

**Paṭṭhāna and Vipassanā (10)**

**Kamma Paccayo & Vipāka Paccayo**

**(Kamma Condition and Resultant Condition)**

by

**Ashin Kuṇḍalābhivamsa**  
**Saddhammaramsī Yeiktha Sayadaw**

**Translated by Daw Than Than Nyein**

**Yangon**

**2011**

**Myanmar**

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by

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**Translated by Daw Than Than Nyein**

**Edited by the Editorial Board**

**Saddhammaransī Meditation Centre**

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Paṭṭhāna and Vipassanā (10) Kamma Paccayo  
and Vipāka Paccayo

**Paṭṭhāna and Vipassanā (10)**  
**Kamma Paccayo & Vipāka Paccayo**  
**(Kamma Condition and Resultant Condition)**

**Ashin Kuṇḍalābhivamsa**

Today is the 8th waning day of the month of Thadinkyaut 1353, Myanmar era ( 16–10–91). The *dhamma* talk that will be delivered this afternoon is on *Kamma Paccayo* (*Kamma* Condition).

*Kamma* means in *Pāli* "*Karoti abhisankhārotīti kammani*". *Karoti abhisankhāroti* = the *rūpa* and *nāma dhammas* that arise due to oneself are being controlled by it. *Ititasamā* = hence; *kammani* = it is called *kamma*.

The action of volition that conditions the arising of *rūpadhamma* and *nāmadhamma* is called *kamma*. There are two kinds of *kamma*, namely, *sahajātakamma* and *nānakkaṇṇikakamma*. Both *kammas* are being expounded in *Paccayaniddesa Pāli* Text. There is no other important facts to remember in *kamma*, except these two kinds of *kamma*.

*Sahajātakamma* means at the very moment of its action, the cause or the conditioning state (*paccaya*) and the effect or the conditioned state (*paccayuppana*), *sampayuttakakhandhā*, the *nāma dhammas*, and

*cittajarūpa, paṭisandhi kammajarūpa*, the *rūpadhamma* arise together. The conditioning state is being related to the conditioned state by the force of *Sahajātakamma Paccayo*.

*Nānakkaṇṇikakamma* means the time of action is different from that of its result. The cause takes place at a certain time and the result appears at a different time.

*Añño kammaṣṣa uppattikkhaṇo*

*Añño vipākassa uppattikkhaṇo*

*Kammaṣṣa* = of *kamma*; *uppattikkhaṇo* = the time of the action; *añño* = is at a certain time. *Vipākassa* = of the result; *uppattikkhaṇo* = the moment of the arising; *añño* = at a different time.

*Kamma* is the cause. *Vipāka* is the result. The cause (*kamma*) takes place at a certain time. The result or effect of this *kamma* appears at a different time. The actions (*kamma*) that has been done at certain existences give their effects or results in the future existences. The actions or the acts of volition or *kamma* that have taken place at various past existences give their effects or results in this life-time. The *kamma* that had been performed is at a different time to that of its result at other existences or at other time is known as *nānakkaṇṇikakamma*. Today these two kinds of *kamma* namely, *sahajātakamma* and *nānakkaṇṇikakamma* will be discoursed.

Firstly, *Kamma Paccayo* as expounded in *Paccayaniddesa Pāli* Text and its meaning in brief; secondly, how different *kammās* are conditioning in the *santānas* of this audience and various other individuals; and thirdly, how to practise

to end the various *kammas*, will be discoursed. Hence, there are three stages in this *dhamma* talk.

Firstly, *Kamma Paccayo* in *Paccayaniddesa Pāli* Text will be expounded.

*Kamma*paccayoti-

*Kusalākusalāni kammāni vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma*paccayena paccayo. *Cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ kamma*paccayena paccayo.

*Kamma*paccayoti = *Kamma* Condition means; *kusalākusalāni* = *kusala* or *akusala*; *kammāni* = the *nānakkhaṇika* volition; *vipākānaṃ* = the result or *vipāka*; *khandhānaṃ* = *nāmakkhandaḥ* such as 36 *vipākacittas*<sup>(1)</sup> and 38 *nāmakkhandaḥ cetasikas*<sup>(2)</sup> as well; *kaṭattārūpānaṃ* = the *paṭisandhikammajarūpa*, *pavattikammajarūpa*, and *asaññasakammajarūpa*; *kamma*paccayena = by the force of *Nānakkhaṇikakamma Paccayo*; *paccayo* + *upakāra*ko = conditioning; *hoti* = is. *Cetanā* = the volition in 89 consciousnesses; *sampayuttakānaṃ* = the conditioned state (effect or result); *dhammānaṃ* = 89 consciousnesses and 51 *cetasikas* (exempting *cetanā cetasika*); *taṃsamuṭṭhānānaṃ* = the *cetasikās* accompanying that *cetanā*; *rūpānaṃ* = *cittajarūpa* and *paṭisandhirūpa*; *kamma*paccayena = by the force of *Sahajātakamma* Condition; *paccayo* + *upakāra*ko = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

*Nānakkhaṇikakamma* is a kind of *kamma* which can give its result at different times, in the future existences. The conditioning state is *kusala* or *akusala* volitions. Due to these *kusala* or *akusala* volitions, the conditioned state, its result (*vipāka*) such as *kamma* produced *rūpakkhandhās* at *kamma bhūmi* or *rūpa bhūmi* or *arūpa bhūmi* arise.

*Sahajātakamma* ability is another kind of *kamma*. Now, while this audience is in an act of volition, due to the volition of doing *kusala* deeds, *kusala kamma* will arise. These *kusala kamma* will make the accompanying *cittas* and *cetasikas* arise. The *rūpas* due to these *kusala kamma* such as *citta* borne *rūpa*, namely, *rūpas* of action of going, coming, standing, sitting and so on, are being conditioned to arise. The *kamma* that can produce its result at this very moment is known as *sahajātakamma*.

When there is a dispensation of *dāna* or performance of any *kusalakamma* deeds, both kinds of *kamma* are involved. At the very moment of the action of *kusala* deeds, the accompanying *kusala cittas*, *kāmāvacāra-kusala cittas* are being conditioned to arise by *sahajāta kusala* volitions. The *cittajarūpas* of various bodily actions and verbal actions while performing them are being conditioned by the *sahajātakamma kusala* volitions.

*Nānakkhaṇikakamma* will give results at various future existences. *Dāna kusala* obtained by dispensing *dāna* today will be conditioning by the future of *Sahajātakamma Paccayo* at present existence, as well as by the force of *Nānakkhaṇikakamma Paccayo* in the various future existences. Since they are the *kāmāvacara kusalas*, they

will give their result in seven *kāma sugati bhūmis* <sup>(3)</sup>, to meet with various kinds of *sukhas*, by the force of *Nānakkaṇṇikakamma* Condition. The explanation on the meaning, in brief, of *Kamma* Condition and how it is conditioning is fairly complete.

The result of *kamma*

Due to its ability at the time of giving its result, *kamma* or volitions can be classified under four headings according to their abilities as follows: Some volitions produce the result in the present existence and they are known as *diṭṭhadhammavedaniya kamma*; some volitions produce the results in the next existence and they are known as *uppajjavedaniya kamma*; some volitions produce the results in other existences beginning from the third existence till reaching *nibbāna* and are called *aparāpariyavedaniya kamma*, and the *kamma* which can never produce its result is known as *ahosikamma*.

*Diṭṭhadhammavedaniyakamma* means when this audience is performing *kusala* deeds, the *kamma* produced by the first *javana cetanā* that can give its result in this very life if opportunities permit. When there is no opportunity for its result to arise, the result will never take place and the *kamma* becomes an *ahosikamma*.

*Uppajjavedaniyakamma* means when this audience is performing *kusala* deeds, the *kamma* produced by the seventh *javana* or the last *javana cetanā*. This *kamma* can give its result in the second existence. If there is no opportunity for this *kamma's* result to arise in the second existence, it will never arise in the future and this *kamma* becomes an *ahosikamma*.

The middle five *javana cetanā kamma* can give its result in the various later existences till reaching *nibbāna*. If one inclines one's mind to get the result till reaching *nibbāna*, it will happen as intended.

The first *javana cetanā kamma* can give its result in this very life. The seventh *javana cetanā kamma* can give its result in the second existence. If there is no opportunity for these *kamma* to give result, they become *ahosikammas*.

The middle five *javana cetanā kamma* can give result at any existence, beginning from the third existence till reaching *nibbāna*.

The audience had recited the mottos in the previous week. Now recite the motto in terms of *cetanā*, as *cetanā* and *kamma* are the same.

**Motto:** The first *javana cetanā*  
Gives its result  
In the present existence.

The first *javana cetanā* known as *kamma* can give its result in this life. How it can give its result had been discoursed in the previous weeks. In the motto one can say first *javana kamma* or just *kamma*.

**Motto:** The first *javana kamma* can give results in this existence.  
The seventh *javana kamma* can give result in the second existence.  
The middle *javana kamma* can give result in every existence.

This is how there are four kinds of *kamma* due to their time of giving result.

There are various *kammas* due to the power of sources of giving their results. The four kinds of *kamma* are *kāmāvācara kusala* and *akusala kammas*, *rūpāvācara kusala kamma*, and *arūpāvācara kusala kamma*. The *akusala kamma* give their result in the *apāya bhūmis*. *Kāmāvācara kusala kamma* gives result in human abode and six *deva* realms.

This audience had performed many *kāmāvācara kusala kammas*. Dispensing *dāna*, observing *sīla* and giving services are the *kāmāvācara kusala kammas*. Up to now, you have performed many *kāmāvācara kusala kammas*. Where will the results take place is, it will be in seven *sugati kāma bhūmis* : human abode and six *deva* realms.

The individuals who have acquired *rūpāvācara jhanas* have *rūpāvācara kusala kamma* and their result will take place in the 16 *rūpāvācara bhūmis*<sup>(4)</sup>. Those who have meditated to gain *arūpāvācara jhanas* have *arūpāvācara kusala kamma* and their result will take place in the four *arūpāvācara bhūmis*<sup>(5)</sup>. The results can be different according to the *bhūmis*. This audience has many kinds of *kamma* in their *santānas* and because of these differences they had different existences. *Kamma* is the deciding factor and it is steering the living beings to their destinies.

*Kammamī satte vibhajjati*

*Satte* = the living beings (*sattavā*); *kammamī* = *kamma* is; *vibhajjati* = classifies by analysis.

How does *kamma* classifies by analysis?

*Yadidam hīnapañītatāya* = to be inferior, high class or medium; *kammaṇi* = the *kamma*; *vibhajjati* = classifies and analyses the living beings. That means *kamma*, by analysis, classifies the living beings. *Kamma* is guiding this audience and various individuals to go round and round in the five destinies (*gati*)<sup>(6)</sup>. The audience has gone round and round the five *gatis* because whose beginningless (*anamatagga*) *saṃsarā* is so long. One has gone through the 31 *bhūmis*<sup>(7)</sup> over and over again. Why is it so? It is because of *kamma*.

*Nirayagati* : Out of the five destinies, this audience and the various individuals have suffered in hell (*niraya*). This is also due to *kamma*. Because of *akusala kamma*, strong enough to get one down to *niraya*, one had suffered in hell.

*Petagati*: One has become a *peta*. Why is it so? It is also due to *kamma*.

*Tiracchānagati*: One has become an animal. Why is it so? It is also due to *kamma*. For many existences, one has become animal.

*Manussagati*: To be born a human being for many many existences. Now also one is born a human being. Why is it so? It is due to *kāmāvacara kusala kamma*.

*Devagati*: This audience and various individuals have been to *deva* and *brahma* worlds for many existences. Because of having many existences, one does not know about this. Also why is it so? It is also due to *kamma*. For one to go round and round in the five destinies of 31 planes,

who is responsible? *Kamma* is responsible. To remember and appreciate these facts, a motto has been composed.

**Motto:** Going round

The five destinies

Is truly due to *kamma*.

Why one has to go round and round the five destinies in the 31 planes? When the root cause is examined, it is found to be due to *kamma*. Shall I talk about a story as an instance on how one goes round and round in *saṃsārā*, or shall I not? This audience has heard about this instance a few times before. "Shining, shining in the *brahma* world, squeaking, squeaking in the sty of pigs", is a motto about how a female piglet has undergone the round of *saṃsārā*.

At one time the *Buddha* went for alms-round in *Rājagaha* City. Near the main gate of the city He saw a female piglet and smiled. When the *Buddha* smiled, rays were emitted from His teeth and Ashin *Ānandā* enquired about the reason for smiling. The *Buddha* replied then: "Dear son *Ānandā*, do you see a female piglet nearby? (Yes I do see it, Venerable Sir). I smiled because I see this piggy.

