

ABHIDHAMMA

The Discourse to Gods



**May the World be
Enlightened**

A Gift of Dhamma

Why this Discourse was delivered to Gods

Introduction:

This discourse, **Abhidhamma**, was the discourse given to the Gods in **Tavatimsa** heaven at the assembly of Gods presided over by his former mother **Mahamaya** reborn in Deva world as a male Deva by the name of **Matu Deva Putta**. It was in grateful gratitude to his former mother that he delivered this discourse, Abhidhamma, the higher teaching, in the course of three human months, the entire Lent. It is only proper for the readers to know that the discourse was given to Gods.

We need to understand why Buddha went to Tavatimsa heaven to deliver this discourse, the higher teaching, Abhidhamma. It was only proper for Buddha to repay his former mother in grateful gratitude with this higher teaching. When Bodhisatta ascetic Gotama was practicing the self-mortification, **Matu Deva Putta**, had appeared before Him and encouraged Him to persevere when he had fainted, weak from the practice of self-mortification. The Ascetic Gotama had practiced self-mortification to its fullest degree and reduced His meals to just one mustard seed a day. His flesh and muscle had withered and His skin had clung to His protruding bones. Weak with hunger, the Bodhisatta had fainted momentarily. His former mother had appeared before Him and encouraged Him in His Noble Quest.

The role of the mother of the Buddha is a sacred role that requires great effort. **Queen Maha Maya** aspired to be a mother of a Buddha one hundred thousand world cycles ago at the time of the Padumuttara Buddha, the fifteenth Buddha preceding our Gotama Buddha. She then performed meritorious deeds and kept the precepts for one hundred thousand world cycles to fulfill her aspiration.

After his enlightenment, on the seventh year of His enlightenment, the Buddha went to Tavatimsa Heaven to preach the Abhidhamma (Higher teaching) to His deva mother and also to observe the Vassana (**Rains Retreat**) for three months there. Many celestials, including a very large retinue headed by His deva mother, greatly benefited by attaining the various stages of Sainthood including Sotapanna (stream-winner), Sekadagami (Once-returner), Anagami. (Non-returner).

After His Abhidhamma lectures, the Buddha descended back to the human world at lake Anottara in the Himalaya Mountain, where the Venerable Sariputta waited to receive the daily briefing of His lectures. **Later the Venerable Sariputta would expound the same doctrine to his disciples, thereby spreading the Abhidhamma teaching of the Buddha in the human world. Thus how we come to learn the Abhidhamma, the higher teaching.**

Abhidhamma Day

The Lord Buddha spent his seventh Lent, the rain retreat at Tavatimsa heaven. For the entire lent, he delivered the higher teaching, Abhidhamma, to Gods for the benefit of Gods and men. At Tavatimsa heaven (The heaven of the thirty three), sitting on the brown emerald slab, "**Pandukambala**" the throne of Sakka, King of devas, he expounded the seven sections of Abhidhamma to his mother **Santussita deva (Matu Deva Putta.)** in the assembly of devas and Brahmas. The preaching of the Abhidhamma took the entire lent and ends in the full moon day of **Thadingyut - light festival**. In commemoration of this event, Buddhists all over the world celebrate this day as Abhidhamma day. At the end of the Lent, in the month of Thadingyut (October), our Lord Buddha descended from Tavatimsa heaven back to the human world. This day is commemorated by Buddhist as Abhidhamma day and Light festival is held to emulate the scene of the Buddha return from Tavatimsa heaven, annually as Thadingyut Light Festival.

The Thadingyut Light Festival

The day of his return to the human world, is commemorated by Buddhists as Abhidhamma day and to emulate the miraculous scene, an annual light festival is held in all Theravada countries. In Myanmar, the light festival is known as Thadingyut light festival. On his return to the human world, the **King of the Devas, Sakka**, created three stairways:

1. *one of gold on the right side for the devas,*
2. *one of silver on the left side for the Brahmas and*
3. *one in the middle of rubies for the Lord Buddha.*

Many deities accompanied the Lord Buddha. They held several celestial regalia.

- *Panca Thinkha deva on the right played the “Veluva” harp in praise of the Lord Buddha.*
- *Matali deva on the left carried flowers and fragrance to honor the Lord Buddha.*
- *Suyama deva carried the yak tail fly whisk,*
- *Santussita deva held the ruby-studded gold fan and*
- *Sakka deva blew the “Vizayuttara” Conch Shell to celebrate the occasion.*

All deities from the entire Universe gathered to pay homage to the Lord Buddha. The three stairways thus illuminated by the radiance from the Devas’ body lead the way to the gateway of the City of Sakassa on earth. When the Lord Buddha set foot upon the earth, the crowd that awaited at the city gate all paid obeisance to the Lord Buddha and a grand ceremony was held to welcome the blessed one. **The Buddha with his miraculous power opens the sight for the human to see the grandeur of the accompanying Devas and Brahmas.**

Thadingyut Light Festival

To commemorate this great event in the life of the Lord Buddha, which took place on the Full moon day of Thadingyut the Myanmar hold “**Tawedeintha**” (Tavatimsa) festival or “Myint Mo Festival” because Tavatimsa is said to be on the summit of Mt. Myint Mo (Mt-Meru)? In Myanmar, replicas of Myint Mo are constructed to represent the three stairways and candlelight lamps are lit in the Thadingyut festivals replicating the Lord Buddha descend from Tavatimsa heaven to the human world on this day of Thadingyut. Many made their offerings to shrines and pagodas and alms are given to the monks. Hymns are sung in praise of the Buddha and his teaching, the Dhamma.

Devotional Homage –Puja

The Puja is performed by laymen to worship or making devotional offering. In Buddhism there are **five infinite debts of gratitude** –

1. *the gratitude owed to the Buddha,*
2. *the gratitude owed to the his teachings i.e. the Dhamma,*
3. *the gratitude owed to the Sangha (the assembly of monks)*
4. *the gratitude owed to the parents and*
5. *the gratitude owed to the teachers.*

It is a religious obligation to worship and make **devotional offerings to Buddha, Dhamma, Samghas**, the **parents, teachers and the elders...** In addition those who are senior in age, rank, and position and those who have helped you while you are in difficulty should be respected, worshipped and given due puja.

I will now present to you the very well written book on Abhidhamma translated by Prof. Mehm Tin Mon.

A

BUDDHA ABHIDHAMMA

THE ULTIMATE SCIENCE

by

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A Gift of Dhamma

Chapter 5

VITHIMUT or BHUMI

Planes of Existence

Vithimutta Cittas

In the previous chapter, the functions of *vithi-cittas* have been described. Now in this chapter, we shall deal with the functions of 19 *vithimutta cittas*, i.e. **process-freed consciousness**. The 19 *vithimutta-cittas* include 2 *upekkhà-santirana cittas*, 8 *mahà-vipàka cittas* and 9 *mahaggata-vipàka cittas*. These *cittas* function as rebirth-consciousness for all living beings to be reborn in appropriate planes of existence; then they function as life-continuum for the whole existence of each living being and finally as death-consciousness of the being. As the planes of existence are involved in describing the functions of these *vithimutta-cittas*, this chapter is entitled as “*Bhumi*” as well as “*Vithimut*”.

Fourfold Catukkas

‘*Catukka*’ means ‘a group of four’. The fourfold *catukkas* that will be dealt with in this chapter are:

1. *Bhumi-catukka* – **four planes of existence**,
2. *Patisandhi-catukka* – **four modes of rebirth**,
3. *Kamma-catukka* – **four kinds of action**, and
4. *Maranuppatti-catukka* – **fourfold advent of death**.

Four planes of Existence

The plane of existence (*Bhumi*) is the place where living-beings come into existence, go around for a living, and finally die. The four planes of existence are:

1. *Apàya-Bhumi* or *kàmaduggati-Bhumi* – **the plane of misery**,
2. *Kàmasugati-Bhumi* – **sensuous blissful plane**,
3. *Rupa-Bhumi* – **plane of fine material**, and
4. *ARupa-Bhumi* – **plane of non-material**.

1 Apàya-Bhumi

Among these, the *apàya-Bhumi* is again fourfold namely,

- a) *niraya* (hell) or **woeful state**,
- b) *tiracchàna* (**animal kingdom**),
- c) *peta* world (**unhappy ghosts**)
- d) the host of *asuras* (**demons**)

Apàya – devoid of happiness; *kàmaduggati* – enjoy sense pleasures but miseries abound.

2 Kàmasugati (sense-pleasures abound)

The *kàmasugati-Bhumi* consists of the human realm and 6 *deva* planes making 7 planes in all.

