

Kamma (Chp 19)

- What is Kamma? In the Buddhist definition → law of cause and effect.
- In Pali, *kamma* suggests action or doing; more explicitly → any kind of **intentional moral or immoral** action whether mental, verbal or physical (thought, speech and deed)
- The Buddha says,

“Cetanāham Bikkhave Kamman vadāmi

I declared, Oh Bhikkhus, that **volition (cetana) is kamma,**

Cetayitvā kamman karoti, kāyena, vācāya, manasā“

having willed one acts by body, speech & thoughts

Definition of cetanā	Volition/intention; same root as citta (cit – to think)
Characteristics of cetanā	State of willing
Function of cetanā	To accumulate (kamma)
Manifestation of cetanā	Co-ordinate
Proximate cause of cetanā	~ Associated states
	~ Fulfils its own function & regulates the function of others (other associated states)
	~ Plays a predominant part in all moral & immoral actions
	~ Most significant mental state in mundane citta. Mundane thoughts tends to accumulate kamma ~ In supramundane citta, it's pañña (wisdom/ insight) as Nibbana becomes object. Supramundane thoughts tend to eradicate roots of kamma. ~ In vipāka citta, it's of no moral significance as it lacks accumulative power

Importance of cetanā illustrated in Dhp. 1 & 2 twin verses

*“Mano pubbangamā dhammā
Manosethā manōmayā ...
Mind is the forerunner of all (evil) states
Mind is chief; mind-made are they.*

Dhp.1 (cont'd) – moral thoughts

*bhāsati vā karoti vā
tato nam dukkhamanvēti
cakkam ‘va vahatō padam*
If one speaks or acts with sick mind,
because that, suffering follows one,
even as the wheel follows the hoofs
of the draught ox

Dhp.2 (cont'd) – immoral thoughts

*bhāsati vā karoti vā
tato nam sukkhamanvēti
chāyā‘va anapāyini*
If one speaks or acts with pure mind
because that, happiness follows one,
even as one’s shadow that never leaves

Which volitional citta (lokiya) constitute kamma that have the power to produce their due effect?

From Abhidhamma point of view,

29 volitional citta (lokiya) –	8 lobha	}
	2 dosa	} akusala
	2 moha	}
	8 sobhana kusala)) kusala
	5 rupavacara moral citta))
	4 arupavacara moral citta	--- āneñja

Note: lokiya refers to mundane vs. lokuttara refers to supramundane

- All immoral (akusala), moral (kusala) and unshakeable (āneñja) volitions (cetanā) which constitutes kamma that produces rebirth ► considered as sankhāra component in Dependent Origination (paticca-samuppada)
- Volitions of the **4 supramundane path consciousness (lokuttara maggacitta)** are **strictly not sankhara** because they tend to eradicate ignorance ► so no kamma producing effect

Theories of Kamma (Pre-Buddhist thought)

To Hindus/Indians → Kamma means deed performed
Vipaka is the result that arise from it

To Upanishad period → One becomes a good man through good action, bad man through bad action ► Brahadaranyaka. *Fail to take into account – good actions taken with 1) motives, 2) with regret and 3) out of reluctance*

Different forms of Deterministic theories (natural & theistic)

(ref: *Ethics in Buddhist Perspective* by K N Jayatilleke The Wheel Publication No. 175/176)

Abhijāti–hetu vāda → holds that experiences of good or evil we do is due to our hereditary physiological constitution

Pubbekata-hetu vāda → holds that all our present acts and experiences are entirely due to our past actions; fatalism practised by Nigantha Natha Putta (Jainism).

Issara nimmāna vāda → holds everything happens according to the wish of an almighty god, Isvara; eternalism (doctrine of non-action) advocated by Purana Kassapa

Adhicca Samuppana vāda → holds that things origin by chance and beings were devoid of free will, of power, of effort and of personal strength; eternalism (doctrine of non-action) advocated by Makkhali Gosāla

Akiriya vāda → holds that there is an absence of merits in any virtuous action and of demerit in even the greatest crime; nihilism (doctrine of non-action)

Uccheda vāda → holds that since there is annihilation at death, one should enjoy as much as possible in this existence; nihilism (doctrine of non-action)

Doctrine of Kamma (Buddhist thought) (Chp 21)