"This piglet is not an ordinary animal, it has come from the *brahma* world", said the *Buddha* and related the story about it. During the time of *Kakusāna Buddha*, this female piglet was a hen. When this hen was present near a monastery, a *yogī* practising *kammatthāna dhamma* was reciting the *kammatthāna dhamma*, and this hen listened to it. While listening, it died and was reborn as *Ubbarī*

princess. This princess becomes remorseful and practised meditation as a wandering nun (*paribbājaka*).

At one time, this nun went into a latrine and noted the maggots in the pit and gained the absorption of the first *jhāna*. Because of the power of the first *jhāna*, she was reborn in the first *jhāna brahma* world and enjoyed the luxuries of the fine-material world for many world cycles. When this power of the first *jhāna* was spent, her lifetime in the *brahma* world was over, and she was reborn in the human world as a rich man's daughter. This rich man's daughter had done some *akusala* deeds at the time of the *Buddha's* enlightenment, and she had become a female pig.

After hearing the *Buddha's* utterings, the monks became quite alarmed and had the sense of urgency. While standing, the *Buddha* uttered six verses and at the end of the verses the monks attained the *sotāpannahī* and so on. How many existences did this female piglet had to go through is, after the life of a piglet she had gone through (13) existences. In the last of the (13) existences, she became the wife of a minister.

*Mahā Anuruddhā Thera* was endowed with *abinnāṇa samapatti*. He came into the village for alms-round and arrived in front of the house of the minister's wife. Many monks followed the *Mahā thera* in single file to go for alms-food. When they arrived in front of the house and saw that lady, *Mahā Thera* said to the monks, "Oh! the female piglet has become the minister's wife". The lady heard the remarks and become very much alarmed. She thought, "Why did the *Thera* said so?" And at once she

got the ability to see the previous existences (*jātissara ñāṇa*).

When she got the *jātissara ñāṇa*, she could see the existences she had gone through as human beings, a hen, a princess and so on and she was very much alarmed. She did not want to live a lay life. She asked permission from the minister to leave him and entered the order of *bhikkhunis* and practised meditation. When she had listened to the *Mahā Satipaṭṭhāna Sutta*, she became a *sotāpanna*. After becoming *sotāpanna* and quite some time later, she had the chance to listen the *Āsīvisopana Sutta* <sup>(8)</sup> and she attained the arahatship. When she was about to enter *nibbāna* (*parinibbāna*) she gave a discourse to all *bhikkhunis* about how she had gone through the last (13) existences in *samsarā* and entered *nibbāna*. Did not she have to go through the five destinies in *samsarā* as human being, a hen and a pig? (She had to go round as such, Venerable Sir).

Here one can know that it is so beneficial to meet with the individual who was endowed with *abhiññāṇa*. If this *thera* did not tell the lady about her past existences, could she have the sense of urgency? (She could not have this, Venerable Sir). Since the *thera* was endowed with *abhiññāṇa sampatti*, and when he uttered quite loudly to let the monks hear, "Oh! the female piglet had become the minister's wife now", the lady heard it, got alarmed, and with the sense of urgency, got the power to see the past existences and entered the order of *bhikkhunis*.

To get the support of an individual endowed with *abhiññāna sampatti* is a conducive factor to gain the noble *dhamma*, the explanation on the instance how one had gone round and round the five destinies is fairly complete. Due to *kamma* as the controlling factor, in the present life time (*uppapattibhāva*), there can be many strange instances, such as, at one time one is a very highly born individual. Sometimes, one was born very poor with much sufferings and at other times very rich with much happiness. At the present life time one can be highly or lowly born, very rich with having everything aplenty or very poor with having nothing. Why does one have to go round the cycle of rebirths like this? It is due to *kamma*. To remember this fact, a motto has been composed.

**Motto:** For many existences  
Highly or lowly born,  
Is truly due to *kamma*.

*Kammanānākaraṇaṇi paṭicca sattānaṇi attabhāve nānākaraṇaṇi paññāyati.*

*Kammanānākaraṇaṇi* = *Kamma* producing various, different and distinctive results; *paṭicca* = depending on; *sattānaṇi* = the living beings; *attabhāve* = in the personality of; *nānākaraṇaṇi* = different resultants: *paññāyati* = appeared.

The commentary teachers have explained the *Pāli* Text as above. At various existences of the individuals, in some lives one has beautiful and graceful appearances or ugly countenance that no one would want to look at. In some

lives, one has well-built, proportionate body, but at other lives having disabled body without hand or leg with such ugly feature that it is loathsome to look at. Why? All these are due to *kamma*. Recite the motto.

**Motto:** The body of oneself,  
Whether beautiful or ugly  
Is due to *kamma*.

When one has a beautiful or graceful appearance, people want to look at him, and when one has ugly countenance people do not want to look at him in various existences. It is certainly due to *kamma*.

**Motto:** Meeting with  
The eight vicissitudes of life  
Is truly due to *kamma*.

*Aṭṭhima bhikkhave lokadhamma lokani anuparivattanti*

*Bhikkhave* = dear sons and daughters who can foresee the dangers of *saṃsārā*; *aṭṭha* = which has eight in number; *ime lokadhamma* = the vicissitudes of life; *lokani* = on all human beings and living beings; *ānuparivattanti* = are always in pursuit.

*Lokaca lokadhamma anuparivattati*

*Lokaca* = of all the human beings and living beings; *lokadhamma* = the eight vicissitudes of life; *anuparivattati* = are always in pursuit. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

The eight vicissitudes of life are always following the human beings and the living beings in this world (*loka*). In other words, the human beings and the living beings in this world are always travelling towards or following the vicissitudes of life, and that was how the *Buddha* had expounded. Each and every one has to face the vicissitudes of life, and no one can escape it. These eight vicissitudes of life are following the living beings, and also the living beings are following the vicissitudes of life. Everyone has to face it all the time and no individual can escape it. Even the *Buddhas*, *Pacceka Buddhas* and *arahants*, are they free from the eight vicissitudes of life? (They are not free, Venerable Sir). Yes, they also have to meet the eight vicissitudes of life. When one is encountering the eight vicissitudes of life.....

*Phuṭṭhassa lokadhammehi, cittam yassa na  
kampati*

*Asokam virajam khemam*

*Etam mangalamuttamam*

*Lokadhammehi* = the eight vicissitudes of life;

*phuṭṭhassa* = who on meeting; *assa* = that individual; *cittam* = his consciousness; *na kampati* = is not disturbed.

If an individual is not disturbed in meeting with the vicissitudes of life, it will be auspicious (*mangalā*); if disturbed, it will be unauspicious (*amangalā*), and *akusala* will propagata.

The eight vicissitudes of life cannot be by-passed, one will definitely meet with them. On encountering them, not to get disturbed, one must be able to forebear. Not to

get disturbed, one must safeguard by wise reflection or consideration (*yonisomanasikāra*) and the best way to safeguard them is by *satipaṭṭhāna vipassanā* meditation. On meeting with the vicissitudes of life, one who has the basic training in *satipaṭṭhāna* meditation can overcome them by noting.

The eight vicissitudes of life (*lokadhamma*) are: *lābho*, *alābho*; *yaso*, *ayasa*; *nindā*, *pasanīsā*; and *sukhā*, *dukkhā*. Now this audience and various individuals are meeting with these vicissitudes of life all the time. Why is it so? It is due to *kamma*. Let us recite the motto on the eight vicissitudes of life.

**Motto:** Being endowed with wealth  
Or not being endowed with wealth  
Is a vicissitude of life.

Due to *kamma*, some people are gaining wealth in many ways. They get everything they want. When they desire or think about something, they got them. On making an effort to enquire what they want, they got them easily. To be so lucky is a vicissitude of life. Those who are very lucky, having many possessions, if they can contemplate quite well and make use of their properties wisely, they can have *kusala kamma*. If they do not contemplate well and cannot make use of their properties wisely, will they not get *akusala dhamma*? (They will get that, Venerable Sir). They get *akusala* because they cannot withstand the vicissitudes of life.

During the lifetime of the *Buddha*, there were many instances where the rich people, full of possessions had to

go down to hell (*niraya*) because of their riches. The *Buddha* had expounded about the rich men's sons getting down to hell because of luck, with plenty of gain and could not withstand the vicissitudes of life.

To be unlucky is also a vicissitude of life. Having poverty and difficulty in earning a living can make one get *akusala*. Is it not? (It is, Venerable Sir). One can steal or rob because one cannot tolerate the vicissitudes of life. To be wealthy is also a vicissitude of life, and it must be tolerated. To be poor is also a vicissitude of life, and it must be tolerated. One can tolerate fairly well by wise consideration. To be prosperous and able to earn easily, isn't it due to being good or bad in the previous existences? (It is due to being good, Venerable Sir). Because of performing good *kusala* deeds and full of *kusala kamma* one is prosperous in this very life.

It is not proper to be attached to this wealth. To be able to perform *kusala* deeds continuously in successive future existences, one must perform more and more *kusala* deeds in the present existence. This is how one should reflect and because of this wise consideration on wealth, will *kusala* arise? (*Kusala* will arise, Venerable Sir). By having plenty of possessions, because of a vicissitude of life, one can have the intention to do more and more *kusala* deeds and perform them so that *kusala* will accrue. If unable to consider wisely, as the *Buddha* had expounded, one will get down to *apāya niraya* like the rich men's sons. Because of immense wealth one cannot control oneself and do many wrongful deeds (*duccaritas*). These wrongful deeds produce *akusalas* which can take one down to *apāya niraya*.

In encountering the vicissitudes of life, when one is having wealth and property or being poor and destitute, in both cases one must consider wisely to a certain extent. Why does one become poor and destitute? Is it because one was bad or good before? It is because one was bad before and lacking in *dāna kusala*. It had made one poor. Now in this life, one intends to gain best *kusala* by dispensing *dāna* out of lawfully acquired property. This intention will help one to be able to tolerate the vicissitudes of life. Due to vicissitude of life, one is scanty and unlucky. It has to be tolerated. One who has the basic training in *satipaṭṭhāna vipassanā* meditation can overcome all the vicissitudes of life by noting. The talk on the first vicissitude of life is fairly complete. Let us go to the second .....

**Motto:** Having many attendants  
Or few attendents  
Is a vicissitude of life.

In some existences, one is surrounded by many attendents, acquaintances, friends and family members. There are many people who help and encourage one when one is in need. At other times however, one has no attendents, friends and family members. One has to carry out everything with difficulty by oneself alone. Why does one have many attendents or no attendant at all? It is due to *kamma*. Having many attendents is a vicissitude of life. When one has many attendents, gets plenty of help and if one becomes conceited about it, one is getting a blow from a vicissitude of life.

Having very few attendents, feeling helpless is also the smite of the vicissitudes of life. Hence, *akusala* can accrue from it. Having many attendents or having no attendant is a vicissitude of life. Most people say that one is meeting with a vicissitude of life when is degraded or having few attendents. Is this attitude true? (It is not true, Venerable Sir). Yes, it is not true. Having many attendents is also a vicissitude of life. This fact must also be given much attention.

Some individuals who are so wealthy with plenty of possessions and attendents, sometimes committed many wrong doings because they cannot withstand the vicissitudes of life. The vicissitudes of having aplenty is even more dangerous. The more one is endowed with plentyful things, the more one cannot withstand the vicissitude of life. Hence, can there be more sufferings to arise due to not being able to tolerate the nature of the vicissitudes of life? (It can be so, Venerable Sir). Having aplenty is vicissitude of life. After this second vicissitude of life, let us proceed to the third one.

*Nindā pasanīsā*

*Nindā* = blame; *pasanīsā* = praise

**Motto:** Blame or praise

Is a vicissitude of life.

Sometimes one is blamed. At other times one is praised. Both are the vicissitudes of life. Why does it happen? It happens because of *kamma*. Sometimes one has no faults and yet one is blamed. Why is it so? It is due to *kamma*

one had committed in the previous existences. *Kamma* is conditioning the situation. It certainly is due to *kamma*.

Sometimes one is praised because one is endowed with various virtues. Sometimes one is not fully endowed with virtues that much and yet one is being praised by others. To be praised or to be blamed like this is a vicissitude of life. On being praised, when the individual cannot withstand the vicissitude of life, he may commit many wrong doings. When one is blamed and if he cannot tolerate it, can he commit wrong doings? (He can do so, Venerable Sir).

