

## The Exposition of SAMSĀRA and KAMMA

by

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The Discovery of Dependent Arising

(*Paṭiccasamuppāda*)

On the full-moon day of Vesakha (May), 588 B.C., the day the Bodhisatta Siddhatha was to attain Buddhahood, his mind is extremely pure with the attainment of eight mundane jhānas. It had been trained and trained in fourteen ways and further augmented by the fivefold mastery over the jhānas. It was totally free from all defilements and became pliable and gentle so as to be amenable to his wishes.

In the first watch of the night on that auspicious day, he developed the fourth rūpāvacara jhāna, emerged from it, and inclined his mind to recollect his former existences. Thereupon, the supernormal knowledge of recollecting former existences (*Pubbhenivāsānussati Abhiññā*) arose in him. He could see all his past existences together with his activities, events and experiences.

He also saw that there were only the phenomena of mind and matter throughout the countless rounds of existence, the beginning of which is not known. In all the three occasions of birth, living and death, there were only the arising and dissolving of mentality-materiality (*nāma-rūpa*). Indeed in all abodes and at all times, the phenomena of

mentality-materiality were in a continuous state of flux, like the flame of an oil lamp or like the current of a river.

So in reality there is no sentient being at all to be called 'I', 'you', 'man', 'woman', etc. Indeed there is not a single Almighty God or Brahmā who could create such a sentient being.

At midnight he directed his mind towards the supernormal knowledge of Divine Eye (*Divya Cakkhu*). Through that supernormal knowledge he could see a hundred thousand crores of world-systems known as *Anābhanta*, the field of authority of a Buddha, together with all living beings in the thirty-one planes of existence.

Based on Divine Eye he also developed the knowledge of faring according to deeds (*Yathākammupaga Nēna*). By means of this knowledge he reviewed in detail the past deeds of merit and demerit done by the respective beings and came to know them truly thus: "These demerits of the woeful states had in their past existences committed evil by deed, word or thought; they had maligned, abused and reviled noble persons (*Āriyās*); they held wrong views and with these wrong views they themselves committed and also caused others to commit various demeritorious deeds. After death and the dissolution of their bodies, they reappeared in miserable existences. Those beings in good existences had performed good deeds bodily, verbally and mentally; they did not malign, abuse or revile noble persons; they had right views and with the right views they performed various kinds of meri-

torious deeds and they persuaded others to do. After death and the dissolution of their bodies, were reborn in the blissful realms of humans, Devas and Brahmās.

In the last watch of that night the Bodhi contemplated the causal relations which give rise to continuous succession of existences according to the kammas performed by various beings. Then upon he discovered the Doctrine of Dependent Arising (*Paṭiccasamuppāda*) consisting of eleven causal relations and twelve factors (described in Table I).

When he contemplated the true nature of beings living in each universe and belonging to three periods of time (past, present and future) came to know full well that no matter how numerous, humans, Devas, Brahmās and woeful beings in a single universe, they could be reduced to twelve factors of Paṭiccasamuppāda in the ultimate sense.

Summing up the number of objects of vipassanā known as Mahāvajira Vipassanā, as there are a hundred thousand crores of world systems, there are also a hundred thousand crores each of the twelve factors. The total number of objects then become one million and two hundred thousand crores.

As each of the factors of *Paṭiccasamuppāda* promotes three Insight Knowledges, namely, Right Knowledge of Impermanence (*A. Vipassanā Nāna*), the Insight Knowledge of Suffering (*Dukkha Vipassanā Nāna*) and the Insight Knowledge of Non-self, there are altogether million six hundred thousand crores of Mahāvajira Vipassanā.

Table 1 : Causal Relations between three Successive Existences

3 Periods	12 Factors	20 Modes + 4 Abridgments
Past	1 Avijjā (ignorance) 2 Saṅkhāra (Kamma-formations)	Kammabhava (Kamma process) 5 Past causes: 1,2,8,9,10
Present	3 Viññāna (result consciousness) 4 Nāmarūpa (mind-and-matter) 5 Saḍḍyatana (six bases) 6 Phassa (contact) 7 Vedanā (feeling)	Upapattibhava (Rebirth process) 5 Present effects: 3,4,5,6,7
Present	8 Taṇhā (craving) 9 Upādāna (clinging: taṇhā+ditthi) 10 Kammabhava (Kamma Formations)	Kammabhava (Kamma Process) 5 Present causes: 1,2,8,9,10
Future	11 Jāti (rebirth) 12 Jarāmaraṇa (Ageing-death) (worry, lamentation, pain,grief,despair)	Upapattibhava (Rebirth process) 5 Future effects: 3,4,5,6,7

Insight Wisdom.

By means of *Mahāvajira Vipassanā* the Bodhisatta developed ten insight knowledges and fourfold Path-wisdom when he became an Arahant as well as a fully enlightened Sammasambudha.