3 Rupa-Bhumi

Rupa-Bhumi consists of 3 first-*jhàna* planes, 3 second-*jhàna* planes, 3 third-*jhàna* planes and 7 fourth-*jhàna* planes totalling 16 planes altogether.

4 Arupa-Bhumi

ARupa-Bhumi is fourfold, namely,

- a) *âkâsânancàyatana-Bhumi* – the realm of infinite space,
- b) *Vinnânancàyatana-Bhumi* – the realm of infinite consciousness,
- c) *âkincannàyatana-Bhumi* – the realm of nothingness, and
- d) *N’evassannâ-n’âsannàyatana-Bhumi* – the realm of neither perception nor non-perception.

Counting all the separate planes, we get 4 *apàya* planes, 7 *kàmasugati*-planes, 16 *Rupa*-planes and 4 *aRupa*-planes, making 31 planes in all.

Situation of Bhumis

1 The human realm, the animal realm, the *peta* realm and the *asura* realm exist on the surface of the earth. These realms are not separated, but the beings move about in their own worlds.

2 *Niraya* represents several woeful states where beings atone for their evil *kamma*. They are not eternal hells. Upon the exhaustion of the evil *kamma*, beings may be reborn in good states as the result of their past good actions.

There are 8 major *nirayas* or *narakas*, which exist below the surface of the earth. Their names, in order of distance from the surface of the earth, are *Sanjiva*, *Kâēasutta*, *Saighàta*, *Roruva*, *Mahàroruva*, *Tàpana*, *Mahâtàpana* and *Avici*.

(The reader may refer the *Bhumi*-chart attached at the back of this book. The chart also mentions the distances between planes in *yojana*, which is about 8 miles.) Each major *niraya* has the form of a square. On each side of the square there are again four minor *nirayas* namely, sewage swamp, field of hot ash, forest of thorny threes and hot river with canes. Thus, there are 16 minor *nirayas* on the four sides of a major *niraya* and 128 minor *nirayas* for the eight major *nirayas*.

3 The Six Sensuous Celestial Planes (*deva*-planes) are situated above the ground and high up in the sky.

i *Catumahàràjjikà* – The lowest of the heavenly realms where the four guardian deities reside with their followers. Some lower beings of this plane have their dwellings on earth.

ii *Tàvatimsà* – The realm of 33 gods and their followers. Sakka, the king of the gods, reside in this celestial plane.

iii *Yàmà* – The realm of the *Yàmà* gods.

iv *Tusitā* – The heaven of delight.

v *Nimmànarati* – The heaven of the gods who rejoice in their own creations.

vi *Paranimmita-vasavati* – The heaven of the gods who bring under their sway things created by others.

These six celestial planes are temporary blissful abodes where beings live happily enjoying sensual pleasures as the results of their good *kammas*.

Superior to these sensuous planes are the *Brahma* realms where beings delight in *jhàna*-bliss achieved by their *rupàvacara*- and *arupàvacara-kusala kammas*.

4 The 16 Planes of Fine Material (*Rupa-Bhumi*) are situated much higher than the 6 Sensuous Blissful Planes.

i The 3 planes of first *jhàna* are:

- *Brahma-parisajjā* – The realm of *Brahma*’s retinue,
- *Brahma-purohitā* – The realm of *Brahma*’s ministers.
- *Mahā-brahmā* – The realm of great *Brahmas*.

ii The 3 planes of second *jhàna* are:

- *Parittàbhà* – The heaven of minor lustre,
- *Appamànàbhà* – The heaven of infinite lustre,
- *Abhassarà* – The heaven of radiant gods.

iii The 3 planes of third *jhàna* are:

Paritta-subhà – The heaven of the gods of minor aura
Appamàna-subhà – The heaven of the gods of infinite aura,
Subhà-kiõhà – The heaven of the gods full of steady aura.

iv The 7 planes of fourth *jhàna* are:

Vehapphala – The heaven of the gods of great rewards,
Asannà-satta – The heaven of *Brahmas* with just *Rupa* and no *nàma*,
Suddhàvàsà – The heave of pure abodes – only *anàgàmis* and *arahats* are found in these abodes. *Suddhàvàsà* is made up of 5 planes:
Avihà – The durable heaven,
âtappà – The serene heaven,
Sudassà – The beautiful heaven,
Sudassi – The clear-sighted heaven,
Akanittha – The supreme heaven.

5 The 4 Planes of Non-Materials (*Arupa-Bhumi*) are situated high above the planes of fine material. The names of the 4 *ARupa*-planes have been mentioned above.

Bhumi and Persons

Twelve types of persons (*puggala*) have been mentioned just before the conclusion of chapter IV. We shall now place the persons in the various planes of existence to which they belong.

1. In the four *apàya* abodes, only the *duggati-ahetuka* person is found.
2. In the human realm and *catumahàràjika* realm, eleven types of persons with the exception of the *duggati-ahetuka* person are present.
3. In the five higher sensuous blissful planes, ten types of persons with the exception of the *duggati-ahetuka* person and the *sugati-ahetuka* person are present.
4. In the ten *Rupa-brahma* planes with the exception of *asannàsatta* and five *suddhàvàsas*, one *tihetuka-puthujjana* person and eight *ariya* persons are present.
5. In the *asannàsatta* heaven, only one *sugati-ahetuka* person who is born with *jivita Rupa* only is present.
6. In the five *suddhàvàsà* heavens, *anàgàmi-phalattha* person, *arahatta-maggattha* person and *arahatta-phalattha* person are present. The *anàgàmis*, who attained the fourth *jhàna* in the human realm, are born here after their expiration in the human realm. In due course, they attain the arahatship in the *suddhàvàsà* heavens.
7. In the four *aRupa*-planes, seven *ariya* persons (with the exception of *sotàpatti-maggattha* person) and one *tihetukaputhujjana* person are present. *Sotàpatti-magga* is not attainable in these planes. *Sotàpanna* persons, who attain *aRupa-jhàna* in the human realm, may be reborn in *aRupa*planes and they may attain higher *maggas* and *phalas* in due course.

Four Modes of Rebirth (*Patisandhi-catukka*)

1 *Apàya-Patisandhi* (**woeful rebirth**) – *Akusala-vipàka upekkhà santirana ahetuka citta*

2 *Kàma-sugati Patisandhi* (**Sensuous blissful rebirth**) –

a *Kàma-sugati ahetuka-Patisandhi* = *kusala-vipàka santirana ahetuka-citta*.

b *Kàma-sugati sahetuka-Patisandhi* = 8 *mahà-vipàka cittas*.

3 *Rupa-Patisandhi* (**rebirth in Rupa-planes**) – 5 *Rupàvacara-vipàka cittas* + *jivita-navaka-kalàpa RupaPatisandhi*.

4 *Arupa-Patisandhi* (**rebirth in the Arupa planes**) – 4 *Arupàvacara-vipàka cittas*.

Notes:

a One *apàya-Patisandhi*, one *kàma-sugati ahetuka-Patisandhi* and 8 *kàmasugati sahetuka Patisandhis* together make up 10 *kàma-Patisandhis*.

b Five *rupàvacara-vipàka cittas* and *jivita-navaka-kalàpa RupaPatisandhi* together make up 6 *Rupa-Patisandhis*.

c Ten *kàma-Patisandhis*, 6 *Rupa-Patisandhis* and 4 *aRupaPatisandhis* together make up 20 types of *Patisandhi* (rebirth).

The number of *Patisandhi* exceeds the number of rebirthconsciousness by one, because there is one *Rupa-Patisandhi*.

Person and Patisandhi

1. The four *apàya*-persons in *niriya*, *tiracchàna*, *peta* and *asura* planes are born with *akusala-vipàka upekkhà santirana ahetuka citta*. This *citta* is the resultant of immoral *kamma*. It becomes the relinking (rebirth-consciousness) at the moment of descent into the woeful state. Then it lapses into life-continuum (*bhavaïga*), and finally it becomes the death-consciousness.

2 In the human realm and *catumahàràjika* realm, degraded human beings such as those who are blind, deaf, dumb, retarded or deformed by birth, and degraded earthbound deities (*devas*) are born with *kusala-vipàka upekkhà santirana ahetuka citta*.

3 In all the seven sensuous blissful planes, normal human beings and deities (*devas*) are born with any one of the eight *mahàvipàka cittas*. Thus, the eight great resultants act as the relinking (rebirth-consciousness), the life continuum and the death consciousness everywhere in the blissful sense-sphere. Among humans and deities, *dvi-hetuka* persons are born with four *mahàvipàka nàḍavippayutta cittas* whereas *ti-hetuka* persons are born with four *mahàvipàka nàḍasampayutta cittas*.