Many instances of how to tolerate have been expounded in the *Pāli* Text. The heat or the cold must be tolerated. In this very life, the individuals who want to gain the noble *dhamma*, up to the stage of closing the gate to *apāya*, must be able to tolerate the heat and the cold; bites by gadflies, mosquitoes and flies; hunger; blame from other people; and the ailments in one's body. Even fatal ailments must be tolerated and noted diligently. When one really desires to gain the noble *dhamma*, one must be able to tolerate the blame. After the vicissitudes of praise or blame, the last or the fourth is *sukhami*, *dukkhami*.

Let us recite the motto first.

**Motto:** Happiness or suffering  
Is a vicissitude of life.

One is so full of pleasantness in body, happiness in mind and he is endowed with everything plentifully. Sometimes one is so full of sufferings in body and sorrow in mind

and he is deprived of everything. Has this audience seen some people with various sufferings in body and mind? (We have seen them, Venerable Sir). In the previous existences also throughout the entire lifetime, one was filled with happiness in mind and body, but in another existence one has to pass through the whole lifetime with suffering. Why does one have to meet with such a vicissitude of life? It is because of *kamma*. *Nānakkhaṇikakamma* has conditioned one to undergo the vicissitude of life in different existences. When good *kammas* have the chance to give their effects, one will meet with good vicissitudes of life, whereas, when the bad *kammas* are at play, one will have to suffer. This audience have performed *kusala kammas* as well as *akusala kammas* in the previous existences which is the cause for the present situation to arise.

This audience has the knowledge of *kammassakatā sammādiṭṭhi ñāṇa* that one will try to have as much *kusala kamma* as possible and as little *akusala kamma* as possible.

One should study *kamma*. *Kammassakatā sammādiṭṭhi ñāṇa* means the knowledge, led by faith, of "kamma is one's own property". The wholesome deeds such as dispensing *dāna*, observing *sīla* and practising *samatha* and *vipassanā* meditation can make *kusala kamma* arise. This *kamma* due to the first *javana cetanā* can give its result in the present existence; the *kamma* due to the seventh *javana cetanā* can give its result in the second existence; the middle *javana cetanā kamma* can give its result from the third existence till reaching *nibbāna*, if one inclines one's mind towards it. Even though one passes

away, *kamma* will not disappear. In every existence, *kusala kamma* will give good result, led by the belief that "*kamma* is one's own property." This knowledge is known as *kammassakatā sammādiṭṭhi*.

When one does *akusala* deeds, there will be *akusala kamma* in one's *santāna*. This *akusala kamma* will not disappear, but follows one like shadows to future existences. In this present lifetime also, *akusala kamma* will give bad effects. Due to the *akusala kamma*, in the future existences, one will be reborn in the lower and lower planes and without exception will meet with all kinds of miseries. This fact is firmly believed by this audience. Led by this belief and having such knowledge is known as *kammassakatā sammādiṭṭhi*.

Hence, in the present existence, one is trying one's best to perform all *kusala kammās* as much as possible by dispensing *dāna*, observing *sīla* and especially practising *samatha* and *vipassanā* meditations.

Here, an instance of nobody can escape the vicissitudes of life will be discoursed briefly. In the long run, it is rather tedious and boring listening only to the *paṭṭhāna dhamma* and *paramattha dhamma*. Hence, a few stories from the *Sutta desanā* has to be discoursed. Why does one have to meet with the eight vicissitudes of life? It is due to *kamma*. No one is free from the vicissitudes of life. Let alone *puthujjānas*, even the *Buddhas*, *Pacceka Buddhas* and *arahants* cannot be free from it. The most important point is not to get disturbed on meeting with the vicissitudes of life. An instance of even the *arahants* are not free from the vicissitudes of life will be related.

At one time, the *Buddha* was residing at *Jetavana* monastery at *Savatthi*. A citizen of *Savatthi* by the name of *Atula*, an *upasakā* and his 500 *upasakā* friends came to the monastery to listen *dhamma*. They went first to *Ashin Revata*, paid obeisance and waited for him to give a *dhamma* discourse. *Ashin Revata* was a man of few words. Most of the time, he stayed alone, enjoying the attained absorption (*samāpatti*). He did not even utter a word of greeting and remained silent, let alone giving a *dhamma* talk. The *upasakās* blamed him and went away. Then they went to *Ashin Sariputta*.

The *upasakās* bowed down in obeisance to *Ashin Sariputta* and the *Thera* enquired, "*Atula upasakā* and all the *upasakās* where do you come from?" They replied, "We came from *Ashin Revata*. We go to him to listen *dhamma*, but he does not say a word and we leave him and come to you. We are eager to hear *dhamma* and so we have come to you to pay respect, Venerable Sir." Then *Ashin Sariputta* delivered a lengthy *dhamma* on many subtle, profound and difficult *Abhidhamma dhamma*. The *upasakās* got disappointed and blamed him. "Why does the *Thera* give such a lengthy, profound and difficult *dhamma*?" and so saying they went away.

Next, they went to *Ashin Ānandā* and paid respect. This *Thera* also said, "*Atula upasakā* and 500 *upasakās*, where do you come from?" They replied, "Firstly, we went to *Ashin Revata* to listen *dhamma* and pay respect. He does not say a word, let alone giving a *dhamma* talk. So we are disappointed and leave him. Secondly, we go to *Ashin Sariputta* pay respect and request him to give a *dhamma* talk. The *Thera* gives a lengthy, profound and difficult

*Abhidhamma* talk very elaborately and as we get disappointed, we leave him also. Now we have come to you to listen *dhamma*, Venerable Sir."

Ashin *Ānandā* gave a *dhamma* talk of moderate length in brief on interesting and easy to understand *dhamma* topics, judging the capability of the listeners. The *upasakās* were disappointed and said, "He is so stingy even in giving the *Buddha's dhamma*. This *dhamma* talk is so limited". This is how the blame was made.

Then they went to the *Buddha* and bowed down to pay respect. The *Buddha* asked, "*Atula upasakā* and 500 *upasakās* where do you come from?" They replied, "Firstly, we go to Ashin *Revata* to listen *dhamma*. The *Thera* does not say a word, let alone giving a *dhamma* talk. We get disappointed and leave him. Secondly, we go to Ashin *Sariputta* and request for a *dhamma* talk. This *Thera* gives a lengthy, profound and difficult discourse on *Abhidhamma dhamma*, and we are disappointed and leave him also. Thirdly, we go to Ashin *Ānandā* and request him for a *dhamma* talk. This *Thera* gives a *dhamma* talk on interesting and easy to understand *dhamma* in a suitable manner but not in elaboration and we get disappointed and leave him."

Then the *Buddha* uttered, *Atula upasakā* and 500 *upasakās*, blaming does not start now. It was present since the beginning of the world. The blame or the praise is not the main issue, to be truthful is most important. The blame and praise from a fool in nothing important. The blame and praise from a wise person is most important. No one is free from blame or praise.

When there was no *dhamma* talk, isn't it being blamed? (It was blamed, Venerable Sir). It was also blamed when the *dhamma* talk was lengthy. When the *dhamma* talk was brief, it was also blamed. Both Ashin *Revata* and Ashin *Sariputta* are *arahants*. Ashin *Ānandā* is a *Sotāpanna*. Such distinguished persons are being blamed, how can this audience be free from being blamed? (We cannot be free, Venerable Sir). Yes, you cannot be free from it. Blaming is a vicissitude of life and it must be tolerated.

Blame and praise coming from a wise person are the truth and it must be taken into account and get oneself correct, if necessary. Blame and praise from unwise person need not to be accounted for. Mottos are composed so as to remember this fact. Recite the motto.

**Motto:** For being silent,  
Or giving a lengthy discourse or a short one,  
One is being blamed.

Ashin *Revata*, who did not even give a *dhamma* talk, was blamed. Ashin *Sariputta*, who gave a lengthy talk on difficult, subtle and profound *Abhidhamma dhamma* was also blamed. Ashin *Ānandā*, who gave a *dhamma* talk in brief according to the capability of the listeners, was also blamed. The one who does not speak or is talkative or talk briefly, are all being blamed. It was like this in the world, said the *Buddha*. How can anybody escape from being blamed. Nobody can escape from being blamed.

**Motto:** Nobody can ever be  
Free from blame.

Nobody can escape being blamed. The *Buddha* expounded, "There is a thing called faultless earth. Anybody can discharge any unpleasant things on the earth but it will not complain. Even this uncomplaining earth is being blamed by some individuals. Even the *Buddha*, pleasantly surrounded by four kinds of audience and teaching *dhamma* to various beings on how to reach *nibbāna*, is being blamed by those who like to blame." "The moon appearing peacefully, or the sun, giving its warmth is being blamed by those who like to blame. The ruler who rules his country righteously according to the law of good conduct may sometimes be blamed." This was how the *Buddha* uttered. Then the *Buddha* gave a *dhamma* discourse to *Atula upasakā* and 500 *upasakās*. At the end of the discourse, they all attained *sotāpannaship*.

On meeting with the *Buddha*, they had become *sotāpannas* which is very very appropriate. By getting the support from a noble friend, the teacher (*kalayānamitta*), like the *Buddha*, anyone can attain the noble *dhamma*. To have noble teachers is utmost important. The individuals who got support from a noble teacher, very often, attain the noble *dhamma* that they had aspired for.

At one time, Ashin *Ānandā* reported to the *Buddha*, "Venerable Sir, one who has good and noble friends, teachers is half sure of attaining the noble *dhamma* of *abhiññāṇasampatti*, *magga* and *phala ñāṇas*".

The *Buddha* objected this report, "Dear brother *Ānandā*, why do you say like this? You must not say like this. Those who get the support from noble friends, teachers are completely sure of attaining the noble *dhamma*

according to their *pāramitas*." *Atula upasakā* and 500 *upasakās*, by getting a support from the *Buddha*, did not they become *sotāpannas*? (They have become *sotāpannas*, Venerable Sir).

Blaming can be done on anything and anybody. The earth, the *Buddha*, the moon, the sun and the ruler, all are being blamed, said the *Buddha*. Nobody can escape the blame. One must be righteous, have *dhamma*, and be able to bear the blame with tolerance, and it is most important. When the *Buddha* expounded this, many people attained the noble *dhamma*. Let us recite the motto.

**Motto:** The earth, the *Buddha*, the moon, the sun and  
the ruler  
Are not exempted,  
But all are being blamed.

The above motto means that the earth is also being blamed, the *Buddha* is also being blamed, the moon is also being blamed, the sun and also the ruler are being blamed.

**Motto:** Nobody can escape  
The vicissitudes of life.

Nobody can escape the vicissitudes of life. It means that even the *Buddha*, *Pacceka Buddhas* and the *arahants* have to meet with the vicissitudes of life. This discourse on how the *santānas* of this audience and the various individuals are being conditioned by *kamma* making them go through various existences, sometimes low and

sometimes high, round and round in the five destinies is fairly complete.

So long as the *kammās* in the *santānas* of this audience are not exhausted yet, this audience had to go round and round the *saṃsārā*. Only when the *kamma* gets exhausted, one can reach and attain the bliss of *nibbāna* as one has aspired for. Try to get the *kamma* exhausted. It is very important. How many kinds of *kamma* are there? In brief, there are three kinds, namely as *kāyakamma*, *vicīkamma* and *manokamma*.

*Kāyakamma* means action done by the body: killing, stealing, committing sexual misconduct. *Vicīkamma* means action done by speech: telling lies; speaking frivolously; speaking harshly and talking nonsense to waste time. *Manokamma* means action done in the mind: planning to get other people's property unlawfully or craving (*abhijjā*); planning to kill, destroy or make others suffer (*byāpāda*); and believing that doing good deeds will not give good results, or doing bad deeds will not give bad results (*micchādīṭṭhi*).

The three *kāyakamma*: killing, stealing and sexual misconduct, can be abandoned by *sīla dhamma*. Those who are observing *sīla*, will it be possible to kill? (It will not be possible to kill, Venerable Sir); will it be possible to steal? (It will not be possible to steal, Venerable Sir); will it be possible to have sexual misconduct? (It will not be possible, Venerable Sir). The three *kāyakammās* must be abandoned by *sīla dhamma*.

The four *vicīkamma* must be abandoned by *sīla dhamma*. Can the individuals who are observing *sīla*, make the

*vicikamma* of telling lies, speaking frivolously or harshly or wasting time by telling nonsense? (It cannot be possible to do so, Venerable Sir).

The benefactor, Most Venerable *Mahasī* Sayadaw had said that one who is observing the five precepts must refrain from *pisuṇavācā*, *pharusavācā* and *samphappalāpavācā* which are included in the precept on *musāvāda*.