- A. Intention (cetana) is key behind the deed (please refer to the qualifying conditions for 10 akusala actions). It's not a mere case of cause (kamma) and effect (vipaka)
- B. Is kamma a fatalistic view? **(Ans: No)**. To what extent, do we reap what we sow? **(Ans: Not necessarily)**
 - Buddha said if that man reaps according to his deeds, there's no religious life or opportunity to extinct sorrow completely (Anguttara Nikaya)
 - It's possible to mould one's kamma and reap accords to one's deeds

- If kamma decides the fate or destiny of that man, then emancipation would be impossible and eternal suffering would be the unfortunate result → one is neither the master nor servant of this kamma

Examples

Who knows what good kamma is in stored for the most vicious person? Who knows his potential goodness? → wicked and ruthless King Asoka (**became righteous Dharmasoka**), the murder Angulimala (**became an Arahant**), the carnivorous Alavaka demon (**attained 1st stage of Sainthood**) and the courteous Ambapali (**attained Arahantship**)

- Lesser evil may produce its due effect while effect of greater evil may be minimised → a lump of salt in a cup vs. that of in River Ganges; → a poor, needy & non-influential imprisoned for \$1 vs. a rich, wealthy & influential did not receive the same result

C. Adverse results of good kamma

- Good cause → good results If no subsequent regrets on part of doer, otherwise that man would be deprived of desirable results

Example

- Savatthi, a millionaire layperson died with no heir and left behind a lot of riches. He ate scraps of food and sour gruel, dressed in coarse hemp and drove a broken-down cart → Buddha said that man repented after he gave food to a Pacceka Buddha (“it would be better if my servants and workmen ate the food I gave for alms”) *plus* he killed his brother’s only heir for the property (Samyutta Nikaya I p.91)

Cause	Effect	Types of Kamma
Gave food to Pacceka Buddha	Reborn in heavenly realms for 7 times Residual: reborn in human realm as millionaire for 7 times	Indefinitely Effective Kamma Reproductive Kamma Reserve Kamma Kusala Kamma in Sense-sphere
Repented for having given alms	No appreciation of fine dresses, elegant vehicle & enjoyment of 5 senses	Counteractive/Obstructive Kamma

Slew his brother's only heir for sake of property	Reborn in woeful states for many hundreds of thousands of years of pain Residual: reborn in human realm without a son for 7 times & to leave property to royal treasury	Indefinitely Subsequent Kamma Akusala Kamma in Woeful states Reproductive Kamma Reserve Kamma
---	--	--

Anjali's comments: The above chart is not taken from Narada's book but it is an illustration to show the rough workings of kamma and the probability of the kinds of kamma that activated to give certain results.

D. Counteractive and supportive forces

- Birth, time/conditions, personality/appearance (beauty/ugliness) and *effort support or counteract the fruition of kamma

**effort is most important of these forces*

Examples

1. Person born in a noble family – his fortunate birth will hinder the fruition of his evil kamma

- ▶ King of Ceylon ~ acquired evil kamma for waging war with Tamils & good kamma for various religious & social deeds

Good reproductive kamma → born in heavenly realm; last birth in time for future Metteyya Buddha hence evil kamma cannot operate successfully

- ▶ King Ajatasattu ~ committed parricide but become pious and devoted after knowing the Buddha

Bad reproductive kamma → born in woeful state due to parricide; his unfavourable birth hinders the ripening of his good kamma

2. Person born in an unfortunate family – his unfavourable birth provides an easy opportunity for his evil kamma to operate

3. Person born in royal family though not intelligent by some good kamma – he be honoured by people

4. Person is the legitimate heir to the throne (good birth) but physically deformed → unable to fully enjoy the beneficial results of his good kamma
5. Person who is born good-looking to poor parents → attract the attention of others and able to distinguish himself through their influence
6. Person terminally ill makes great effort to seek for a cure to save himself – to surmount his difficulties → good kamma will come to his succour
 - ▶ Bodhisatta Maha Janaka ~ made effort to save himself from ship-wrecked far out at sea and he escaped while the others prayed and left their fate in the gods drowned

E. Significance of Kamma

- Teaches individual responsibility, rely on own will power and work for emancipation NOT self-surrender or pray to a supernatural agency to be saved
- We are neither absolutely servants nor the master of our kamma but the fruition of kamma is influenced to some extent by external circumstances, personality and individual striving. We create our own heaven and hell. We are the architects of our own fate
- Right understanding of kamma → not to condemn even the most corrupted, for they have chance to reform at any moment, though they maybe bound to woeful states
- If one really comprehends kamma, one does no evil; sees an incentive to do good
- Our present actions create past kammic results. There is freewill in choice of how we can respond to the ripening of our past kammic results. We can create positive actions at present.