Perpetual Turning of the Wheel of Samsāra

1 The dependent arising of the causal relations of Paṭiccasamuppāda resembles a big wheel turning perpetually. The twelve factors form the support of the wheel whereas avijjā and taṇhā form its hub. The consecutive existences constitute the rim of the wheel.

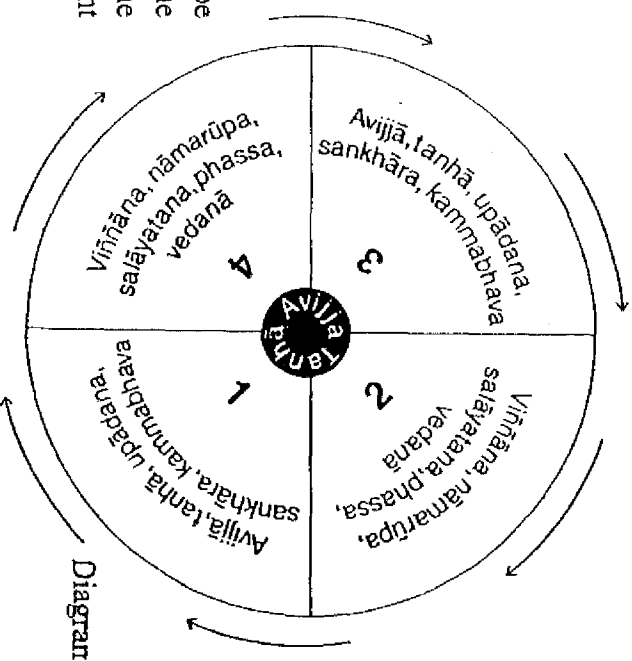
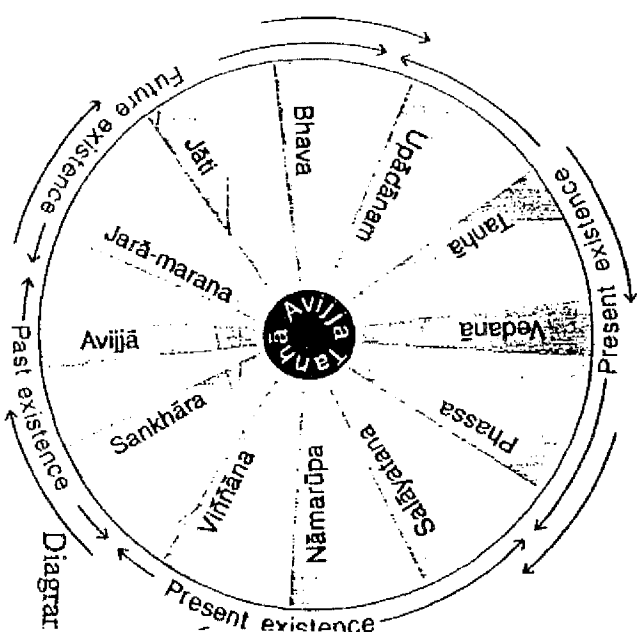
The wheel turns round and round perpetually from one existence to another according to the discourse:

*Avijjā paccayā saṅkhārā,  
Saṅkhāra paccayā viññānaṃ,  
Viññāna paccayā nāma rūpaṃ,*

*Taṇhā paccayā upādānaṃ,  
Upādāna paccayā bhavo,  
Bhava paccayā jāti,*

*Jāti paccayā jarā-maraṇaṃ-soka-parideva-  
dukkha-domanassa-upāyāsā sambhavaṃti.*

2 The Wheel of Paṭiccasamuppāda can also be considered to be made up of four segments: the five past causes constitute the first segment; the present five effects, the second segment; the present



five causes, the third segment; and the future five effects, the fourth segment.

This wheel will also be turning round and round perpetually as five causes in the past existence condition the arising of five effects in the present existence, and these effects will condition the arising of five new causes in the present existence which will in turn give rise to five effects again in the future existence, and so on.

3 The twelve factors of Pañcacasamuppāda can also be classified as three rounds:

- (1) *Kilesavaṭṭa* - round of defilements  
- *avijjā, taṇhā, upādāna*
- (2) *Kammavaṭṭa* - round of kamma  
- *saṅkhāra, kammabhava*
- (3) *Vipākavatta* - round of resultants  
- *upapattibhava, viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā, jāti, jarā-maraṇa.*

In the past, because of ignorance (*avijjā*), wrong view (*diṭṭhi*) and attachment (*taṇhā*), living beings have strong craving or clinging (*upādāna*) for sense pleasure. So they perform both wholesome and unwholesome deeds to gratify their sense desires. These actions produce wholesome and