To let the audience understand better, the Sayadaws have translated *pisuṇavācā* as speaking falsely to break the friendship. In *Pāli*, it consists of two parts: *piya* + *suñña*. *Piya* means love; *suñña* means void or empty. Speaking falsely to break the love between two friends is known as *pisuṇavācā*. Speak to make two friends hate each other and make oneself be loved is the translation of *pisuṇavācā* by the Sayadaws.

One must refrain from *pisuṇavācā* because it is included in the precept on *musāvāda*. Speaking harshly (*pharusavācā*) must also be refrained because it is also similar to *musāvāda*. In the *pharusavācā*, there are certain points of view. Even though the speech is harsh, if the volition (*cetanā*) is not harsh, it does not amount to *pharusavācā*.

Members of a family, such as father, mother or children and so on living together, sometimes when not in agreement, did not they say harsh words? (They did, Venerable Sir). It will be awful if every word amounts to *pharusavācā*. Even though the words are harsh if the volition (*cetanā*) is not, then it does not mean *pharusavācā*. It is termed *pharusavācā* only when the volition is harsh.

At one time, a mother and her son living together were not in agreement. They quarrelled often and so the son said, "I don't want to stay in your house anymore. I want to go away somewhere." The mother said, "Alright, you can go away if you want to. When you get into the forest, a she-buffalo will gore you to death. May you meet with death."

She swore at him because she did not want him to go away.

The son said, "Let me die if gored by a she-buffalo". So saying he left the house. When he got into the forest, a wild she-buffalo charged him at high speed. As his mother had said, the animal came running at high speed and he had no way to escape. He remembered that he had nothing to rely on except making the resolution in truth (*sacca adhiṭṭhāna*) and so made a resolution.

"If my mother swore at me with such an intention for me to die, may I die by goring of this buffalo. If not, she said so only because she did not want me to go away, may I be spared from this danger." At once the buffalo, as if tied with a string, stood still. Hence, his mother's words do not amount to *pharusavācā* because only the words are harsh but the intention (*cetanā*) is not.

There was an instance of the words that are sweet but the intention was harsh. At one time in a country, there was an order issued by the king that if a notorious rebel is caught, he was to be brought straight away to the king. One day, the king was holding a council with ministers and young princes. At that time, the rebel was caught and he was brought straight away to the king. Since the king

was counselling with the distinguished persons such as ministers and princes, he ordered sweetly as, "Take the rebel into the forest and let the rebel sleep peacefully". In fact the King was ordering the rebel to be killed in the forest.

Even though the order is said sweetly the intention is so harsh that it amounts to *pharusavācā*. If the words are harsh as well as the intention is, then it is definitely *pharusavācā* which is the same as *musāvāda* that must be restrained. Talking nonsense without any benefit for this life as well as in *samsarā* and wasting the time is *samphappalāpavācā*. This is also included in *musāvāda* and it must be restrained. Speaking to make two loved ones hate each other is *pisuṇavācā*. These *vicīkammās* must also be abandoned by *sīla*. Three *kāyakammās* and four *vacīkammās* must be abandoned by *sīla*. Recite the motto.

**Motto:** *Kāyakammās* and *vicīkammās*,  
On arising,  
Must be abandoned by *sīla*.

*Manokamma* appearing in the mind are *abhijjā*, *byāpāda* and *micchādiṭṭhi*. *Abhijjā* means trying to get others' properties unlawfully, which is craving. *Byāpāda* is planning others' destruction, which is *dosa*. *Micchādiṭṭhi* is having wrong view. This audience has very little of these *kammās* of *abhijjā*: trying to get others' property unlawfully, which is *lobha*. This audience has an almost negligible amount of this *lobha*. *Byāpāda*: planning to kill or harm others, which is *dosa*. This audience has very little of this *dosa*.

Only a very little coarse *byāpāda* is present in the *santāna* of this audience, but fine *byāpāda* can still be present. How should one define the fine *byāpāda*? This can be known by the *Bodhisatta's* point of view on *byāpāda vipāka* as follows: When one's mind is disturbed by heavy rain, it is *byāpāda vipāka*. In the hot season, because the temperature is very high one cannot practise meditation and one's mind gets disturbed, it is also *byāpāda vipāka*. In the cold season, because of intense cold, if one's mind gets disturbed it is *byāpāda vipāka*. As the *Bodhisatta* is the highly intelligent individual this was how he had known *byāpāda vipāka*.

When one's mind is disturbed by heavy rain or high temperature or intense cold, all these disturbances are *byāpāda*. Even up to this is considered as *byāpāda vipāka*. The *Bodhisatta* abandoned the *byāpāda* of disturbances in the mind to gain noble *dhamma*.

In this audience, doesn't one's mind gets worried due to one's son or daughter or wife or husband or relatives or friends or property? (One may get worried thus, Venerable Sir). Yes, these are known as *byāpāda*. Worries in the mind or these *byāpādas* are hindrances in trying to gain noble *dhamma*, and these must be abandoned. How can these be abandoned? According to the serial order, it must be abandoned by *samatha samādhi*. Telling beads or noting any *samatha* meditation objects can extinguish the *byāpāda* temporarily.

On contemplating closely and diligently on *Buddha*, *Dhamma* and *Sangha* as objects of thought or noting on any one of the *samatha* meditation object until the mind

becomes calm, can one's mind be still disturbed by these worries or *byāpāda*? (One's mind will not be disturbed any more, Venerable Sir). Yes, there will be no more disturbances. As the nature of consciousness cannot dwell on two objects at the same time, when the consciousness is fixed on one object and becomes calm, all the worries can disappear. These three *manokammas*: *abhijjā*, *byāpāda* and *micchādīṭṭhi* must be abandoned by *samatha* practice. How can one abandon the *manokamma* formed in the continuity of consciousness? (It must be abandoned by concentration (*samādhi*), Venerable Sir). This is the serial order of how to abandon it. Recite the motto.

**Motto: *Manokamma***

Formed in the continuity of consciousness

Must be abandoned or eliminated by noble *samatha*.

*Manokamma*, the three *akusala kammās* formed in the continuity of consciousness, must be abandoned by *samatha*. *Kāyakamma* and *vicīkamma*, the three and four *akusala kammās* must be abandoned by *sīla*. Over many existences in the *samsarā*, countless numbers of old *kammās* were accumulated in the *santāna* of this audience. Until these old *kammās* are exhausted, this audience cannot get to the blissful *nibbāna*, which they have aspired for. How does one abandon or eliminate these old *kammās*? They must be abandoned by *vipassanā ñāṇa* and *magga ñāṇa*. When one practises *vipassanā* meditation and is fulfilled with *vipassanā ñāṇa* step by step, on attaining *sotāpatti magga*, all the old *kammās* that can take one

down to the four woeful states (*apāya*) are completely eliminated. From now on, one can go round the cycle of rebirths (*saṃsārā*) with peace of mind. This is the elimination made by wisdom (*paññā*). All the old *akusala kammās* accumulated in the very very long cycle of rebirths which has no beginning (*anamataggasaṃsārā*) must be abandoned by *vipassanā paññā* or *magga paññā*. Recite the motto.

**Motto:** *Kammās* accumulated  
In the countless number of existences  
Must be abandoned by noble *paññā*.

The *kammās* formed in the *santānas* of this audience are *kāyakamma* or the volition caused by the body; *vacīkamma* or the volition caused by the speech; *manokamma* or the volition caused by the mind, and all the old *kammās* accumulated over the countless number of existences in the *saṃsārā*. These *kammās* have to be eliminated in serial order. *Kāyakamma* and *vicīkamma* have to be eliminated by *sīla*. *Manokamma* appearing in the mind must be eliminated by *samatha samādhi*. The old *kammās* accumulated over many existences in the *saṃsārā*, that can take one down to *apāya niraya*, must be eliminated by *vipassanā ñāṇa* and *magga ñāṇa*. When one can eliminate all these old *kammās*, one will never return to *apāya niraya*.

As the *vipassanā ñāṇa* and *magga ñāṇa* have abandoned all the old *kammās*, one is totally free from *apāya niraya*. On continued practising, when one becomes a *sakadāgāmi*, one will be reborn only once in the human world or the

*deva* world. Then isn't one be free from the *saṃsārā vatta dukkha* of rebirths over and over again in human world and *deva* world? (One is free thus, Venerable Sir). Yes, one will be reborn only once.

On continued practising, one becomes an *anāgāmi*. One has totally eliminated the sufferings of ageing, ailing and death in the seven *kāmasugatibhūmis*. As one becomes an *anagami*, one is completely free from the *kamma* of rebirths in the seven pleasant sensual worlds (*kāmasugatibhūmis*). These *kammas* are completely exhausted.

When one becomes an *arahant*, one has exhausted all the old, bad *kammas* of rebirth in the 31 planes. When all the *kammas* are exhausted, where will this audience get to? They will get to the blissful *nibbāna*. When one gets to *nibbāna*, all the *kammas* are exhausted.

There are two kinds of *nibbāna*: *saupādisesa nibbāna* and *anupādisesa nibbāna*. Which ever *nibbāna* one reaches, all *kammas* are definitely exhausted. *Arahants* have two kinds of *nibbāna*. Before entering *nibbāna* (*parinibbāna*), all the ten defilements (*kilesas*) being exhausted is known as *saupādisesa nibbāna*. This *arahant* still has five *khandhās*, but no more *kilesa*. *Anupādisesa nibbāna* means when an *arahant* enters *nibbāna* (*parinibbāna*), all the five *khandhās* are completely annihilated. That means the *arahant* has entered the *anupādisesa nibbāna*. When the five *khandhās* are no more present and entering *nibbāna* then it is *anupādisesa nibbāna*. On reaching this *nibbāna*, all *kammas* are completely exhausted.

In the method of practice to exhaust all *kammas*, *kāya* and *vicīkamma*s must be eliminated by *sīla*; *manokamma* by *samatha samādhi*; all the old *kammas* accumulated over many existences in the *samsarā* must be eliminated by *vipassanā ñāṇa* and *magga ñāṇa*. When all the *kammas* are exhausted, this audience will reach the bliss of *nibbāna* which they have aspired for. Now the talk on *Kamma Paccayo* is fairly complete.

## Vipāka Paccayo

(Resultant Condition)

Now Resultant Condition (*Vipāka Paccayo*) will be expounded. *Vipāka* means maturity which is the effect or resultant.

*Vipaccanamī vipāko*

*Vipaccanamī* = maturity. *Vipāko* = maturity.

The resultant or effect which is already matured. This effect is conditioning to make another effect arise. It is a very subtle matter, which is evident in the wisdom of the *Buddha*.

Resultant condition (*Vipāka Paccayo*) means one result is causing another result to arise. Generally, strong causes producing results are evident. Whereas results producing other results are not evident. It is only evident in the *Buddha's* wisdom and as the *Buddha* had expounded about this, the disciples, individuals and living beings in the world together with this audience had the chance to know and listen to this *dhamma*. In veneration to the *Buddha*, *Vipāka Paccayo* from *Paccayaniddesa* in *Pāli* will be recited once.

*Vipāka paccayoti -*

*Vipāka cattāro khandhā arūpino aññamaññamī  
vipākapaccayena paccayo*

*Vipāka paccayoti* = Resultant condition means; *vipākā* = the results such as; *cattāro* = four in number; *arūpino* = the *nāma*; *khandhā* = aggregates: *vedanākkhandhā*, *saññākkhandhā*, *saṅkhārakkhandhā* and *viññānakkhandhā*; *aññamaññam* + *aññamaññassa* = mutually related (or) *añño aññassa* = to one another; *vipākapaccayena* = by the force of Resultant Condition; *paccayo* + *upakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

Four resultant mental aggregates (*vipāka nāmakkkhandhās*) and the four resultant mental aggregates are mutually conditioning one another. This condition is evident in the wisdom of the *Buddha*. The conditioning of three resultant *nāmakkkhandhās*: *Vedanākkhandhā*, *saññākkhandhā* and *saṅkhārakkhandhā* to one resultant *nāmakkkhandhā*: *viññānakkhandhā*; one resultant *nāmakkkhandhā*: *viññānakkhandhā* to three resultant *nāmakkkhandhās*: *vedanākkhandhā*, *saññākkhandhā* and *saṅkhārakkhandhā*; two resultant *nāmakkkhandhās*: *vedanākkhandhā* and *saññākkhandhā* to two resultant *nāmakkkhandhās*: *saṅkhārakkhandhā* and *viññānakkhandhā* are mutually conditioning each other. As soon as the conditioning is

accomplished, they pass away, that is, arising and passing away; arising and passing away.