Culla Kamma Vibhanga Sutta – Shorter Discourse of Kamma (Chp 18)

- At Jetavana Grove, Savatthi → Subha (son of Todeyya) asked the Buddha on the causes of inequality (pg. 188)
- Buddha's reply was, **all living beings have kamma as**
 1. **their own (my own property)**
 - ✓ Buddha says "Sabbe sattā kammassakā" – all living beings are accompanied by their own volitional action (body, speech & thoughts)
 - ✓ Kamma is the only property not liable to destruction by fire, water and thieves that follows you and go with you in the new existence
 2. **their inheritance (inheritor of kamma)**
 - ✓ Only oneself can inherit one's own kamma
 3. **their congenital cause** (as the cause of rebirth from Abhidhamma perspective)
 - ✓ 4 types of rebirth-linking (patisandhicatukka)
 - I. Rebirth-linking in the woeful plane (apāyapatisandhi)
 - II. Rebirth-linking in the sensuous blissful plane (kāmasugatipatisandhi)
 - III. Rebirth-linking in the fine-material plane (rūpāvacarapatisandhi)
 - IV. Rebirth-linking in the immaterial plane (arūpāvacarapatisandhi)
 - ✓ (19) kinds of rebirth-linking consciousness (patisandhicitta)
 - a. Ahetuka unwholesome santīrana (1): born in woeful states
 - b. Ahetuka wholesome santīrana(1): born as deformed human beings/(some)earth-bound devas/(some) fallen asuras (demons)
 - c. Sobhana vipaka (8): born in lower heavenly realms/human being free from congenital defects
 - d. Rupavacara vipaka (5): born in Rupavacara plane
 - e. Arupavacara vipaka (4): born in Arupavacara plane

**Note: santirana refers to investigating consciousness accompanied by equanimity*
 4. **their kinsman (my relative)**
 - ✓ Our body, speech and thoughts kamma are constant companion that accompany you and capable of giving happiness or suffering
 5. **their refugee (a place of refuge)**
 - ✓ When one dies, there is no where to hide in mountain/cave or forest. Kamma is your refuge that protects you. Good kamma thwarts the ripening of bad kamma (Dhp.127)

7 types of causes of inequality (Chp 18):

- a. Longevity – (*short*) vs. long life: (*do not*) respects living beings; (*not*) merciful and (*not*) compassionate; (*not*) considerate; (*do not*) abstain from killing and (*do not*) lay down weapons
 - b. Wealth – (*poor*) vs. rich: (*do not*) give anything to charity; (*not*) giver of food, drinks, cloth, bed, roof and lighting to virtuous/bhikkhus
 - c. Status – (*low-birth*) vs. high-birth: (*not*) stubborn, (*not*) haughty, (*does not*) honour those worthy of honour, (*does not*) pay homage, (*does not*) give seat, (*does not*) make way and (*does not*) respect
 - d. Intellect – (*ignorant*) vs. wise: (*does not have*) inquiring spirit on what's good or evil, what's right or wrong, what should be done or not done, what's good for one's welfare or will lead to ruin, and what should be practised or not practised
 - e. Beauty – (*ugly*) vs. beautiful: (*angry*) not, (*easily irritated*) not by torrent of abuse or trivial words, (*wrathful*) not, and (*resentment*) not
 - f. Fame – (*powerless*) vs. powerful: (*envious*) not, (*does not*) mark of respect and honour shown to others and (*jealous*) not
 - g. Health – (*sickly*) vs. healthy: (*harm others with fists/swords/sticks/knives*) does not
- To what extent, would the role of our own kamma play in our inherited genetic makeup?

Change of sex → Digha Nikaya 21, Gopika, a Sakya lady was reborn after her death as Gopaka Devaputta. She detests the female mind so she had formed a male mind within herself

Innate abilities → Born with certain abilities apart from hereditary characteristics e.g. Buddha inherited 32 major (Lakkhana sutta) marks as a result of his mastery over 10 perfections

Birthmarks → Body scars or injuries inherited from previous lives e.g. Dr. Ian Stevensons young subjects. One of the young subject was brutally murdered and died with his throat slit. He was reborn with a dark birthmark around his throat that resembles a long slit.

