (*a-karaṇīyam*). How could those bhikkhus themselves deprive themselves of life, and deprive also one another of life?'

²¹⁹ In M.II.iv.1 '*Ghaṭikāra-Suttam*' ('The Ghaṭikāra Sutta'), The Buddha describes how He in a past life was the Brahmin student Jotipāla, and his friend was the potter Ghaṭikāra, who was a Non-Returner. One day, Ghaṭikāra eight times suggested they should go and visit The Buddha Kassapa. And seven times Jotipāla said: 'Enough, my dear Ghaṭikāra. Really, what is the use of seeing that bald-head ascetic (*Alam, samma Ghaṭikāra. Kirī pana tena muṇḍakena samaṇakena diṭṭhena*)?' Ap.XXXIX.x.92-93 '*Pubba-Kamma-Pilotika-Buddha-Apadānam*' ('Tatters of Previous Kamma Buddha-Narrative') explains that because of this contemptuous speech, the Bodhisatta Gotama practised austerities (*dukkaram*) with great effort for six years in Uruvelā. By seeking this wrong practice, the Bodhisatta suffered great physical suffering, and his enlightenment was delayed for six years. In M.I.iv.6 '*Mahā-Saccaka-Suttam*' ('The Great Saccaka Sutta'), The Buddha describes the extreme sufferings that He experienced when He as the Bodhisatta practised austerities. And the subcommentary refers to the explanation in Ap. just mentioned.

²²⁰ Here, Māra troubles the Venerable Mahāmoggallāna. To warn him of the danger of troubling an Arahant, the Venerable Mahāmoggallāna explains what happened to him when he himself was a Māra, this Māra Dūsī: details from the commentary.

²²¹ In M.I.iii.2 '*Alagadd-Ūpama-Suttam*' ('The Snake Simile Sutta'), The Buddha warns the bhikkhus against reacting in these ways to the same kind of conduct from others.

²²² See previous endnote.

²²³ The Buddha explains dependent origination in, for example, S.II.I.i.10 '*Gotama-Suttam*' ('The Gotama Sutta').

²²⁴ This view is described by The Buddha in S.III.III.i.8 '*Mahā-Diṭṭhi-Suttam*' ('The Great View Sutta'). It is described also by King Ajātasattu in D.i.2 '*Sāmañña-Phala-Suttam*' ('The Asceticism-Fruit Sutta').

²²⁵ A.III.III.ii.7 '*Kammanta-Suttam*' ('The Work Sutta') Here, The Buddha lists three types of failure: 1) work failure (the ten courses of unwholesome kamma); 2) livelihood failure (living by wrong livelihood); 3) view failure (disbelieving the workings of kamma, rebirth, other planes of existence, and that there are ascetics and Brahmins (such as The Buddha) who teach these things, have seen them for themselves). The Buddha lists also the three opposites: work achievement, etc.

²²⁶ In A.VI.vii.3 '*Mitta-Suttam*' ('The Friend Sutta'), The Buddha explains that it is impossible for one with bad friends to achieve morality, to fulfil the training, and to forsake sensual-, material-, and immaterial lust (*rāga*) (the three types of existence). Conversely, with good friends, those things are possible.

²²⁷ Many Pali Texts mention the ten royal qualities (*dasa rāja-dhamme*): 1) offering; 2) morality; 3) charity; 4) uprightness; 5) gentleness; 6) discipline; 7) non-anger; 8) non-cruelty; 9) patience; 10) non-opposition (cooperation) (e.g. J.xxi.534 '*Mahā-Harisa-Jātakam*' ('The Great-Goose Jātaka')).

²²⁸ In A.IV.II.ii.10 '*A-Dhammika-Suttam*' ('The "Unrighteous" Sutta'), The Buddha explains how a ruler's unrighteousness leads to unrighteousness in the ministers, leading to it in Brahmins and householders, leading to it in town&country dwellers. And He explains that

one effect is irregular seasons, and irregular ripening of crops. In the opposite case, He explains that there is the opposite effect.

²²⁹ In D.ii.5 '*Janavasabha-Suttam*' ('The Janavasabha Sutta'), it is explained that at King Bimbisāra's death, the people lamented his death, because he had given them happiness and his righteous rule had made their lives easy.

²³⁰ In A.I.x '*Dutiya-Pamāḍ-Ādi-Vaggo*' ('Second Negligence Etc. Chapter'), The Buddha explains that when bhikkhus teach non-Dhamma (*A-Dhamma*) as Dhamma, and Dhamma as non-Dhamma; non-Vinaya as Vinaya, and Vinaya as non-Vinaya; and the things not taught by The Buddha as taught by The Buddha, and the things taught by The Buddha as not taught by The Buddha; they teach to the many's detriment and suffering, etc. The opposite is the case if bhikkhus teach non-Dhamma as non-Dhamma, Dhamma as Dhamma, etc. (A.I.xi '*A-Dhamma-Vaggo*' ('Non-Dhamma Chapter'))

²³¹ Vin.Mv.i.6 '*Pañca-Vaggiya-Kathā*' ('Discussion of the Group of Five'). It is explained that after The Buddha had taught S.V.XII.ii.1 '*Dhamma-Cakka-Ppavattana-Suttam*' ('The Dhamma-Wheel Setting-in-Motion Sutta'), He cried with joy: 'Indeed you understand (*aññāsi vata*), dear Koṇḍañña (*bho Koṇḍañño*); indeed you understand, dear Koṇḍañña.' This was because the venerable one had attained Stream Entry. He is in the commentaries also called the elder Aññākoṇḍañña and Aññātakoṇḍañña.

²³² In S.V.XI.iv.7 '*Mahānāma-Suttam*' ('The Mahānāma Sutta'), The Buddha explains that one becomes a devotee (*upāsaka*) by taking refuge in The Buddha, Dhamma, and Sangha. And one becomes possessed of morality (*sīla-sampanna*) by undertaking the five precepts. See further endnote 104, p.237.

²³³ In, for example, S.IV.viii.8 '*Sarikha-Dhama-Suttam*' ('The Conch-Trumpeter Sutta'), The Buddha explains how one who has accomplished one of the ten unwholesome courses of kamma is able to overcome it by first accepting that it was a wrong thing to do, by then abstaining from doing it in the future, and by then developing liberation of mind (*jhāna*) by the four divine abidings: loving-kindness, compassion, sympathetic joy, and equanimity. And He explains: 'Any measurable kamma [sensual-sphere kamma], it does not stay there, it does not persist there.' The commentary explains that 'The (immeasurable) fine-material/immaterial-sphere kamma disables the sensual-sphere kamma from producing its result, and produces its own result: rebirth in the Brahma world.'

²³⁴ If life span is down to ten years: for the Buddha's explanation of this phenomenon, see 'Deterioration of Human Life', p.212.

²³⁵ The Buddha explains this in M.III.iii.9 '*Bāla-Paṇḍita-Suttam*' ('The Fool&Sage Sutta').

²³⁶ In M.III.iii.9 '*Bāla-Paṇḍita-Suttam*' ('The Fool&Sage Sutta'), The Buddha explains how the fool goes from hell to hell, eventually to emerge, and then be thrown back into the Great Hell.

²³⁷ This is a reference to the Buddha's simile in A.III.I.iv.4 '*Nidāna-Suttam*' ('The Causation Sutta'): 'Suppose, bhikkhus, there are seeds unbroken, unrotten, by wind&heat unweathered, fertile, well-embedded in a good field, in well-tilled earth sown. Should the deva the right rain give, then, bhikkhus, those seeds to growth, increase and abundance will come. So too, bhikkhus, whatever greed-done kamma, greed-born, greed-caused, greed-sprung, wherever that individual is reborn there that kamma matures. Where that kamma matures, there that kamma's result he experiences: either as an immediate thing, or upon rebirth, or some other [life] on the way. [... hatred-done... delusion-done....]' The opposite holds true if a man takes the seeds and burns them to ashes, which he disperses in wind or water, for they shall never come to growth, etc. That would be the result of the four types of Path Knowledge, performed out of non-greed, non-hatred, and non-delusion. See also The Buddha's metaphor of black and white kamma at endnote 282, p.351.

²³⁸ In M.I.v.4 '*Cūḷa-Vedalla-Suttam*' ('The Small Catechism Sutta'), the Arahant bhikkhunī Dhammadinnā explains to her former husband the three-fold training in relation to the Noble Eightfold Path: 'Right Speech, Right Action, and Right Livelihood: these things comprise the morality grouping. Right Effort, Right Mindfulness, and Right Concentration: these things comprise the concentration grouping. Right View and Right Intention: these

things comprise the wisdom grouping.' She explains also that these factors do not necessarily comprise the Noble Eightfold Path (which is possessed only the Noble One): 'The three groupings are not included by the Noble Eightfold Path, friend Visākha, but the Noble Eightfold Path is included by the three groupings.'

²³⁹ The division of morality-, mind-, and view-purification is taken from M.I.iii.4 '*Ratha-Vinīta-Suttaṃ*' ('The Chariot-Relay Sutta'). The *Visuddhi-Magga* is designed accordingly.

²⁴⁰ In M.III.iii.9 '*Bāla-Paṇḍita-Suttaṃ*' ('The Fool&Sage Sutta'), The Buddha explains how the sage is reborn in heaven, and when he after a long time is reborn as a human being, it is into a high-class family that he is reborn, with much wealth, and he is very good-looking, enjoys many luxuries, and conducts himself well through body, speech, and mind. As a result, he is again reborn in a happy destination, even in heaven.

IV — 'THE SMALL KAMMA-ANALYSIS SUTTA'
(*'Cūḷa Kamma-Vibhaṅga-Suttaṃ'*)⁶⁶⁴

INFERIOR AND SUPERIOR HUMAN BEINGS

There is a sutta in the *Majjhima-Nikāya* called the 'The Small Kamma-Analysis Sutta'.⁶⁶⁵ We shall now explain the workings of kamma with reference to that sutta. The sutta begins:

On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park. Then the Brahmin student Subha, Todeyya's son, went to the Blessed One, and exchanged greetings with him. After exchanging pleasantries, he sat down at one side and asked the Blessed One:

'Master Gotama, what is the root and cause why human beings are seen to be inferior (*hīna*) and superior (*paṇīta*)? For people are seen to be

- [1 -2] **short-lived and long-lived,**
- [3-4] **sickly and healthy,**
- [5-6] **ugly and beautiful,**
- [7-8] **uninfluential and influential,**
- [9-10] **poor and rich**
- [11-12] **low-born and high-born,**
- [13-14] **stupid and wise.**

What is the root and cause, Master Gotama, by which human beings are seen to be inferior and superior?⁶⁶⁶

Why did Subha ask these questions? According to the commentary,⁶⁶⁷ his late father, the Brahmin Todeyya, had been King Kosala's minister (*Purohita*), and had been of extreme possessiveness (*macchariya*). Owing to his extreme possessiveness, he was at death reborn in the womb of a bitch living in his own house. One day, when The Buddha went for alms by Subha's house, the dog barked. The Buddha scolded it, calling it Todeyya. Subha was greatly offended, but The Buddha proved to him that the dog was his own reborn father: The Buddha got the dog to dig up some treasure Todeyya had buried. This proof inspired Subha with faith in The Buddha, and moved him to approach The Buddha, and ask about the workings of kamma.

⁶⁶⁴ Reference numbers in italics refer to sutta quotations, etc. in endnotes beginning p.301.

⁶⁶⁵ M.III.iv.5 '*Cūḷa-Kamma-Vibhaṅga-Suttaṃ*' ('The Small Kamma-Analysis Sutta')

⁶⁶⁶ Here, inferior and superior refers to each side of the seven pairs of questions: seven inferior and seven superior. The VsM.xiv.496 '*Atīṭ-Ādi-Vibhāga-Kathā*' ('Discussion of the Past, etc. Classification') PP.xiv.193 explains: 'It is inferior where it arises as an unprofitable result, and it is superior where it arises as a profitable result.'