Conditioning of (1) *nāmakkhandhā* to (3) *nāmakkhandhās*; (3) *nāmakkhandhās* to (1) *nāmakkhandhā*; and (2) *nāmakkhandhās* to (2) *nāmakkhandhās*, mutually to each other are taking place. After conditioning they are passing away, passing away. Nothing is permanent. It is evident in the wisdom of the *Buddha*. It is not evident in the wisdom of this audience. Because it is told by the *Buddha*, this audience can know. In their *santānas*, the four mental aggregates are mutually conditioning one another by the force of *Vipāka Paccayo*.

*Vipāka* means maturity. For example, it is like ripening. There are four periods in mango fruits: <sup>(9)</sup>

Flowering period,  
Fruit appearing period,  
Fruit maturing period, and  
Fruit ripening period.

How many periods are there? (There are four periods, Venerable Sir). Also in *vipāka* there are four periods:

Volition period (*cetanāvattha*)  
*Kamma* period (*kammāvattha*)  
Sign period (*nimittāvattha*) and  
Resultant period (*vipākāvattha*).

(*Dīpanī* – 486)

At the resultant period (*vipākāvattha*) it is already matured and it is likened to ripening. While one is performing *kusala* deeds or *akusala* deeds, it is the time of volition

period. When one is killing or stealing, one is at the volition period. As today, this audience is dispensing *dāna*, observing *sīla*, and practising *bhāvanā*, that is, doing *kusala* deeds, it is at the period of volition. This volition can be called *kamma*. This period is known as *cetanā* period.

When one is doing *akusala* deeds, there will be *akusala* volition. So also when one is performing *kusala* deeds, there will be *kusala* volition. This audience usually have more of *kusala cetanās*; for example, today they are donating water pumps, alms-food, doing services for the centre, observing *sīla* and meditating *vipassanā*. While doing these acts, the volitions arise and this duration of time is known as volition period. This is one of the periods conducive to the resultant consciousnesses (*vipāka cittas*) to arise. This volition period, when the performances are taking place, is likened to the flowering period of mango trees.

**Motto:** Three sub-mind moments  
Of *kusala* or *akusala* deeds  
Are known as volition period.

While doing *akusala* deeds of killing, stealing and so on, the volition arises. This volition passes away after the three sub-mind moments of *uppa + thi + bhan*. The duration of the three sub-mind moments (*uppa + thi + bhan*) is called volition period. This audience, while doing the *kusala* deeds of *dāna*, *sīla* and *vipassanā bhāvanā*, the volition that appears will pass away at once after the three sub-mind moments of *uppa + thi + bhan*. *Uppa* means arising, *thi* means presence for a short time and *bhan* means

passing away. This duration of the *uppa + ðhi + bhan*, the three sub-mind moments, is called the volition period. This volition period is the basis for the arising of resultant consciousnesses (*vipāka cittas*).

It is a very subtle matter for resultant consciousness to arise. The different periods change from one to the other. What is happening in the *santānas* of this audience has been expounded in the Scriptures, which is evident in the wisdom of the *Buddha*. During the period, the three sub-mind moments (*uppa + ðhi + bhan*) of doing *akusala* deeds, there is volition. Also during the time of action, the three sub-mind moments (*uppa + ðhi + bhan*) of performing *kusala* deeds of *dāna*, *sīla* and *bhāvanā*, there is *cetanā* and this period is called volition period.

At *kamma* period (*kammāvattha*) of *uppa + ðhi + bhan*, this volition passes away. Even though the volition (*cetanā*) passes away its force or power does not disappear. The individuals who have done *akusala* deeds, the power due to *akusala* deeds will follow in their series of consciousnesses. Also for the individuals, like this audience, who have performed *kusala* deeds of *dāna*, *sīla* and *bhāvanā*, after the *cetanā* passes away, the power due to *kusala* will follow in their series of consciousnesses. The period where this power or force following the series of consciousnesses of the individual is called *kamma* period. This period is also conducive for the resultant consciousness to arise.

**Motto:** The period, while the force following  
 In the series of consciousness  
 Is called *kamma* period.

The *cetanā* formed while doing *kusala* deed passes away after the completion of three sub-mind moments, *uppa + thi + bhan*. Even though this *cetanā* dissolves, its power does not pass away. The force of the *cetanā* due to this *kusala kamma* follows the series of consciousness in one's *santāna*. This duration of time is called *kamma* period and it is the basis conducive for the resultant consciousness (*vipāka citta*) to arise such as the arising of consciousnesses of eye, ear, nose, tongue and body in the *santānas* of this audience.

Now *nimittāvattha* will be explained. When an individual is about to die, or at the time of death, signs appear. This time is called sign period (*nimittāvattha*). This is also the basis conducive for resultant *cittas* to arise in the next existence. Is not this concept very subtle? (It is, Venerable Sir). Yes, it is very subtle. The formation of resultant consciousness (*vipāka citta*) is very subtle.

**Motto:** The period  
Of appearing signs  
Is called *nimittā* period.

Signs (*nimittas*) such as *kamma* signs, action of *kamma* signs and *gati* signs will be formed. How many kinds of signs are there? (Three kinds, Venerable Sir). Yes, *kamma* signs, action of *kamma* signs and *gati* signs. When an individual or this audience is about to pass away into next existence, out of these three signs, one sign will arise.

*Kamma nimitta* means remembering the *kusala* deeds. In the whole of one's life, the audience has performed *kusala* deeds and had *kusala kamma*. One remembers as if one

is performing these deeds at that time. This kind of signs is known as *kamma nimitta*.

Action of *kamma nimitta* means remembering the performances of *kusala* deeds taking place. If one had built a big monastery and donated it, one may see the big monastery in one's mind. If one was offering food to *sanghas*, donating food to *yogis* and individuals observing *uposatha* precepts, one may see these performances in one's mind. If one had donated water or water pumps, one may see water and water pouring ceremony performance with friends and so on. This kind of remembrance is called action of *kamma nimitta*.

*Gati nimitta* means seeing the future existence where one will be reborn. If one is to be reborn a human being, one will see the mother's womb, parents, relatives, brothers and sisters. If one is to go to a *deva* world, the signs of *devas*, such as celestial mansions, celestial gardens and lakes, beautiful male and female celestial beings (*devas and devis*) will be perceived in one's mind. If one is to go to hell (*niraya*), one will see in one's mind the wardens of hell, big pots, hell fire and so on. These signs appear as omens who are to be reborn at respective existences. The period, in which one is seeing these signs in one's mind, is known as *gati nimitta* period. This period is also a basis conducive for resultant consciousness (*vipāka citta*) to arise.

The process of arising of *vipāka citta* is very subtle. It means it has to mature step by step or period by period. The *cetanā* period is likened to the flowering period of a mango tree. *Kamma* period is likened to the time of

becoming of mango fruits. *Nimitta* period is likened to the maturing of mango fruits. This is the time where one is very close to reaching one's destiny. Next, *vipāka* period means the period where one is reborn in the new existence.

**Motto:** The period of  
Becoming in the next existence  
Is known as *vipāka* period.

Now, one is reborn in the human world. This is the process this audience has gone through. In the previous existences, the time of performing *kusala* deeds of *dāna*, *sīla* and *bhāvanā* is *cetanā* period. The time the power of this *kamma* following the series of one's consciousness is *kamma* period. The audience has gone through this period. Have not you let the *kamma* arise? (We have, Venerable Sir). Yes, you have let the *kamma* arise.

When one is about to pass away, signs appear (*kamma nimitta*) in one's mind as if one is performing *kusala* deeds and one is having clear and pleasant look. Remembering the *kusala* deeds in one's mind is *kamma nimitta*.

Action of *kamma nimitta* is the action of performances such as donating monastery; building pagodas; offering lights at the pagodas; offering alms-food to the *sanghas* and so on. Remembering the action of deeds is called action of *kamma nimitta*. In the previous existences, this audience have seen these signs. Nevertheless, there were many existences in between so that this audience cannot know about them now.

*Gati nimitta*: The abode where one will be reborn can be seen as a sign, such as to be reborn a human being one will see the mother's womb, brothers and sisters. To be reborn in *deva* realms, one will see the celestial mansions, *devis*, *devas* and celestial gardens. This audience had these kinds of signs many times before in previous existences. This *gati nimitta* is also a basis conducive for resultant consciousness (*vipāka citta*) to arise.

Then one passing away from the old existence to the new existence is known as conception (*paṭisandhi*). This *paṭisandhi citta* is *vipāka citta* that makes one to be reborn in another existence. The time of this process is called *vipāka* period. How many periods are there all together? There are four periods. The concept is that much subtle. This audience have gone through these three subtle periods and are reborn as human beings. The time of arising of resultant consciousness is the *vipāka* period. This is the transition of life from the old to the new existence.

The *paṭisandhi citta* formed in the new life is *vipāka citta*. How the transition of life, from the old existence to the new, occurs has been heard many times by this audience, veteran *yogis* and the observers of nine precepts. If one thinks that *cittas* and *cetasikas* of this life or the soul has transmigrated to another life, what wrong view will that be? It is *Sassatadiṭṭhi*.

There is a belief that *citta*, the soul or a being, is transformed into a new life, like the birds flying from one tree to another or the soul changing into a new life. This wrong view is called, *Sassatadiṭṭhi*. It is not like this.

Anything from the old life will stop in that life or disappear, nothing will follow to the next life, there is no life in the here-after. If one have this wrong view it is called *Ucchedadiṭṭhi*. To be free of these two wrong views, isn't it proper to know from the *Buddha's* teaching? (It is proper to know, Venerable Sir). Yes, it is proper.

To be reborn in a new life is not free from the cause of the old life. For example, it is likened to an echo, reflection, lighting a fire or the stamp of a seal.

**Motto:** *Paṭisandhi* is likened to  
An echo, a reflection,  
Fire and stamp of a seal.

On echo: On going into a forest, and, say one shouts. The echo of this sound can be heard again. Is the echo the same or different from the sound that one shouts. (It is different, Venerable Sir). Yes, it is different. Even though it is different, can the echo be entirely free from the sound of the voice? (It cannot be, Venerable Sir). Yes, it cannot be.

Hence, it is cause and effect. *Kamma* from the old existence has caused the becoming in this new life. The becoming is not free from cause and effect. The *nāmadhammas* from the old life are following to the new life. It is the *kamma*, the cause from the old life has made the becoming to appear in the new life, which is the conception (*paṭisandhi*). This is the sequence of events that this audience have gone through.

On reflection: A man stands in front of a full-length mirror. Will there be a reflection of that man? (There will be a

reflection, Venerable Sir). Is the reflection of the man in the mirror and the man in front of the mirror the same or different.? (They are different, Venerable Sir). Yes, they are different. Can you say that the reflection in the mirror is this man? (It cannot be said so, Venerable sir). Yes, it cannot be said so. Nevertheless, can this reflection be totally free of this man? (It cannot be, Venerable Sir). Because the man is standing in front there is a reflection in the mirror. Likewise, the *kamma* from the last life or one of the previous lives is likened to the man standing. The reflection of the man in the mirror is likened to the conception in the new life. Is it free from the cause? (It is not, Venerable Sir). The *kamma* in the old life and the clinging and so on, which are the causes that make one to be reborn in a new life, likened to the reflection in the mirror.

On fire: In a village of 100 houses, only one house has the light or fire. The occupants of other houses came and light the fire from the fire of the first house. Are the fire in other houses and the fire in the first house, the same? (They are not the same, Venerable Sir). Are the fire in the other houses and the fire in the first house, totally unconnected? (It is not so, Venerable Sir). Yes, it is not unconnected. The other houses get the fire from the first house. Hence, it is not free from the cause. The fire in the first house is likened to the *kamma* in the old house. The fire that is lighted in the other houses is likened to the becoming in the new life.

On stamp: The stamp means that when the ink is applied on a seal and the seal is pressed on a paper, a stamp of

the seal or letters is formed. Is the letters on paper are the letters on the stamp? (They are not, Venerable Sir). Yes, they are not the letters on the stamp. Are they free from the letters on the stamp? (They cannot be free, Venerable Sir). Yes, they cannot be. Hence, the letters on the stamp is the cause, the letters that are being printed on paper are .....? (the effect, Venerable Sir). Yes, it is the effect. The letters on the stamp are likened to the *kamma* in the old life. The letters printed on paper are likened to the resultant consciousness (*vipāka citta*) in the new life. There is a saying, “Echo, reflection, fire and the stamp of a seal are likened to *paṭisandhi*. “

Due to the cause in the old life, one is born in the new life. If one knows that much, one is free from the wrong view of *Sassatadiṭṭhi* as well as *Ucchedadiṭṭhi*. Seeing signs and becoming into a new life, is the usual pattern of transition of one life into another for this audience also. Due to *kamma*, the new life is formed. Just before the transition from the old life to new life, signs are seen. Judging from the signs that one see it can be known whether a certain individual will be reborn in a good, pleasant destiny (*sugatibhūmi*) or a bad, unpleasant destiny (*dugatibhūmi*).