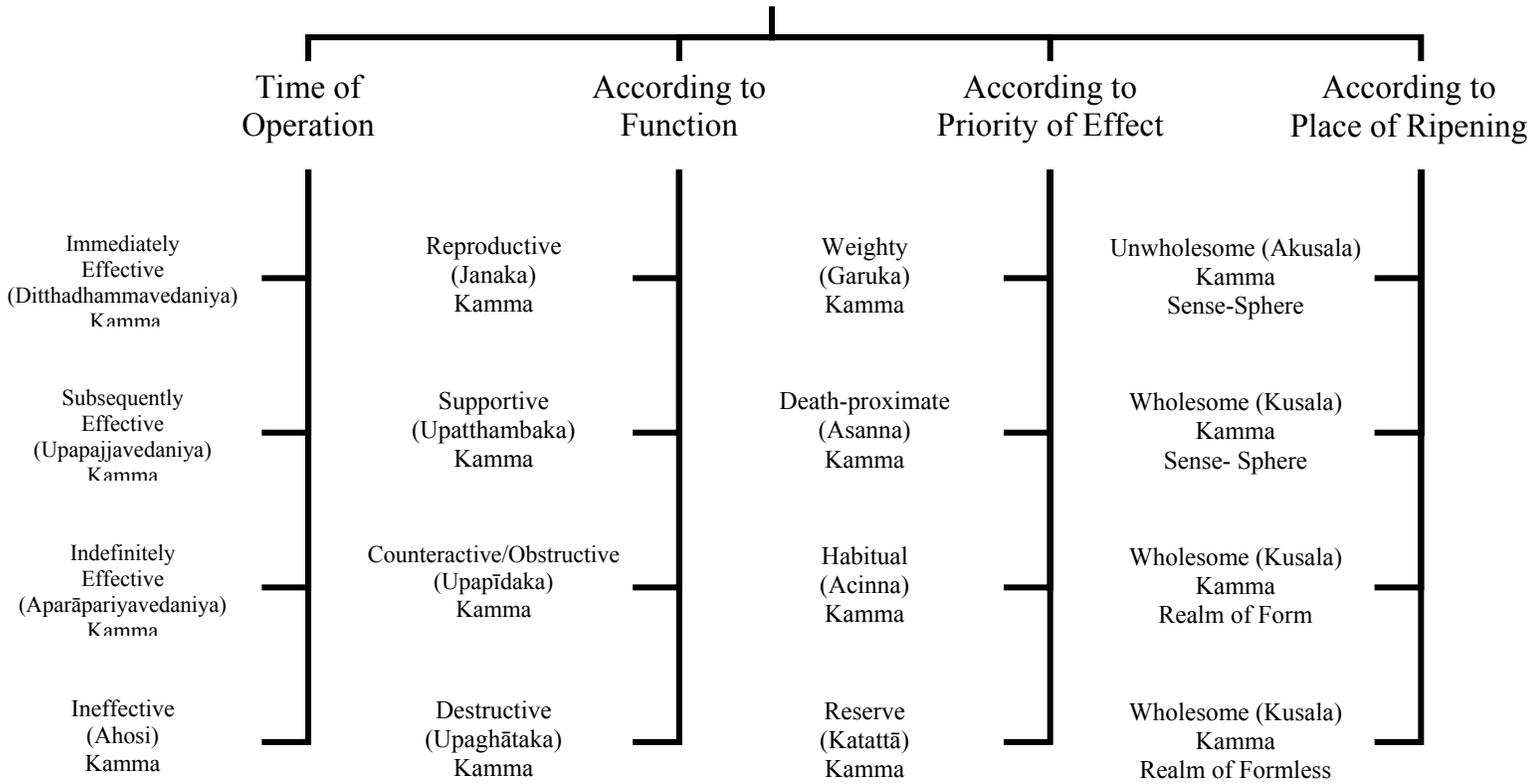
Accumulated kammic tendencies inherited in previous lives play > role than the hereditary genetic makeup of both physical and mental characteristics.