4 Among the *Rupa-brahmas*:

- the *brahmas* of the 3 first-*jhàna* planes are born with the *rupàvacara* first-*jhàna vipàka citta*,
- the *brahmas* of the 3 second-*jhàna* planes are born with either the *rupàvacara* second-*jhàna vipàka citta* or the *rupàvacara* third-*jhàna citta*,
- the *brahmas* of the 3 third-*jhàna* planes are born with the *rupàvacara* fourth-*jhàna citta*,
- the *brahmas* of the fourth-*jhàna* planes, with the exception of *asannàsatta brahmas*, are born with the *rupàvacara* fifth-*jhàna citta*, and
- Asannàsatta brahmas* are born with *jivita-navaka-kalàpa Rupa*.

5 *ākāsānancāyatana-brahmas* are born with *ākāsānancāyatana- vipàka citta*, *Vinnānancāyatana-brahmas* are born with *vinnānancāyatana- vipàka citta*, *ākincannāyatana-brahmas* are born with *ākincannāyatanavipàka citta*, and *N'evāsannā-n'āsannāyatana-brahmas* are born with *n'evāsannā-n'āsannāyatana-vipàka citta*.

The Method of Naming Rupa-planes

The reason for some disagreement in the names of the *Rupaplanes* and the rebirth consciousness of *brahmas* is that there are two ways of counting *Rupa-jhànas*.

For persons of slow wisdom, after attaining the first *rupàvacara jhàna*, they have to eliminate the *jhàna* factors one by one in going up to the higher *jhànas*. Thus, for this type of person, there are five *rupàvacara jhànas*.

For persons of quick wisdom, after attaining the first *jhàna*, they eliminate *vitakka* and *vicàra* together in going to the second *jhàna*. Thus, their second *jhàna* is equivalent to the third *jhàna* of the slow-wisdom people, and their fourth *jhàna* is equivalent to the fifth *jhàna* of the slow-wisdom people.

Therefore, there are only four *rupàvacara jhànas* for quick-wisdom people.

In practice, as is observed in International Buddha Sàsana Centres (Pa-auk Meditation Centres), almost all people eliminate *vitakka* and *vicàra* together. Hence, the method of counting *rupàvacara jhànas* up to the fourth level is the more common one, and consequently the *jhàna*-planes are named according to this method.

In the *Bhumi* Chart (i.e. Chart No. 5.1 attached at the back of this book), the rebirth-consciousness is described according to the five *rupàvacara-jhàna* method whereas the *Rupa*-planes are described according to the four *rupàvacara-jhàna* method.

The two methods of counting *rupàvacara jhànas*, together with the names of the *Rupa*-planes, are illustrated in Table 5.1.

Dual Method of Counting Rupàvacara Jhànas

<i>Jhàna factor</i>	<i>Five-jhàna</i>	<i>Four-jhàna</i>	<i>Name of Rupa-</i>
	method	method	plane
tak, ca, pi, su	-	-	-
ekaggata	first <i>jhàna</i>	first <i>jhàna</i>	first <i>jhàna</i>
ca, pi, su, ek	second <i>jhàna</i>	—	—
pi, su, ek	third <i>jhàna</i>	second <i>jhàna</i>	second <i>jhàna</i>
su, ek	fourth <i>jhàna</i>	third <i>jhàna</i>	third <i>jhàna</i>
up, ek	fifth <i>jhàna</i>	fourth <i>jhàna</i>	fourth <i>jhàna</i>

Four Modes of Conceiving

1 *Andaja-Patisandhi* – conceiving in egg shell

2 *Jalàbuja-Patisandhi* – conceiving in the womb

3 *Samsedaja-Patisandhi* – conceiving in the hollow or a treetrunk, in a fruit, in a flower, in marsh, in stagnant water, in corpses and carcasses, etc., like flies and mosquitoes.

4 *Opaṭṭika-Patisandhi* – rebirth in the form of a fully grown-up person about 16 years of age as if jumping out of no where.

Note:

Andaja-Patisandhi and *jalàbuja-Patisandhi* are also collectively known as *gabbhaseyaka-Patisandhi*.

Applications

1 **Woeful persons in *niraya*** are born by the way of fully grown - *opapàtika-pañisandhi* only.

2 ***Petas* and *asuras*** are born by either conceiving in womb - *jalàbuja-pañisandhi* or fully grown - *opapàtika-pañisandhi*.

3 **Animals** are born by all the four modes of conceiving.

4 **Human beings** are first born by fully grown - *opapàtika-pañisandhi* at the beginning of the world, and later by either conceiving in womb - *jalàbuja-pañisandhi* or in moisture - *samsedaja-pañisandhi*.

5 **Earth-bound *devas* are born by either conceiving in womb - *jalàbuja-pañisandhi* or fully grown - *opapàtika-pañisandhi*.**

6 **Celestial *devas* and *brahmas*** are born by fully grown - *opapàtikapañisandhi* only.

Life-spans of Beings

1 **Woeful persons in the four *apàya* abodes do not have fixed life-spans. They suffer in woeful states in accordance with their *kamm*s.** Their age-limit differs according to their evil deeds. Some are short-lived and some are long-lived. During the Buddha's time, the monk Tissa, was reborn as a flea for seven days in the new robe, because he was attached to the robe, which was offered to him by his sister..

Again, Mallika, the queen of King Kosala, had to suffer in a woeful state only for seven days due to an immoral deed, and then she was reborn in the sensuous blissful plane for her good deed.

On the other hand, Devadatta is destined to suffer for an aeon in *niraya* for his serious bad *kamma* of causing a schism in the Order of Brotherhood.

2 **The human beings also do not have fixed life-span; the age-limit rises from ten years to uncountable years (*asaikheyya*) and then falls to ten years again.** The interim period, when the age-limit of human beings rises from ten to uncountable years and then falls to ten again, is known as an *antara-kappa*. In other words, an *antara-kappa* is measured by the time required by the pendulum of the life-term of generations to swing from a ten-year-term to an *asaikheyya*-term and back again to the ten-year-term.

Sixty-four such *antara-kappas* equal one *asaikheyyakappa*, literally an incalculable cycle. An *asaikheyya-kappa* exceeds the time required to exhaust a big box a *yojana* each in length, breadth, and height, filled with mustard seeds, by throwing away a seed once in every hundred years. An *asaikheyya-kappa* may be taken as an aeon.

Four *asaikheyya-kappas* equal one *mahà-kappa*, literally a great cycle. One *mahà-kappa* is also known as a world-cycle.

3 **The earth-bound deities and degraded *asuras* both belong to the *catumahàràjika* plane.** They do not have fixed life-spans.

4 ***Devas* and *brahmas* in celestial planes have fixed lifespans.**

TABLE 5.2
Spans of Celestial Devas

<i>Deva</i> -plane	Respective Deva Year	Human year
<i>Catumahārājikā</i>	500	9,000,000
<i>Tāvātimsā</i>	1000	36,000,000
<i>Yāmā</i>	2000	144,000,000
<i>Tusitā</i>	4000	576,000,000
<i>Nimmānarati</i>	8000	2,314,000,000
<i>Paranīmmita Vasavati</i>	16000	9,216,000,000

Notes:

i A celestial day in upper *Catumahārājikā* is equal to 50 human years;

a celestial day in *Tāvātimsā* is equal to 100 human years;

a celestial-day in *Yāmā* is equal to 200 human years;

and so on. Thirty celestial days make a month and 12 months make a year.

ii As we go up from a lower plane to a higher plane, the life-term is doubled and the length of the celestial day is also doubled. So the time in human years is increased by four times. This is the key to remember the life-spans of different *deva*-planes – double the celestial years and multiply the human years by 4 as one goes up the ladder.

iii Lord Buddha preached *Abhidhamma-desanā* in *Tāvātimsā* for three months at a stretch without stopping. No human beings would be able to listen to that long sermon without break. But a period of 90 days on earth is just 3.6 minutes in *Tāvātimsā*. So the gods have no trouble to listen to Lord Buddha.

Destruction of the World

According to the Buddhist canon, there are infinite numbers of worlds and no world is permanent. Our own earth will end one day. This is somewhat co-related to the observations through the most powerful telescope that old stars are being burnt out and new stars are being formed.

The world may be destroyed by fire, water or wind. When it is destroyed by fire, all the world up to the 3 first-*jhāna* planes will be burnt out. After being destroyed seven times consecutively by fire, the world will be destroyed by water on the eighth time when all the world up to the 3 second-*jhāna* planes will be destroyed.