These signs can be changed by proximate *kamma* (*āsanna kamma*) performed or remembered just before death, when good friends do *kusala* deeds for the one who is about to pass away.

At one time in Sri Lanka, there was a village monastery at the foot of *Soṇa* Hill. In that monastery resided a monk by the name of *Soṇa Thera* who was a *dhamma*

teacher (*dhammācariya*). His father, formerly, was a hunter who hunted with the hunting dogs. *Soṇa Thera* did not approve of his father's occupation. Very often he urged his father, "Dear old man, please leave your occupation. How can it be proper when I am a *dhamma* teacher and you, my father, is a hunter." He preached *dhamma* to the old man many times, but in vain, because the old man had his own reasons. It was due to his past existence that the old man could not be persuaded. The old man spent his whole life hunting.

When the old man became aged and infirm, he could not hunt anymore. When he could not go on hunting, his son told him, "Dear old man, you must enter the order of the *sangha*." Very reluctantly, he was involuntarily made to wear the robes. Later, he got very ill with a fatal ailment. He fainted, then became conscious again and shouted. "Dear son, *Soṇa*, drive them away, they are going to bite me." "What did you say? What is going to bite you?" asked the son. "Oh, big black dogs are going to bite me, can't you see?" he said. This is the sign of hell (*niraya*). *Soṇa Thera* thought, "I am a *dhamma* teacher, it is not at all proper for my father to go down to hell."

The *Thera* called the *samaneras* and said, "Go and get some flowers, then make flower beds under the *Bodhi* tree and on the pagoda's platform. Offer them to the pagoda." After the *samaneras* have carried out the order, the old man, on a low-bedstead, was lifted and put at the pagoda's platform. "Old man, please open your eyes. Lights and flowers are offered at the pagoda. Can you see them?" asked the son.

“Yes, I can see them,” was the reply.

“Can you see the pagoda?” asked the son again.

“Yes, I can see the pagoda, Venerable Sir,” was the reply.

“This is the offering on your behalf. It is my best present from me. Please incline your mind in veneration to the pagoda. Please be happy donating the flowers.” This is how the *Thera* talked of *dhamma* as a reminder. Who was admonishing *dhamma*? (*Soṇa Thera* was admonishing *dhamma* as a reminder, Venerable Sir.)

When the *Soṇa Thera* admonished *dhamma* to remind the old man, he recovered consciousness, inclined his mind in veneration to the pagoda and saw the flowers offered to the pagoda. Then he fainted again. When he regained consciousness he shouted, “*Soṇa* and the *samaneras*, make way, make way.” “Why should we make way, old man?” asked the son. “Your mothers are coming, make way, make way” said the old man. Why did he say so? He saw the celestial ladies (*devas*) coming and he was asking to make way for them. Did not he saw the signs of the *deva* world? (He saw thus, Venerable Sir).

*Soṇa Thera* did not say anything anymore, knowing that “the old man had met with good signs.” Then the old monk passed away and was reborn in the *deva* world. When about to die, what sort of signs did the old man had at first? He had the signs of hell (*niraya*). The big dogs were about to bite and eat him. He saw the hell pots, hell wardens and big black dogs which are the signs of hell. Later, when the son *Soṇa Thera* made *kusala* deeds in order to change his object of thought he had the good signs of the *deva* world. Then he was reborn in the

*deva* world. This is the usual procedure of seeing signs when one is about to die.

(*Uparipannāsa - t̥tha - 88*)

*Kamma* and *vipāka* are the cause and effect. *Kamma* or the conditioning state of *kamma* is the cause. *Vipāka* is the effect. To have conception consciousness (*paṭisandhi-viññāṇa*), or in other words to be reborn in various existences is the effect or resultant. These resultant consciousnesses have brought about the actions of seeing, hearing, smelling, tasting, touching and thinking in this life (*pavatti*). The eye-, ear-, nose-, tongue-, body-, and mind-consciousnesses in the *santānas* of this audience are the *vipāka viññāṇas*.

The eye-consciousness may be a good one or a bad one. When one sees something disagreeable unpleasant object (*anittārammana*), it is *akusala vipāka*. This is the resultant or effect of *akusala* deeds one had done over many existences.

Sometimes one sees pleasant objects such as reverential pagodas, monasteries and so on. Isn't it? (It is, Venerable Sir). This is *kusala vipāka*. Seeing such good objects is due to one's *kusala* deeds done over many existences.

Similarly, for the ear, unpleasant sounds, harsh words, loud noises and so on are heard. What *vipāka* is it? (It is *akusala vipāka*, Venerable Sir). Yes, it is *akusala vipāka*. Sometimes one hears pleasant sounds such as the sounds of *dhmma*, recitation of *dhmma* and so on. This is *kusala vipāka*. There are two effects or resultants, a good and a bad one.

Similarly for the nose, having good smell is *kusala vipāka*. When one has bad smell .....? (It is *akusala vipāka*, Venerable Sir. )

Similarly for the tongue, having good taste is *kusala vipāka*. When one is having delicious food, sweets and so on, it is the result of *kusala* deeds or *kusala vipāka*. Over many existences, one had done *kusala* deeds, and now one had good effects. Sometimes one had unpleasant or inferior taste of food such as one has to eat something that one does not like. Is it *kusala vipāka* or *akusala vipāka*? (It is *akusala vipāka*, Venerable Sir). Yes, it is *akusala vipāka*.

Similarly for the bodily touch, one is having pleasant, with soft and agreeable touch. It is *kusala vipāka*. When one has an unpleasant touch, disagreeable or very rough or suffering, it is *akusala vipāka*. In meditation, those having *kusala* in abundance can sit comfortably for a long time. But for those having *akusala*, they had to suffer a lot. On meeting with many sufferings one does not know how to manage this body. This body is a big block of suffering. One should not get disheartened. Over many existences, one was not good, and now when one meditates, one has to suffer a lot. Swaying, bending, pulling, shaking, wanting to vomit, nausea, itching and so on, happen to some people. Isn't it? (It happens, Venerable Sir). Some people suffer less, some people suffer more. Some had to suffer for many days. Why does this happen? (It is due to *akusala vipāka*, Venerable Sir). Because of *akusala kamma*, now *akusala vipāka* has arisen. If one can overcome by noting, *akusala vipāka* will be eliminated.

When the *vipassanā ñāṇas* get strengthened, can those *akusala vipākas* disappear? (They can disappear, Venerable Sir). In the body also, sometimes there may be pleasant sensations and at other times, unpleasant sensations. When meditating, those who had pleasant sensations had to note the pleasantness which is *sukhavedanā*. “*Sukhasahagatani kāyaviññānani*” means there is pleasantness in body-consciousness. Here, the body-consciousness arises together with the feelings (*vedanā*).

In many existences before, one had performed plenty of *kusala* deeds. For those with *kusala* deeds, isn't *sukhavedanā* more evident? (It is more evident, Venerable Sir). Yes, it is more evident. When one had *sukhavedanā*, one must be able to note to overcome it.

In many existences before when one had more *akusala*, *dukkhavedanā* will be more evident. Also one must be able to note to overcome this *dukkhavedanā*. Both *sukha* and *dukkha vedanās* must be overcome by noting. It is most important.

Out of the three kinds of feelings, namely, *sukhavedanā*, *dukkhavedanā*, and *upekkhāvedanā*, when one starts to meditate, which *vedanā* is experienced first? (One experiences *dukkhavedanā* first, Venerable Sir). Yes, one encounters *dukkhavedanā* first. If the *yogi* can overcome this *dukkhavedanā* by noting, this *yogi* is half or 50% sure of gaining the noble *dhamma*. The veteran *yogis* and this audience have heard the method of noting this *dukkhavedanā* many times before. Isn't it? (It is, Venerable Sir). Yes, you have heard it before.

Nowadays, there are three ways of noting this *dukkha-vedanā*. One way is to note with the intention of eliminating this *vedanā*. Another way is noting with an aggressive mind of eliminating this *vedanā* in one sitting, and the other way is noting to know the nature of the *vedanā*. How many ways are there? (There are three ways, Venerable Sir). Yes, there are three ways.

Noting with the intention to eliminate the *vedanā* is actually noting with *lobha*, and it is to have pleasantness. Does noting in meditation mean to be free of *lobha* or to cultivate it? (It is to be free of *lobha*, Venerable Sir). Yes, it is to be free of *lobha*.

Now, almost at each noting, the *lobha* of wanting the pleasantness, the *akusala*, is mixed up in between the notings and can one experience *dhamma* swiftly? (One cannot, Venerable Sir). One who has experienced *dhamma* will not have progress in *dhamma* swiftly. Even for one who has the ability to realize the noble *dhamma*, will not realize it swiftly. Why? Because the *kilesa* is wedged in between the notings. Hence, this way of noting must not be adopted, but must be avoided.

Today in one sitting, this *vedanā* will be attacked to overcome it, and this intention is a very rough or fierce kind of attitude. This attitude really means grief (*domanassa*) arising with the *dosa citta*. Does the noting in meditation is to eliminate *dosa* or cultivate *dosa*? (To eliminate *dosa*, Venerable Sir). Yes, it is to eliminate *dosa*.

Now in between every noting, the gross consciousness of the intention to eliminate *vedanā* will make the mind more and more rough with the determination to eliminate the

*vedanā*. This kind of mind is *dosa*. *Dosa* is wedged in between the notings. Since it is like cultivating *dosa*, the realization of *dhamma*, the attainment of noble *dhamma* will be slowed down considerably. Hence, this way of noting must not be used. It must be avoided.

One must note to know the nature of the *vedanā*. “On knowing the nature, the arising and passing away can be comprehended.” When one knows the nature of a phenomenon, the arising (*udaya*) and the dissolution (*vāya*) can be comprehended. Only on perceiving the arising and passing away, one can realize the noble *dhamma* successively as instructed by the Most Venerable Mahasi Sayadaw with the above motto. Try to note to know the nature of the *vedanā*.

As pain, tingling, aching, dull pain, dizziness, itching, swaying, bending *dukkhavedanās* appear, and as much as the sensation is severe, the *yogi* tends to tense up in mind and body. One must not tense up like this. Such as “Will this *vedanā* disappear or not? Will I have to suffer the whole hour of sitting?” Does not some *yogis* have this kind of anxiety? (They have, Venerable Sir). There should not be this kind of anxiety. Relax a little bit in mind and in body, keeping the mind directly on the *vedanā*. As soon as one can keep the mind directly on the *vedanā*, it certainly becomes quite appropriate.

*Vedanā* is *nāma dhamma* which is very quick. *Citta* is also *nāma dhamma* which is very quick. When the swift *citta* can be placed directly on the swift *vedanā*, as the *citta* has strong power, *vedanā* can be overwhelmed. When one knows how to keep one’s mind on the *vedanā*, it is very appropriate.

*Manopubbangamā dhammā*

*Dhammā* = out of the four *nāmakkhandhās*,  
*manopubbangamā* = *viññānakkhandhā* is the leader.

*Viññānakkhandhā* or *citta* is the dominant factor. *Citta* is more powerful. Since the *citta* is more powerful, and when the *citta* can be kept directly on the *vedanā*, the *citta* can mostly overwhelm the *vedanā*.

To keep the *citta* directly on the *vedanā*, one must note how much and where the pain is appearing; is it on the flesh or the skin; on the nerves or the bones or right down to the marrow? Attentively, note the pain, tingling, dull pain with discern.

One must not note superficially as pain, tingling, dull pain and so on. When one notes superficially, *samādhi* cannot develop and the phenomenon will get more severe. The nature of the *vedanā*, how it is paining must be noted as attentively as possible. Then attentively and with discern, note pain, tingling, dull pain and so on. Since one has to note attentively, and with discern, to know the nature of the pain as how long and how severe, will one gain *samādhi*? (One will gain *samādhi*, Venerable Sir). Yes, one can gain *samādhi*.

After gaining *samādhi*, on four or five notings, one will experience more pain, more tingling or more dull pain distinctly. The sensation increases right up to maximum and eventually due to its own course, does it decrease again? (It decreases, Venerable Sir). Because one has noted with tolerance the decrease of pain can be experienced by the *yogīs* themselves.

