

Fundamental Knowledge of Abhidhamma

(Chapter-V)
Lesson – 40 –

Different types and the nature of Kamma

Collected By *Ven.Pyinnyardhikalinkara*₁

Suggested reading (*Kammacatukka*) Comprehensive Manual of Abhidhamma P.200 – to – 218
Review – Lesson – 7 and Lesson - 12

– *Kamma* –

- Action or deed. – Volitional action – ethical quality
- ❖ – Wholesome and unwholesome volitional action
 - in the process of worldlings and trainees
- ❖ The actions of (**Buddha, Paccekabuddha, and Arahant**) those who have eradicated ignorance and craving, the roots of kamma – are not denoted as Kamma
- ❖ But they are bound to experience the ripening of their past kamma as long as their personality persists, that is, until they pass away.
- ❖ Kamma, being the condition, produces the resultant (*Vipāka*) states of consciousness and mental factors,
and the type of kamma-born materiality.

Kamma-catukka – the Four Types of Kamma

- I. ***Kicca-vasena*** – By way of function
- II. ***Pākadānapariyāyena*** – By order of Ripening
- III. ***Pākakāla-vasena*** – By Time of Ripening
- IV. ***Pākaṭṭhāna-vasena*** – By Place of Ripening

Kicca-vasena – By way of function

- 1) ***Janaka-kamma*** – Productive Kamma
- 2) ***Upatthambaka-kamma*** – Supportive Kamma
- 3) ***Upapīlaka-kamma*** – Obstructive Kamma
- 4) ***Upaṭṭhambaka-kamma*** – Destructive Kamma

(1:1) *Janaka-kamma* – Productive Kamma

Wholesome or Unwholesome Volition - which produces
resultant mental states and kamma-born materiality

When? Both -(*Paṭisandhi*) – at the moment of rebirth-linking

-(*Pavatti*) – during the course of existence

(*Paṭisandhi*) – it generates the rebirth-linking consciousness and
the kamma-born materiality

(*Pavatti*) – it produces other resultant cittas and the continuities of kamma-born materiality (such as sense faculties, sexual determination, and the heart-base)

Kamma with a full course of action – the rebirth-linking,
but all wholesome and unwholesome kamma without exception
can produce results during the course of existence.

(1:2) *Upatthambaka-kamma* – Supportive Kamma

- cannot produce its own result –
supports the productive kamma either by enabling to produce its results (or) by reinforcing the continuum of aggregates produced by another kamma

(1:3) *Upapīlaka-kamma* – Obstructive Kamma

- This, too, cannot produce its own result –
Obstructs and frustrates some other kamma,
countering its efficacy or shortening the duration of its results

(1:4) *Upaṭṭhambaka-kamma* – Destructive Kamma

- Supplants other weaker kamma, prevents it from ripening, and produces instead its own result –

❖ Difference between Productive and Destructive

Pākadānapariyāyena – By order of Ripening

- 1) *Garuka-kamma* – Weighty Kamma
- 2) *Āsannaka-kamma* – Death-proximate Kamma
- 3) *Āciñña-kamma* – habitual Kamma
- 4) *Kaṭattā-kamma* – Reserve Kamma

This is the order of kammas in taking on the role of generating rebirth-linking in the next existence.

(2:1) *Garuka-kamma* – Weighty Kamma

- cannot be replace by other kamma as the determinant of rebirth
- On the wholesome side – the attainment of jhāna
- On the unwholesome side – the five heinous crimes, and
a fixed wrong view

Ānantariya-kamma – the five heinous crimes

- (1) Parricide, (2) Matricide (3) the murder of an Arahant
- (4) wounding of a Buddha and
- (5) maliciously creating a schism in the Sangha

(2:2) *Āsannaka-kamma* – Death-proximate Kamma

- a potent kamma remembered or done shortly before death
(immediately prior to the last javana process)
- When there is no weighty kamma, a potent death proximate kamma can take on the role of generating rebirth.
- Divergence between the characters in life and rebirth in next existence – can be by the work of this death proximate kamma

This does not mean that a person will escape the fruits of the other good and bad deeds he has committed during the course of life.

When they meet with conditions,
these kammas too will produce their due results.

(2:3) *Āciṇṇa-kamma* – habitual Kamma

- a deed that one habitually performs either good or bad
- In the absence of weighty kamma and a potent death proximate kamma – this habitual Kamma can take on the role of generating rebirth.

(2:4) *Kaṭattā-kamma* – Reserve Kamma

- any other deed,
- which is potent enough to take on the role of generating birth, not included in the three aforementioned categories
- In the absence of former three types – this Reserve Kamma can take on the role of generating rebirth.