What do kamma and rebirth explain? (Chp 24)

- | | | |
|--|---|--|
| 1. Problem of suffering | } | Cause and effect |
| 2. Inequality of mankind | | 10 good and bad actions |
| 3. Mystery of so-called fate and predestination | | |
| 4. Geniuses and infant prodigies | } | Continuative principle |
| 5. Extraordinary innate abilities | | Earned from past cause |
| 6. Identical twins with different characteristics | } | Individual responsibility and ownership of kamma |
| 7. Different personalities among siblings born to same parents | | |
| 8. Moral and intellectual differences between parents and children | | |
| 9. Profligates born to saintly parents and saintly children to profligates | } | Continuative principle/
latent tendencies |
| 10. Infants who exhibit greed, anger and jealousy | | |
| 11. Instinctive likes and dislikes at first sight (even fears/phobias) | } | (Ahetuka kusala and akusala vipaka) |
| 12. Possible transformation of a criminal to saint and vice-versa | | |
| 13. Untimely death and unexpected changes in fortune | } | Obstructive kamma/
Destructive kamma |

The Workings of Kamma (Chp 20)

Classification of Kamma



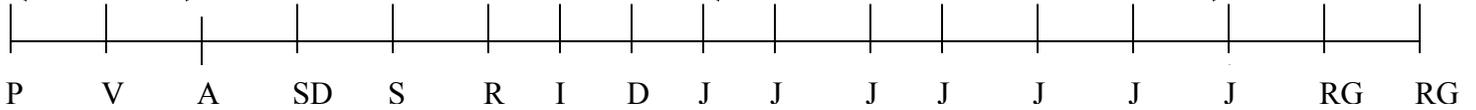
Normal thought-processes

1st Javana: Weakest

Javana

7th Javana: 2nd weakest

Bhavanga



- P: Past Bhavanga (Atīta Bhavanga)
- V: Vibrating Bhavanga (Bhavanga Calana)
- A: Arrest Bhavanga (Bhavanga Upaccheda)
- SD: Sense-door consciousness (Pancadvāra āvajjana)
- S: Sense-consciousness (Panca Viññāna)
- R: Receiving consciousness (Sampaticchana)
- I: Investigating consciousness (Santīrana)
- D: Determining consciousness (Votthapana)
- J: Thought-impulsions (Javana)
- RG: Registering consciousness (Tadalambana)

Note: 2nd – 6th Javana: most powerful especially for weighty kamma (e.g. matricide/patricide/killing arahant/wounding Buddha/create

Prepared by Anjalī Chui (for Senior Dhamma)
 Ref: The Buddha & His Teachings (Narada Maha Thera)/TI Saddhatissa

(A) According to Priority of Effect (read: Dying to Live by Aggacitta Bhikkhu)

Type	Definition	Illustration e.g.
Weighty kamma (Garuka Kamma)	Means a weighty/serious action It produces its effect for certain in this life or in the next With both kusala and akusala → akusala manifest first	<ul style="list-style-type: none"> • Kusala → Mahaggata kamma - Jhanas • Akusala → Anantariya kamma – 5 heinous crimes • e.g. Ven. Devadatta is born in Avci hell for committing the 5 heinous crimes, after which he will be reborn as a Pacceka Buddha
Death-proximate kamma /Near-death kamma (Asanna Kamma)	Means the action one does or recollects, immediately before the dying-moment This kamma only activates if there is the <u>absence of weighty kamma</u> committed this life Note: A bad person may die happily and receive a good birth does not mean he will be exempted from the effects of the evil deeds he accumulated during his life-time	<ul style="list-style-type: none"> • E.g. A former hunter who became a monk but near death smiles with happiness as he witnessed the offering of flowers to the stupa done on behalf by his brother monks • E.g. A public executioner for 55 years reborn in Tusita heaven after listening attentively to Ven. Sariputta’s Dhamma talk, gaining insight short of 1st stage of sainthood • E.g. Ven. Tissa reborn as a flea for 7 human days due to attachment of his robe • E.g. Queen Mallika’s short stint of rebirth as in Niraya (hell) for only 7 human days before heading for a Tusita realm (Dhp 151)
Habitual kamma (Acinna Kamma)	Means the action that is being constantly performed and recollected towards one that has a great liking	<ul style="list-style-type: none"> • E.g. The monk who was reborn as a deva in the midst of practising meditation • E.g. Habitual recitation of the 3 refuge &

	<p>This kamma only activates if there is an <u>absence of weighty and death-proximate kamma</u></p>	<p>Buddha/Dhamma/Sangha vandana → good rebirth</p> <ul style="list-style-type: none"> • E.g. Cunda, the butcher who habitually slaughters animals and at his death bed, he sees the butcher knife or hears the noises of slaughtered animals → bad rebirth • E.g. Dhammika Upasaka reborn in Tusita heaven → threw a garland in the air towards the chariot going to Tusita
<p>Reserve kamma (Katattā Kamma)</p>	<p>Means accumulative</p> <p>Any kammic action that cannot be included in the above 3 types but activates due to cumulative reasons</p>	<ul style="list-style-type: none"> • E.g. A flea reborn in Tusita heaven (story of Ven. Tissa) • E.g. A hell-being reborn in Tusita heaven (story of Queen Mallika) • E.g. A can of uncooked rice Thai story • E.g. A mixture of good deeds done across a period of time