One must have tolerance. Is it important to have tolerance first and foremost? (It is important, Venerable Sir). As the pain increases, if one wants to move one's body, will it be proper? (It will not be proper, Venerable Sir). Yes, it is not proper. *Samādhi* cannot be developed. Relaxing the mind a little bit and after four or five successive notings, one will find the sensations decreasing again or shifting to another place. It can be experienced by the *yogis* themselves.

On experiencing thus, one will perceive that actually the *vedanā* is not permanent. *Vedanā* can increase and also decrease. This increasing and decreasing are the phenomena only. They are not permanent. Sometimes, the *vedanā* increases and at other times it decreases. It is the nature of the *vedanā*. Can one perceive like this first and foremost? (One can perceive thus, Venerable Sir). Now one has known the nature of *vedanā*. "On knowing the nature of a phenomenon, the arising and passing away can be comprehended." By this saying, as the mind is put directly on the *vedanā*, when it arises, the nature of *vedanā* can be perceived first and foremost. The changings, increasings and decreasings, are the nature of the *vedanā*.

After perceiving thus, on continued noting successively and when the *samādhi ñāṇas* develop, as one notes, one note after another of pain, tingling, dull pain and so on, one will find that the sensation gets more severe by each noting or the pain may shift to another place. This is perceived by the *yogis* themselves. The pain increasing up to maximum and then decreasing as one notes, one note after another or the pain changing to another place can be perceived. Does the *yogi* perceive that the pain

disappears from one place and appears at another place? (It can be perceived thus, Venerable Sir). *Vedanā* is changing. At every noting *vedanā* is changing. Perceiving its arising and passing away is knowing the nature of the *vedanā* more and more.

Later, when the *samādhi ñāṇa* becomes more developed and mature, on reaching *bhāṅga ñāṇa*, as soon as the *yogi* can put his mind directly on the *vedanā* and note attentively, he will find at each noting the *vedanā* dissolves as if it has been plucked out and thrown away. Then, the new *vedanās* are appearing successively and thus the new *vedanās* have to be caught up and noted. As soon as the mind is inclined to note, the noting object passes away. The *yogis* who have a keen intellect perceived it by themselves. Some *yogis* reported that even before the actual noting, as soon as the mind is inclined towards the *vedanā*, it passes away, Venerable Sir. How true it is! At this stage, the *vedanā* is really being overwhelmed.

One who can overwhelm the *vedanā*, with strong *samādhi ñāṇa* and good intellect, while noting, the disappearance of this *vedanā*, passing away of this *vedanā*, can be perceived. After this, the old *vedanā* he had before the noting can come up, and as soon as he notes it, the old *vedanā* can also pass away.

*Yogis* with strong intellect reported that they do not need to take much medicine. The medicine takes longer to produce its effect. As soon as the *vedanā* is noted, it disappeared and one is relieved of *vedanā* very soon. When he has a headache, he noted attentively on it; when he has a stiff neck, he noted attentively at the neck and

very soon the pain dissolves away. It can be perceived. This is the powerful effect of *vipassanā* meditation. If one can note the *vedanā* by the correct method, not only the *vedanā* that appears while meditating can be eliminated, but also the old *vedanā* he had before meditating can also be eliminated. Recite the motto.

**Motto:** The usual sufferings  
That appear while noting  
Must be overcome.

One must know how to note to overcome the suffering. One must be able to overcome the usual *vedanā* that appears while noting. Those who have *vedanā* initially will experience more pain, tingling or dull pain distinctly. They had to suffer more. Do not they have to tolerate? (They have to tolerate, Venerable Sir). Yes, they have to tolerate when *vedanā* appears. One of the most important things is to tolerate it. Lack of tolerance and wanting to change position all the time, will it be proper? (It will not be, Venerable Sir). Yes, it is not proper. One must try to tolerate even the suffering caused by a fatal illness, expounded the *Buddha* repeatedly in the *Suttanta desanā*. When one is fatally ill and suffering, one must try to note. If one can note thus, one can attain the noble *dhamma*.

At one time a *thera* was practising very urdently to attain *magga* and *phala dhamma*. He practiced for the whole night, caught cold and had colic trouble in the morning. Since he was fatally ill, the suffering was so intense that he lost consciousness and by rolling on the bed from side to side, his robes became disarrayed.

Then one *thera* came along. His name was *Piṇṭapātika Thera*. He spoke some words to the ailing monk, “Venerable Sir, *Sanghas* must have the nature to tolerate?” At once, the sick monk became quiet and did not move anymore. He put his mind directly on the *vedanā* and noted. Before long, he passed away. What had become of him before he passed away was, he became an *anāgāmi*. Did not he attain the noble *dhamma*? (He attained the noble *dhamma*, Venerable Sir).

At first, because he could not tolerate and as he was rolling from side to side, even *samādhi* could not be cultivated. As soon as *Piṇṭapātika Thera* spoke some words to remind him, he tolerated. He put his mind directly on the *vedanā* and noted urdently, and he attained right up to the *anāgāmi*ship of noble *dhamma*. Don’t you have to be especially careful about this? (We have to be especially careful about this, Venerable Sir).

No matter how severe the ailment may be, rolling from side to side or moving restlessly or not tolerating should not happen. Can this audience ever escape the fatal ailment when it comes? (We cannot escape, Venerable Sir). Yes, you cannot escape. You shall certainly meet with this one day. From now on, you must build up your stamina. As you are noting now, when your time comes, you can pleasantly pass away. That is why one has to note to overcome the *vedanā*, isn’t it? (It is, Venerable Sir).

When one gets a very serious sickness, one may know that it can be fatal. One cannot be cured of this sickness. There is no hope to get it cured. Once it is realized thus, one does not spare one’s life or limb. There is nothing to

spare in this life. According to one's utmost ability one usually notes diligently as much as possible.

“Spare not one's life or limb. Strive on.” When one is sparing one's life and limb, stages of *ñāṇa* cannot have much progress. When one had so much regard for oneself, such as, will the life and body be endangered? Will one's life be shortened? Will one's limb be affected? Will there be more sickness?, then the *ñāṇa* cannot have progress. At the time of death, the *vedanā* is so severe that one cannot escape from this *vedanā*. As soon as one realizes thus, one will have no regard for life and limb anymore. Since one is not sparing anything and if one can note to catch up the *vedanā*, the series of *ñāṇa* may progress and noble *dhamma* can be attained.

There are two types of *arahants* : *Rogāsamasīti arahant* and *jīvitasamasīti arahant*. *Rogāsamasīti arahant* is an individual who becomes an *arahant* and pass away immediately to *nibbāna*. *Jīvitasamasīti arahant* is an individual whose illness is cured and immediately becomes an *arahant*. This is because there is no regard for life and limb.

**Motto:** Must have the ability  
Not to regard  
One's life and limb.

One should practice right from now. There must be a determination that one will not stop noting to overcome the *vedanā* even if one has to die. One should train oneself not to regard one's life or limb.

That means, when the time comes for one to face the fatal illness, as one has trained oneself that one can tolerate the *vedanā*. This is how to note to overcome the *dukkhavedanā*. Also *sukhavedanā* must be noted to overcome it.

*Dukkhā bhikkhave vedanā sallato daṭṭhabhā.*

*Bikkhave* = dear sons and daughters who can foresee the dangers of *samsarā* by anticipation; *dukkhā* = the suffering; *vedanā* = feeling; *sallato* = as arrowhead or stake; *daṭṭhabhā* = must be noted. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

When there is distinct suffering in one's *khandhā*, one must note it to realize it as a stake or an arrow head. The individuals who go into the forest or up the mountain may get pierced by a stake or an arrow head or thorns on the palm of the hand or the leg, and these obstructions must be removed first before continuing with the work. Then only the work will finish in time.

Otherwise, since there is so much to do, without removing the thorn or the stake and continue with the work, will the work be accomplished? (It will not be accomplished, Venerable Sir). One will simply be wasting time and getting tired. It also means that while the *yogis* and the individuals have *vedanā* in their *khandhās*, they must note this *dukkhavedanā* first and foremost.

It is not like this, the *dukkhavedanā* is still very distinct, and the noting too is not to overwhelm the *dukkhavedanā*. Just noting rising, falling; sitting, touching, the mind will not be stable. The mind is going back to *dukkhavedanā* often that the mind is not directly on rising, falling; sitting, touching, and so it will be confused. In *Pāli*, this state of mind is called *uddecca*. Can the *dhamma* progress in this way? (It cannot progress, Venerable Sir).

On the other hand, it means that when the *dukkhavedanā* appears, as it is instructed now, it must be noted to overcome it. Like the worker, who removed the thorn or the stake, and can finish the work in time. One can gain the noble *dhamma* as has been aspired for.

**Motto:** When *dukkhavedanā* appears  
 Must be considered as thorn or stake  
 And must truly be noted.

Like the individuals who are pierced by the thorn or a stake, removing these obstructions before continuing to work, the *yogis* also, when they experience *dukkhavedanā* must note to overcome it. This is the instruction expounded by the *Buddha* and this audience by practising such is most joyful.

*Sukhā bhikkhave vedanā dukkhato daṭṭhabhā*

*Bhikkhave* = dear sons and daughters who can foresee the dangers of *saṃsārā* by anticipation; *sukhā* = pleasant; *vedanā* = feeling; *dukkhato* = as *dukkha* or to be realized as suffering; *daṭṭhabhā* = must be noted. *Iti* = thus;

*bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

When pleasantness (*sukhavedanā*) appears, one must be able to note it as unpleasantness (*dukkhavedanā*). Over many existences, when one has much *kusalakamma*, pleasant *kāyaviññānas*, due to *kusala vipāka* arise. The feeling (*vedanā*) is also pleasant. When *sukhavedanā* is so overwhelming and enjoyable, can one progress in *dhamma*? (One cannot progress, Venerable Sir). Yes, one cannot progress in *dhamma*. As the saying goes, “While the noting is good, clinging to pleasantness results in internal arrest.” One is practising meditation by noting, nevertheless, there is no progress due to internal arrest. One has to note and yet one does not progress in *dhamma* or no attainment of noble *dhamma*. Will this be proper? (It is not proper, Venerable Sir). Yes, it is not proper.

When this *sukhavedanā* appears, one must be able to note it as *dukkhavedanā*. Those *yogis* who have as much *samādhi ñāṇa* as this audience, when they reached the mature *udayabbaya ñāṇa*, they can realize *sukha* as *dukkha* again. There are two kinds of pleasantness: pleasantness in body and pleasantness in mind. One can note any one of these two. The pleasantness has to be noted attentively as “pleasant, pleasant” and one will perceive that this pleasantness arises and passes away, arises and passes away. As much as one’s *samādhi ñāṇa* is strong, one can perceive these pleasantnesses swiftly arising and passing away, arising and passing away.

These arisings and passings away are so swift that it seems to be oppressing. Actually, there is no pleasantness at all. The arisings and passings away are so oppressing that does not one takes them to be a kind of suffering? (One does take them thus, Venerable Sir). Hence, as *sukha-vedanā* is thought of as *dukkhavedanā*, there can be experiencing of *dhamma*, progress in *dhamma* and the attainment of noble *dhamma*.

**Motto:** When *sukhavedanā* appears  
Must be able to note  
To realize it as *dukkha*.

The meaning is when *sukhavedanā* appears, one must be able to note to realize it as *dukkha*.

*Adukkhamasukhā bhikkhave vedanā aniccato datṭhabhā.*

*Bikkhave* = dear sons and daughters who can foresee the dangers of *samsarā* in anticipation; *adukkhmasukha* = which is neither pleasant nor unpleasant; *vedanā* = that *upekkhāvedanā*, *aniccato* = must be considered as impermanence; *datṭhabhā* = in noting. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

When *upekkhāvedanā* arises, one must be able to note to realize it as impermanence (*anicca*). *Dukkha-vedanā* is distinct and *sukhavedanā* is distinct. *Upekkhā-vedanā* is

not distinct but very subtle. *Upekkhāvedanā* is described by an example in *Migapadavaḷaṅjana Sutta* in the Scriptures.

A deer goes over a stone slab. While the deer going over the stone slab is not seen at that moment, it is realized later because people can see the foot prints of the deer before going up and after going down the stone slab. Since the people can see the up-going and down-going foot prints of the deer, can they know that the deer has walked over the stone slab? (They can know thus, Venerable Sir). Yes, they can know that. The up-going foot prints are like *sukhavedanā* and the down-going foot prints are like *dukkhavedanā*. Foot prints in between are like *upekkhāvedanā*.