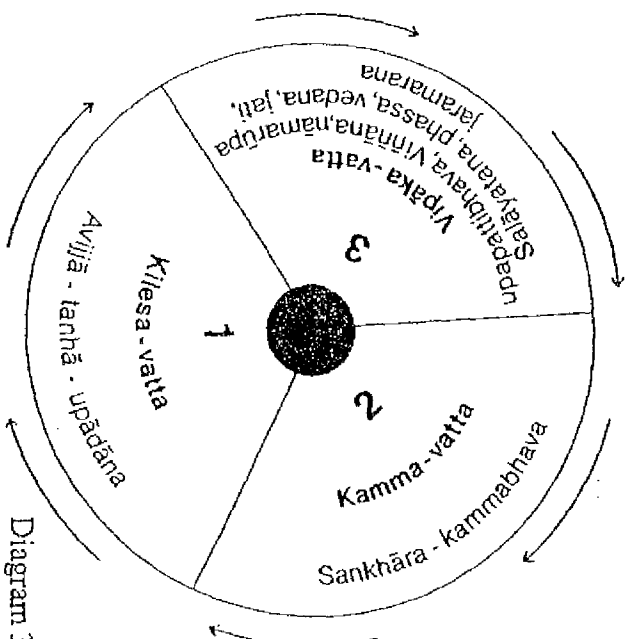


Diagram 3

unwholesome *kammās*. So *kilesavatta* gives rise to *kammavaṭṭa*.

When the *kammās* bear results with the support of *avijjā, taṇhā* and *upādāna*, *vipākavatta* arises as the present existence. At the same time *avijjā, taṇhā* and *diṭṭhā* come along with resultant *cittas* (*viññāna*) as latent defilements (*anusavakilesās*).

When the six bases (*saḷāyatana*) come into contact with six sense objects and *phassa, vedanā* arise, those latent defilements also pop up as full-fledged defilements. So *kilesavatta* arises again.

So *kilesavatta* conditions *kammavaṭṭa* to arise, and *kammavaṭṭa* in turn conditions *vipākavatta* to arise. When *vipākavatta* arises, *kilesavatta* arises

again. So the rounds of *vatta* will keep on rotating and so does the Wheel of *Pañcacasamuppāda*, ever.

Here the simile of "hen-egg-chicken-hen-chicken---" may be cited as a simple illustration going round and round forever.

### No Beginning nor End of *Samsāra*

From the explanations given above, it is clear that the beginning as well as the end of the round of rebirth for each individual cannot be known.

As each individual has been travelling in *Samsāra* for aeons and aeons, there is no one in the world who has not been related to him as mother, father, brother, sister, son, daughter, etc.

"*Bhikkhus, it is not easy to find a being who has not formerly been your mother--- your father--- your brother --- your sister --- your son --- your daughter*---" (S. ii, 189-190)

### Two Roots (*Mūla*)

The wheel of *Pañcacasamuppāda* (Table 1) is divided into two portions. The first portion is from the Past Causes and Ends at the present Existence comprising *avijjā, saṅkhāra, viññāṇa, nāmarūpa, saḷāyatana, phassa* and *vedanā*. In this portion, *avijjā* is the root or origin.

The second portion starts from the Past Causes and ends at the Future Effects covering

upādāna, bhava, jāti and jarā-maraṇa. In this portion taṇhā is the root or origin.

So the two roots of Paṭiccasamuppāda are ignorance and craving. They are the main forces which keep rotating the wheel of saṃsāra. If these two roots can be cut off, the wheel of Dependent Arising will be destroyed for ever just as a tree will die when its main roots are cut off.

We can cut off the two main roots by undertaking insight meditation (vipassanā). When all the realities including the Four Noble Truths are vividly seen by insight wisdom, the two roots will be cut off, and we shall be liberated from saṃsāra which is in reality also the round of suffering.

In Digha Nikāya (Sutta 15) the Buddha said: *" Profound, Ananda, is this Dependent Arising, and profound does it appear. It is through not understanding, not penetrating, this law that this world resembles a tangled ball of thread, a bird's nest, a thicket of reed, and that man does not escape from the lower states of existence, from the course of woe and perdition, suffering from the round of rebirth "*

#### No First Cause

Although the Paṭiccasamuppāda discourse begins with ignorance (avijjā), ignorance is not the first cause of saṃsāra for avijjā arises dependent on four intoxicants (āsavas) : the intoxicant of sense desire (kāmasāva), the intoxicant of attachment to

jñānas and brahmā existences (bhavāsava), the intoxicant of wrong view (diṭṭhāsava), and the intoxicant of the ignorance of Four Noble Truths ( avijjā-sava). So long as the intoxicants are present, avijjā will be generated incessantly for ever.

With regard to the First Cause and the Existent of Saṃsāra, the words of the Buddha in Anamatagga Samyutta are very interesting. He said that the whole earth can be made into small pellets and one pellet can be put down for one's father, another pellet for one's father's father, another pellet for one's grandfather's father and so on. The pellets will be used up before the line of ancestors can be traced out.