⁶⁶⁷ For details, see the sutta's commentary.

First, The Buddha answered Subha's question in brief:⁶⁶⁸

Kamma owners (*kamma-ssakā*), **student, are beings, kamma heirs** (*kamma-dāyādā*), **kamma-born** (*kamma-yonī*), **kamma-bound** (*kamma-bandhū*), **and kamma-protected** (*kamma-ppaṭisaraṇā*).

Kamma distinguishes beings, that is, as inferior (*hīna*) **and superior** (*pañña*).

Subha did not understand The Buddha's explanation. So he asked The Buddha please to explain in detail:

I do not understand in detail the meaning of Master Gotama's statement, which He spoke in brief without expounding the meaning in detail.

I should be happy if Master Gotama would teach me the Dhamma so that I might understand in detail the meaning of Master Gotama's statement.

Why did The Buddha explain in such a way that His listeners were unable to understand? Because the Brahmins were very proud: they thought they were the wisest of all people. And The Buddha knew that if He gave His answers in detail first, they might say they had already known the answer. To avoid this, He always gave them an answer in brief first, as to humble their pride.

When Subha had admitted to not understanding the brief answer, and asked for a detailed answer, his pride was humbled, and only then did The Buddha give a detailed explanation. He explained the cause for each of the fourteen results one by one. He said:

Then, student, listen, pay good attention: I shall speak.

THE FOURTEEN WAYS

ONE IS A KILLER

Here, student, a woman or man is a killer of beings; cruel, bloody-handed, engaged in slaying and attacking, without mercy towards living beings. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is reborn.

But if she or he, at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is short-lived.

This is the way, student, that leads to a short life, namely, one is a killer of beings; cruel, bloody-handed, engaged in slaying and attacking, without mercy towards living beings.

Rebirth as a human being is always the result of wholesome productive kamma, and rebirth in a woeful state is always the result of unwholesome productive kamma. Hence, if the conclusive volition of killing functions as productive kamma to produce rebirth, it will produce rebirth in a woeful state. But if, despite the kamma of killing, a wholesome productive kamma functions as productive kamma to produce a human rebirth, the preceding and succeeding volitions (before and after the killing) will function as frustrating kamma in the course of that human life. They will frustrate the productive kamma that produced the human re-

⁶⁶⁸ The Buddha explains this same principle in M.II.i.7 '*Kukkuravatika-Suttam*' ('The Dog-Duty Ascetic Sutta'). There, He explains that the kamma one has as a certain being accomplished in one life determines one's rebirth as another being in a future life: 'Therefore, Puṇṇa, a being's rebirth is owing to a being: one is reborn according to what one has done. Thus, Puṇṇa, "Kamma heirs are beings", do I declare.' This is what the Commentators call the Kamma-Ownership Knowledge (*Kamma-Ssakata-Ñāṇa*). See 'The Five Types of Knowledge', p.56. See also quotation endnote 126, p.239.

birth by direct opposition, and eventually one will intercept it: the wholesome productive kamma will not sustain the human being's life, and she or he will be short-lived. The human being will meet with adversities that are in the same way directly opposed to a long life, and that will in some way or other result in a premature death.^{669/241}

This principle of direct opposition holds true for all cases where The Buddha explains unwholesome kamma that matures in that life's continuance (*pavatti*).

THE VENERABLE MAHĀMOGGALLĀNA'S PAST PARRICIDE

A good example of killing leading to rebirth in hell, and a short life as a human being is the Venerable Mahāmogallāna.²⁴² In a past life, he lived with his wife and blind parents. His wife did not want to look after the blind parents, and told him many malicious lies about them, complaining about how troublesome they were. Finally, she asked him to kill his blind parents, and he agreed.⁶⁷⁰ Pretending that he was going to take them to another village, he took them to a forest in a bull cart. Inside the forest, he pretended to be a gang of bandits, and began to beat his parents with the intention to kill them.

As he set upon them, however, his parents cried out that bandits were attacking, and that he (their son) should not try to save them but escape. Their selfless compassion and love for him moved him so much that he stopped beating them. Afterwards he was overwhelmed by remorse.

How many unwholesome kammās did he accomplish with this act? If he beat his parents for only five minutes, billions and billions of mental processes would have arisen, with billions and billions of impulses, each with the most reprehensible, evil volition of wanting to kill his own parents: billions and billions of unwholesome kammās. But also before he beat his parents, when planning how to kill them, did he accomplish billions and billions of unwholesome kammās. And after beating them, whenever he recollected his evil act, and was overwhelmed by remorse and unhappiness, did he accomplish billions and billions of unwholesome kammās. The maturing of the volition of each of those billions and billions of impulses would produce the weightiest results in future lives.

Hence, at his death, the volition of a seventh unwholesome impulse (in one of those billions of unwholesome mental processes) functioned as subsequently-effective productive kamma to produce rebirth in hell. The volition of the middle-

⁶⁶⁹ MA explains that with the conclusive volition (*sannitthāna-cetanāya*) of killing (when all factors for killing are fulfilled: see 'A Course of Unwholesome Kamma', p.126) one is reborn in hell (*niraye nibbattati*) (the kamma functions as productive kamma, and MṬ explains that the result is sure to be most severe (*accanta-kaṭuka*)). But with the preceding&ucceeding volitions (*pubbāpara-cetanāhi*), the life-span may be shortened in two ways: 1) The volitions preceding/succeeding the actual killing may function as interruptive kamma (*upacchedaka-kamma*) (MṬ: interceptive kamma (*upaghāta-kamma*)), interrupting the wholesome kamma that has produced another human life, leading to an untimely death. 2) If killing preceded/ succeeded the wholesome kamma that produced a certain human rebirth, that wholesome kamma will not be superior (*ujāram na hoti*), which means it is incapable of producing a long-life rebirth-link (*dighāyuka-paṭisandhirī*). Thus even though the life-span is short, the early death is timely, because the merit that produced the human life has been exhausted. For VSM's explanation of timely/untimely death, see subsequent endnote 241, p.301. See also 'Productive Kamma', p.184, 'Interceptive Kamma', p.192, and 'Inferior/Superior', p.58.

⁶⁷⁰ Killing a parent is one of the unwholesome weighty kammās: see 'Unwholesome Weighty Kamma', p.168.

five unwholesome impulses in those billions of unwholesome mental processes functioned as indefinitely-effective productive kamma to produce rebirth in hell again and again, and he went through horrific sufferings in hell for millions of years. And identical kmmas produced many adversities for him in subsequent lives. When a wholesome kamma functioned as productive kamma to produce a human rebirth, the kamma of trying to kill his parents functioned as directly opposed unwholesome, frustrating kamma, so that he met with adversities conducive to a premature death. Sometimes the unwholesome kamma functioned as interceptive kamma, and he was beaten to death: for over two hundred lives, he was killed by having his skull smashed to pieces.

Nevertheless, from the time of Buddha Anomadassi till the time of our Buddha (one incalculable and a hundred thousand aeons), he accumulated the perfections (*pāramī*) to become second chief disciple to our Buddha. Such perfections are wholesome kmmas, and when his *pāramī* matured, he became an Arahant and second chief disciple to our Buddha, chief in psychic power.⁶⁷¹

Even so, despite being such a superior Arahant, his life was cut short, and he attained Parinibbāna, again with his skull and bones smashed into little pieces. How?

As The Buddha's Dispensation grew, day by day, The Buddha and His disciples received more and more honour and hospitality from the people. As a result, other teachers and their disciples received less and less. They held a grudge against the Venerable Mahāmoggallāna, because they thought he with his superior psychic powers was responsible. So they hired bandits to go and kill the Venerable Mahāmoggallāna. Thus, their grudge against him was a supporting cause for his parricide kamma to produce its result.

Over seven days, the bandits came to his dwelling to kill him. But the Venerable Mahāmoggallāna knew their intention with his psychic power, and with his psychic power, he disappeared from his dwelling: he went out of the key-hole. 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. He was able again to enter *jhāna*, and exercise his psychic powers. 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.

When he became an Arahant, the Venerable Mahāmoggallāna's mind was purified through the destruction of all defilements: greed-rooted defilements, hatred-rooted defilements, and delusion-rooted defilements.⁶⁷² Defilements were responsible for all the unwholesome kamma he had accomplished. And because of the unwholesome kamma he had accomplished, he had to go through immense suffering. Such are the workings of kamma.

Such workings of kamma are why The Buddha said in the second '*Gaddula-Baddha*' sutta:⁶⁷³

⁶⁷¹ psychic powers: see footnote 239, p.80.

⁶⁷² defilements: for the ten defilements, see footnote 126, p.44.

⁶⁷³ S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

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.

We shall be giving many other examples of how one's life is cut short owing to past unwholesome kamma: Tambadāthika the executioner (whom we mentioned before), the demon Nanda, the Venerable Pūtigattatissa, etc. We shall discuss them later on.⁶⁷⁴

Now, please listen to The Buddha's second explanation to Subha.

ONE IS NOT A KILLER

But here, student, a woman or man abandoning the killing of beings, is an abstainer of the killing of beings: with laid down rod, laid down knife, gentle and merciful towards all living beings, she or he dwells kind and compassionate. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in a good destination, a heavenly world is reborn.

But if she or he, at the breakup of the body, after death, in a good destination, a heavenly world is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is long-lived.

This is the way, student, that leads to a long life, namely, abandoning the killing of beings, one is an abstainer of the killing of beings: with laid down rod, laid down knife, gentle and merciful towards all living beings, one dwells kind and compassionate.

In this case, to abstain from killing is a wholesome kamma that may function directly as productive kamma to produce either a heavenly rebirth or a long human life.

The wholesome kamma referred to here is mundane wholesome kamma, which is practice of the three merit-work bases (*puñña-kiriya-vatthu*). We discussed them earlier:⁶⁷⁵

- 1) Offering (*dāna*).
- 2) Morality (*sīla*): for laypeople it is the five, eight or ten precepts. The first precept is always 'from killing to abstain (*pāṇātipātā veramaṇi*)'. For bhikkhus and bhikkhunis, morality is the Vinaya rule, which includes a precept against killing a human being, and a precept against killing any other being.
- 3) Meditation (*bhāvanā*): that is samatha meditation, which is either access concentration or jhāna, and insight 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 higher practise of mundane wholesome kamma is knowledge and conduct (*vijjā-carāṇa*). We discussed it earlier:⁶⁷⁶

- 1) Conduct (*carāṇa*) 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.

⁶⁷⁴ For details on Tambadāthika, see 'Tambadāthika the Executioner', p.181, and for the killing-kamma that functioned as interceptive kamma to cut off his present life, see 'The Avenging Courtesan', p.270.

⁶⁷⁵ For details, 'The Merit-Work Bases', p.64ff.

⁶⁷⁶ For details, see 'Knowledge and Conduct', p.135.

- 2) Knowledge (*vijjā*) is insight knowledge (*vipassanā-ñāṇa*), up to the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā-Ñāṇa*).

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

Such wholesome kammās may function as productive kamma to produce a deva life. If the conclusive volition of abstinence from killing produces a human life, it will be a long and trouble-free human life. The preceding and succeeding volitions (before and after the abstinence) may also function as reinforcing kamma to work in a similar way.⁶⁷⁷

This principle of similarity holds true for all the cases where The Buddha explains wholesome kamma that matures in that life's continuance (*pavatti*).

LONG-LIVED BHIKKHUS

Good examples of gentleness and mercifulness leading to a long life are some of the long-lived bhikkhus of the past. The Venerable Mahākassapa, and the Venerable Ānanda attained Parinibbāna (final cessation) at the age of a hundred and twenty, the Venerable Anuruddha at the age of a hundred and fifty, and the Venerable Bākula went into Parinibbāna at the age of a hundred and sixty.⁶⁷⁸

THE VIRTUOUS VENERABLE PAÑCASĪLA SAMĀDĀNIYA

Another example is the Venerable Pañcasīla Samādāniya.⁶⁷⁹ we mentioned him briefly before.⁶⁸⁰ In our Buddha's Dispensation, he attained Arahantship with the four discriminations (*paṭisambhidā*).⁶⁸¹ To be able to do that, he needed to have practised superior knowledge and conduct (*vijjā-carāṇa*) in the Dispensation of previous Buddhas: as we just mentioned, that includes insight meditation up to the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā-Ñāṇa*).

