

## continued from the previous chapter

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3 similar functions in a life: rebirth, life-continuum and death

If the function of rebirth was performed by “investigating consciousness of unwholesome resultant accompanied equanimity,” the function of life-continuum and that of death are to be performed by the same consciousness (“investigating consciousness of unwholesome resultant accompanied equanimity.”)

## Four Types of Kamma

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**Kamma = Volition, CetanĀ** (Nibbedhika-sutta, AĒguttara-nikĀya)

1. By way of function
  - Productive Kamma
  - Supportive Kamma
  - Obstructive Kamma
  - Destructive Kamma
2. By Order of Ripening
  - Weighty Kamma
  - Death-proximate Kamma
  - Habitual Kamma
  - reserve Kamma
3. By Time of Ripening
  - Immediately Effective Kamma
  - Subsequently Effective Kamma
  - Indefinitely Effective Kamma
  - Defunct Kamma
4. By Place of Ripening
  - Unwholesome Kamma
  - Sense-sphere Wholesome Kamma
  - Fine-material-sphere Wholesome Kamma
  - Immaterial-sphere Wholesome Kamma

### 1.1 Productive Kamma

Producing the result (vipĒka): Resultant Consciousness and accompanying mental factors (cetasikas), matters produced by kamma, matters produced by weather and kamma (kamma-paccaya-utuja-samuĀhĒna-rĒpa)

Producing the result at the moment of rebirth-linking or later.

### 1.2 Supportive Kamma

Supporting other kamma so the result may be stronger and lasting longer.

Usually wholesome and wholesome; unwholesome and unwholesome.

- 1.3 Obstructive Kamma  
Supporting other kamma so the result may be weaker and lasting shorter.  
Usually wholesome and unwholesome; unwholesome and wholesome.
- 1.4 Destructive Kamma  
Destructing other kamma so the result is stopped.  
Usually wholesome and unwholesome; unwholesome and wholesome.
- 2.1 Weighty Kamma  
Sublime kammas, JhĒnas  
5 heinous kammas: killing mother, killing father etc., Definite wrong view
- 2.2 Death-proximate Kamma  
New kamma or recalling old activities of kamma
- 2.3 Habitual Kamma  
Regular, Chanting, attending classes etc.  
Fishing on weekends etc.
- 2.4 Reserve Kamma  
Ordinary kammas, so-called kamma
- 3.1 Immediately Effective Kamma  
This life
- 3.2 Subsequently Effective Kamma  
Second life
- 3.3 Indefinitely Effective Kamma  
Third life etc. until nibbana is attained.
- 3.4 Defunct Kamma  
No result
- 4.1 Unwholesome Kamma
- 4.2 Sense-sphere Wholesome Kamma
- 4.3 Fine-material-sphere Wholesome Kamma
- 4.4 Immaterial-sphere Wholesome Kamma  
(See the earlier note: “Vithimutta03 -- **Rebirth-Linking** and Life-Span”)

**10 Unwholesome Kamma**  
**(A kusala-kammapatha)**  
**(Duccarita, Bad Behaviour)**  
**according to the doors of action**

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Bodily action, verbal action, and mental action

**3 Bodily Actions**

Killing

Stealing

Sexual misconduct [Temiya] 550 (547) Temiya-jĒtaka, king,

**4 Verbal Actions**

False speech

Slandering

Harsh speech

Frivolous talk

**3 Mental Actions**

Covetousness

Ill Will

Wrong View

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Roots of Unwholesome Actions

Anger Root -

Killing

Harsh speech

Ill Will

Greed Root -

Sexual misconduct [KĒmesumicchĒcĒra]

Covetousness

Wrong View

either Anger Root or Greed Root –

Stealing

False speech

Slandering

Frivolous talk

(Ignorance can associate with all types of evil consciousness.

*Moha, Ahirika, Anottappa, Uddhacca*)

10 Unwholesome Actions and 5 Precepts

- **Alcoholic Drinking** (Sexual misconduct or the root of the **ten**)

Factors for **Killing**

- Living being (small or BIG, GOOD or bad)
- Knowing: "This is a living being)
- Volition
- Effort
- Death

Factors for **Stealing**

- Other's property (Value and Morality)
- Knowing
- Volition
- Effort
- Successful

Factors for **Sexual Misconduct**

- Object (guarded by parents, relatives etc.)
- Volition
- Effort
- Satisfaction

Factors for **False Speech**

- Falsehood (Subject/story)
- Volition
- Effort
- Wrongly understood by the listener

Factors for **Slandering**

- Persons
- Volition
- Effort
- Understood by the listener
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Factors for **Harsh speech**

- Being angry
- Listener
- Speaking

Factors for **Frivolous talk**

- Volition to talk vain
- Talking

Factors for **Covetousness**

- Other's property
- Thinking

Factors for **Ill Will**

- Other being
- Thinking

## Factors for **Wrong View**

- Wrong subject
- Viewing as right

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## **Serious Wrong Views [62 Wrong Views in BrahamajĒla-sutta, D]**

- Natthika (No result in next life)
- Akiriya (No action or no cause)
- Ahetuka (No cause, no effect)

These 3 actions are same.