Again we can cut all the wood and the bamboo in the world into small pieces and place a piece for one's mother, another piece for one's mother's mother, another piece for one's grandmother's mother and so on. Again we shall run out of the pieces before we can trace all the mother's mother.

This also implies that the world System have been arising and dissolving from time immemorial and this process will go on indefinitely. Science has already borne witness to this fact.

Paṭiccasamuppāda also refutes the theory of creation and emphasizes the fact that life is generated from life as scientists have discovered: "Omne vivum ex vivo " ( All life from life).

#### Where will you be reborn?

The causes which will bring about your next existence after death are avijjā, taṇhā, upādāna, saṅkhāra and kammabhava that are present in your mental stream. Saṅkhāra and kammabhava refer to the kamma formations and kamma seeds that you have accumulated in the present existence as well as in your uncountable past existences.

The kamma seeds, like plant seeds, will bear definite results. Unwholesome kammās generated from immoral actions will produce next existences in woeful abodes when they have the chance to do so. Similarly wholesome kammās generated from wholesome actions will produce new existences either in human realms or celestial realms.

Just as seeds need the support of earth, water, air and light to produce new plants, so in the same way kammās need the support of avijjā, taṇhā and upādāna to bear results. Taṇhā is craving and attachment whereas upādāna is clinging due to strong craving and wrong view. These craving, clinging and wrong view arise on account of ignorance (avijjā).

Thus the place where you will be reborn will be determined not only by your kammās but also by your craving and clinging.

At the Buddha's time the multimillionaire and miser Todeyya was reborn as a dog in his own

house in accordance with his craving and clinging.

The lay-devotee Upoasathā of ancient Sāketa regularly observed Sabbath precepts and wished to be reborn in the pleasant Nandavana Garden of Tāvatisā heaven. When she passed away she was reborn there as a celestial maiden.

The Egyptian Kings who had magnificent pyramids built as their palaces of next existences, would be certainly reborn there. There were stories about the treasure in the pyramids of being haunted by its possessor.

Dr. Tha Hla's remarkable experience at the tombs of Dr. Alexander Fleming and King George VI indicated that they were present at their tombs.

Another notable feature is that the temperament, the natural bent, the intelligence and the memory of the present existence are transmitted to the next existence for there is no break in the mental stream because of death in one place and rebirth in another place and the mind has the property of transmitting all its properties to the next arising mind.

So if you are short-tempered now, you will be so in the future and in your next life as well. If you are intelligent now, you will be intelligent the whole of your life as well as in your future existences. Some can even remember their past existences.

In What manner will you be reborn?

We should take note of the four possible modes of conceiving in the new existence.

- (i) *Arđaja-paṭisandhi* - Conceiving in egg shell; e.g. birds, fowls, snakes.
- (ii) *Jalābujja-paṭisandhi* - Conceiving in the womb; e.g. dogs, cat, men.
- (iii) *Saṃsedāja-paṭisandhi* - Conceiving in bamboo, fruit, mash, stagnant water, putrid carcass; e.g. flies mosquitoes, frogs.
- ((iv) *Saṃsedāja-paṭisandhi* - rebirth in the form of a grown-up person about 16-18 years old as if jumping out of no where; e.g. celestial beings, persons born in hells, some woeful ghosts, fish in hot water ponds.

The monk Tissa was reborn as a flea in his robe, and the beautiful courtesan Ambapālī was reborn also by opapātika rebirth at the Buddha's time.

By the power of kamma an individual may be reborn anywhere as far as the highest realm or at other planets by any one of the four modes of conceiving. This explains the first appearance of various forms of living beings on earth. It also explains the success of cloning.

What is Kamma?

Kamma (Sanskrit: karma) means volitional action or deed.

The Buddha defines the kamma as the voli-

tion or intention by which or through which an action is done.

- "*Cetanā-hari bhikkhave kammam vadāmi*"  
 "O monks, it is volition that I call kamma."  
 "*Cetayitrā kammam karoti kāyena vācāya manasā.*"

"Prompted by volition one performs an action through body, speech, or mind."

How does Kamma arise?

The Buddha explains that each mind combination of consciousness (citta) and sensual factors (cetasikas) including volition (citta)

According to the law of consciousness (cittanyāna), more than a trillion minds arise dissolve per wink or per snap of the hands. So killing a fish or a chicken, many billions of unperfected minds arise and dissolve. Similarly in performing meritorious deed, many billions of moral minds and dissolve.

The volition (cetanā) that associates with mind acts on its concomitants to perform respective functions, acts in getting the object acts on accomplishing the action; thus it determines the action.

The volition prompts its concomitants (cetasikas) to perform their respective actions in order to accomplish each action. Since volition is responsible for bringing about the

tion, it is identified with the action and called "kamma".

The body, the head, the hands and the lips cannot move by themselves; they are moved by the mind through mind-produced corporeality (*cittajā-rūpa*). So it is the mind that really performs all three types of action - bodily action, verbal action, and mental action.