After being destroyed in regular cycles 7 times by fire and one time by water, the world will be destroyed by wind on the 64th time when all the world up to the 3 third-*jhāna* planes will be destroyed. Usually *Lokapāla-devas* (guardian-deities of the world) inform the people in advance about the coming destruction of the world. So the people, out of fright, perform good deeds and undertake *samatha* (tranquillity) meditation to attain the higher *jhānas* in order to be reborn in higher celestial planes so as to escape the calamity.

TABLE 5.3
Life-spans of Brahmas

Brahma Planes	Name of Plane	Life Span
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First jhana – 3 planes	Brahma Parisajja	1/3 asankheyya kappa
	Brahma Purotuta	½ asankheyya kappa
	Maha – Brahma	1 asankheyya kappa
Second jhanas – 3 planes	Paritabha	2 world cycle
	Apamanabha	4 world cycle
	Subha-kinha	8 world cycle
Third jhana – 3 planes	Paritta-Subha	16 world cycle
	Appamana-subha	32 world cycle
	Subha-kinha	64 world cycle
Fourth jhanas – 7 planes	Vehapphata	500 world cycles
	Asannasatta	500 world cycles
	Avilva	1000 world cycles
	Atappa	2,000 world cycles
	Sudassa	4,000 world cycles
	Sudassi	8,000 world cycles
	Akanittha	16,000 world cycles
Arupavasara – 4 planes	Akasanancayatana	20,000 world cycles
	Vinnanancayatana	40,000 world cycles
	Akincannayatana	60,000 world cycles
	Nevasanna-nasannayatana	84,000 world cycles

Four Kinds of Kamma (Kamma-catukka)

Kamma, Sanskrit *karma*, literally means volitional action or deed. As a rule good actions, bear good results and bad actions bear bad results. Now action may be performed by bodily movement (*kāya*), by words of mouth (*vaci*), or by thought (*mano*). However, the body and the mouth cannot move on their own accord; they have to be moved by the mind (*citta*) through *cittaja-Rupa*.

Again, *citta* is just the awareness of a sense-object; it does not give the order or direction to perform an action on its own accord. It is the volition (*cetanā*) which directs the *citta* and its concomitants to perform the action. So *cetanā* is responsible for carrying out an action.

Thus, strictly speaking, *kamma* means all moral and immoral volition (*cetanā*). The volition having the root in ignorance (*moha*), greed or attachment (*lobha*) or anger (*dosa*) is evil. The volition, which is accompanied by generosity (*alobha*), good-will (*adosa*) and wisdom (*paññā*), is wholesome. In other words, the *cetanā* present in the 12 *akusala citta*s are immoral *kamm*s whereas the *cetanā* present in 8 *mahā-kusala citta*s, 5 *rupāvacara-kusala citta*s and 4 *arupāvacara-kusala citta*s are moral *kamm*s. Now *cetanā* and its concomitants (i.e. *citta* and *cetasikas* other than *cetanā*) perish after performing their respective purposes.

But before they perish, they leave their kammic property in the *citta*-stream. This kammic property is the potential *kamma*, which will produce its due effect in some proper time, and the effect will fall on the doer himself. It is somewhat analogous to Newton's third law of motion in physics. The law states: "To every action, there is an equal and opposite reaction". Thus a person, who performs a good or bad action, should expect an equal and opposite

reaction either in this life or in some future life.

Furthermore, that opposite reaction may come many times as the *kamma* has been multiplied to more than a billionfold by the property of *citta*. How? As mentioned earlier, *cittas* can occur at the rate of more than a trillion times per eye wink. So many billion *cittas* accompanied by the volition of killing a mosquito will arise in striking the mosquito. These many billion *cittas* together with the volition of killing will deposit many-billion *kamma* seeds in the *citta*-stream.

As a vegetable seed gives rise to a new plant of the same kind of tree which gives the seed, so also a *kamma* seed will produce a new being in a plane appropriate to the original *kamma*. An immoral *kamma* will give rebirth in a woeful plane whereas a moral *kamma* will give rebirth in a blissful plane.

Just as many-billion immoral *kammas* are produced in a single act of killing a mosquito, so in performing a wholesome deed, such as giving charity, many billion moral *kammas* are produced.

Thus, the number of moral as well as immoral *kammas* accumulated in this life as well as in uncountable past lives are so numerous that it cannot be handled by a super-computer. Yet all these *kammas* are in the *citta* stream of each individual following him wherever he emerges in a new life.

Just as every object is accompanied by a shadow, even so every *kamma* is accompanied by its due effect. *Kamma* is action and *vipāka* (fruit or result) is its reaction. It is the cause and the effect. As a seed is *kamma*, like a plant is *vipāka*. As we sow, so we reap either in this life or in a future life. What we reap today is what we have sown either in the present or in the past.

Kamma is a law in itself, and it operates in its own field without any intervention of an external ruling agency. Inherent in *kamma* is the potentiality of producing its due effect. *Kamma* is the cause; *vipāka* is the effect. The cause produces the effect; the effect explains the cause. The law of cause and effect rules everywhere.

Though we cannot know the individual *kammas* in person, we can classify the *kammas* into several types as described by Buddha, and predict when, where and how each type will bear its result.

A Kicca-kamma Catukka

With respect to function, there are four kinds of *kamma*:

1 Janaka-kamma

Reproductive *kamma* which produces mental aggregates and material aggregates at the moment of conception as well as throughout the life-time of the individual;

2 Upatthambhaka-kamma

Supportive *kamma* which supports the *janaka-kamma* as well as the effect of the *janaka-kamma* throughout the life-time of the individual;

3 Upapiṭṭhaka-kamma

Obstructive *kamma* which weakens, interrupts or retards the fruition of the *janaka kamma*;

4 Upaghātaka-kamma

Destructive *kamma*, which not only cuts off the effect of the *janaka kamma* but also destroys the *janaka kamma* and produce its own effect. In other words, the person dies abruptly and is reborn in accordance with the *upaghātaka-kamma*.

As an example of the operation of the above four *kammas*, the case of Devadatta may be cited. His good *janaka-kamma* conditioned him to be born in a royal family. His continued comforts and prosperity were due to the action of the *janakakamma* as well as the supportive *kamma*. The obstructive *kamma* came into play when he was excommunicated from the Saṅgha and subject to much humiliation. Then his serious immoral *kamma* causing a schism in the Saṅgha operated as the destructive *kamma*, which sent him down to the *avici* hell.

B Pākādānapariyāya-kamma Catukka

With respect to the priority in bearing results, there are four kinds of *kamma*:

1 Garuka-kamma

Weighty *kamma* which is so strong that no other *kamma* can stop its function in the next life. In other words, it certainly produces its results in the next life. Bad weighty *kammās* are *pañcānantariya kamma*, namely,

- (i) creating a schism in the Saṃgha,
- (ii) wounding a Buddha,
- (iii) murdering an *arahat*,
- (iv) matricide, and,
- (v) patricide. *Niyata-micchāditthi* (permanent false view) is also termed as one of the weighty *kammās*.

On the other hand, 5 *rupāvacara-kusala kammās* and 4 *arupāvacara-kusala kammās* are good weighty *kammās*. *Lokuttara-magga* is also a weighty force for it closes the doors of the four *apāya* abodes for ever.

2 Asannā-kamma

Proximate *kamma* that is performed or remembered just before death.

3 Acinna-kamma

Habitual *kamma* which is performed regularly, or it may be a *kamma* which is performed once and is recollected and remembered all the time.

4 Katattā-kamma

Unspecified *kamma* which is done once and soon forgotten. Now if we have any *garuka-kamma*, it will produce its result when we die and condition our next life. If we do not have any *garuka-kamma*, which is often the case, then we must rely on *asannā-kamma* to condition our next life.

To get a good *asannā-kamma*, sons and daughters or relatives and friends should arrange wholesome deeds such as offering robes to monks or listening to Dhamma-preaching for the person on his or her death-bed. The dying person should also be reminded of his past good deeds.

A good example is Venerable Sona's father in Ceylon. The father made a living by hunting. When he was too old to go hunting, he became a monk in his son's monastery. Soon he fell ill and had a vision that hell hounds were coming up the hill to bite him. He was frightened, and so he asked his son to drive away the hounds. His son, who was an *arahat*, knew that his father was having a *gati-nimitta* to be cast away in *niraya*. He asked his disciples to gather flowers quickly and spread them all over the pagoda in the monastery. Then they carried his father together with his bed to the pagoda. Venerable Sona reminded his father to pay homage to the pagoda and to rejoice in the offering of flowers on his behalf.