## 10 Wholesome Kamma (**Kusala-kamma**patha) (**Sucarita**, good behaviour)

according to the doors of action (3 + 4 + 3, . . . SammĒdiġhi = Right View)

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## 10 Bases of Wholesome Deeds (Puġlakiriya-vatthu)

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Giving (dĒna)

Virtue (sġla)

Meditation (bhĒvanĒ)

Reverence

Service

Sharing of Merit

Rejoicing in (others') Merit

Hearing the Dhamma (Listening to the Dhamma)

Teaching the Dhamma

Straightening out One's Views

12 + 8 = 20

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5 Material Spheres **Wholesome**

4 Immaterial Sphere **Wholesome**

**Mental**, attainment or appanĒ (not physical and verbal)

Meditation (not giving and virtue)

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## Results of Kamma

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### Results of Unwholesome Kamma

kamma : 11 unwholesome except restlessness (**uddhacca**)  
 result : woeful **rebirth** (**pañisandhi**) (see also page 194)

kamma : 12 unwholesome  
 result : **after rebirth moment** (pavatti),  
 7 unwholesome resultant, in 11 Sense Sphere and 15  
 Material Sphere (except asaññasatta)

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kamma : 8 SS Wholesome  
 result : 8 beautiful SS **rebirth** (see also page 194) and **after  
 rebirth moment** (pañisandhi and pavatti)

after rebirth moment (pavatti),  
 8 rootless resultant, in 11 SS and 15 MS

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## Wholesome Results and the Roots

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### Normal View

Kamma	Result (rebirth moment)	Result (moments after rebirth)
Superior 3-Roots Wholesome	3-Roots	Beautiful <b>8</b> (4+4) + Rootless 8 = <b>16</b>
Inferior 3-Roots Wholesome Superior 2-Roots Wholesome	2-Roots	Not accompanied <b>4</b> + Rootless 8 = <b>12</b>
Inferior 2-Roots Wholesome	Rootless	Rootless 8 = <b>8</b>

**Chanda, Citta, Vēriya, Vimañsa = Adhipati = result, 4 not  
 accompanied**

alobha, adosa, **amoha**

Superior, surrounded by **wholesome deeds**, before and after  
 Inferior, surrounded by unwholesome deeds, before and after  
 3-Roots, with Kamma-sakatē-ñāna

(or) Vipassañāna (anicca, dukkha, anatta)

2-Roots, without ñāna

**Alternative View**

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Prompted – Prompted

Unprompted – Unprompted

Kamma		Result	
		Normal View	Alternative View
Superior 3-Roots	Prompted	16 (8+8)	4 + 8 = 12
	Unprompted		4 + 8 = 12
Inferior 3-Roots	Prompted	12 (4+8)	2 + 8 = 10
	Unprompted		2 + 8 = 10
Inferior 2-Roots	Prompted	8	8
	Unprompted		

Anuruddha's View and [MoravĒpĒ MahĒdatta's View](#)

[Attano-mati](#) - One's own opinion, [Anuruddha](#)

[ĀcariyĒ](#) - Teachers

[Apare](#) - Others

[Keci](#) - Some

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pp 216-7 (See also p 213)

**Results of Fine-material-Sphere Wholesome Kamma**

Kamma (JhĒnic Kamma)	Result
1 <sup>st</sup> JhĒna - limited degree - medium degree - superior degree	- rebirth in Brahma's Retinue - rebirth in Brahma's Ministers - rebirth in MahĒ BrahmĒs
2 <sup>nd</sup> and 3 <sup>rd</sup> JhĒna - limited degree - medium degree - superior degree (2 JhĒnas and one level of planes; 1st Paragraph, P 218)	- rebirth in Gods of Minor Lustre - rebirth in Gods of Infinite Lustre - rebirth in Gods of Radiant Lustre
4 <sup>th</sup> JhĒna - limited degree - medium degree - superior degree	- rebirth in Gods of Minor Aura - rebirth in Gods of Infinite Aura - rebirth in Gods of Radiant Aura
5 <sup>th</sup> JhĒna - normal - <a href="#">dispassion</a> towards <a href="#">perception</a> (nĒma) - Non-returners	- rebirth in Gods of Great Reward - rebirth in Abode of <a href="#">non-percipient</a> being - rebirth in 5 Pure Abodes (5 abodes: <a href="#">saddhĒ</a> , <a href="#">vĒirya</a> , <a href="#">sati</a> , <a href="#">samĒdhi</a> , <a href="#">paĒlĒ</a> )

3 degrees according to

- adhipati: chanda, vĕriya, citta and vĕmaÑsa
- exercise

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Results of Immaterial-Sphere Wholesome Kamma

Kamma (Jhĕnic Kamma)	Result
Infinite space	Infinite space
Infinite consciousness	Infinite consciousness
Nothingness	Nothingness
Neither perc. nor non-perc.	Neither perc. nor non-perc.