For example, in Buddha Anomaddassi's Dispensation,⁶⁸² Pañcasīla Samādāniya was a poor man. Even so, he purified his morality by observing the five precepts

⁶⁷⁷ MA explains that with the conclusive volition (*sannitthāna-cetanāya*) of non-killing <the actual act of abstinence: see examples in footnotes 197/198, p.69> one is reborn in the deva world (*deva-loke nibbattati*) <the kamma functions as productive kamma>. But with the preceding&succeeding volitions (*pubb-āpara-cetanāhi*), the life-span will become long in two ways: 1) The volitions that preceded/succeeded the actual non-killing may function as reinforcing kamma (*upatthambhaka-kammāni*), reinforcing the wholesome kamma that has produced the human life, leading to a long life. 2) Because no killing preceded/succeeded the other wholesome kamma that produced the human rebirth, that wholesome kamma will be superior (*ujāram hoti*), which means it is capable of producing a long-life rebirth-link (*dīgh-āyuka-paṭisandhirā*). See also 'Productive Kamma' <p.184>, 'Interceptive Kamma' <p.192>, and 'Inferior/Superior' <p.58>.

⁶⁷⁸ DA.ii.1 (§5-7) '*Mah-Āpadāna-Suttam*' ('The Great Lineage Sutta'). It explains also that The Buddha's chief patroness, Visākhā passed away at the age of a hundred and twenty.

⁶⁷⁹ Ap.I.iii.4 '*Pañcasīla-Samādāniya-Thera-Āpadānam*' ('The Pañcasīla-Samādāniya-Elder Narrative')

⁶⁸⁰ See 'The Venerable Pañcasīla Samādāniya', p.226.

⁶⁸¹ four discriminations: 1) meaning discrimination (*attha-paṭisambhidā*), 2) Dhamma discrimination (*Dhamma-paṭisambhidā*), 3) language discrimination (*nirutti-paṭisambhidā*), 4) perspicacity discrimination (*paṭibhāna-paṭisambhidā*), knowledge of the previous three knowledges. (VsM.-xiv.428 '*Paññā-Pabheda-Kathā*' ('Discussion of Wisdom Categorization') PP.xiv.21-26)

⁶⁸² See 'Appendix 2: The Lineage of Buddhas', p.361.

for about a hundred thousand years, without breaking a single precept. Based on that morality, he developed strong, powerful concentration, as well as insight up to the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā-Nāṇa*). That made his morality pure and flawless.

How then do concentration and insight purify one's morality? The defilements (*kilesa*) are the decisive supporting causes (*upanissaya*) for bodily bad conduct (*kāya-duccarita*) and verbal bad conduct (*vacī-duccarita*). But they are suppressed by strong and powerful jhāna concentration (*samādhi*). And when there is such concentration, there can also be insight knowledge (*vipassanā-ñāṇa*). Insight knowledge knows and sees all formations (*saṅkhāra*) in oneself and the outside world, as impermanence (*anicca*), suffering (*dukkha*), and non-self (*an-atta*). This insight suppresses the defilements, making one's mind pure and taintless. And if one with such a mind practises offering (*dāna*), and morality (*sīla*) (if one with such a mind observes the five, eight, or ten precepts, etc.), those acts also become pure and taintless, which means they are most powerful.

This type of most powerful purification of morality was what Pañcasīla Samādāniya did for about a hundred thousand years. At his death, he reflected on his flawless virtue, which meant that at the time of death, his mind was full of joy and happiness. And that 'virtue kamma' functioned as productive kamma to produce rebirth in a heavenly world. And identical kammās functioned as similar productive kammās, so that he went from one deva world to another, and up and down between the heavenly worlds and the human world.

In every one of those lives he achieved three things:

- 1) Long life (*dīgh-āyu*)
- 2) Great wealth and sensual pleasures (*mahā-bhoga*)
- 3) Sharp wisdom (*tikkha-paññā*)

Everyone is always looking for these things: also today everyone is looking for these things. How do you achieve them?

- 1) By cultivating morality (*sīla*): the five, eight or ten precepts.
- 2) By cultivating concentration (*samādhi*): the four fine-material-, and four immaterial jhānas.
- 3) By cultivating wisdom (*paññā*): insight knowledge (*vipassanā-ñāṇa*).

Thus are the workings of kamma. Such workings of kamma are why The Buddha said in the second '*Gaddula-Baddha*' sutta:⁶⁸³

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.

You should, therefore, be inspired to put forth effort to practise these three trainings in this Buddha's Dispensation.

ĀYU-VADḌHANA KUMĀRA LIVES LONG

Let us then take another example of someone who lives long: Āyuvadḍhana Kumāra. The Buddha says in the *Dhamma-Pada*:⁶⁸⁴

⁶⁸³ S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

⁶⁸⁴ DhP.viii.9 '*Sahassa-Vagga*' ('Thousands Chapter')

To the one always obeisant and virtuous, always the elders worshipping, four things increase: life (*āyu*), beauty (*vaṇṇo*), happiness (*sukham*), strength (*balaṃ*).

If one is gentle and kind, compassionate towards all beings, and always honours and respects one's elders and betters, one's life improves in those four ways:

- 1) Life (*āyu*): one's life span increases.
- 2) Beauty (*vaṇṇa*): one's complexion becomes clearer.
- 3) Happiness (*sukha*): one's health and comfort improves.
- 4) Strength (*bala*): one's vigour and stamina increase.

The *Dhamma-Pada Commentary* explains life span with an example.⁶⁸⁵ Suppose someone has accomplished a wholesome kamma that produces a human rebirth with a life span of fifty years. And in his human life he always honours and respects his elders and betters: those who are elder by age, and better by character, that is, by morality, concentration, and wisdom. Paying respect in this way, he accomplishes billions of wholesome kammās. Then if, when he is twenty-five, an unwholesome frustrating or interceptive kamma matures, threatening his life span, those wholesome 'respect kammās' intercept the unwholesome kamma, and he lives up to his full life span, fifty years. A good example of this is the *Āyuvaddhana Kumāra*.⁶⁸⁶

Once, there were two hermits who lived together for many years. Then one of them left, and got married. When his wife had delivered a son, he and his family visited the other hermit and paid obeisance to him. The hermit said, 'May you live long', to the parents, but he said nothing to the boy. The parents asked the hermit why he had said nothing, and the hermit told them the boy would live only seven more days. And he said he did not know how to prevent the boy's death, although The Buddha might know.

So the parents took the boy to The Buddha. When they paid obeisance to The Buddha, He too said, **May you live long** to the parents, but nothing to the boy: and He too predicted the boy's coming death. Then, to prevent the boy's death from taking place, He told the parents to build a pavilion at the entrance to their house. And He told them to put the boy on a couch in the pavilion, to listen to protective chants (*paritta*) recited by bhikkhus. Then for seven days, The Buddha sent eight or sixteen bhikkhus to recite protective chants. On the seventh day, The Buddha Himself came to the pavilion. With Him came also devas from the whole universe: they came to listen to Dhamma taught by The Buddha. At that time, an evil demon (*yakkha*) Avaruddhaka, was at the entrance, waiting for a chance to take the boy away. But since devas of greater power had come, Avaruddhaka had to move back till eventually he was twelve leagues away from the boy. And all night the recitation of protective chants continued, protecting the boy. The next day, the boy was removed from the couch, and made to pay obeisance to The Buddha. This time, The Buddha said, **May you live long** to the boy. And when asked how long the boy would live, The Buddha said he would live up to a hundred and twenty years. So the boy was given the name *Āyuvaddhana Kumāra* (*āyu* = life; *vaḍḍhana* = increasing; *kumāra* = boy).

If we analyse this case, we understand that a wholesome kamma functioned as productive kamma to give *Āyuvaddhana Kumāra* rebirth as a human being. We understand also that a more powerful unwholesome interceptive kamma was

⁶⁸⁵ DhPA.viii.8 '*Āyu-Vaḍḍhana-Kumāra-Vatthu*'; ('The Case of *Āyuvaddhana Kumāra*')

⁶⁸⁶ *ibid.*

going to intercept the result of his wholesome rebirth kamma, so that he would die after only one week as a human being. But by listening to the protective chants recited by the bhikkhus, and later by also The Buddha, past wholesome kamma of habitually honouring and respecting his elders and betters reinforced his 'human rebirth' kamma. That reinforcing kamma was so powerful that his life span increased from the expected one week to one hundred and twenty years. Such are the workings of kamma.

Such workings of kamma are why The Buddha said to Subha, Todeyya's son.⁶⁸⁷

Kamma distinguishes beings, that is, as inferior and superior.

Now, please listen to The Buddha's third explanation to Subha.

ONE IS A TORMENTOR

Here, student, a woman or man is a tormentor of beings, with the hand, with a stone, with a stick, or with a knife. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is reborn.

But if she or he, at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is much sick.

This is the way, student, that leads to much sickness, namely, one is a tormentor of beings, with the hand, with a stone, with a stick, or with a knife.

MISCHIEVOUS NANDA

A good example of going to hell because of striking someone with the hand, is the case of the demon (*yakkha*) Nanda.⁶⁸⁸ Once, the Venerable Sāriputta was sitting in the moonlight, and his newly shaven head shone in the moonlight. As he was entering a meditative attainment, Nanda, a demon, struck him on the head out of mischief and anger. The force of the blow was such that had he struck a mountain peak, the peak would have split. But because the Venerable Sāriputta was protected by his attainment, he felt only a slight touch on his head. Nanda's unwholesome kamma, however, functioned as presently-effective productive kamma. He cried out, 'I am burning! I am burning!' and disappeared from the earth, instantly to reappear in the great hell.

Here, we need to understand that this did not happen owing to any power of the Venerable Sāriputta's:²⁴³ it happened solely because of the power of Nanda's unwholesome kamma. Such are the workings of kamma. Such workings of kamma are why The Buddha said in the second '*Gaddula-Baddha*' sutta:⁶⁸⁹

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.

Nanda was unable to control his mind, unable to refrain from trying to harm the Venerable Sāriputta. As a result he was reborn in hell. If you want to avoid rebirth in hell, you should try to control your mind, so you can abstain from all unwholesome kammās.

⁶⁸⁷ Quoted p.256.

⁶⁸⁸ U.iv.4 '*Yakkha Pahāra-Suttam*' ('The Demon-Blow Sutta')

⁶⁸⁹ Quoted p.30.

THE CRUEL BIRD-CATCHER

Another good example of harming other beings is the Venerable Pūtigattatissa.⁶⁹⁰ In Buddha Kassapa's Dispensation,⁶⁹¹ when the life span was many thousands of years, he was a bird-catcher (fowler) called Sākuṇika. Whenever he caught many birds, he would not kill them. Instead, he would break their wings and legs so they could not escape. He did this over many thousands of years. And in that same life, he once filled an Arahant's bowl with delicious food, did the fivefold obeisance,⁶⁹² and aspired for Arahantship.

At death, the unwholesome kamma of tormenting and killing birds over many thousands of years functioned as productive kamma to produce rebirth in hell: there he suffered much torment over millions of years. In our Buddha's Dispensation, however, his alms kamma matured as productive kamma to produce rebirth as a human being again. Because of his aspiration for Arahantship, he ordained as a bhikkhu. But his unwholesome kamma of harming and killing so many beings functioned as frustrating kamma, to weaken his alms kamma, so it could not maintain his health and life as a bhikkhu.