Now we use the energy of billions of volitions and their concomitants in performing an action. According to the law of conservation of energy, energy can neither be created nor destroyed. We can use energy to perform an action, but that energy can not be lost; it must be converted to another form.

So although billions of volitions and their concomitants dissolve soon after they have arisen in performing the action, they leave their energy and property in the mental stream. The volitional energy and property in each mind is transferred to the next arising mind when the former mind dissolves. This process is repeated incessantly. This volitional energy and property that is transmitted from one mind to another remains in the mental stream as potential kamma or kamma seed. This potential kamma is similar to the seeds of plants that are left behind when the ripe fruits disintegrate.

At the time of death all the potential kammas that are present in the mental stream of this exist-

ence will be transferred from the death-consciousness of this existence to the rebirth consciousness of the next existence as the mental stream is not cut off at death. So the potential kammas or kamma seeds will be carried in our mental stream from one existence to another indefinitely.

Two Kinds of Kamma

1. *Sahajāta kamma* - co-nascent kamma; it is the volition that accompanies the mind which performs the action.

2. *Nānakkhānika kamma* - potential kamma; it is the volitional energy or property that is conveyed from one mind to another in the mental stream.

Kamma can also be classified as two kinds from the moral point of view.

1. *Akusala kamma* - immoral or unwholesome kamma; it is the volition associated with immoral roots-viz., craving, anger, ignorance (*lobha, dosa, moha*).

2. *Kasala kamma* - moral or wholesome kamma; it is the volition associated with moral roots- viz., generosity, loving-kindness and wisdom (*alobha, adosa, amoha*).

The action that is accompanied by immoral volitions and the potential kammas left behind in the mental stream after the dissolution of the immoral volitions are called immoral kammas. Each volition leaves behind a separate kamma seed.

Similarly the action that is accompanied by

moral volitions and the potential kamma left behind in the mental stream after the dissolution of the moral volitions are called moral kammas.

Where are Kammas Stored up?

Potential kammas are stored up in the mental stream of each individual. They are conveyed from one mind to another throughout the present existence as well as in future existences. They will bear fruits or appropriate results when they have the chance to do so.

Thus it is said in the Dhammapada; "*If one thinks, speaks or acts with a corrupted mind, evil results or suffering caused by that kamma will follow him as the wheel of a wagon follows the ox's hoof.*"

*If one thinks, speaks or acts with a pure, wholesome mind, good results or happiness caused by that kamma will follow him as his shadow does after him.*" (*Verses 1 and 2*)

Several centuries after the Mahāparinibbāna of the Buddha, King Milinda asked Venerable Nāgasena where the kammas were stored up. Ven. Nāgasena compared the kammas with the potentiality of a tree to bear fruits; the potentiality cannot be found anywhere within the tree, but one knows it is in the tree by seeing the fruits it bears when the time is ripe. So too are the kammas stored in the mental stream and the bodily stream.

In the twentieth century again Dr. B.R.

Ambedkar, B.A., M.A., Ph.D., D.Sc., Bar at law, India's Judicial Minister, asked Ven. Ariya Dhamma, B.A., residing at Buddha Vihāra, Bombay, the same question. The latter answered by comparing potential kammas with the wide knowledge that the former had learnt in 30 years.

The knowledge no doubt exists in him, but it cannot be shown. The kammas undoubtedly exist in each person, but they cannot be shown.

How do kammas bear results?

Both co-nascent kammas and potential kammas bear their appropriate results.

1. *Sahajāta kamma* or *conascent kamma* accomplishes an action and this action produces its appropriate result as:

*"Bad deeds will bear bad results."*

*Good deeds will bear good results."*

If someone kills a man, he will be held in custody, tried in court, and sentenced to death.

If we offer alms-food to a monk, the food will cure his hunger, keeps him healthy with good appearance, makes him happy and energetic to learn the BuddhaDhamma. We shall enjoy similar results as the benefits of offering alms-food. If the monk, after learning the Dhamma and explains it to us, we shall gain good knowledge and great benefits.

The trend of kamma-results work like the ripples on the surface of a pond caused by the fall of a stone, or like the echo of our voice at the

mountain side, or like Newton's law of motion in physics: "To every action, there is an equal and opposite reaction." If we smile at a person, he will smile to us; if we frown at him, he will also frown at us.

2 *Nanakkhanika-kamma* or *potential kamma* bears results like the seeds of various plants.

*"Sadisari pākani janeti"*

*Kamma will produce results similar to it.*

*"Yādisari vappate bījāni tādisari harate phalāni"*

*As you sow the seed so shall you reap the fruit.*

*"Kalyāṇakāri kalyāṇāni pāpākāri ca pāpākāni."*

*Who does good receives good;*  
*Who does bad receives bad.*

While the Buddha was residing at Jetavana monastery, three men came to him almost simultaneously. One man said that he passed by a village near the city-gate on his way to the monastery. A house in the village was on fire. A grass-rig for putting pots on it caught fire. It flew up by the force of the fire to the sky and hung itself on the neck of a crow which was flying high in the sky. The crow was burnt to death.