(B) According to Function

Type	Definition	Explanation/Illustration
<p>Reproductive kamma</p> <p>(Janaka Kamma)</p>	<p>Function of this kamma → to give birth</p> <p>Determines the state of a person in his subsequent birth from the last thought-process</p> <p>Note: the last thought process depends on the general conduct of a person</p> <p>Exception: good person may experience bad thought or bad person may experience good thought BUT does not mean effects of past actions obliterated</p>	<ul style="list-style-type: none"> • Refer to 19 patisandhi citta (see death and rebirth thought-process) • Reproductive kamma generates at moment of conception of a new life → consciousness (in this case function as rebirth linking (patisandhi) and life-continuum (bhavanga) and mind-matter produced by kamma e.g. body-decad (sense faculty), sex-decad (sex faculty) and heart-base (see Rupa for Abhidhamma) (read Chp 28 Blue bk) • Note: According to Buddhist, sex is <u>determined</u> at the moment of conception and is conditioned by past kamma • Exception: e.g. Queen Mallika, the chief queen of King Pasenadi Kosala who is known to be a very devout and wise lady, well-versed in Dhamma, with the arising of an unwholesome last thought-moment effected her subsequent birth in Niraya (hell) for 7 days before being reborn in a Tusita realm (Dhp 151)
<p>Supportive kamma</p> <p>(Upatthambaka Kamma)</p>	<p>Function of this kamma → to assist and maintain/extending the fruition of reproductive kamma</p> <p>Produce pleasant or painful results over <u>an extended time without obstruction</u></p> <p>Strengthen the life continuum of aggregates produced by kamma</p>	<ul style="list-style-type: none"> • E.g. contracted long-term suffering diabetic illness OR Ven. Devadatta previously enjoyed continued comfort and prosperity being born into royalty • E.g. Body becomes stronger/ heart functions better

Counteractive kamma (Upapīdaka Kamma)	Function of this kamma → to weaken and obstruct/shortening the fruition of reproductive kamma	<ul style="list-style-type: none"> E.g. Supposedly to enjoy ripe old age of 80 but contracted terminal illness to live no more than 3 months
Destructive kamma (Upaghātaka Kamma)	<p>Function of this kamma → to destroys the fruition of reproductive kamma and produces own result</p> <p>Note: more powerful than supportive and counteractive kamma</p>	<ul style="list-style-type: none"> Ven Devadatta ended in Avci hell despite his wholesome/virtuous spiritual cultivations in the early days of his monkhood. This result is effected from his various attempts to harm the Buddha and creating schism in Sangha

(C) Time of Operation

Type	Definition	Illustration e.g.
<p>Immediately effective kamma</p> <p>(Ditthadhammavedaniya Kamma)</p>	<p>The result of good/bad kamma reaped in this life</p> <p>Effected from the 1st javana (weakest in potential) (refer to the thought-process diag.)</p> <p>Note: if the result of the 1st javana <u>does not give rise to result in this life</u>, it becomes ineffective</p>	<ul style="list-style-type: none"> • Won a prize for charity ticket • Offered dana to well-known noble bhikkhu → feel very happy • Charged and jailed for murder
<p>Subsequently effective kamma</p> <p>(Upapajjavedaniya Kamma)</p>	<p>The result of good/bad kamma reaped in immediate next life</p> <p>Effected from 7th javana (2nd weakest in potentiality) (refer to the thought-process diag.)</p> <p>Note: if the result of the 7th javana <u>does not give rise to result in the 2nd birth</u>, it becomes ineffective</p>	<ul style="list-style-type: none"> • Died in the midst of pilgrimage/after observing 8 precepts → born as a Deva (8 kusala attainments) • Died and having committed matricide/patricide/killing arahant/wounding Buddha/create schism in Sangha → born in 4 woeful states (e.g. 5 heinous crimes) → King Ajatasattu
<p>Indefinitely effective kamma</p> <p>(Aparāpariyavedaniya Kamma)</p>	<p>The result of past good/bad kamma.</p> <p>Note: No one exempted from this kamma, even Buddhas and Arahants may reap the effects of this kamma after Enlightenment</p> <p>Effected from 2nd to 6th javana give rise to result at any time in the course of Samasara until Enlightenment (refer to the thought-process diag.)</p>	<ul style="list-style-type: none"> • Born in 4 woeful states for long and in last birth clubbed to death by bandits → arahant Moggallana, instigated by wicked wife to attempt murder on his parents in remote past (Dhp 137 – 140) • Killing his step-brother in previous birth with intention to appropriate brother's property → the Buddha's foot was slightly injured by Devadatta (boulder incident at Vulture's Peak)