One day, he became much sick. Boils formed on his whole body. They grew bigger and bigger every day, and pus oozed out of them till his whole body was full of oozing sores. And he became known as the elder 'Putrid-Body Tissa' (*Pūti-Gatta-Tissa-Thera*). Then, after some time, his bones began to disintegrate. And his fellow bhikkhus, unable to look after him, abandoned him.

When The Buddha discovered him, He with His own hand cleaned the Venerable Pūtigatta with warm water, and changed his dirty robes. This produced pleasant feeling in Venerable Pūtigatta, and his mind became calmer and calmer. The Buddha then gave him a short Dhamma talk, and while listening to the Dhamma talk, the Venerable Pūtigatta was able to contemplate the nature of impermanence (*anicca*), suffering (*dukkha*), and non-self (*an-atta*) in formations. And, at the end of the Dhamma talk, he was an Arahant. His mind was free of lust, hatred, and delusion. Such are the workings of kamma.

Such workings of kamma are why The Buddha repeated in the second '*Gaddula-Baddha*' sutta.⁶⁹³

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.

Now, please listen to The Buddha's fourth explanation to Subha.

ONE IS NOT A TORMENTOR

But here, student, a woman or man is not a tormentor of beings, with the hand, with a stone, with a stick, or with a knife. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in a good destination, a heavenly world is reborn.

⁶⁹⁰ DhPA.iii.7 '*Pūti-Gatta-Tissa-Thera-Vatthu*' ('The Pūtigattatissa-Elder Case')

⁶⁹¹ See 'Appendix 2: The Lineage of Buddhas', p.361.

⁶⁹² fivefold obeisance: a traditional Indian form of obeisance, with the two hands, the two knees, and the forehead touching the ground.

⁶⁹³ S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

But if she or he, at the breakup of the body, after death, in a good destination, a heavenly world is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is not much sick.

This is the way, student, that leads to being without much sickness, namely, one is not a tormentor of beings, with the hand, with a stone, with a stick, or with a knife.

The wholesome kamma of not harming and killing beings may function directly as productive kamma to produce either a long heavenly life, or a long human life without much sickness. If one accomplishes also other wholesome kammās, such as three merit-work bases (offering (*dāna*), morality (*sīla*), and samatha and vipassanā meditation (*bhāvanā*)) one's conduct is further purified. And if one's meditation includes the four divine abidings (*cattāro brahma-vihāra*), one's conduct is purified even further. The four divine abidings are:²⁴⁴

- 1) Loving-kindness (*mettā*): wishing that all beings be happy.
- 2) Compassion (*karuṇā*): wishing that all beings not suffer.
- 3) Sympathetic joy (*muditā*): rejoicing in the happiness and success of other beings.
- 4) Equanimity (*upekkhā*): looking at all beings with detachment.

When one practises these four divine abidings up to access concentration or jhāna, those kammās may function as most powerful productive or reinforcing kammās to produce either a long heavenly life, or a long and healthy human life. The reason is that as one undertakes to accomplish such kammās, and as one accomplishes them, one's mind is inclined to see beings free from danger; inclined to see beings free from mental and physical suffering; inclined to see beings well and happy; and inclined to see beings long-lived etc. Such kammās of goodwill can (when they mature) produce health and longevity in a human life. Therefore, if you want to be healthy and long-lived, then purify your morality, do not harm or kill beings, and cultivate the four divine abidings (*cattāro brahma-vihāra*). The Buddha says namely:⁶⁹⁴

Fulfilled, bhikkhus, is the virtuous one's mental aspiration because of the purity of morality.

THE HEALTHY VENERABLE BĀKULA

A good example of such purified morality together with the four divine abidings is the Venerable Bākula.⁶⁹⁵ One incalculable and a hundred thousand aeons ago, he was a learned Brahmin. Then, wishing to promote his own welfare in future lives, he took up the hermit's life in the forest. There, he gained skill in the eight attainments and five mundane psychic powers.⁶⁹⁶ And then he spent his 'precious time'²⁴⁵ enjoying jhāna happiness.

At this time, The Buddha Anomadassī had appeared in the world.⁶⁹⁷ One day Bākula listened to a Dhamma talk by The Buddha, and then took refuge in the Triple Gem.

One day The Buddha fell sick with stomach trouble, and Bākula offered Him medicine, and cured Him. Bākula's offering fulfilled four factors:

⁶⁹⁴ A.VIII.I.iv.5 '*Dān-Ūpapatti-Suttam*' ('The Alms&Rebirth Sutta'): see endnote 59, p.36.

⁶⁹⁵ M.III.iii.4 '*Bākula-Suttam*' ('The Bākula Sutta')

⁶⁹⁶ eight attainments: four fine-material and four immaterial jhānas; psychic powers: see footnote 239, p.80.

⁶⁹⁷ See 'Appendix 2: The Lineage of Buddhas', p.361.

- 1) He, the offerer, was virtuous. Furthermore, his virtue was reinforced by the eight attainments and five mundane psychic powers, for they had suppressed his hindrances for a long time. Also, he had taken refuge in the Triple Gem.
- 2) The receiver of the offering, The Buddha, was the most virtuous kind of person in all the world.
- 3) The offering, the medicine, had been righteously obtained from the forest.
- 4) Bākula, the offerer, had a happy, taintless mind before offering, while offering and after offering. At that time, his mind was free from defilements. He sought nothing from The Buddha: he sought only pāramī.⁶⁹⁸ He knew the result of his kamma would be great, because he possessed the divine eye, the divine eye that knows the workings of kamma.

In the '*Dakkhiṇā-Vibhaṅga*' sutta, The Buddha explains that such kamma as fulfils these four factors is of great result, and is sure to produce its full result:⁶⁹⁹

- [1] **When a virtuous person offers a gift,**
- [2] **righteously obtained,**
- [3] **to a virtuous person,**
- [4] **with trusting heart, placing faith that the result of kamma is great, that gift will come to full fruition, I declare.**

Bākula's offering fulfilled these four conditions, which means it would come to full fruition.

Then, when The Buddha had recovered and was again well, Bākula went to see The Buddha, and made an aspiration. He said to The Buddha:

Venerable Sir, the Tathāgata recovered because of my medicine. Because of this kamma, may no illness appear in my body in any life even for a few seconds.

Because of his pure and powerful kamma and aspiration, he never experienced any illness in any life, not even for a few seconds. Such are the workings of kamma.

Such workings of kamma are why The Buddha said in the '*Dān-Ūpapatti*' sutta:⁷⁰⁰

Fulfilled, bhikkhus, is the virtuous one's mental aspiration because of the purity of virtue.

If you want to accomplish superior kammās when you make an offering, you should emulate Bākula's example.

In Buddha Anomadassī's Dispensation,⁷⁰¹ for about a hundred thousand years, Bākula accomplished many pāramī, including jhāna-pāramī. He maintained his jhāna up to the time of death, so it became a wholesome weighty kamma, and he was reborn in the Brahma world.⁷⁰² For incalculable aeons, he was reborn sometimes in the deva world, and sometimes in the human world, and never did he experience any illness.

In Buddha Padumuttara's Dispensation,⁷⁰¹ Bākula was a householder in the city of Haṃsāvātī. When he heard The Buddha had declared a certain bhikkhu chief disciple in health, he made an aspiration to become such a chief disciple in a future Buddha's Dispensation. To that end he accomplished many wholesome

⁶⁹⁸ pāramī: see footnote 146, p.54.

⁶⁹⁹ M.III.iv.12 '*Dakkhiṇā-Vibhaṅga-Suttam*' ('The Gift-Analysis Sutta')

⁷⁰⁰ A.VIII.I.iv.5 '*Dān-Ūpapatti-Suttam*' ('The Alms&Rebirth Sutta'): see endnote 59, p.36.

⁷⁰¹ See 'Appendix 2: The Lineage of Buddhas', p.361.

⁷⁰² wholesome weighty kamma: for details, see 'Wholesome Weighty Kamma', p.173.

kammas, such as offering different types of requisite to The Buddha and Sangha. The Buddha Padumuttara saw that Bākula would accomplish the required pāramī to fulfil his aspiration, and prophesied that it would take place in The Buddha Gotama's Dispensation. Throughout his hundred-thousand year long life, Bākula accomplished many wholesome kammas such as offering alms, practising morality, and practising samatha and vipassanā meditation up to the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Nāṇa*).⁷⁰³

Before Buddha Vipassī's Dispensation,⁷⁰¹ he was reborn in Bandhumatī, where he also became a hermit. When the Bodhisatta had become Buddha, Bākula also in that life met The Buddha, and took refuge in the Triple Gem. But although he had faith in The Buddha, he was still unable to give up his hermit's life. Even so, he would listen to Dhamma talks by The Buddha, and for about a hundred thousand years, he practised samatha and vipassanā meditation in his forest dwelling, according to The Buddha's instructions. Furthermore, with his psychic powers, he would collect herbs from the forest, make medicine, and offer it to sick bhikkhus. Doing this, his volition (*cetanā*) was to cure sick bhikkhus: once, he cured many bhikkhus who had become sick because of odours from poisonous flowers. Again in that life, he maintained jhāna up to the time of death, which meant that again he was reborn in the Brahma world. And for about ninety-one aeons, he went from deva life to deva life, and sometimes to a human life.

In The Buddha Kassapa's Dispensation,⁷⁰¹ he was a human being, and accomplished much wholesome kamma by renovating old monastic buildings, and again helping sick bhikkhus become well. Owing to this, and owing also to his previous kamma of having helped Anomadassī Buddha become well, Bākula enjoyed long lives and perfect health in every life.

Before the appearance of our Buddha Gotama, he was reborn in Kosambī, to the family of a councillor. One day, while being bathed by his nurse in the waters of the Yamunā river, he slipped into the water, and was swallowed by a large fish: but he did not die. His life was preserved owing to the power of his purity in this his last life; it was a case of psychic power diffused by knowledge (*ñāṇa-vipphāra iddhi*).⁷⁰⁴ This psychic power appeared in him because his many pāramī were such now that he could not die without having attained the Arahant Path-Knowledge: this was for sure his last death.⁷⁰⁵

The fish that had Bākula inside was caught by a fisherman, and sold to the wife of a councillor in Bārāṇasī. When the fish was cut open, the child was found unharmed, and the councillor's wife adopted the child as her own son. When the story reached Kosambī, Bākula's parents went to Bārāṇasī and claimed their child. But his adoptive mother refused to give him up. Their case was presented to the king, and he decreed that Bākula should be shared by both families: that is why his name was Bākula (*bā* = two/both; *kula* = families).⁷⁰⁶ After a prosperous life, he was eighty, Bākula heard the Dhamma of our Buddha, again gained faith in

⁷⁰³ Formations-Equanimity Knowledge: see p.111.

⁷⁰⁴ Also called 'Attainment by Intervention of Knowledge'. It is one of the ten supernormal powers (*iddhi*).

⁷⁰⁵ VsM.xii.373 '*Iddhividha-Niddeso*' ('Exposition of the Psychic Powers') PP.xii.27

⁷⁰⁶ MA explains that just as both *dvā-vīsati* and *bā-vīsati* mean 'twenty-two', so both *dvi-kulo* and *bā-kulo* mean two families.

the Triple Gem, and this time he ordained as a bhikkhu. Within eight days of his ordination he became an Arahant with the four discriminations (*paṭisambhidā*).⁷⁰⁷

Bākula was by The Buddha declared chief disciple in good health. He was also one of the four bhikkhus in our Buddha's Dispensation with great psychic power (*mah-ābhīññā*).⁷⁰⁸ He was a monk for eighty years, and when one hundred and sixty years old, he entered Parinibbāna (final cessation) sitting on his pyre. His long life and perfect health were all due to his kamma, accomplished in previous lives, based on purification by morality.

