

What Does Abhidhamma mean to us?

Lecture (7)

Law of Dependent Origination in relation to

Law of Kamma

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Buddha's teachings on Cause & Effect

| Mode of teaching (<i>desanā</i>) | | |
|--|--|--|
| concise | more complete | most comprehensive |
| Four Noble Truths (<i>cattāri ariyasaccāni</i>) | Dependent Origination (<i>paṭiccasamuppāda</i>) | Causal relations (<i>paṭṭhāna</i>) |
| • suffering | • generates (<i>pavatti</i>) • in ascending order (<i>anuloma</i>) | • cause (<i>paccaya</i>) • effect (<i>paccayuppanna</i>) • conditional forces/ causal efficacy of conditions (<i>paccayasatti</i>) |
| • cause of suffering | | |
| • cessation of suffering | • ceases (<i>nivatti</i>) • in reverse order (<i>paṭiloma</i>) | |
| • way to cessation | | |

key concepts on cause & effect

- *pacaya* - cause
- *pacayuppanna* - effect or result of the cause
- ✓ In producing the result, the cause performs two functions:
 - 1) causing the effect which has not yet arisen
 - 2) strengthening the effect which has already arisen
- ✓ *Paṭiccasamuppāda*: Dependent arising/ Dependent Origination
 - The effect/ result appears depending on the causes
- *tabbhāva bhāvibhāvākāramatto, palakkhito paṭiccasamuppāda nayo*
- the cause that produces results, in dependence on other causes
- mere correlation of cause and effect

related key concepts

- ✓ *paṭicca,samuppāda*: the cause that produces results, in dependence on other causes
- ✓ *paṭicca,samuppanna*: the effect produced by the cause
- # *adhicca,samuppanna*: accidental arising (without any cause)
- # Buddha's teachings deny or refute accidental arising, causeless cause or root cause
- ✓ Buddha's teachings clarify that everything comes into existence depending on the causes concerned

4 profound teachings difficult to be comprehended

1) Four Noble Truths

2) Existence of beings (*satta*)

- so-called being or individual is just a combination or mere functioning of *nāma* & *rūpa*, dispelling the wrong view of the existence of self (*atta*), soul (*jīva*) & being (*satta*)

3) Rebirth-linking (*paṭisandhi*) that links previous life & next life

4) Law of Dependent Origination

Ref: *Sammohavinodanī, paṭiccasamuppāda kathā*

Law of Dependent Origination (*Paṭiccasamuppāda*) *anuloma*

- ✓ *avijjā paccayā saṅkhārā*
- ✓ *saṅkhāra paccayā viññāṇaṃ*
- ✓ *viññāṇa paccayā nāmarūpaṃ*
- ✓ *nāmarūpa paccayā saḷāyatanaṃ*
- ✓ *saḷāyatana paccayā phassa*
- ✓ *phassa paccayā vedanā*
- ✓ *vedanā paccayā taṇhā*
- ✓ *taṇhā paccayā upādānaṃ*
- ✓ *upādāna paccayā bhavo*
- ✓ *bhava paccayā jāti*
- ✓ *jāti paccayā jarā maraṇa soka parideva dukkha domanassupāyāsā sambhavanti*
- ✓ *evametassa kevalassa dukkhakkhandhassa samudayo hoti.*

Law of Dependent Origination (*Paṭiccasamuppāda*) *paṭiloma*

- ✓ *avijjā nirodhā saṅkhāra nirodho*
- ✓ *saṅkhāra nirodhā viññāṇa nirodho*
- ✓ *viññāṇa nirodhā nāmarūpa nirodho*
- ✓ *nāmarūpa nirodhā saḷāyatana nirodho*
- ✓ *saḷāyatana nirodhā phassa nirodho*
- ✓ *phassa nirodhā vedanā nirodho*
- ✓ *vedanā nirodhā taṇhā nirodho*
- ✓ *taṇhā nirodhā upādāna nirodho*
- ✓ *upādāna nirodhā bhava nirodho*
- ✓ *bhava nirodhā jāti nirodho*
- ✓ *jāti nirodhā jarā maraṇa soka parideva dukkha domanassupāyāsā nirujjhanti*
- ✓ *evametassa kevalassa dukkhakkhandhassa nirodho hoti.*

summary of Law of Dependent Origination (*Paṭiccasamuppāda*)

✓ *imasmim̐ sati, idaṃ hoti,*

• If this cause exists, this effect comes into being,

✓ *imasmim̐ asati, idaṃ nahoti.*

• if this cause does not exist, this effect does not come into being.