The old monk calmed down, paid respect to the pagoda and was delighted in seeing the flowers being offered to the pagoda on his behalf. At that moment, his *gati-nimitta* changed. He told his son, "Your beautiful step-mothers from celestial abode come to take me along". The son was satisfied with the result of his efforts.

This is a very good way of repaying the gratitude we owe to our parents. To be sure, to get a good *asannā-kamma*, however, we should develop an *ācinnā-kamma* while we are alive. The best *ācinnakamma* is tranquillity-meditation or insight-meditation which can be performed all the time. When it becomes habitual, it will be remembered and practiced near the time of death.

King Dunnhāgamani of Ceylon was in the habit of giving alms to monks before he took his meals. Once his brother rose against him and drove him into the forest. While hiding in the forest, he asked his attendant whether they had anything to eat. His attendant replied that he had brought a bowl of royal meal.

The king divided the meal into four portions – one portion is for him, one for the attendant, one for the horse and one for offering. He then asked the attendant to invite monks or recluses to come and collect his offering. Of course, they could see no one around. But on the king's insistence, the attendant invited aloud. Lo! A reverend monk came

moving in the air. The monk was an *arahat* with the knowledge of *abhinnà*. The king was so delighted that he offered not only the fourth portion of the meal but also his portion. The attendant followed suit and offered his share. On looking at the horse, it nodded indicating that it wanted to offer its share as well.

The king was in ecstasy for some time and then felt hungry again. Knowing that the *arahat* could hear him with his divine ear (*dibba-sota*), he made a wish to send him any remnant of the meal. The *arahat* sent him the begging-bowl flying in the air. The king took the bowl and found it full of food. The food can be multiplied by *iddhi-vidha-abhinnà* (supernormal power). The king, the attendant and the horse could eat to their full.

Later the king regained power and donated a tremendous amount of his wealth to Buddha-*sàsanà* (Buddhist religion) for building the great *thupa* called *Mahà-cetiya*, many monasteries and other religious buildings. He had all his good deeds recorded. When he was on his death-bed, he listened to the records, which were read to him. On coming to the item of offering a meal to the *arahat* in the forest, he asked the reader to stop the reading. He was in great joy and, remembering that deed, he died. This good *kamma* gave him rebirth in *Tusitā* realm.

Cunda, a butcher, made a living by slaughtering pigs cruelly for more than fifty years. When the time was up, the fire from *niraya* came up and burnt him making him squeal like a pig for seven days. He was in *niraya* as soon as he died. Thus, *ācinnakamma* becomes *asannā-kamma* and produces its result.

The Simile of a Cattle-shed

Suppose that many cattle are kept in a big shed for the night. In the morning, the door of the shed is opened to let the cattle go out to the pasture. Now which one will come out first? All the cattle wait to get out as soon as possible. If there is a leader among them whom everyone respects, this one will walk majestically to the door and come out first. This one is like a *garuka-kamma* which is uncontested to bear its result in the next life.

Now, if there is no leader, the one nearest the door may come out first. This is similar to the *āssanna-kamma* bearing its fruit in the next life. Sometimes a vigilant one, which has regularly noticed the time when the shed is opened, may walk to the door just before it is opened and come out first when the door is opened. This is like the *ācinnakamma* producing its result in the next life.

Sometimes an unexpected frail one, by being pushed by stronger ones, may come out of the shed first. This is similar to the case when an unexpected *katattā-kamma* has the chance to condition the next life.

Queen Mallika led a righteous life, but she remembered a lie, which she had told King Kosala long ago, at her death moment. So this had *katattā-kamma* cast her down to a woeful state for seven days.

C Pākakāla-kamma Catukka

With respect to the time of taking effect there are four kinds of *kamma*:

1 *Ditthadhammavedaniya-kamma*

Immediately effective *kamma* which bears fruits in the present life;

2 *Upapajjavedaniya-kamma*

Subsequently effective *kamma* which bears fruits in the next (second) life;

3 *Aparāpariyavedaniya-kamma*

Indefinitely effective *kamma* which bears fruits from the third life till the last life when the person realizes *Nibbāna*;

4 *Ahosi-kamma*

Defunct *kamma* which no longer bears fruits.

In studying *vithis*, we notice that *mahā-kusala citta* or *akusala citta* functions seven times as *javana* in normal situations. The *cetanā* (volition) associated with the first *javana* is named *ditthadhammavedaniya-kamma* which will produce its result in this very life. If it does not operate in this life, it becomes defunct.

Devadatta and Cunda were burnt by *niraya* fire in their present lives. Poor Kàkavaliya couple, after offering boiled rice to Venerable Sariputta, became very rich in seven days.

Of the seven *javanas*, the first *javana* is the weakest. The strongest is the seventh-*javana*. The *cetanà* associated with this *javana* is called *upapajjavedaniya-kamma*. It produces its result in the next (second) life. If it does not operate in the second birth, it too becomes defunct or ineffective (*ahosi*).

The five intermediate *javanas* are strong, and the *cetanàs* associated with them are known as *aparàpiriya-vedaniya-kamma*. As millions of *vithis* occur in an act of wholesome or unwholesome deed, there will arise many millions of this type of *kamma* during the action. So this *kamma* will operate indefinitely from the third birth until the last one when the individual attains *Nibbàna*. No one, not even Buddhas and *arahats*, is exempt from this class of *kamma*.

So for every action we have performed we should expect the consequences not only in this life but also in indefinite lives in the future in the course of our wanderings in Samsàra. So be careful!

D Pàkathàna-kamma Catukka

With respect to the place where the kammic effect takes place, *kamma* is divided into four classes:

1 Akusala kamma

Immoral action which produces its effect in the four *apàya* abodes.

2 Kàmàvacara-kusala kamma

Moral action in the sense-sphere that produces its effect in the seven sensuous blissful realms (*kàmaloka*);

3 Rupàvacara-kusala kamma

Moral action in the fine-material sphere that produces its effect in the sixteen *Rupa*-realm (*Rupaloka*);

4 Arupàvacara-kusala kamma

Moral action in the non-material sphere that produces its effect in the four *aRupa*-realms (*aRupaloka*).

Notes:

i In essence, it should be noted that:

a *Akusala-kamma* –12 *cetanà* associated with 12 *akusala cittas*.

b *Kàmàvacara-kusala kamma* –8 *cetanà* accompanied with 8 *mahà-kusala cittas*,

c *Rupàvacara-kusala kamma* –5 *cetanà* accompanied with 5 *rupàvacara kusala cittas*.

d *Arupàvacara-kusala kamma* –4 *cetanà* accompanied with 4 *arupàvacara kusala cittas*.

ii The kammic effect is of two kinds – *vipàka-nàmakkhanda* and *katatta-Rupa*.

a *Vipàka-nàmakkhanda* – *vipàka citta* and its concomitants

b *Katattà-Rupa* – *kammaja-Rupa* and *utuja-Rupa*. *KammajaRupa* is corporeality produced by *kamma* and *Utujà-Rupa* is corporeality produced by temperature. Furthermore, the kammic effect occurs at *Patisandhi-kàla* (i.e. the arising moment of *Patisandhi citta*) as well as at *pavitti-kàla* (i.e. from the existing moment of *Patisandhi-citta* until death).

Kamma-dvàra and three Types of Kamma

The place where *kamma* occurs or the means by which *kamma* arises is called *kamma-dvàra*. There are three *kamma-dvàras*.

1 Kàya-dvàra

Special bodily movement called *kàyavinnatti* where bodily action (*kàya-kamma*) occurs.

2 Vacì-dvàra

Speech-producing movement of the mouth called *vacivinnatti* where verbal action (*vacikamma*) arises.

3 Mano-dvàra

All *cittas* where mental action (*mano-kamma*) arises.

In accordance with three *kamma-dvâras*, there are three types of *kamma*.

1 *Kâya-kamma*

Bodily action generally performed by special bodily movement called *kâyavinnatti*.

2 *Vaci-kamma*

Verbal action generally performed by special movement of the mouth called *vacivinnatti*.

3 *Mano-kamma*

Mental action performed by the mind through thinking, plotting, meditating, etc.

Ten *Akusala-kamma-pathas*

‘*Kamma-patha*’ means ‘course of action’. It is the name for a group of 10 kinds of either unwholesome or wholesome actions. The unwholesome actions may be divided into three groups in accordance with three types of *kamma*.

1 *Akusala-kâya-kamma*

There are 3 unwholesome bodily actions:

1. *Pànàtipàtà* – killing any living being,
2. *Adinnàdànà* – stealing or taking other’s property unlawfully,
3. *Kamesu-micchàcàrà* – sexual misconduct such as unlawful sexual intercourse.