Here, we should like to discuss the workings of kamma a little bit. When Bākula offered medicine to The Buddha Anomadassī, his desire to see The Buddha healthy was very strong: his volition (*cetanā*) was very strong. And when, in The Buddha Vipassī's Dispensation, he cured the many bhikkhus, his desire to see them healthy was again very strong: his volition was again very strong. The desire to see virtuous people become healthy is very wholesome kamma, and functions as either productive or reinforcing kamma that will keep one healthy in future lives.

Do you want to be reborn in heaven? Do you want to have a long and healthy human life? If you do, you should try to be a woman or man who does not injure and kill other beings. Instead, you should try to do as the Venerable Bākula.

- You should purify your conduct by observing morality.
- You should offer medicine and medical treatment to virtuous people with all your heart, that is, without expecting anything in return from the receivers.
- You should cultivate samatha and vipassanā meditation with success, and be sure to master the four divine abidings.

Injuring and killing other beings is done because of defilements. They do not produce rebirth in heaven, and do not produce a long and healthy human life: they produce only rebirth in the woeful states, and a short and troubled human life. Such are the workings of kamma.

Such workings of kamma are why The Buddha said.⁷⁰⁹

Fulfilled, bhikkhus, is the virtuous one's mental aspiration because of the purity of virtue.

Now, please listen to The Buddha's fifth explanation to Subha.

ONE IS ANGRY, VERY IRRITABLE

Here, student, a woman or man is an angry one, very irritable. Spoken to even a little bit, she or he is abusive, troublesome, offended, stubborn, and shows anger, hatred and resentment. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is reborn.

But if she or he, at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is ugly.⁷¹⁰

⁷⁰⁷ four discriminations: see footnote 681, p.260.

⁷⁰⁸ The other three were the Venerable Sāriputta, Venerable Mahāmogallāna, and the bhikkhunī Bhaddakaccānā Yasodharā.

⁷⁰⁹ A.VIII.I.iv.5 '*Dān-Ūpapatti-Suttam*' ('The Alms&Rebirth Sutta'): see endnote 59, p.36.

⁷¹⁰ The Buddha explains this also to Queen Mallikā: see 'Queen Mallikā', p.190.

This is the way, student, that leads to ugliness, namely, one is an angry one, very irritable. Spoken to even a little bit, one is abusive, troublesome, offended, stubborn, and shows anger, hatred, and resentment.

SCOWLING PAÑCAPĀPĪ

A good example of anger leading to ugliness is Pañcapāpī.⁷¹¹ She was daughter of a poor man of Bārāṇasī. Her hands, feet, mouth, eyes, and nose were very ugly, which was why she was called Pañcapāpī (the one with five defects). But one thing about her was very good: her touch. Her touch was extremely pleasant. That was owing to kamma accomplished in a previous life.

In a past life, she was also daughter of a poor man of Bārāṇasī. And one day a Paccekabuddha went for alms in Bārāṇasī to get some clay for the walls of his dwelling.⁷¹² When he saw Pañcapāpī preparing clay, he stopped in front of the house and stood silently. She guessed what he wanted, and gave him an angry look. Even so, she offered him a lump of clay. The offering was a wholesome kamma, but associated with anger. Although it functioned as a productive kamma to produce a human rebirth, her anger functioned as a frustrating kamma to make her look very ugly. Identical offering kamma functioned at the same time as reinforcing kamma to make her touch extremely pleasant. In the end, that kamma gave good results.

One day she happened to touch Baka, the king of Bārāṇasī. Her touch was so pleasant, he went mad with desire. And he visited her in disguise, and married her. But he was afraid to make her his chief consort, because she was so ugly: he was afraid people would mock him. So he arranged for many men of Bārāṇasī to feel her touch, and they all went mad with desire. After that, he was able safely to make her his chief consort. But the other consorts became jealous, and arranged for her to be cast adrift in a boat. She was rescued by one King Pavariya, who claimed her as his property. The two kings were prepared to go to war over her, but agreed to let Pañcapāpī live one week at a time with each king. Such are the workings of kamma.

Such workings of kamma are why The Buddha said to Subha:

Kamma distinguishes beings, that is, as inferior and superior.

ABUSIVE SUPPABUDDHA

Another good example of anger leading to ugliness is Suppabuddha, the poor leper of Rājagaha. He practised the threefold training under The Buddha. He purified his conduct by observing the precepts, he listened to the Dhamma with respect, and he practised samatha and vipassanā meditation. One day, listening to The Buddha teach Dhamma, he became a Stream Enterer (*Sot-Āpanna*): a Stream Enterer who was a leper. How did he become a leper? What type of kamma was responsible?⁷¹³

The bhikkhus asked The Buddha this question, and The Buddha explained. In a previous life, Suppabuddha was the son of a treasurer, a wealthy merchant in Rājagaha. One day, he was going to the pleasure park with many attendants. He

⁷¹¹ JA.XXI.iv.4 '*Kuṇāla-Jātaka-Vaṇṇanā*' ('Description of the Kuṇāla Jātaka')

⁷¹² It was custom in ancient India for ascetics etc. to go for alms outside the time for going for almsfood, when they needed other material requisites.

⁷¹³ U.v.3 '*Suppabuddha-Kuṭṭhi-Suttam*' ('The Suppabuddha-Leper Sutta'): described also in DhPA.vi.6 '*Suppabuddha-Kuṭṭhi-Vatthu*' ('The Case of Suppabuddha the Leper').

was looking forward to showing off his wealth, and to have people pay respect to him. But as he was approaching the pleasure park, he saw that nobody paid any attention to him: all the people were paying attention to the Paccekabuddha Tagarasikhī. As Suppabuddha was walking along, he accumulated many unwholesome kmmas, because he was disappointed. He was angry that people did not notice him, but paid respect to the Paccekabuddha. The Paccekabuddha was wearing a rag-robe. So when Suppabuddha came up to the Paccekabuddha, he spat, and said: 'Who is this leper, in a leper's robe wandering about!' Then he turned his left side to him, and went away.

Afterwards, on that day and later, he recalled the scene with anger, again and again. Proud of being son of a treasurer, he in this way accomplished many billions of unwholesome kmmas. At death, one of those kmmas functioned as productive kamma, and produced rebirth in hell. In hell, he underwent horrific sufferings over many millions of years. In our Buddha's Dispensation, a wholesome kamma functioned as productive kamma to produce rebirth as a human being. But his human happiness was frustrated by 'leper kmmas', and he became a wretched leper in Rājagaha.

Such workings of kamma are why The Buddha said in the '*Kokālika*' sutta:⁷¹⁴

When a person has taken birth, an axe is born inside his mouth with which the fool cuts himself by uttering offensive speech.

In this life, however, Suppabuddha obtained the blessing of Stream Entry (*Sot-Āpatti*). He went to see The Buddha, paid obeisance, and took refuge in the Triple Gem. On his way back to the city, a demon in the guise of a cow gored him to death. This was the same demon that killed Tambadāthika the executioner, Pukkusāti, and the ascetic Bāhiya Dārucīriya: we mentioned them earlier.⁷¹⁵ Why did the demon kill these four men?⁷¹⁶

THE AVENGING COURTESAN

The four men killed by that demon had in a past life been sons of wealthy merchants. The demon that now killed them in the guise of a cow was a female demon (*yakkhini*): she had in that life been a courtesan whom the four men had taken to the pleasure garden. Having taken their pleasure with her, they killed her and took her jewels, and the money they themselves had paid her. At her death, she vowed vengeance on them. And she killed them over a hundred lives.

Now, Suppabuddha had in the infinite past accomplished an infinite number of unwholesome kmmas. Abusing the Paccekabuddha, and afterwards remembering the event with anger, as well as taking part in the killing of the courtesan, with those two actions alone, he had accomplished an infinite number of unwholesome kmmas: some would mature as productive kmmas, some as reinforcing kmmas, some as frustrating kmmas, and some as interceptive kmmas. The interceptive kmmas were kmmas to be experienced in some subsequent life (*aparāpariya-vedaniya-kamma*): one now intercepted the wholesome productive

⁷¹⁴ S.I.VI.i.10 '*Kokālika-Suttam*' ('The Kokālika Sutta'). Kokālika was a monk who criticized the Venerable Sāriputta and the Venerable Mahāmoggallāna. For that kamma, he developed a terrible skin disease, died and was reborn in the Lotus Hell (*Padumo Niraya*). In that sutta, The Buddha explains that the life-span there is almost infinitely long.

⁷¹⁵ For Tambadāthika the executioner, see p.181, and p.209. For Pukkusāti, see p.215, and for Bāhiya Dārucīriya, see p.193.

⁷¹⁶ DhPA.vi.6 '*Suppabuddha-Kuṭṭhi-Vatthu*' ('The Case of Suppabuddha the Leper')

kamma that had produced his rebirth as human being. But it could not make its own result arise, because all unwholesome kammās productive of rebirth in woe-ful states lapsed as a result of his Stream-Entry Path Knowledge. The interceptive kamma did, however, allow another wholesome productive kamma to produce rebirth in Tāvātimsā heaven. Such are the workings of kamma.

Now, please listen to The Buddha's sixth explanation to Subhā.

ONE IS NOT ANGRY, NOT IRRITABLE

But here, student, a woman or man is an unangry one, not irritable. Spoken to even a lot, she or he is not abusive, not troublesome, not offended, not stubborn, and does not show anger, hatred, and resentment. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in a good destination, a heavenly world is reborn.

But if she or he, at the breakup of the body, after death, in a good destination, a heavenly world is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is good looking.

This is the way, student, that leads to good looks, namely, one is an unangry one, not irritable. Spoken to even a lot, one is not abusive, not troublesome, not offended, not stubborn, and does not show anger, hatred, and resentment.

THE LOVING-KIND VENERABLE SUBHŪTI

A good example of friendliness leading to beauty is the Venerable Subhūti.⁷¹⁷ In Buddha Padumuttara's Dispensation,⁷¹⁸ he was born into a rich family and was called Nanda. Later he became a hermit, the leader of forty-four thousand hermits (*isī*).⁷¹⁹ They dwelt in a forest near a big mountain, developed samatha, and all became expert in the eight jhānas and five mundane psychic powers.⁷²⁰

One day, The Buddha and a hundred thousand Arahants came down from the sky to visit them. The hermits were so pleased, they used their psychic powers within minutes to collect flowers, and spread flowers for the visitors to sit upon. The visitors seated themselves, and then entered the cessation attainment (*nirodha-samāpatti*), the temporary cessation of mentality and consciousness-born materiality.⁷²¹ And then for seven days, Nanda stood behind The Buddha holding a canopy of flowers over Him. My audience, please see how great his perseverance was! All the time accumulating wholesome kammās, he did not move for seven days! He did not lie down. He did not take any food. He did not go to the toilet. And his mind was fully concentrated. This was possible only because he was expert in the eight attainments, and the five mundane psychic powers. With fully concentrated mind he stood behind The Buddha, holding a canopy of flowers over Him for seven days.

You may try to imagine the number of wholesome kammās that arose. Even within a snap of the fingers many thousand million wholesome mind-door processes arise and perish, each with seven impulses, each of which have volition,

⁷¹⁷ AA.I.xiv.2 'Subhūti-Tthera-Vatthu' ('The Subhūti-Elder Case')

⁷¹⁸ See 'Appendix 2: The Lineage of Buddhas', p.361.

⁷¹⁹ Their hermithood was not the state of living alone, but the state of living in the forest, far from society.

⁷²⁰ eight attainments: four fine-material and four immaterial jhānas; psychic powers: see footnote 239, p.80.

⁷²¹ cessation attainment: see footnote 434, p.156.

which is kamma. We may thus understand that the wholesome kammās which arose in Nanda's mind-door processes were beyond counting.

The kammās of Nanda's mental processes were sensual-plane wholesome phenomena (*kāma-āvacāra kusala dhamma*). And of the seven impulses, the middle five impulses are the most powerful: indefinitely-effective kammās (*aparāpariya-vedanīya-kamma*), to be experienced in any future life after the subsequent life up to one's final Nibbāna. Such kammās can for a very long time produce the most sublime results on the sensual plane.