✓ *imassa uppādā, idaṃ uppajjati,*

• Due to the arising of this cause, this effect arises,

✓ *imassa nirodhā, idaṃ nirujjhati.*

• Due to the cessation of this cause, this effect ceases.

• Ref: *Ariyasāvaka sutta, Nidāna saṃyutta, Saṃyutta Nikāya,*

1) *avijjā paccayā saṅkhārā*

- ✓ ignorance conditions rebirth-producing volition (*cetanā*) or kamma formations/ volitional activities
- ✓ ignorance represents *moha cetasika* present in/ associates with 12 *akusala cittas* (*moha* is an unwholesome universal mental state)
- ✓ ignorance, like a cataract veils/ covers/obscures our mental eyes preventing from seeing the true nature of things
 - seeing impermanent (*anicca*) as permanent (*nicca*)
 - unpleasant or suffering (*dukkha*) as pleasant or happiness (*sukha*)
 - repulsive (*asubha*) as beautiful (*subha*)
 - non-self or unsubstantial (*anatta*) as self or substantial (*atta*)
 - *Suttanta* method explains not-knowing in the four noble truths

8 things covered by *avijjā* as explained in the *Abhidhamma*

- 1) not-knowing the noble truth of suffering
- 2) not-knowing the noble truth of the cause of suffering
- 3) not-knowing the noble truth of the cessation of suffering
- 4) not-knowing the noble truth leading to the cessation of suffering
- 5) not believing in the past life (*pubbanta*)
- 6) not believing in the future life (*aparanta*)
- 7) not believing in both past and future lives (*pubbantāparanta*)
- 8) the Law of Dependent Origination (*paṭiccasamuppāda*)

Herein, *saṅkhāra* refers to 29 *cetanā*:

1) 13 *puññābhisāṅkhāra* – wholesome volition or *cetanā* present in 8 sense-sphere wholesome consciousness (8 *mahākusala cittas*) & 5 fine-material sphere wholesome consciousness (*rūpa,kusala cittas*)

2) 12 *apuññābhisāṅkhāra* – unwholesome volition present in 12 unwholesome consciousness (12 *akusala cittas*),

3) 4 *āneñjābhisāṅkhāra* - unshakable volition present in 4 immaterial-sphere consciousness (*arūpa,kusala cittas*)

➤ ignorance is predominant in unwholesome activities

➤ latent in mundane: 8 *mahākusala*, 5 *rūpa kusala*, 4 *arūpa kusala*

➤ *saṅkhāra* motivates, instigates, prompted, encourages
wholesome and unwholesome actions

These actions are performed through 3 doors: body, speech & mind

1) *kāya saṅkhāra* – volitional activities performed through body

2) *vacī saṅkhāra* – volitional activities performed through speech

3) *mano saṅkhāra* – volitional activities performed through mind

3 kinds of *saṅkhāra*

| <i>saṅkhāra</i> | | <i>viññāṇa</i> | |
|---|--|---|---|
| 3 kinds of <i>saṅkhāra</i> | composed factor | 19 Rebirth-linking consciousness | 32 consciousness during life-time |
| <ul style="list-style-type: none"> • <i>puññābhisāṅkhāra</i> • wholesome volition | <ul style="list-style-type: none"> • <i>mahākusala</i> 8 | <ul style="list-style-type: none"> • <i>mahāvipāka</i> 8 • <i>ahetuka kusala vipāka upekkhā santīraṇa</i> 1 | <ul style="list-style-type: none"> • <i>mahāvipāka</i> 8 • <i>ahetuka kusala vipāka</i> 8 |
| | <ul style="list-style-type: none"> • <i>rūpakusala</i> 5 | <ul style="list-style-type: none"> • <i>rūpavipāka</i> 5 | <ul style="list-style-type: none"> • <i>rūpavipāka</i> 5 |
| <ul style="list-style-type: none"> • <i>apuññābhisāṅkhāra</i> • unwh. volition | <ul style="list-style-type: none"> • <i>akusala</i> 12 | <ul style="list-style-type: none"> • <i>akusalavipāka upekkhā santīraṇa</i> | <ul style="list-style-type: none"> • <i>akusalavipāka</i> 7 |
| <ul style="list-style-type: none"> • <i>āneñjābhisāṅkhāra</i> • unshakable volition | <ul style="list-style-type: none"> • <i>arūpakusala</i> 4 | <ul style="list-style-type: none"> • <i>arūpavipāka</i> 4 | <ul style="list-style-type: none"> • <i>arūpavipāka</i> 4 |