Ineffective kamma (Ahoṣi Kamma)	All kamma that did not manifest this life and cease to have the potential to manifest next life Note: only applicable to Arahants who passed away this life	
------------------------------------	--	--

(D) According to Place of Ripening

Type	Definition	Illustration e.g.
<p>Unwholesome (Akusala) Kamma</p> <p>Sense-Sphere</p>	<p>Evil actions ripen in sense-sphere</p> <p>10 evil actions:</p> <ul style="list-style-type: none"> ✓ 3 bodily (killing/ stealing/ sexual misconduct) ✓ 4 verbal (lying/slandering/ harsh speech/frivolous talk) ✓ 3 mental (covetous/ill will/ false view) <p>Note: killing means <u>intentional destruction of any living beings with a mind</u>, but excludes plant life that has no mind</p>	<ul style="list-style-type: none"> • A blind person accidentally steps on a snail → non-intentional hence no kammic effect <p>(Please read conditions for committing the 10 evil actions)</p> <ul style="list-style-type: none"> • A colleague stole idea of her friend as own with great pleasure → stealing ▪ Place → 4 woeful states: Yakka/Asura, Peta, Animal & Avci hell
<p>Wholesome (Kusala) Kamma</p> <p>Sense-Sphere</p>	<p>Good actions ripen in sense-sphere</p> <p>10 good actions, regarded as 12 *</p> <ul style="list-style-type: none"> ✓ Generosity ✓ Morality ✓ Meditation ✓ Reverence ✓ Service ✓ Transference of merit ✓ Rejoicing in other's good actions ✓ Praising of other's good actions * ✓ Hearing the doctrine ✓ Expounding the doctrine ✓ Straightening one's own views: (taking 3 refuges & mindfulness*)- 11th & 12th 	<ul style="list-style-type: none"> ▪ Offer food to noble & virtuous people i.e. well-trained bhikkhus/bhikkunis → generosity ▪ Volunteering at nursing homes/hospice → service ▪ Observe 5 precepts daily mindfully → morality ▪ Place → Human realm or Heavenly realm: ✓ Catummaharajika (i.e. 4 Heavenly Guardians) ✓ Tavatimsa (i.e. King Sakka) ✓ Yama ✓ Tusita (i.e. Bodhisattva) ✓ Nimmanarati (Gods Rejoice in Creations) ✓ Paranimmita-vasavatti (Gods Lord over other's Creations)

<p>Wholesome (Kusala) Kamma</p> <p>Realms of Form</p> <p>(also known as Fine Material Sphere)</p>	<p>Good actions ripen in the realms of form</p> <p>Rupa jhana citta (5) (meditative absorption consciousness):</p> <ul style="list-style-type: none"> ✓ 1st jhana → initial application (vitakka), sustained application (vicara), pleasurable interest (piti), happiness (sukha) & one-pointedness (ekaggata) ✓ 2nd jhana → sustained application to one-pointedness ✓ 3rd jhana → pleasurable interest to one-pointedness ✓ 4th jhana → happiness & one-pointedness only ✓ 5th jhana → equanimity & one-pointedness only 	<ul style="list-style-type: none"> • A bhikkhu/bhikkhuni emancipated in 1st jhanic bliss, renouncing sense-desires • Place → Brahma realms: 1st Jhana <ul style="list-style-type: none"> ✓ Brahma's retinue ✓ Brahma's ministers ✓ Great Brahmans (Maha Brahmans) • 2nd Jhana/3rd Jhana <ul style="list-style-type: none"> ✓ Brahmans of Minor Lustre ✓ Brahmans of Infinite Lustre ✓ Radiant Brahmans • 4th Jhana <ul style="list-style-type: none"> ✓ Brahmans of Minor Aura ✓ Brahmans of Infinite Aura ✓ Brahmans of Steady Aura • 5th Jhana <ul style="list-style-type: none"> ✓ Brahmans of Great Reward ✓ Mindless Beings (with dispassion for perception) ✓ Pure Abodes for Anagamis or non-returners (i.e. durable, serene, beautiful, clear-sighted & highest realm) <p><i>Note: there is no sex distinction in this realm</i></p>
<p>Wholesome (Kusala) Kamma</p> <p>Realms of Formless</p> <p>(also known as Immaterial Sphere)</p>	<p>Good actions ripen in the realms of formless</p> <p>Arupa jhana citta (4) (higher meditative consciousness)</p> <ul style="list-style-type: none"> ✓ Sphere of the conception of infinite space ✓ Sphere of the conception of Infinite consciousness ✓ Sphere of the conception of nothingness ✓ Sphere of neither perception nor non-perception 	<p>Note: these four planes – Arupaloka are devoid of matter or bodies.</p> <p>The mind exists alone via the temporary separation of mind and matter; the powerful state of mind-force suspended till the momentum is expended</p> <p><i>Note: there is no sex distinction in this realm</i></p>