When The Buddha and other Arahants emerged from the cessation attainment, it was the most auspicious time to make offerings to them.⁷²² And the hermits offered The Buddha and Sangha fruits and flowers, righteously obtained from the forest. Then The Buddha asked one of the bhikkhus, proficient in receiving offerings, and proficient in loving-kindness jhāna (*mettā-jhāna*), to give an inspirational talk (*anumodanā*).⁷²³

At the end of the inspirational talk, all the hermits became Arahants, except Nanda. Why? Because his attention had been fixed on the eminence of the teaching bhikkhu. So he did not attain a Path (*Magga*) or Fruition (*Phala*).

When he discovered that bhikkhu's eminent qualities, Nanda resolved that he too should reach such eminence. His resolution was accompanied by five factors:

- 1) His morality was purified and shone like a pearl, and was accompanied by the eight attainments and psychic powers.
- 2) His offerings had been righteously obtained.
- 3) His jhāna had suppressed the defilements of lust, anger, and conceit, so that his mind was clear and taintless before offering, while offering and after offering: He did not expect anything from The Buddha and Sangha.
- 4) Since he possessed the psychic power of the divine eye, he had clearly seen and understood the workings of kamma: that meant he had full faith in that the results of kamma would be great.
- 5) The receivers were an unsurpassed field of merit, because they were all Arahants, and one was also a Buddha. Furthermore the offerings had been made to them at the most auspicious time, because they had just emerged from the cessation attainment (*nirodha-samāpatti*).

With these factors, it was certain that Nanda's resolution would come true. And indeed, Buddha Padumuttara prophesied that Nanda would as a bhikkhu under The Buddha Gotama become proficient in loving-kindness jhāna and eminent in receiving offerings.

In spite of his faith in The Buddha, Nanda was unable to become a bhikkhu, because he was too attached to his hermit's life. But he would very often go and see Buddha Padumuttara, and listen to the Dhamma. And he practised samatha and vipassanā under The Buddha's instruction. He emphasized the loving-kindness jhānas, and based on them, he practised insight meditation up to the Formations-Equanimity Knowledge (*Sarikhār-Upekkhā-Nāna*).⁷²⁴ And owing to his skill in the jhānas, he was able also to maintain his jhāna up to the time of death, which

⁷²² For an explanation of the most auspicious time to make an offering to an Arahant, see also 'Present Result from Wholesome Kamma', p.155.

⁷²³ inspirational talk: see footnote 443, p.158.

⁷²⁴ Formations-Equanimity Knowledge: see p.111.

meant one of his jhāna kmmas became a weighty kamma that functioned as productive kamma to produce rebirth in the Brahma world.⁷²⁵

Here, we should like to discuss the workings of kamma a little bit in relation to dependent origination (*paṭicca samuppāda*). After Nanda had made his offering of fruit and flowers to The Buddha and Sangha, Nanda resolved to become a bhikkhu, proficient in loving-kindness jhāna, and eminent in receiving offerings. But this resolution was based on ignorance and craving. How?

Our body and mind comprise only ultimate materiality and mentality. If we see them as that, our view is right, Right View (*Sammā-ditṭhi*), which is insight knowledge (*vipassanā-ñāṇa*). But if we see our materiality and mentality as a man, woman, bhikkhu or bhikkhunī, this is wrong, wrong view (*micchā-ditṭhi*), accompanied by ignorance (*avijjā*) or delusion (*moha*). This means that Nanda's view of a bhikkhu proficient in loving-kindness jhāna, and eminent in receiving offerings was a manifestation of ignorance and delusion. Dependent on that deluded view, he resolved to become a bhikkhu, proficient in loving-kindness jhāna, and eminent in receiving offerings, which is craving (*taṇhā*). And his repeated craving, holding fast to the life of a bhikkhu, was clinging (*upādāna*). Ignorance, craving and clinging are called the round of defilements (*kilesavaṭṭa*), because they are the defilements that produce the round of rebirths (*saṁsāra*).⁷²⁶

Dependent on ignorance, craving, and clinging Nanda accomplished superior wholesome kmmas: he offered fruit and flowers to The Buddha, and to the Sangha, the unsurpassed field for merit in the world (*anuttaraṁ puñña-kkhettaṁ lokassa*).⁷²⁷ Such wholesome kmmas are volitional formations (*saṅkhāra*). They are impermanent because as soon as they arise they perish. But in one's continuity of mentality-materiality, they remain as a potency: that potency can produce a result at any time. In the kamma-cause section (*kamma-paccaya uddesa*) of the *Paṭṭhāna* (*Causal Relations*), this potency is called kamma.⁷²⁸ And the volitional formations (*saṅkhāra*) and kamma are called the kamma round (*kamma-vaṭṭa*): the kamma that produces the round of rebirths.

Altogether there are five causes for the round of rebirth:

- | | | | |
|-------------------|--------------------|-------------------------------|---------------------|
| 1) ignorance..... | (<i>avijjā</i>) | 4) formations (of kamma)..... | (<i>saṅkhāra</i>) |
| 2) craving..... | (<i>taṇhā</i>) | 5) existence | |
| 3) clinging..... | (<i>upādāna</i>) | (of kammic potency)..... | (<i>bhava</i>) |

This principle applies whenever we discuss the maturing of kamma.

Nanda's powerful offering kamma was further reinforced by his strong and powerful loving-kindness jhāna (*mettā jhāna*). And how did his loving-kindness jhāna become so strong and powerful? One reason was that when practising samatha and vipassanā, he had emphasized the development of loving-kindness jhāna. And based on his loving-kindness jhāna, he had practised insight meditation: that way his insight knowledge became clear, deep, profound, and strong and powerful.⁷²⁶ And vice-versa, owing to his insight knowledge, his loving-kindness jhāna also became firm, strong, and powerful. According to the *Paṭṭhāna*, samatha and vipassanā are strong and powerful mutually decisive supporting

⁷²⁵ See 'Wholesome Weighty Kamma', p.173.

⁷²⁶ See further 'Wishing for Rebirth', p.15.

⁷²⁷ Unsurpassed field for merit in the world: this is one of the nine qualities by which The Buddha describes the Sangha. See, for example, quotation endnote 39, p.24.

⁷²⁸ potency: see footnotes 5, p.1, 56, p.15, and 'Kammic Potency', p.370.

causes (*upanissaya paccaya*).⁷²⁹ How? He entered loving-kindness jhāna. Emerging from it, he immediately contemplated the jhāna formations as impermanence (*anicca*), suffering (*dukkha*), and non-self (*an·atta*). Then he entered loving-kindness jhāna again, and again emerged from it, and again contemplated the jhāna formations as impermanence, suffering, and non-self. This procedure he practised again and again. Owing to this type of repeated practice, both his loving-kindness jhāna and insight meditation became firm, strong, and powerful. Furthermore, loving-kindness jhāna is the direct opposite of anger, which was why his mind was usually free from anger. Whenever he practised samatha and vipassanā, especially anger, but also other defilements were long suppressed. They were also suppressed by his psychic powers. All these practices made his mind very pure, and owing to that superior purity, it was certain that he would succeed in his resolve to become a bhikkhu proficient in loving-kindness and eminent in receiving offerings. Finally, since Nanda had practised samatha and vipassanā for about a hundred thousand years, his will power became very strong. Any wish he made could come true because of his will power: will power is volition (*cetanā*), which is kamma.

Buddha Padumuttara prophesied that Nanda would become a bhikkhu proficient in loving-kindness jhāna and eminent in receiving offerings in our Buddha's Dispensation. Nanda was then reborn as the son of a rich man called Sumana, who was a faithful devotee (*upāsaka*) of The Buddha, and younger brother to Anāthapiṇḍika, The Buddha's chief patron (*dāyaka*). Nanda was in that life called Subhūti ('one of good looks') because of his beauty and good looks. His good looks were the result of his previous wholesome kamma, which had been free of defilements, especially free of anger.

On the day that his elder brother Anāthapiṇḍika offered the Jetavana monastery to The Buddha and Sangha, Subhūti listened with respect and attention to The Buddha's inspirational talk. It filled him with such faith in the Dhamma that he wanted to ordain. Being the son of a faithful disciple of The Buddha, he went forth from a believer's home to homelessness. After his ordination, he mastered the two Vinaya Rules (the bhikkhu and bhikkhunī rules). And having obtained a meditation subject from The Buddha, he went to the forest to live and meditate. There he developed insight and attained Arahantship based on loving-kindness jhāna. Teaching the Dhamma without distinction⁷³⁰ or limitation, he was declared chief bhikkhu in living in remoteness and peace (*araṇa-vihārī*), and in being worthy of gifts (*dakkhineyya*).⁷³¹ His strong and powerful loving-kindness jhāna (the foundation for his insight meditation), had enabled him to live in peace and remote from defilements for a long time.

The Pali Texts say that when he went for alms in the village, he would enter loving-kindness jhāna at every door, which meant every offering made to him was of superior merit.

Once, in the course of his wandering, he came to Rājagaha. And the king, King Bimbisāra, promised to build him a dwelling place for the rains. But the king forgot, and the Venerable Subhūti meditated in the open air. The result was that no rain fell in Rājagaha. When the king discovered why, he quickly had a leaf hut built. As soon as the Venerable Subhūti entered the hut, and seated himself on

⁷²⁹ decisive supporting cause: see footnote 595, p.203.

⁷³⁰ without distinction: teaching with no preference of audience.

⁷³¹ A.I.XIV.ii.201-202 '*Etad·Agga Vagga: Dutiya·Vaggo*' ('Chapter on "This is the Chief": Second Chapter')

the bed of hay, rain fell. His mind was so purified with loving-kindness *jhāna*, and supramundane knowledge that even the devas helped protect him from getting soaked by rain. Such are the workings of *kamma*.

Such workings of *kamma* are why The Buddha said in the second '*Gaddula-Baddha*' sutta:⁷³²

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

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

THE GOLDEN VENERABLE MAHĀKACCĀNA

Another good example is the Venerable Mahākaccāna.⁷³³ In our Buddha's Dispensation, he was born in Ujjenī, in the family of a King Caṇḍapajjota's chaplain. He was called Kaccāna because of his golden complexion, and also because Kaccāna was the name of his clan (*gotta*). He became one of our Buddha's most eminent disciples, declared chief in elaborating what The Buddha had taught in brief.

Why was his complexion golden? And how did he achieve that distinction as a bhikkhu? Responsible were his accomplished *kamm*as.

In Buddha Padumuttara's Dispensation,⁷³⁴ he was reborn into a very rich family. One day he went to the monastery, and stood at the edge of the audience listening to a Dhamma talk by The Buddha. And he saw The Buddha confer upon a bhikkhu (also called Kaccāna) the distinction of chief disciple in elaborating and analysing Dhamma explained in brief by Buddha. Deeply impressed, he resolved also to win that distinction in a future Buddha's Dispensation. With this intention, he invited The Buddha and hundred thousand large Sangha, and made a grand offering (*mahā-dāna*): it lasted seven days. On the seventh day, he prostrated himself at the feet of The Buddha and said: 'Bhante, as a result of this seven-day-long grand offering, I do not wish for any other bliss. But I do wish to secure the title of the bhikkhu who seven days ago was declared chief of those who elaborate and analyse what has been taught by The Buddha in brief.'

Another account of Mahākaccāna's past⁷³⁵ explains that in Buddha Padumuttara's Dispensation, he built a lotus-shaped *cetiya*⁷³⁶ called Paduma (lotus). It was covered with gold, and had a throne inside with a canopy made of gold, jewels, and hair from the *camarī*-horse.⁷³⁷

In that Dispensation, over a hundred thousand years, Mahākaccāna accomplished also many other wholesome things, such as:⁷³⁸

- Mastery of the texts (*pariyatti*): learning The Buddha's Word off by heart (*Buddha-Vacanassa pariyāpuṇaṇaṃ*), reciting the Pali (*Pālyā sajjhāyo*).