Another man said that he had just returned from an oversea trip. Their sailing ship with about 700 passengers stopped still at the middle of the

ocean. It could not be moved by any means. captain of the ship said that a person with a heinous deed must be on board. That person ; be found out by drawing lots, and thrown into sea in order to save the lives of others.

So they agreed to draw lots. But it was captain's pretty wife who got the bad lot three times. So a sand-pot was tied to her neck and she thrown into the ocean. The ship moved immediately. The ship got to its destination and

The third man said that he passed mountain on his way. A monk went into a cave the side of the mountain with the intention of resting for a while. But a big rock immediately from the top of the mountain and blocked the entrance of the cave. The monk had to stay inside cave without food and water for seven days the eighth day the rock rolled out of the entrance of the cave. So the monk could come out.

They asked the Buddha what were the causes behind these strange incidents.

The Buddha told them that the kammas the persons performed brought about the strange incidents. The crow was a farmer in its past life. The farmer was angry with a bull which could not manage to work. He tied a rope of around the neck of the bull, set the two ends of rope on fire, and set the bull free. The bull burnt and it ran and ran. Finally it died. Becau

this bad kamma, the burning grass-ring burnt the neck of the crow to death even the crow was flying high up in the sky.

The ship-captain's wife was a pretty village maiden in her past existence. Her lover died and became a dog. The young dog followed her whenever she went out. Young men made fun of her saying that she was going out hunting and would bring good meat for them. She was ashamed. So she tried to drive away the dog but to no avail. She became angry. She tied a pot of sand around the dog's neck and threw it into the water in a ditch. She met the same fate when she became the captain's wife.

The monk was a cowherd in his past existence. One evening he saw a monitor lizard enter a mound. As he had no time to catch the lizard he blocked the hole of the mound with branches with the intention of catching the lizard the next day. However, the cowherds took the cattle to a new grassland for a week and returned to the old grassland on the eighth day. When he saw the mound, the cowherd remembered the monitor lizard. He removed the branches from the hole with the intention of catching the animal. But the lizard was so thin and feeble that he felt pity for it and let it go. So the monk was also starved for seven days in the cave.

*Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there*

*a place, where one may escape from the consequences of an evil deed.*

(Dhammapada, 128)

Kammas could bear results many times

Since billions of kammas are formed during a volitional action, these kammas can bear results for many existences.

Dhamma Dinnā Therī was an Arahant. She told her companions that she was the housewife of a Brahman in one of her past existences. One day a close friend of the Brahman came and she was asked to serve good food. As she could not get meat from the market, she killed a kid bred at her house by cutting its throat.

For this bad kamma she was burnt in hell for a long time. Then she was reborn as animals as many existences as there were hairs in the body of the kid she killed, and in each of these existences she was killed by having her throat cut.

Saraga-gamana Thera was a poor man who looked after his blind parents at the time of Anomadassi Buddha one incalculable aeon and a hundred thousand world cycle ago. He took refuge in the Triple Gem throughout his whole life. For this good deed, from the next existence to his last existence, he was reborn again and again only, in celestial worlds and in the human world, never to be cast down to the woeful abodes. In his last existence he was a rich man's son at the time of

Gotama Buddha.

At the age of seven he was playing with his companions when they entered a monastery. bhikkhu guided them to take refuge in the Triple Gem when the boy immediately became an Arahant.

So bad kammas are very frightening where good kammas are very reliable. But the good a bad results are not given by anyone and are given as reward and punishment. They are produced by potential kammas.

*So kamma is a moral law which needs law-giver, a law which operates in its own right naturally.*

*Kamma is not moral justice. If one takes it as a moral justice, then one suggests that someone sitting in judgement over beings.*

**Classification of Kammas**

As many billion kammas are produced during an immoral or moral action, we can accumulate an uncountable number of immoral and moral kammas in a life time. Again as we have lived uncountable number of past existences and kammas produced in these existences were conveyed in the mental stream up to the present existence the kammas that have accumulated in our mental stream are so numerous that they cannot be handled by a supercomputer.

All these kammas are waiting for the cha



to bear results. To tell which kamma will bear fruit at what time is totally impossible.

"*Kamma vipāko acinteyyo*"

*How kamma bears results is beyond the comprehension of ordinary people.*

It can be fully understood only by a Buddha. So for our sake the Buddha has classified potential kammas into four categories, each category consisting of four types of kamma.

(a) Four Types of Kamma with respect to Function

1 *Janaka Kamma* - reproductive kamma that can produce a new existence;

2 *Uppatthambhaka Kamma* - supportive kamma that supports janaka kamma;

3 *Upaṇiṭṭaka Kamma* - obstructive kamma that obstructs janaka kamma;

4 *Upagahāta Kamma* - destructive kamma that destroys janaka kamma.