2 *Akusala-vaci-kamma*

There are 4 unwholesome verbal actions:

- 4 *Musàvâdà* – lying,
- 5 *Pisunavâcà* – slandering,
- 6 *Pharusavâcà* – rude or harsh speech,
- 7 *Samphappalâpa* – vain talk or foolish babble.

3 *Akusala-mano-kamma*

There are 3 unwholesome mental actions:

- 8 *Abhijjhà* – covetousness,
- 9 *Vyàpàda* – ill-will
- 10 *Micchàditthi* – wrong view

The ten unwholesome actions are also called “ten *ducaritas*”, meaning “evil conduct”. Of the ten, killing, harsh speech and illwill are accomplished by *dosa-mula cittas*. Sexual misconduct, covetousness and wrong view are accomplished by *lobha-mula cittas*. Stealing, lying, slandering and vain talk may be accomplished by either *lobhamula* or *dosa-mula cittas*.

Ten *Kusala-kamma-pathas*

These are ten wholesome actions also known as “ten *sucaritas*”, meaning “ten types of good conduct”. They are also divided into three groups in accordance with three types of *kamma*.

1 *Kusala-kâya-kamma*

There are three wholesome bodily actions:

- 1 *Pànàtipàtà-virati* – avoidance of killing,
- 2 *Adinnàdànà-virati* – avoidance of stealing
- 3 *Kamesu-micchàcàrà-virati* – avoidance of sexual misconduct.

2 *Kusala-vaci-kamma*

There are four wholesome verbal actions:

- 4 *Musāvādā-virati* – avoidance of lying,
- 5 *Pisunavācā-virati* – avoidance of slandering,
- 6 *Pharusavācā-virati* – avoidance of harsh speech,
- 7 *Samphappalāpa-virati* – avoidance of vain talk.

In other words, one should make use of true speech, conciliatory speech, mild speech and wise speech.

3 *Kusala-mano-kamma*

There are three wholesome mental actions:

- 8 *Anabhijjhā* – absence of covetousness (unselfishness),
- 9 *Avyāpāda* – good-will
- 10 *Sammā-ditthi* – right view.

Punna-kiriya Vatthu (*Bases of Meritorious Action*)

If one likes to accumulate wholesome *kamma* in this life, there are ten bases of meritorious actions which produce good effect and which should be done by all means.

- 1 *Dāna* – giving charity or generosity
- 2 *Sīla* – morality; observing five precepts, eight precepts, ten precepts, etc.
- 3 *Bhāvanā* – meditation, both tranquility and insight
- 4 *Appacāyana* – reverence to elders and holy persons
- 5 *Veyāvacca* – service in wholesome deeds
- 6 *Pattidāna* – transference of merit
- 7 *Pattānumodana* – rejoicing in others' merit
- 8 *Dhamma-savana* – listening to the Doctrine
- 9 *Dhamma-desanā* – expounding the Doctrine
- 10 *Ditthijjukamma* – straightening one's right view

The above ten *punna-kiriya-vatthus* can be classified into three groups:

1 *Dāna* group – *Dāna*, *Pattidāna*, *Pattānumodana*

2 *Sīla* group – *Sīla*, *Appacāyana*, *Veyāvacca*

3 *Bhāvanā* group – *Bhāvanā*, *Dhamma-savana*, *Dhammadesanā*, *Ditthijjukamma*. *Ditthijjukamma* may also be included in all the three groups, because one will perform *dāna*, *sīla* and *bhāvanā* only if one has the right view about *kamma* and its effect.

The *dāna* group represents *alobha* (generosity), and opposes *lobha* (attachment) and *macchariya* (stinginess). It is compared to the legs.

The *sīla* group represents *adosa* (good-will) and opposes *issa* (jealousy) and *dosa* (anger). It is compared to the body.

The *bhāvanā* group represents *amoha* (wisdom) and opposes *moha* (ignorance). It is compared to the head.

To have a complete set of legs, body and head, one must perform all the three groups of *punna-kiriya-vatthu*. The ten *punna-kiriya-vatthus* are performed with 8 *mahā kusala cittas* unless one attains *jhāna* or *magga* in meditation. So they generally give rise to *kāmāvacara-kusala kamma*. *Rupāvacara-kusala kamma* and *arupāvacara-kusala kamma* are purely mental actions and they belong to the *bhāvanā* group.

Dvīhetuka and Tīhetuka Kusala Kamma

If one performs a wholesome deed with the knowledge of *kamma* and its effect, i.e. *kammasakata-nāna*, then *nāna-sampayutta mahākusala cittas* arise. The *cetanā* associated with these *cittas* are accompanied by three good roots, namely, *alobha*, *adosa* and *amoha*. So *tīhetuka-kusala kamma* is acquired.

Better still, if during the action of moral deeds, one can develop *vipassanā-nāna* by reasoning that everything is impermanent, unsatisfactory and not-self. The *kusala-kamma* acquired is again accompanied by three good roots.

On the other hand, if one performs a wholesome deed without any knowledge of *kamma* and its effect or without *vipassanā-nāna*, he is doing it with *nāna-vippayutta mahā-kusala cittas*. Thus his *cetanā* will be accompanied by two good roots namely, *alobha* and *adosa*. So he acquired only *dvīhetuka-kusala kamma*.

Ukkattha and Omaka Kusala Kamma

Ukkattha means ‘best or supreme’ whereas ‘*omaka*’ means ‘inferior’. If one can develop *kusala cittas* before and after a moral action, then the moral *cetanā*, which is *kamma* acquired during the action, will be surrounded by good *cetanā* and consequently its potentiality will be enhanced. Thus, this type of *kamma* is called *ukkattha kamma*.

To acquire this type of *kamma*, one should think of the moral action in advance and feel glad for having the chance to do it. Again, after performing the action, one should be full of joy thinking about the good aspects of the action.

On the other hand, if one feels idle, reluctant, jealous, or stingy before a moral action such as giving charity, and becomes repentant after the moral action, then the moral *cetanā* will be surrounded by *akusala cetanā* and consequently its potentiality will be decreased. The *kusala kamma* acquired in this case is called *omaka kamma*.

How Kammās Bear Results

The reader should refer to Chart No. 7 with this title attached at the back of this book. The four types of *kamma* are mentioned in the first column. Only *vipāka-cittas* are described in the chart as the direct resultants of these *kammās*. It should be understood that these *vipāka-cittas* would be accompanied by the respective *cetasikas* which arise along with the *cittas*. A *vipāka citta* together with its concomitant-*cetasikas* furnishes *vipāka-nāmakkhanda*, i.e., the four resultant *nāma*-groups. *Kamma* also produces *kammaja-Rupa* at every short instant (small *khana*) incessantly, and based on this *kammaja-Rupa*, *utujaRupa* also arises.

The four *nāma*-groups (*nāmakkhanadhas*) and the corporeality group (*Rupakkhandha*) together form the five groups of existence (five *khandha*) which make up an individual.

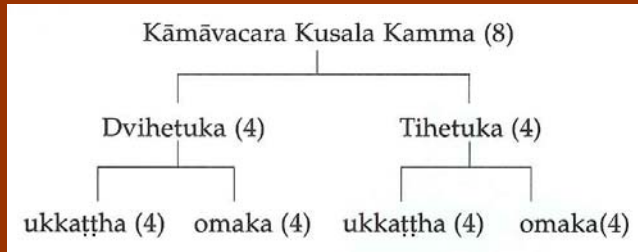
1 Effects of Akusala Kammās

The 11 *akusala cetanā*, the weak *cetanā* associated with *uddhaccasampayutta citta* being excepted, at *Patisandhi-kāla* produce *akusala vipāka upekkhā-santirana citta* which forms the *apāya Patisandhi* in the four *apāya* abodes.

All the 12 *akusala cetanā*, at *pavitti-kāla*, produce 7 *akusala vipāka cittas* in the 11 *kāma*-planes. They produce 4 *akusala vipāka cittas* with the exception of *ghāna-vinnāna*, *jivhā-vinnāna* and *kāyavi nnāna*, in 15 *Rupa*-planes excluding *asannāsatta* realm.