⁷³² S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

⁷³³ AA.I.xiv.1 '*Mahākaccāna-Tthera-Vatthu*' ('The Mahākaccāna-Elder')

⁷³⁴ See 'Appendix 2: The Lineage of Buddhas', p.361.

⁷³⁵ Ap.I.iv.3 '*Mahākaccāna-Tthera-Apadānaṃ*' ('The Mahākaccāna-Elder Narrative')

⁷³⁶ *cetiya*: Pali for stupa/pagoda.

⁷³⁷ *camarī*-horse: the Himalayan yak. Its tail is very precious.

⁷³⁸ This is the standard practice for attaining the four discriminations: VbhA.xv.718 '*Sarigaha-Vāra-Vaṇṇanā*' ('Description of Summary Part') DD.xv.1955; VsM/VsMṬ.xiv.429 '*Paññā-Pabheda-Kathā*' ('Discussion of Wisdom Categorization') PP.xiv.28-31. See also end-note 183, p.247.

- Hearing (*savana*): learning the Dhamma thoroughly, with care and respect.
- Inquiry (*paripucchā*): discussing knotty passages in the Texts, Commentaries, etc.
- Past practice (*pubba-yoga*): practising samatha and vipassanā up to the Formations-Equanimity Knowledge (*Saṅkhār-Upekkhā-Nāṇa*).⁷³⁹

In Buddha Kassapa's Dispensation,⁷⁴⁰ he was a householder of Bārāṇasī.⁷⁴¹ After The Buddha's Parinibbāna, a splendid cetiya was being built over The Buddha's remains, in the shape of a solid rock of gold. And the Venerable Mahākaccāna donated bricks of gold worth a hundred thousand: and he made an aspiration that in future births he should have a golden complexion.

As we can see, all these wholesome kammās that the Venerable Mahākaccāna accomplished in past lives were all pure, all dissociated from anger or any other defilements. Some of those wholesome kammās functioned as productive kamma, some as reinforcing kamma, and almost all were to be experienced in some subsequent life. And some of them matured to function as productive kammās in our Buddha's Dispensation.

We can then analyse the Venerable Mahākaccāna's case in accordance with the workings of kamma.

A 'brick kamma' functioned as productive kamma to produce his last rebirth, as a human being. It produced the five resultant aggregates at the rebirth-linking moment, and identical kammās maintained his five aggregates through the course of life. Identical kammās functioned also as wholesome reinforcing kammās, to produce a long life, health, happiness, and a golden complexion. The wholesome kammās responsible for all these results depended on his past ignorance, craving, and clinging.

When he met our Buddha, The Buddha gave him a Dhamma talk. At the end of the talk, Mahākaccāna attained Arahantship together with the four discriminations (*paṭisambhidā*):⁷⁴² his wholesome kammās (*pāramī*) accomplished in previous Buddhas' Dispensations as well as in our Buddha's Dispensation had matured.

Later, when The Buddha bestowed titles of eminence on the bhikkhus, He declared:⁷⁴³

This is the chief, bhikkhus, of my bhikkhu disciples who can elaborate the briefly spoken, and analyse the meaning, that is, Mahākaccāna.

Fulfilled now was the aspiration Mahākaccāna had made in Buddha Padumuttara's Dispensation.

Do you want to be handsome and beautiful? Do you want to have a golden complexion? If you do, you should try to be a woman or man who never gets angry or irritated: even when criticised a lot, you must not get offended, not get angry, not be hostile, and not be resentful. If you want to be handsome and

⁷³⁹ Formations-Equanimity Knowledge: see p.111.

⁷⁴⁰ See 'Appendix 2: The Lineage of Buddhas', p.361.

⁷⁴¹ AA.I.xiv.1 '*Mahākaccāna-Tthera-Vatthu*' ('The Mahākaccāna-Elder Case')

⁷⁴² four discriminations: see footnote 681, p.260.

⁷⁴³ A.I.XIV.i '*Etad-Agga Vagga: Paṭhama-Vaggo*' ('Chapter on "This Is the Chief": First Chapter') The Commentary explains that The Buddha's declaration rested on the Venerable Mahākaccāna's elaboration of: 1) M.I.ii.18 '*Madhu-Piṇḍika-Suttam*' ('The Honey-Ball Sutta'), 2) M.III.iv.3 '*Mahā-Kaccāna-Bhadd-Eka-Ratta-Suttam*' ('The Mahākaccāna An-Excellent-Night Sutta'), 3) SuN.v '*Parāyana Vagga*' ('Final Chapter').

beautiful, you must not display anger, hatred, and bitterness. Such things are defilements and they do not produce beauty: they produce only ugliness.

Based on morality, you should cultivate samatha and vipassanā, and cultivate especially the four divine abidings (*cattāro brahma-vihāra*): loving-kindness, compassion, sympathetic joy, and equanimity. The four divine abidings suppress anger and other defilements. The Buddha says that is how you may attain beauty.

You should not forget, however, that all formations are impermanent. All formations are impermanent, suffering, and non-self, be they beautiful or ugly, attractive or unattractive. So you should try not only to acquire beauty and a golden complexion, you should also try to acquire a beautifully pure mind, that is, you should also try to attain Arahantship. If you do as the Venerable Subhūti and Venerable Maha-Kaccāna, you will succeed. Such are the workings of kamma.

Such workings of kamma are why The Buddha says in the *Dhamma-Pada*:⁷⁴⁴

**Carefulness (*appamāda*) is the path of Deathlessness;
carelessness (*pamāda*) is the path of Death;
the careful do not die;
the careless are as the dead.**

Now, please listen to The Buddha's seventh explanation to Subha.

ONE HARBOURS ENVY

Here, student, a woman or man is an envious one. Gain, honour, respect, reverence, obeisance, and homage [received by] another, she or he envies and begrudges, harbouring envy. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is reborn.

But if she or he, at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he is without influence.⁷⁴⁵

This is the way, student, that leads to lack of influence, namely, one is envious. Another's [received] gain, honour, respect, reverence, obeisance, and homage, one envies and begrudges, harbouring envy.

Envy causes many problems in society.²⁴⁷ Women and men who cannot control their envy and grudging do not conduct themselves well, do not conduct themselves according to the Dhamma.

THE ENVIOUS VENERABLE TISSA

A good example of envy leading to rebirth in hell, and no influence as a human being, is the Venerable Losaka Tissa:⁷⁴⁶ we mentioned him briefly in connection with destination failure (*gati-vipatti*).⁷⁴⁷ In Buddha Kassapa's Dispensation,⁷⁴⁸ he was a bhikkhu. And he lived in a hermitage belonging to a rich man: the rich man was his chief patron. One day an Arahant arrived. The rich man liked the Arahant's

⁷⁴⁴ DhP.ii.1 '*A-Ppamāda-Vaggo*' ('Carefulness Chapter'). The Pali cannot satisfactorily be duplicated in English: *a* (non-) + *pamāda* (negligent/careless) = non-negligent = careful, attentive, heedful, etc.

⁷⁴⁵ The Buddha explains this also to Queen Mallikā: see 'Queen Mallikā', p.190.

⁷⁴⁶ JA.I.v.1 (41) '*Losaka-Jātaka-Vaṇṇanā*' ('Description of the Losaka Jātaka')

⁷⁴⁷ See 'Destination Failure Enables Unwholesome Kammas', p.218.

⁷⁴⁸ See 'Appendix 2: The Lineage of Buddhas', p.361.

appearance so much that he asked the Arahant please to stay in the hermitage, and promised to look after him: the Arahant agreed to stay.

In the evening, the rich man brought flowers, scents, etc. for the new bhikkhu. He listened to the new bhikkhu teach Dhamma, and left with much ceremony. And he invited both bhikkhus to his house for the next day's meal. When the Venerable Losaka Tissa saw the Arahant receive so much attention, he became very envious.

Next day, the Venerable Tissa did not want the Arahant to come for the meal. So he only struck the gong very lightly with his fingernail, and then went to the rich man's house alone. But the Arahant had read the Venerable Losaka Tissa's mind, and had already left the hermitage at dawn. When the rich man asked where the other bhikkhu was, the Venerable Losaka Tissa said he was a lazy, good-for-nothing bhikkhu. After the venerable one had eaten, the rich man washed his bowl, refilled it with food, and asked the Venerable Losaka Tissa please to give it to the other bhikkhu. But on his way home, the Venerable Losaka Tissa threw the food into a hole, and covered it with embers from a newly burned field: this act of envy was unwholesome kamma.

When the Venerable Losaka Tissa returned to the hermitage, he discovered that the Arahant had left. Then he was overcome with much remorse, and not long after, he died. At death, the 'envy kamma' functioned as near-death kamma to produce rebirth in hell. This meant that all the wholesome kammass he as a bhikkhu had accomplished, over twenty thousand years, were intercepted by his envy kamma, and were unable to produce their result. Once he was in hell, many identical 'envy kammass' functioned as reinforcing kamma, to increase and prolong his sufferings in hell.

When he eventually escaped from hell, yet other 'envy kammass' matured, to function as unwholesome productive kammass to be experienced in some subsequent life. Owing to destination failure (*gati-vipatti*),⁷⁴⁹ he became a demon (*yakkha*) in five hundred successive births: in each life, he never had enough to eat. Then in another five hundred successive births, he became a dog, again never with enough food to eat. And in every subsequent life, not only did he never have enough to eat, he suffered also many other hardships. My audience, just see the workings of kamma!

Finally, however, in his last life, the wholesome kammass he had accomplished in The Buddha Kassapa's Dispensation met the right conditions to mature: they functioned as productive kammass to produce rebirth as a human being. But they were intercepted by his envy kamma. How?

In our Buddha's Dispensation, he was reborn as the son of a fisherman in a village called Kodala. And he was given the name Losaka Tissa. And from the day of his conception, everyone in the village suffered various hardships. When they discovered why, they drove Losaka's family out. Then, as soon as Losaka could walk, his mother put a potsherd in his hand, and sent him out to beg. As a small boy, he wandered about uncared for, picking up morsels of rice like a crow. One day, when he was seven years old, the Venerable Sāriputta saw him. The Venerable Sāriputta felt sorry for him, and ordained him as a novice. But the Venerable Losaka Tissa was always unlucky: wherever he went for alms, he received only little. Also in that life, he never had a proper meal. Even so, practising the three-fold higher training, eventually he became an Arahant. Why? In Buddha Kassapa's

⁷⁴⁹ See 'Destination Failure Enables Unwholesome Kammass', p.218.

Dispensation, over twenty thousand years, he had fulfilled sufficient pāramī to attain Arahantship. But, even as an Arahant, he never had a proper meal. When people put food into his bowl, it disappeared: his pāramī produced his receiving alms, but his envy kamma intercepted them, and the food disappeared. The cause was his act of throwing away food offered to an Arahant, because he had been jealous of the Arahant: he had envied and begrudged the Arahant's gains, and his receiving honour, respect, reverence, obeisance and homage from the rich man.

One day, the Venerable Sāriputta saw that the Venerable Losaka Tissa would that night enter Parinibbāna. So he decided to make sure that the Venerable Losaka Tissa should on his last day have a proper meal. He went with the Venerable Losaka to Sāvatti for alms, but no one even noticed them. So he told the Venerable Losaka Tissa to return to the monastery and wait there. Then the Venerable Sāriputta went for alms alone, received food, and had the food sent to the Venerable Losaka in the monastery. But the people ate all the food themselves, so the Venerable Losaka Tissa still went without food. And by the time the Venerable Sāriputta discovered what had happened, it was already afternoon: bhikkhus cannot eat regular food in the afternoon. So the Venerable Sāriputta went to the king's palace, and obtained a bowl of *catu-madhura* (honey, oil, butter, and sugar).⁷⁵⁰ He returned to the monastery, and then asked the Venerable Losaka to eat it out of the bowl as he held it: otherwise it would disappear. Owing to the Venerable Sāriputta's compassion and efforts, that day, for the first time in his life, the Venerable Losaka Tissa had a full belly. And that night he attained Parinibbāna, the final cessation.