Qualifying Conditions to Complete the 10 Evil Actions (Chp 20)

Types of Evil Action	Qualifying Conditions to Complete the Evil Actions
Killing	<ol style="list-style-type: none"> 1. A living being 2. Knowledge that it is living being 3. Intention 4. Effort 5. Consequent death
Stealing	<ol style="list-style-type: none"> 1. Another's property 2. Knowledge that it is so 3. Intention 4. Effort 5. Actual removal
Sexual Misconduct	<ol style="list-style-type: none"> 1. Thought to enjoy 2. Effort 3. Means to gratify 4. Gratification
Lying	<ol style="list-style-type: none"> 1. An untruth 2. Intention 3. Speak or say 4. Actual deception
Slandering	<ol style="list-style-type: none"> 1. Persons to be divided 2. Intention to separate them 3. Effort 4. Communication
Harsh Speech	<ol style="list-style-type: none"> 1. Person to abuse 2. Angry thoughts 3. Actual abuse
Frivolous Talk	<ol style="list-style-type: none"> 1. Inclined towards talk 2. Narration
Covetousness	<ol style="list-style-type: none"> 1. Another's possession 2. Mind advertising to thoughts 'this would be mine!'
Ill will	<ol style="list-style-type: none"> 1. Another person 2. Thought of doing harm
False view (miccha ditthi)	<ol style="list-style-type: none"> 1. Perverted view of object 2. Wrong understanding & misconception

What is not due to Kamma? (Chp 18)

- Though from a Buddhist standpoint, our present
 - mental } differences are possibly due to our own
 - moral } actions and tendencies, both past &
 - intellectual } present
 - temperamental }
- But, the law of kamma is only **one** of the 24 casual conditions (paccaya) listed in pathānanaya (the method of conditional relations)
- Kamma is only **one** of the **5 niyāmas** that operate in the physical and mental realms
- Definition of niyāmas:
→ Niyamas are the orders or processes that operate in the mundane realm

5 Niyāmas	Order of ...	Examples
Utu niyāma	Physical inorganic	<ul style="list-style-type: none"> • Seasonal phenomena and causes of winds & rains • Characteristic seasonal changes & events • Nature of heat
Bīja niyāma	Physical organic (germs and seeds)	<ul style="list-style-type: none"> • Rice produced from rice seeds • Hot taste from chilli • Physical similarity of twins • Hereditary genetic codes or disease
Kamma niyāma	Act and result	<ul style="list-style-type: none"> • Desirable acts produce good results • Undesirable acts produce bad results • Retributive principle → innate & natural way like sun and moon NOT reward & punishment • Buddha's analogy: salt in small cup of water vs. in ocean (NOT bank debit & credit equivalent) • Continuative principle → personal characteristics, accumulated knowledge &

		gifted talents in prodigies and children who speaks different languages without prior learning
Dhamma niyāma	Norm	<ul style="list-style-type: none"> • The natural phenomena occurring at the birth of a noble person/Bodhisatta in his last birth • Gravitation
Citta niyāma	Mind/psychic law	<ul style="list-style-type: none"> • Processes of consciousness • Power of the mind – telepathy, retrocognition, premonition, clairvoyance, clairaudience, thought-reading and other psychic phenomena

- Of these 5 niyāmas, law of kamma operates quite automatically and extremely powerful that man cannot interfere with its results even though he may desire to do so. Only by cultivating the mind with right understanding and skilful volition then it's possible to mould the future by thwarting bad kamma from ripening with good kamma.
- Rest of the niyāmas are mechanical in nature but can be controlled to some extent by human ingenuity and the power of the mind.