2 Effects of Kāmāvacara-kusala Kammās

First, there are two types of *kāmāvacara-kusala kamma*: *dvīhetuka* and *tīhetuka*. *Dvīhetuka kamma* is again divided into two subgroups: *ukkattha* and *omaka*. Similarly, *tīhetuka kamma* is divided into two sub-groups: *ukkattha* and *omaka*. So, taking all together, we get 4 sub-groups:



Now 4 *nāna-vippayutta mahā-kusala cittas* give rise to 4 *dvīhetuka-mahā-kusala kammās* whereas 4 *nāna-sampayutta mahā-kusala cittas* give rise to 4 *tīhetuka-mahā-kusala kammās*. As the 4 *dvīhetuka-mahā-kusala kammās* can be either *omaka* or *ukkatthā*, we get

- i 4 *dvīhetuka-omaka mahā-kusala kammās*, and
- ii 4 *dvīhetuka-ukkatthā mahā-kusala kammās*. similarly, from 4 *tīhetuka-mahā-kusala kammās*, we get
- iii 4 *tīhetuka-omaka mahā-kusala kammās*, and
- iv 4 *tīhetuka-ukkatthā mahā-kusala kammās*.

Of the four sub-groups, (i) is the poorest, (ii) and (iii) are equal and (iv) is the best. The effects they produce are as follows:

i The 4 *dvīhetuka-omaka mahā-kusala kammās*, at *Patisandhikāla*, produce *kusala-vipāka upekkhā-santirana citta* which forms *kāma-sugati ahetuka-Patisandhi* in the human realm and the lower *catumahārājika* realm. At *pavittikāla*, they produce 8 *ahetuka-kusala vipākacittas* in the 11 *kāma*-planes; in the 15 *Rupa*-planes with the exception of *asannāsatta* realm, they produce 5 *ahetuka-kusala vipāka-cittas*, excepting *ghāna-vinnāna*, *jīvā-vinnāna* and *kāya-vinnāna*.

ii & iii The 4 *dvīhetuka-ukkatthā mahā-kusala-kammās* and the 4 *tīhetuka-omaka mahā-kusala-kammās*, at *Patisandhi-kāla*, produce 4 *nāna-vippayutta mahā-vipāka-cittas* which form 4 *kāma-sugati dvīhetuka-Patisandhi* in the 7 *kāma-sugati* planes. At *pavitti-kāla*, they produce 8 *ahetuka-kusala vipākacittas* and 4 *nāna-vippayutta mahā-vipāka cittas* in the 7 *kāma-sugati* planes; they produce 8 *ahetuka-kusala vipākacittas* in the 4 *apāya*-planes; they produce 5 *ahetuka-kusala vipāka-cittas* excluding *ghāna-vinnāna*, *jīvā-vinnāna* and *kāya-vinnāna* in the 15 *Rupa*-planes with the exception of the *asannāsatta* realm.

iv The 4 *tīhetuka-ukkatthā mahākusala kammās*, at *Patisandhikāla*, produce 4 *nāna-sampayutta mahā-vipāka-cittas* which form 4 *kāma-sugati tīhetuka-Patisandhi* in the 7 *kāma-sugati* planes; they produce 8 *ahetuka-kusala vipāka cittas* in the 4 *apāya*-planes; and they produce 5 *ahetuka-kusala vipāka cittas*, excluding *ghāna-vinnāna*, *jīvā-vinnāna* and *kāyavi nnāna* in the 15 *Rupa*-planes with the exception of the *asannāsatta* realm.

3 Effects of Rupāvacara-kusala Kammās

Among *chanda*, *citta*, *virīya* and *paññā* which associate with *jhānacitta*, one usually becomes predominant (*adhipati*). Based on the quality of this predominant factor, the *jhānas* can be differentiated as *paritta* (inferior), *majjhima* (moderate) and *panita* (superior).

a Paritta-first-jhāna kusala-kamma gives birth in *Brahmaparisajjā* realm with first-jhāna *vipāka-citta* as rebirth consciousness and then as life continuum. *Majjhima-first-jhāna kusala-kamma* gives birth in *Brahma-purohitā* realm with first-jhāna *vipāka-citta* as rebirth-consciousness and then as life continuum. *Panita-first-jhāna kusala-kamma* gives birth in *Mahābrahma* realm with first-jhāna *vipāka-citta* as rebirth consciousness and then as life continuum.

b Paritta-second-jhāna kusala-kamma and *paritta-third-jhāna kusala-kamma* give birth in the *Parittābhā* realm with second-jhāna *vipāka-citta* and third-jhāna *vipāka-citta* as rebirth-consciousness, respectively and then as life continuum.

Majjhima-second-jhàna kusala-kamma and *majjhima*third- jhàna kusala-kamma give birth in the *Appamànabhà* realm with second-jhàna vipàka-citta and third-jhàna vipàka-citta as rebirth-consciousness and then as life continuum.

Panita-second-jhàna kusala-kamma and *panita*-third jhàna kusala-kamma give birth in the *Abhassarà* realm with second-jhàna vipàka-citta and third-jhàna vipàkacitta as rebirth-consciousness, respectively and then as life continuum.

c Paritta-fourth-jhàna kusala-kamma gives birth in *Parittasubhà* realm with fourth-jhàna vipàka-citta as rebirth-consciousness and then as life continuum.

Majjhima-fourth-jhàna kusala-kamma gives birth in *Appamànasubhà* realm with fourth-jhàna vipàka-citta as rebirth-consciousness and then as life continuum. *Panita*-fourth-jhàna kusala-kamma gives birth in *Subhàkinhà* realm with fourth-jhàna vipàka-citta as rebirth-consciousness and then as life continuum.

d Fifth-jhàna kusala-kamma gives birth in the *Vehapphala* realm with fifth-jhàna vipàka-citta as rebirth-consciousness and then as life continuum. After attaining the fifth-jhàna, if one practises *sannàviràga- bhàvanà* (meditation which develops no desire for perception and consciousness) to completion, then this kamma will give birth in *Asannàsatta* realm with *Rupa-Patisandhi*.

Fifth-jhàna kusala-kamma in *anàgàmi* person gives birth in the *Suddhàvāsa* planes with fifth-jhàna vipàka-citta as rebirth-consciousness and then as life continuum. Here again, depending on the predominant faculty, rebirth takes place in the

e Suddhàvāsa planes as follows:

- a Faculty of *saddhà* (faith) — *Avihà* realm
- b Faculty of *virīya* (effort) — *ātappà* realm
- c Faculty of *sati* (mindfulness) — *Sudassà* realm
- d Faculty of *samādhi* (concentration) — *Suddassī* realm
- e Faculty of *paññā* (wisdom) — *Akanittha* realm

4 Effects of Arupāvacara-kusala Kammās

ākāsānancāyatana-kusala kamma gives birth in *ākāsānancāyatana* realm with *ākāsānancāyatana vipàka-citta* as rebirth consciousness. *Vinnānancāyatana-kusala kamma* gives birth in *Vinnānancāyatana* realm with *vinnānancāyatana-vipàka citta* as rebirth consciousness and then as life continuum. *ākincannāyatana-kusala kamma* gives birth in *ākincannāyatana* realm with *ākincannāyatana-vipàka citta* as rebirth consciousness and then as life continuum.

N’evāsannā-n’āsannāyatana-kusala kamma gives birth in *N’evāsannā-n’āsannāyatana* realm with *n’evāsannā-n’āsannāyatana- vipàka-citta* as rebirth consciousness and then as life continuum.

Fourfold Advent of Death (Maran’uppatti-catukka)

The fourfold advent of death may be compared to the four ways of extinguishing a lighted oil-lamp. The flame of the oil-lamp may go out when:

- 1 the wick burns out,
- 2 the oil burns out,
- 3 both the wick and the oil burn out, or
- 4 the wind blows suddenly or the light is put out purposely even though the wick and the oil still remain.

In the same way, a person may die in one of the following ways:

1 āyukkhaya-marana

Death due to the expiration of the age-limit,

2 Kammakkhaya-marana

Death due to the expiration of the reproductive kammic force,

3 Ubhayakkhaya-marana

Death due to the expiration of both the age-limit and *kamma*,

4 Upacchedaka-marana

Death due to the intervention of a destructive *kamma*. It is sudden death such as the one encountered in car accident or suicide.

Appearance of Kamma-related Objects

Now, to those who are about to die, by the power of *kamma* that is going to condition the next birth, one of the following three objects always presents itself through one of the six doors:

1 *Kamma* object – the *kamma* that produces rebirth in the subsequent life enters the mind door;

2 *Kamma-nimitta* – sign of *kamma*, i.e. the scenes, the sound, the smell, etc., that are or were observed during the performance of the *kamma* which is going to bear result;

3 *Gati-nimitta* – sign of destiny, i.e. the scenes of people or buildings in connection with the place where one is going to be reborn according to the successful *kamma*. Since the *kamma*-object is in the form of a past *cetanà*, it presents itself through the mind-door. If the *kamma-nimitta* belongs to the past *kamma*, it also presents itself through the mind-door. If it belongs to the present *kamma*, it can enter through any of the six doors depending on its form. If it is a visual object, it will enter through the eye-door; if it is an audible sound, it will enter through the ear-door; and so on. *Gati-nimitta* belongs to the present. So, depending on its form, it may present itself through any of the six doors.