In every life Losaka was without influence, because of the power of his envy kamma. It functioned as productive kamma to produce unhappy rebirths, and in every unhappy rebirth, his envy kamma functioned as reinforcing kamma to deprive him of food. When finally a wholesome kamma functioned as productive kamma to produce a human rebirth, and wholesome kamma matured to provide an opportunity for food, his envy kamma functioned as interceptive kamma to make the food somehow disappear. But finally, his past and present pāramī matured: that is, his samatha and vipassanā kammās matured, and he attained Arahantship. Soon after attaining Arahantship, he attained Parinibbāna, and that kamma intercepted all the kammās that could function as productive kamma to produce rebirth. All mental and physical sufferings ceased without remainder, and there would be no more rebirth. A shrine was erected over his ashes.

Thus are the workings of kamma. Such workings of kamma are why The Buddha said in the second '*Gaddula-Baddha*' sutta:⁷⁵¹

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.

Now, please listen to The Buddha's eighth explanation to Subha.

⁷⁵⁰ *catu-madhura*: bhikkhus are by their rule disallowed to eat after noon. They are, however, allowed to eat these four items for medical reasons. The same applies novices, and for those nuns and lay devotees who observe the eight/nine/ten precepts.

⁷⁵¹ S.III.I.x.8 '*Dutiya-Gaddula-Baddha-Suttam*' ('The Second Clog-Bound Sutta'), quoted p.30.

ONE DOES NOT HARBOUR ENVY

But here, student, a woman or man is an unenvious one. Gain, honour, respect, reverence, obeisance, and homage [received by] another, she or he does not envy and does not begrudge, not harbouring envy. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in a good destination, a heavenly world is reborn.

But if she or he, at the breakup of the body, after death, in a good destination, a heavenly world is not reborn, if she or he as a human being returns, then wherever she or he is reborn, she or he has great influence.

This is the way, student, that leads to great influence, namely, one is not envious. Another's [received] gain, honour, respect, reverence, obeisance, and homage, one does not envy and does not begrudge, one does not harbour envy.

HAPPY URUELA KASSAPA

A good example of non-envy leading to great influence is the Venerable Uruvela Kassapa. He was one of three fire ascetics who together with their disciples ordained under our Buddha.

In Buddha Padumuttara's Dispensation,⁷⁵² he was a householder.⁷⁵³ One day he saw The Buddha declare the bhikkhu Sīhaghosa chief disciple in having a great following (*mahā-parivāra*). When he heard how this bhikkhu received much gain, honour, respect, reverence, obeisance and homage, Uruvela Kassapa was not envious, he did not begrudge him it, he did not harbour envy over it, on the contrary, Uruvela Kassapa's whole body was filled with joy and happiness for the bhikkhu: this is what we call *muditā* (sympathetic joy). This attitude of mind was of great benefit to Uruvela Kassapa. It helped him later to attain higher rebirths. At his last rebirth, it helped him attain Arahantship.

In fact, Uruvela Kassapa's happiness for the bhikkhu was such that he wished for the same honour in a future Buddha's Dispensation. Towards that end, he accomplished many wholesome kammās.⁷⁵⁴

- He purified his virtue, by observing the five precepts.
- He made offerings to The Buddha and Sangha.
- He memorized The Buddha's Word, learned the Dhamma thoroughly, with care and respect; discussing knotty passages in the Texts, Commentaries, etc.
- He practised insight meditation up to the Formations-Equanimity Knowledge (*Saṅkhā-Upekkhā-Ñāṇa*).

We should like now to analyse this according to the principle of dependent origination (*paṭicca samuppāda*). If Uruvela Kassapa had understood that the bhikkhu Sīhaghosa was composed of ultimate materiality and mentality, there would have been Right View (*Sammā-ditṭhi*), for according to reality (*yathā-bhūta*), there is only ultimate materiality and mentality: there is no such thing as a bhikkhu or bhikkhunī. Thus, he perceived the Venerable Sīhaghosa as a bhikkhu with a large following because of ignorance (*avijjā*). Dependent on that ignorance, he wished himself to become a bhikkhu with a large following in a future Buddha's Dispensation: that was craving (*taṇhā*) for life as such a bhikkhu. Again and again, he craved for life as such a bhikkhu: that was clinging (*upādāna*). Towards that end,

⁷⁵² See 'Appendix 2: The Lineage of Buddhas', p.361.

⁷⁵³ ApA.liv.8 'Uruvela-Kassapa-Tthera-Apadānam' ('The Uruvela-Kassapa-Elder Narrative')

⁷⁵⁴ This is the standard practice required for attaining the four discriminations: see p.275.

he accomplished many wholesome kammās, by offering (*dāna*), purifying his morality (*sīla*), studying the Dhamma, and practising samatha and vipassanā meditation (*bhāvanā*); they were wholesome volitional formations (*saṅkhāra*). But such wholesome kammās are impermanent. As soon as they arise, they perish. Nonetheless, in his continuity of mentality-materiality, there remained the kammic potency (*kamma satti*).⁷⁵⁵

Altogether there were five past causes for continued rebirth:

- | | | | |
|-------------------|--------------------|-------------------------------|---------------------|
| 1) ignorance..... | (<i>avijjā</i>) | 4) formations (of kamma)..... | (<i>saṅkhāra</i>) |
| 2) craving..... | (<i>taṇhā</i>) | 5) existence | |
| 3) clinging..... | (<i>upādāna</i>) | (of kammic potency)..... | (<i>bhava</i>) |

Some of the wholesome kammās (the wholesome volitional formations) functioned then as productive kammās, some as reinforcing kammās, and some as frustrating kammās: almost all of them were indefinitely-effective kammās (*aparāpariya-vedanīya-kamma*), to be experienced in future lives. And, indeed, in future lives he gained great influence.

In one such subsequent life, Uruvela Kassapa was born as the younger step-brother of Buddha Phussa: their father was a King Mahinda.⁷⁵⁶ There were also two other brothers. Once, the three brothers quelled some troubles at the border to the kingdom. As a reward, the king allowed them for three months to support The Buddha and Sangha. It was a Sangha of a hundred thousand bhikkhus: an unsurpassed field of merit. They appointed three of their ministers to make all the arrangements.⁷⁵⁷ They themselves observed the ten precepts, stayed close to The Buddha, listened to Him teaching Dhamma, and practised samatha and vipassanā whenever they could.

These kammās produced superior results, and the three brothers were reborn now as devas, now as men, over many lives. In their last life, they were reborn into a Brahmin family, of the name Kassapa. They learned the three Vedas, and became matted-hair fire-ascetics, each with a following of disciples. They practised self-torment (*atta-kilamatha*), and worshipped a sacred fire.

Uruvela Kassapa was chief. He lived at Uruvela on the banks of the Nerañjarā River, with five hundred disciples. Farther down the river lived his brother, Naḍī Kassapa, with three hundred disciples. And yet farther down lived Gayā Kassapa, with two hundred disciples: the three brothers had altogether one thousand fire-ascetics.

Not long after His enlightenment, The Buddha visited Uruvela Kassapa.⁷⁵⁸ The Buddha asked Kassapa if He could stay in the chamber of the sacred fire. Kassapa warned him not to, because there was also a fierce *nāga* (dragon) that spewed fire and smoke. But The Buddha stayed there anyway. And with His psychic powers, The Buddha overpowered first that *nāga* and then another *nāga* nearby. Kassapa was much impressed by The Buddha's psychic powers. He invited The Buddha to stay and promised to provide The Buddha with food every day. The Buddha then stayed in a grove nearby for three months. In that time, He displayed his psychic powers many times, and each time Kassapa was impressed. But

⁷⁵⁵ kammic potency: see footnotes 5, p.1, 56, p.15, and 'Kammic Potency', p.370.

⁷⁵⁶ AA.I.xiv.4 'Uruvela-Kassapa-Tthera-Vatthu' ('The Uruvela-Kassapa-Elder Case')

⁷⁵⁷ In Buddha Gotama's dispensation, they became King Bimbisāra, the householder Visākha, and the Venerable Raṭṭhapāla.

⁷⁵⁸ Vin.Mv.i.12 'Uruvela-Pāṭihāriya-Kathā' ('Discussion of the Uruvela Miracles')

Kassapa thought he was himself an Arahant, and thought The Buddha was not an Arahant, so he did not try to learn anything from The Buddha. The Buddha could read Kassapa's mind, and waited for the right time: He waited until Kassapa should be ready to learn from Him.

Finally, when the time was right, The Buddha told Kassapa that neither was Kassapa an Arahant, nor did Kassapa know the way to Arahantship. Kassapa was very surprised. But because he had by now gained faith in The Buddha, he thought it was probably true. And humbly he asked for ordination. The Buddha asked him to tell his disciples of his decision, and to let them make their own decision: they all decided to become bhikkhus as well. All five hundred cut off their matted hair, and threw it into the Nerañjarā River, together with their sacrificial utensils. And then they were all ordained. Seeing the hair and utensils floating down the river, Nadī Kassapa and Gayā Kassapa came to inquire what happened, and then they and their disciples also ordained. Then they went wandering with The Buddha. At Gayāsisa The Buddha taught them the 'The "Burning" Sutta' (*'Āditta-Suttam'*),⁷⁵⁹ by which all one thousand bhikkhus attained Arahantship.

From Gayāsisa, The Buddha and the new Arahants went to Rājagāha.⁷⁶⁰ Then, in the presence of King Bimbisāra and a crowd of people, Uruvela Kassapa declared his discipleship to The Buddha.

Uruvela Kassapa was so called because he was ordained at Uruvela, and to distinguish him from other Kassapas.⁷⁶¹ When he was a fire-ascetic, he had one thousand disciples. And when he ordained under The Buddha, they all followed him. One such disciple of Uruvela Kassapa was, for example, the Venerable Belaṭṭhasīsa. He had followed Uruvela Kassapa in ordaining as a bhikkhu, and later became the Venerable Ānanda's preceptor. Many of Uruvela Kassapa's disciples ordained others. In that way, his following grew even larger. Hence, when The Buddha declared the chief bhikkhus, He declared Venerable Uruvela Kassapa chief bhikkhu in having a large following.⁷⁶²

Do you want to have great influence? If you do, you should try to be a woman or man who does not envy or begrudge the gain, honour, respect, reverence, obeisance and devotion received by others. Instead you should rejoice: that is what we call sympathetic joy. Such are the workings of kamma.

Such workings of kamma are why The Buddha said to Subha, Toddeya's son:⁷⁶³

Kamma distinguishes beings, that is, as inferior and superior.

Now, please listen to The Buddha's ninth explanation to Subha.

ONE DOES NOT MAKE OFFERINGS

Here, student, to ascetics or Brahmins (*samaṇa-brāhmaṇa*), a woman or man is not an offerer of food, drink, clothing, transport, garlands, scents, ointments, beds, dwellings, and lamps. Because of accomplishing and undertaking such actions, she or he at the breakup of the body, after death, in perdition, in a bad destination, in an infernal place, in hell is reborn.

⁷⁵⁹ Ibid., also S.IV.I.iii.6 '*Āditta-Suttam'* ('The "Burning" Sutta').

⁷⁶⁰ Vin.Mv.i.13 '*Bimbisāra-Samāgama-Kathā'* ('Discussion of the Bimbisāra-Meeting')

⁷⁶¹ Kassapa is a clan name, and there were a number of bhikkhus of that clan.

⁷⁶² A.I.XIV.iv.224 '*Ētaḍ-Āgga Vagga: Catuttha-Vaggo'* ('Chapter on "This is the Chief": Fourth Chapter')

⁷⁶³ See extended quotation, p.256.