Example: Devadatta and ups and downs in life.

(b) Four Kinds of Kamma in priority of bearing Results

1 *Garuka Kamma* - weighty kamma which has priority to condition next existence;

2 *Āsanna Kamma* - proximate kamma which is performed or remembered near death;

3 *Ācīna Kamma* - habitual kamma which is performed regularly to become a habit;

4 *Kaṇṭhā Kamma* - unspecified kamma which refers to kammas that are forgotten.

Example: King Ajātasattu, Devadatta, Rev. Sona's father, King Duttāgāmani, Queen Mallikā, Cunda the butcher, Dovee who offers cool drinking water. The simile of a cattle shed.

(c) Four Kinds of Kamma With respect to the time of bearing Results

1 *Ditthadhamma-vedaniya Kamma* - immediately effective kamma which bears fruits in the next existence;

2 *Upapajjavedaniya Kamma* - subsequently effective kamma which bears fruits in the next existence;

3 *Aparāpariya-vedaniya Kamma* - indefinitely effective kamma which bears fruit from the third existence till the last existence when he realizes Nibbāna;

4 *Ahosi Kamma* - defunct kamma.

(d) Four Kinds of Kamma with respect to the Place where the Effect arises

1 *Akusala Kamma* - immoral kamma which bears fruit in the four woeful abodes;

2 *Kāmvācāra-kusala Kamma* - moral kamma in the sense-sphere that produces its effect in the seven sensuous blissful realms;

3 *Rūpāvacāra-kusala Kamma* - moral kamma in the fine material sphere.

4 *Arūpāvacāra-kusala Kamma* - moral kamma in the non-material sphere.

In Abhidhamma the Buddha describes two types of immoral consciousness, eight types of consciousness pertaining to the sense-sphere, moral types of consciousness pertaining to the material sphere, and four types of moral consciousness pertaining to the immaterial sphere. The tions associated with these 29 types of consciousness represent 29 types of kamma which bear respective resultant consciousness (*vipāka c* which condition rebirth in the respective plane [please refer to "The Essence of Buddhism" by Dr. Mehm Tin Mon, pp.196-197].)

How does Kamma explain Individual Differences?

During the time of the Buddha, there is a Brahman named Todeyya. He was a millionaire but he did not believe in generosity, in giving. He told his son, Subha, "Don't give money to others. Otherwise, you will become poor. There is no other way to be received from giving alms."

When he died he became a dog in his house. The dog remembered Subha and followed Subha wherever he went. Subha became fond of the dog and let it sleep on bed.

One day the Buddha passed by Subha's house on his alms-round. The dog barked at the Buddha. The Buddha stopped and said, "Oh, Todeyya showed disrespect when you were a human and now you showed disrespect by barking. You will be reborn in hell."

The dog thought, "Oh, recluse Gotama!

me," and it was so distressed that it went to a heap of ashes and lay down there. When Subha saw the dog, he asked his servants what happened to his dog. They told him that the Buddha called the dog "Todeyya."

Subha was angry and he went to the Buddha to argue with him. The Buddha asked him whether or not there were some riches not disclosed by his father. Subha replied that, indeed, four pots of gold were not disclosed by his father. Buddha told him to feed the dog late at night near bedtime and asked the dog about it.

Subha thought that if what the Buddha said were true, he would get the pots of gold, and if it were not true, he would accuse the Buddha of telling lies. He went home and fed his dog at bedtime. He asked the dog where the pots of gold were buried. The dog led Subha to the place where the pots were buried. When Subha dug there, he found the pots of gold.

Subha became a devotee of the Buddha. He asked the Buddha why people are different from one another, why some have long lives while others have short lives, why some are sickly while others are healthy, why some are ugly while others are beautiful, why some have few friends while others have many, while some are rich while others are poor, why some are born in high caste and some in low caste, why some are born with much intelligence and some with little intelligence.

The Buddha answered his questions:

"*Sabbe satā kammassakā kammani sante*

*vibhajjati*"

"Oh, young man! Beings are owners of their deeds, heirs of their deeds, have deeds as their parents, their kin, their refuge. Deeds divide beings in lowness and excellence."

As Subha did not understand, the Buddha elaborated his answers.

Some beings like to kill other beings and get in the habit of killing. When they die, they are reborn in four woeful abodes - animal world, ghost world, demon world and hell. But if they are reborn as human beings, their lives are short. Those who have compassion for beings and avoid killing, they are reborn in the deva (celestial) world. But if they are reborn as human beings, they have long lives.

Some people torture other beings and cause injury to them. On account of that, they are reborn, after death, in the four woeful states. But if they are reborn as human beings, they are sickly and prone to disease. Those who do not cause injury to others are reborn as *devas*, or if they are born as human beings, they enjoy good health.