(Readers are requested to review the “Maranasanna Nimitta” described on page 144)

Maranāsanna Vithi

Now, when the *maranāsanna-nimitta* appears at one of the six doors, the *āzvajjana-citta* (adverting consciousness) will pick up the sense object and a stream of consciousness, known as *maranāsanna-vithi*, flows on. In accordance with the *kamma* that is going to produce next rebirth, an *akusala* or *kusala citta* normally functions 5 times as *javanas* in these *vithis*. These *javanas* are known as “*maranāsanna-javanas*”.

A Ati-mahantà-rammana Cakkhu-dvāra

Maranāsanna Vithis

Two typical *maranāsanna-vithis* for a visible object of very great intensity striking the eye-door:

1 Ti–Na–Da– “Pa–Ca–Sam–Na–Vo–Ja–Ja–Ja–Ja–Ja–Da–Da–Bha–Cutī–Pati” –Bha–

2 Ti–Na–Da– “Pa–Ca–Sam–Na–Vo–Ja–Ja–Ja–Ja–Ja–Da–Da–Cutī–Pati” –Bha–

The present *kamma-nimitta* or the *gati-nimitta* strikes the eyedoor at the arising instant of the first *atita-bhavaïga* (Ti). Being of very great intensity, it becomes distinct as the arising instant of *bhavaïga-calana* (Na). The life-continuum (*bhavaïga*) vibrates for two conscious moments (Na–Da) and is cut off. Then, observing the *nimitta*, *pancadvārāvajjana* (Pa), *cakkhu-vinnāna* (Ca), *sampanicchana* (Sam), *santirana* (Na), *votthapana* (Vo), five *javanas* (Ja), two *tadāmbanas* (Da) and one *bhavaïga* (Bha) arise in series.

Then the death-consciousness (*cuti*) occurs when the person dies. In the second *vithi*, *cuti* follows *tadāmbana* directly without any intervention of a *bhavaïga-citta*. Immediately after the dissolution of the death-consciousness, the rebirth-consciousness (*Patisandhi-citta*) arises in the next life without any break in the stream of consciousness and without any lapse in time. The next life may appear in a very far place like a *brahma* realm, yet there is no lapse in time.

Thus for the stream of consciousness to flow on, there is no barrier in time and space. The idea of timeless and spaceless is realized here. Also, the idea that the soul wanders around before it enters the next life is not correct. There is neither soul nor person in Abhidhamma; there are only incessant flows of *nāma* stream and *Rupa*-stream in accordance with the Law of Dependent Origination (*Patīccasamuppāda*) which will be explained in Chapter VIII.

B Mahantà-rammana Cakkhu-dvāra Maranāsanna Vithis

1 Ti-Ti-Na-Da-“Pa-Ca-Sam-Na-Vo-Ja-Ja-Ja-Ja-Bha-Cuti-Pati”-Bha-
2 Ti-Ti-Ti-Na-Da- “Pa-Ca-Sam-Na-Vo-Ja-Ja-Ja-Ja-Cuti-Pati” -Bha-

C Ati-vibhuta-rammana Mano-dvāra Maranāsanna Vithis

1 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Da-Da-Bha-Cuti-Pati” -Bha-
2 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Da-Da-Cuti-Pati” -Bha-

When the *kamma* which is going to produce next rebirth or the *kamma-nimitta* or the *gati-nimitta* related to that *kamma* appears at the mind door, the life-continuum vibrates twice and is cut off (Na-Da). Then, *mano-dvārāvajjana* adverts to the stream of consciousness on the object; observes the object and makes its decision. Then come five *javanas* followed by two *tadālambanas* and one or no *bhavaṅga*. Then the death-consciousness (*cuti*) occurs when the person dies. Immediately after death, the rebirth-consciousness (*Patisandhi*) arises in the next life without any break in the stream of consciousness. After that, the life continuum (*bhavaṅga*) flows on in the next life.

D Vibhutā-rammana Mano-dvāra Maranāsanna Vithis

1 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Bha-Cuti-Pati” -Bha-
2 Na-Da- “Ma-Ja-Ja-Ja-Ja-Ja-Cuti-Pati” -Bha-

Rebirth-consciousness

Rebirth-consciousness arises in the new life as the resultant of the *kamma* which has the chance to condition the new life. Rebirth consciousness joins the new existence with the old one; so it is called *Patisandhi-citta*. The rebirth-consciousness will be accompanied by its concomitants (*cetasikas*). It is the nucleus as well as the foregoer and leader of its associates. It will have a physical base (*hadayavatthu*), provided by the same *kamma*, if the new existence takes place in *panca-vokāra*-planes (planes of five *khandha*). If the new existence takes place in *catu-vokāra*-plane (plane of four-*khandha*, i.e. *aRupa*-plane), there will be no physical base.

The rebirth-consciousness grasps the sense-object which the *marana-sannā javanas* have observed. If the *javanas* observed *kamma-nimitta*, the rebirth-consciousness also observes *kamma nimitta*. Moreover, all *bhavaṅga citta*s in the new life also observe the same sense-object. The object of *Rupa-Patisandhi* is *kamma-nimitta* which may be the *patibhāga-nimitta* of *kasina* that usually appears at the minddoor at the time of death. The object of *aRupa-Patisandhi* is also *kamma-nimitta* which may be either concepts such as infinite space (*ākāsa*) or *mahaggatacittas*.

Planes of Rebirth after Death

Death is the temporary end of a temporary phenomenon. By death is meant the extinction of psychic life (*jivitindriya*), heat (*usma* = *tejodhātu*) and consciousness (*vinñāna*) of one individual in a particular existence. But death is not the complete annihilation of a being. Death in one place means rebirth in another place so long as the causes for the next life are not extinct.

Now the possible planes where rebirth could take place after death in a particular plane are enumerated as follows.

1 When a *brahma* in an *aRupa*-plane dies, he may be reborn in the same plane or a higher plane but not in a lower *aRupa*-plane. Moreover, he may be reborn in the sense sphere with three roots as either a deva or a human being. Thus,

i After the death in *ākāsānancāyatana*-plane, 4 *aRupaPatisandhis* and 4 *kāma-tihetuka-Patisandhis* are possible.

ii After the death in *Vinnānancāyatana*-plane, 3 *aRupaPatisandhis* (*ākāsānancāyatana-Patisandhi* is accepted) and 4 *kāma-tihetuka-Patisandhis* are possible.

iii After the death in *ākincannāyatana*-plane, *ākincannā yatana-Patisandhi*, *n’evāsannā-n’āsannāyatana-Patisandhi* and 4 *kāma-tihetuka Patisandhis* are possible.

iv After the death in *N’evāsannā-n’āsannāyatana*-plane, *n’evāsannā-n’āsannāyatana-Patisandhi* and 4 *kāma-tihetuka Patisandhis* are possible.

2 When a *brahma* in a *Rupa*-plane (except *Asannàsatta* and *Suddhàvāsas*) dies, he may be reborn in any plane except the four *apàya*-abodes depending on his *kamma*. Also, he will not be reborn as either a degraded human being or a degraded *asura*. In other words, 4 *kàma-dvihetuka*-*Patisandhis*, 4 *kàma-tihetuka*-*Patisandhis*, 6 *rupàvacara* *Patisandhis* and 4 *arupàvacara* *Patisandhis* with the exception of 2 *ahetuka*-*Patisandhis* are possible.

When *Asannàsatta brahma* dies, he will be reborn in the sense-sphere either as a human or as a *deva*. Thus 4 *kàma-dvihetuka* *Patisandhis* and 4 *kàma-tihetuka* *Patisandhis* are possible.

3 Now, when a human being or a *deva* from the sense sphere dies, he may be reborn in any plane if he is a *tihetuka*-person, because he can develop *jhānas* to be reborn as a *brahma* or he may commit immoral actions to be cast into the *apàya* abodes.

When a human being or a *deva* or *dvihetuka* person dies, any one of the 10 *kàma*-*Patisandhis* is possible. 4 When *ahetuka*-persons, in the human realm or as well as in the lower *catumahārājika* realm die, all 10 *kàma*-*Patisandhis* are possible.