In meditation, this *dhmma* audience, on reaching the *sankhārupekkhā ñāṇa*, can perceive the *upekkhāvedanā*. In the beginning of sitting meditation, the noting objects appear automatically and also the noting mind seems to appear automatically. There is no need to make an effort to note. The noting becomes so easy that one can be deluded, and arisings and passings away are not perceived any more.

This is the stage where one can perceive the arisings and passings away. Now it is not perceived as such. One is just drifting along with good notings that the arisings and passings away of *rūpa* and *nāma dhammas* are not evident any more. Hence, delusion sets in. *Moha* dwells in *upekkhāvedanā*. How should the dwelling of *moha* be eliminated is, it must be noted to perceive as impermanent. As soon as *anicca* is perceived, will there still be this *moha*? (It will not be there any more, Venerable Sir).

*Adukkhamasukhā bhikkhave vedanā aniccato daṭṭhabhā.*

*Bhikkhave* = dear sons and daughters who can foresee the dangers of *saṃsārā* by anticipation; *adukkhāmasukhā* = neither unpleasant nor pleasant; *vedanā* = *upekkhā-vedanā*; *aniccato* = as impermanence; *daṭṭhabhā* = must be noted. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

Noting must be done to perceive it as *anicca*. One should not note easily but must note respectfully and attentively. On noting “rising” respectfully and attentively, one will perceive the passing away of it fleetingly. Similarly, on noting “falling”, it is perceived that falling passes away fleetingly. When the *samādhi ñāṇa* becomes mature on noting rising, it is perceived that not only the action of rising but also the noting mind pass away fleetingly

On noting falling, the action of falling passes away fleetingly and also the noting mind. Hence, it is realized that the action of falling, the *rūpa dhamma*, and the noting mind, the *nāma dhamma* both are not permanent. Cannot one realize *anicca*? (One can realise *anicca*, Venerable Sir). Yes, one can realise *anicca*. As soon as *anicca* is realized, the task of eliminating *moha* that dwells in *upekkhāvedanā* is accomplished.

**Motto:** When *upekkhāvedanā* appears

Must truly be noted

As impermanence.

The passings away are so swift that they seem to be oppressing, giving one suffering. How can one prevent this kind of suffering? They cannot be prevented. It is happening on its own accord. It is uncontrollable which is *anatta*. Can one realise *anatta* at once in one's continuity of consciousness? (One can realise thus, Venerable Sir). When one has gained *anicca*, *dukkha* and *anatta ñāṇas*, one will realise the noble *dhamma* that one has aspired for.

When pleasant touch is experienced on the body, pleasant body-consciousness (*sukhasahagatakāya viññāṇa*) arises. When unpleasant touch on the body is experienced, unpleasant body-consciousness (*dukkhasahagatakāya viññāṇa*) arises. As the feelings (*vedanās*) arise together with the phenomenon and if one can note to overcome the *vedanās*, one can realise the noble *dhamma*. When the *vedanā* is neither unpleasant nor pleasant but the middle or neutral one (*upekkhāvedanā*), it must be noted to realise it as *anicca*. This is the method to be noted in brief.

Here in the arisings of *vipāka cittas*, there are two of five kinds, that is, ten *viññāṇas*.

They are 2 *cakkhaviññāṇas*, 2 *sotaviññāṇas*, 2 *ghānaviññāṇas*, 2 *jivhāviññāṇas* and 2 *kāyaviññāṇas*. How many are 2 of five kinds ? (Ten, Venerable Sir). These ten *cittas* are known as *pañcaviññāṇadvi*. All these 10 *cittas* are mere knowing *cittas*, they do not perceive the objects with discern. They do not notice the objects. Then the next 19 *bhavaṅgas* are known as sub-consciousness mind as termed by the psychologists. When this audience is sleeping, what *cittas* are arising?

(*Bhavaṅga cittas* are arising, Venerable Sir). Yes, *bhavaṅga cittas* are arising.

*Bhavassa anaga bhavaṅga.*

*Bhavassa* = of life; *anaga* = is the cause; *bhavaṅga* = is the cause of life.

It means the consciousness that is arising in one's life-time. When the cognitive processes (*vīthi*) are not appearing, there are only these *bhavaṅga cittas*. While one is sleeping, the *bhavaṅga cittas* appearing can know the objects to a certain extent. They can know the signs (*nimitta*) of *kamma*, action of *kamma* or destiny (*gati*) while one is being conceived (*paṭisandhi*). But the objects are so far away that they appear as sub-conscious mind. The psychologists defined them as sub-conscious mind.

*Pañcaviññāḍavi* (10), such as seeing-consciousness, hearing-, smelling-, tasting-, and touching-consciousnesses are mere knowing *cittas*. *Bhavaṅga cittas* are the sub-consciousness *cittas*. Out of the *vipāka cittas*, the ones which can discern to know the objects are the four *phala cittas*. Can these four *phala cittas* discern *nibbāna* as the object of thought? (They can, Venerable Sir). Yes, they can know.

Out of the *vipāka cittas* for this audience (if there are individuals who have attained *phala*), there are three kinds of *cittas* (including *phala cittas*). The ten *pañcaviññāḍavi* is merely knowing *citta*, *bhavaṅga cittas* are sub-conscious minds and the four *phala cittas* can know the object with discern.

*Vipāka cittas* are the effects. They are the effects of *kamma*, which may be good or bad. The effects of the bad *kammas* cannot be prevented by anybody, not even the *Buddha*. These *vipāka cittas* cannot be prevented by *paññā* by Ashin *Sariputta*, the holder of the eminent title for wisdom (*etaddaga*); with the power of Ashin *Māha Moggallāna*; the holder of the eminent title for supernormal powers; by those who recite the *mantras* and by the scientists.

There are four unpreventables: Ageing, ailing, death and the effects of bad *kammas*. How many kinds are there? (There are four kinds, Venerable Sir). These four cannot be prevented by anybody, including the *Buddha* or the holders of *abhiññāna* power.

**Motto:** Ageing, ailing, death  
And the effects of bad *kamma*  
These four are unpreventable.

Since the time of the *Buddha*, up to now, who can tell an individual not to become old? (No one can say that, Venerable Sir). Yes, no one can say that. The scientists or the possessors of supernormal powers or those who can recite *mantras* cannot say that.

On the phenomenon of ailing as well, can anybody take the responsibility that there should be no ailing? (No one can take this responsibility, Venerable Sir). Yes, no one can take the responsibility. When some illness appears, they try to cure it and that is all.

Is there any country which declares that there should be no death? (There is no country, Venerable Sir). No matter how the science is advanced in that country, it cannot declare that there should be no deaths. No individual can prevent it also.

The effects of bad *kamma* cannot be prevented by anybody. This *dhamma* talk will be concluded by telling an instance where it cannot be prevented.

At the time of the *Buddha*, there was a famous queen by the name of *Sāmāvati*. This is a short story of Queen *Sāmāvati*. How did Queen *Sāmāvati* come to the end of her life? Her life ended in a burning house. After she had become a *sotāpana*, she was burnt alive because she had to repay for the bad deed of burning up the body of a *Pacceka Buddha* with the intention of killing him.

By virtue of listening to this *dhamma* talk on *Kamma Paccayo* and *Vipāka Paccayo* with the method of practice, may you be able to follow, practice, cultivate and put effort accordingly and may be able to swiftly realize the noble *dhamma* and attain the bliss of *nibbāna*, the extinction of all sufferings that you have aspired for, with the ease of practice.

(May we be endowed with the blessings, Venerable Sir).

*Sādhu! Sādhu! Sādhu!*

Paṭṭhāna and Vipassanā (10) Kamma Paccayo  
and Vipāka Paccayo

Translator's note on  
**Kamma Paccayo and Vipāka Paccayo**

- (1) 36 *vipāka cittas*.
- |   |           |
|---|-----------|
| (a) <i>akusala vipāka cittas</i>        | 7         |
| (b) <i>ahetuka kusala vipāka cittas</i> | 8         |
| (c) <i>mahāvīpāka cittas</i>            | 8         |
| (d) <i>rūpāvacara vipāka cittas</i>     | 5         |
| (e) <i>arūpāvacara vipāka cittas</i>    | 4         |
| (f) <i>lokuttara vipāka cittas</i>      | <u>4</u>  |
|   | <u>36</u> |
- (2) 38 *nāmakkhandhā cetisikas*
- |                                 |           |
|---------------------------------|-----------|
| (a) <i>Aññasamāna cetisikas</i> | 13        |
| (b) <i>Sobbana cetisikas</i>    | <u>25</u> |
|                                 | <u>38</u> |
- 13 *Aññasamāna cetisikas* consist of
- |                                 |           |
|---------------------------------|-----------|
| (a) <i>sābbacitta sādharana</i> | 7         |
| (b) <i>pakinaka</i>             | <u>6</u>  |
|                                 | <u>13</u> |
- 25 *Sobbana cetisikas* consist of
- |                              |           |
|------------------------------|-----------|
| (a) <i>sobbana sādharana</i> | 19        |
| (b) <i>viratī</i>            | 3         |
| (c) <i>appamañña</i>         | 2         |
| (d) <i>paññindriya</i>       | <u>1</u>  |
|                              | <u>25</u> |
- (3) Seven *kāmasugati bhūmis*
- |                        |          |
|------------------------|----------|
| (a) Human <i>bhūmi</i> | 1        |
| (b) <i>Deva bhūmi</i>  | <u>6</u> |
|                        | <u>7</u> |

Saddhammaramasī Yeiktha Sayadaw

The six *deva bhūmis* are *Catumahārājikā*, *Tavatimsā*, *Yamā*, *Tusitā*, *Nimmānarati* and *Paranimita-vasavati bhūmis*.

(4) 16 *rūpāvacara bhūmis*

*Rūpāvacara bhūmis* consists of 3 first *jhāna*-planes, 3 second *jhāna*-planes, 3 third *jhāna*-planes and 7 fourth *jhāna*-planes.

The three planes of first *jhāna*:

- (1) *Brahma-parisajjā*
- (2) *Brahma-purohitā*
- (3) *Mahā-brahma*

The three planes of second *jhāna*:

- (4) *Paritabhā*
- (5) *Appamānābhā*
- (6) *Abhassarā*

The three planes of third *jhāna*:

- (7) *Paritta-subhā*
- (8) *Appamāna-subhā*
- (9) *Subha-kinkā*

The seven planes of fourth *jhāna*:

- (10) *Vehāpphala*
- (11) *Asañña-satta*

*Suddhāvāsa* consists of five planes:

- (12) *Avihā*
- (13) *Ātappā*
- (14) *Sudassā*
- (15) *Sudassī*
- (16) *Akaniṭṭha*

**Paṭṭhāna and Vipassanā (10) Kamma Paccayo  
and Vipāka Paccayo**

- (5) Four *arūpāvācāra bhūmis*  
(1) *Ākasānañcāyatana*  
(2) *Viññānañcāyatana*  
(3) *Ākiñcacaññāyatana*  
(4) *N'evasaññā-n'āsaññāyatana*

- (6) Five *gatis*  
(1) *niraya*  
(2) *tiracchana*  
(3) *peta*  
(4) *human*  
(5) *deva.*

- (7) Thirty one *bhūmis*  
(1) *Apaya bhūmis* 4  
(2) *Human bhūmi* 1  
(3) *Deva bhūmis* 6  
(4) *Brahma bhūmis* 20  
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- (8) *Āsivisapama Sutta.*

In this *Sutta* the simile is given in reference to the snake with poisonous venom that can cause instant death.

- (9) As there are four periods in mango fruits:  
Flowering period,  
Fruit appearing period,  
Fruit maturing period, and  
Fruit ripening period,  
So also there are four periods in *vipāka:*  
Volition period,  
*Kamma* period,  
Sign period, and  
Resultant period.

## Kamma Paccayo and Vipāka Paccayo

### MOTTOS

- ⊗ The first javana kamma can give results in this existence.  
The seventh javana kamma can give result in the second existence.  
The middle javana kamma can give result in every existence.
- ⊗ Going round  
The five destinies  
Is truly due to kamma.
- ⊗ Kāyakammas and vicīkammas,  
On arising,  
Must be abandoned by sīla.
- ⊗ Manokamma  
Formed in the continuity of consciousness  
Must be abandoned or eliminated by noble samatha.
- ⊗ Kammas accumulated  
In the countless number of existences  
Must be abandoned by noble paññā.
- ⊗ Three sub-mind moments  
Of kusala or akusala deeds  
Are known as volition period.
- ⊗ The period, while the force following  
In the series of consciousness  
Is called kamma period.
- ⊗ The period  
Of appearing signs  
Is called nimittā period.
- ⊗ The period of  
Becoming in the next existence  
Is known as vipāka period.