Why are some people ugly while others are beautiful? Some people are short tempered and they become angry easily. Owing to this anger, they are reborn, after death, in four woeful abodes. But if they are reborn as human beings, they are ugly. On the other hand, some people are tolerant, they practice loving-kindness, and they do not become angry easily. When they die, they are reborn as *devas*, or if they are reborn as human beings, they are beautiful. So if you want to be beautiful, control your

anger and practice forgiveness and loving-kindness.

Why do some people have no friends while others have many? Some people are jealous, and account of that jealousy, they are reborn in the four woeful states. But if they are reborn as human beings, they have few or no friends. Those who not jealous are reborn as *devas*, or if they are reborn as human beings, they have many friends.

Why are some people rich while others are poor? Some people are stingy and they do not want to give anything. Because of that stinginess, they are reborn in four woeful states. But if they are reborn as human beings, they are poor. Those who are generous and practice giving alms, are reborn as *devas*, or if they are reborn as human beings they are rich.

Why are some people born in low caste and some in high caste? Some people are very proud and look down on others, and have little respect for others. On account of this false pride, they are reborn in four woeful abodes. But if they are reborn as human beings, they are reborn in low class caste. Those who have no false pride but have humility, are reborn as *devas*, or if they are reborn as human beings they are in high class or caste.

Why are some people dull-witted while others are intelligent? Some people have no desire for knowledge, no desire to study and ask questions. With no knowledge of right conduct, they perform wrong actions and thus when they die, they are reborn in four woeful abodes. But if there are reborn as human beings, they are dull-witted. But some

people have desire for knowledge, like to study and ask questions, know right and wrong and live righteously. When they die, they are reborn as *devas*. If they are reborn as human beings, they are intelligent.

The answers of the Buddha to Subha's questions are logical and rational. They can be verified by one's experience and insight knowledge. They give good guidelines how to lead a righteous life so as to be reborn as a handsome or beautiful and intelligent person in a rich family in high class and with many good friends. The Buddha rightly points out that all beings are owners of their deeds, owners of their kamma. Kamma alone is their property; nothing else is. So kamma is very important to everyone.

Why do some good people suffer and some bad people prosper?

Bad kamma will never bear good result and good kamma will never bear bad fruit. When good kammas do not get the chance to bear results while bad kammas are having the chance to bear fruit, then good people may suffer. On the other hand, if the present bad kammas do not get the chance yet to bear bad results while the previous good kammas are getting the chance to bear fruit, then bad people may prosper for some time.

So long as bad kammas do not yet bear their results the doer can be happy; but when they bear their bad results, he will suffer very miserably.

For illustration, Cunda, the butcher, who lived near Jetavana monastery, led a happy, prosperous life by killing pigs very cruelly and selling pork for 55 years. But then Avici hell fire burnt in his intestines and he cried and crawled like a pig for seven days. He died and was reborn in Avici hell.

Beliefs contrary to the Law of Kamma  
1 *Pubbekataherukavāda* - past action

determinism  
It is the belief that all happiness and suffering are the result of past actions or deeds.

2 *Issaranimittāvāda* - Theistic determinism

It is the belief that all happiness and suffering are the result of creation by a Supreme Being.

3 *Ahetuka-apaccaya-vāda* - Indeterminism or

Accidentalism  
It is the belief that all happiness and suffering are random having no cause. It is the belief of uncausedness.

"Bhikkhus, these three sects, on being questioned by the wise, fall back on tradition and stand fast on inaction (akiriyavāda)."

(*Tīthāyana Sutta, Aṅguttara Nikāya*)

Factors which affect the Fruition of Kamma

1 *Gatisampatti* - favourable birth place,

2 *Upadhisampatti* - favourable appearance and personality,

3 *Kālasampatti* - favourable time for opportunities,

4 *Payogasampatti* - right effort.

Four defects (*vipatti*s) are the opposite the above four *sampatti*s.

We are the Architect of our Fate and Destiny

What we are is the result of our past action and what we shall be in the future will be the result of our present actions. Our present effort, knowledge and actions are more important than past actions because they have better chance to bear results due to proximity effect. *Strenuous effort, knowledge and timely actions are the key to success.*

Billionaire's son can become poor for lack of effort, knowledge and right actions (Mahā Dharmasūtra, Lincoln, the son of a wood-cutter, became American president because of his strenuous effort, brilliant knowledge and right actions.

The knowledge of kamma promotes reliance, and a sense of responsibility. It gives complete freedom to shape our future lives by doing good. We can accumulate good kammas by doing many good existences and we can be Arhants if we ardently walk on the Eightfold Path!

"I am the owner of my kamma, the heir of my kamma, having kamma as the cause of suffering and happiness, kamma as my kin, and my refuge whatever kamma that I do, I shall be the heir of kamma."  
(*Abhinna Sutta*)