Pākakāla-vasena – By Time of Ripening

- 1) ***Diṭṭhadhamma-vedanīya*** – Immediately effective Kamma
- 2) ***Upapajja-vedanīya*** – Subsequently effective Kamma
- 3) ***Aparāpariya-vedanīya*** – Indefinitely effective Kamma
- 4) ***Ahosi-kamma*** – Defunct Kamma

- (3:1) *Ditṭhadhamma-vedanīya* – Immediately effective Kamma
- If it is to ripen, must yield its result in the same existence
 - Otherwise, it becomes defunct
 - The kamma of first javana, being the weakest of all,
 - generates immediately effective kamma

- (3:2) *Upapajja-vedanīya* – Subsequently effective Kamma
- If it is to ripen, must yield its result in the immediately following existence
 - Otherwise, it becomes defunct
 - The kamma of last javana, being the second weakest of all,
 - generates Subsequently effective Kamma

(3:3) *Aparāpariya-vedanīya* – Indefinitely effective Kamma

- which can ripen at any time from the second future existence onwards, whenever it gains an opportunity to produce results.
 - Never becomes defunct so long as the round of rebirths continues
 - (it becomes defunct only when a person attains final *parinibbāna*)
 - No one, not even a Buddha and an Arahant, is exempt from experiencing the results of indefinitely effective kamma
- The kamma of five intermediate javana moments, being stronger, – generates Indefinitely effective Kamma

(3:4) *Ahosi-kamma* – Defunct Kamma

It is just the kamma,

which is done, but does not produce any results

- This term does not designate a special class of kamma,
- but applies to kamma that was due to ripen in their realated time periods, (without meeting the conditions conducive to its maturation.
- In the case of Arahants, all their accumulated kamma from the past which was due to ripen in future lives becomes defunct with their final passing away (*parinibbāna*)

Pākaṭṭhāna-vasena – By Place of Ripening

- 1) ***Akusala-kamma*** – Unwholesome Kamma
- 2) ***Kāmāvacara-kusala-kamma*** – Sense-sphere wholesome Kamma
- 3) ***Rūpāvacara-kusala-kamma*** – Fine-material-sphere wholesome Kamma
- 4) ***Arūpāvacara-kusala-kamma*** – Immaterial-sphere wholesome Kamma

(4:1) *Akusala-kamma* – Unwholesome Kamma

- Ten unwholesome course of action (*Akusala-kammapatha*)
- Three bodily actions, Four verbal actions, and Three (purely) mental actions –
- A full course of action is being a kamma with the potency to take on the rebirth-generating role.

(4:2) *Kāmāvacara-kusala-kamma* – Sense-sphere wholesome Kamma

- Three bodily actions, Four verbal actions, and Three (purely) mental actions – (*Kusala-kammapatha*) – **avoiding from ten wholesome kamma**
- *Dāna* – giving, *Sīla* – virtue, and *Bhāvanā* – meditation
- Ten bases of meritorious deeds (*Puññakriya-vatthu*)
- These two kammas are arising from the 12 unwholesome and the 8 great wholesome cittaṣ.

(4:3) *Rūpāvacara-kusala-kamma* –

Fine-material-sphere wholesome Kamma

- Fine-material-sphere wholesome Kamma is purely mental action (*manokamma'eva*)
- It consists in meditation that has reached absorption and is fivefold by distinction of jhāna factor.

(4:4) *Arūpāvacara-kusala-kamma* – Immaterial-sphere wholesome Kamma

- Immaterial-sphere wholesome Kamma is, too purely mental action
 - **Fourfold** by diction of the object (in the attainments)
- ❖ Each wholesome jhāna citta generates rebirth in the fine-material and immaterial realm that corresponds with its own level.

– Types of Sense-sphere wholesome Kamma

(by way of its capacity to produce results into two grades)

- 1) *Tihetuka-ukkaṭṭha-kamma* – Triple-rooted superior wholesome kamma
 - 2) *Tihetuka-omaka-kamma* – Triple-rooted inferior wholesome kamma
 - 3) *Dvihetuka-ukkaṭṭha-kamma* – Double-rooted superior wholesome kamma
 - 4) *Dvihetuka-omaka-kamma* – Double-rooted inferior wholesome kamma
- ❖ *Triple-rooted* = with knowledge , *Double-rooted* = without knowledge

- 1) In case of Unwholesome Kamma, the cittas rooted in delusion and accompanied by restlessness, being the weakest of all the unwholesome cittas, cannot take on the role of generating rebirth.
- 2) Any of other eleven unwholesome cittas can generate the rebirth-linking.

Aspiration & Sharing Merit

Iminā Puññakammena mā me bālasamāgamo.....,

Sataṃ samāgamo hotu yāva Nibbānappatiyā

-Idaṃ me puññaṃ āsavakkhayā'vahaṃ hotu.

-Idaṃ me puññaṃ..... Nibbānassa paccayo hotu.

.....

Mama puññabhāgaṃ sabbasattānaṃ bhājemi.

Te sabbe..... me samaṃ..... puññbhāgaṃ labhantu.

.....

Sādhu... Sādhu... Sādhu

By this action of merit,May I not be associated with fools!,

May I be associated with the wise until the attainment of Nibbāna.

May my (this) merit bring about the cessation of taints (as a result)!

May my (this) merit be the condition for (the achievement of) Nibbāna.

I share my portion of merits with all beings. May all of them achieve my portion of merit evenly.

Well-done Well-done Well-done