2) How *saṅkhāras* produce Rebirth (*paṭisandhi*) in existences *saṅkhāra paccayā viññāṇam* (during rebirth-linking & life-continuity)

| <i>saṅkhāra</i> (volitional activities) | <i>viññāṇa</i> or rebirth in existences |
|---|--|
| 11 unwholesome consciousness (except restlessness) | 4 woeful abodes (<i>apāya bhūmi</i>) Hell, Animals, Hungry ghosts, <i>Asurakāya</i> |
| 8 sense-sphere wholesome consciousness (<i>kāmakusala</i> or <i>mahākusala citta</i>) | 7 blissful <i>kāma</i> plane (human + 6 celestial <i>abodes/deva loka</i>) |
| 5 material-sphere wholesome consciousness (<i>rūpakusala citta</i>) | 15 <i>rūpa</i> planes |
| 4 immaterial sphere wholesome consciousness (<i>arūpakusala cittas</i>) | 4 <i>arūpa</i> planes |

- During life-time or life-continuity (*pavatti*), 8 sense-sphere wholesome consciousness (*mahākusala citta*) produce
- 1) 8 sense-sphere resultant consciousness (*mahā, vipāka* in human & 6 celestial abodes or *deva loka*).
 - 2) 8 rootless consciousness (*ahetuka kusala cittas*) anywhere in the sense-sphere or the fine-material sphere

How *saṅkhāras* produce effect during life-continuity
(*pavatti viññāṇa*)

| | |
|---------------------|---|
| <i>saṅkhāra</i> | resultant consciousness during life-continuity or life-time |
| <i>mahākusala</i> 8 | • <i>mahāvipāka</i> 8 |
| | • <i>ahetuka kusala vipāka</i> 8 |

✓ 8 sense-sphere wholesome *citta* can be classified on the basis of

➤ *tihetuka*

• merit performed with the knowledge in *kamma* & its results

ñāṇasampayutta or with three-roots: *alobha*, *adosa* & *amoha*

➤ *dvihetuka*

• merit performed without the knowledge in *kamma* & its results

ñāṇavippayutta or with two-roots: *alobha* & *adosa*

- ✓ Again, each of these is twofold: superior & inferior
- Superior grade
 - performing meritorious deeds willingly, rejoiced before & after
- inferior grade
 - performing meritorious deeds unwillingly, feels displeased, remorseful or stingy before & after
- ✓ In performing merits, we are doing with any of these:
 - 1) with knowledge & superior *(tihetuka ukkaṭṭha)*
 - 2) with knowledge & inferior *(tihetuka omaka)*
 - 3) without knowledge & superior *(dvihetuka ukkaṭṭha)*
 - 4) without knowledge & inferior *(dvihetuka omaka)*

past *kamma* & future result at rebirth-linking

| possibilities | | Result at Rebirth-linking | Type & plane |
|------------------------------|--------------------------------|--|--|
| superior, etc. | consciousness | sensuous blissful 9 | |
| knowledge & superior | consciousness with knowledge 4 | resultant with knowledge 4 | humans & deities with knowledge |
| knowledge & inferior | with knowledge but tainted | resultant without knowledge 4 | humans & deities without knowledge |
| w/o knowledge & superior | without knowledge 4 | | |
| without knowledge & inferior | without knowledge & tainted | rootless investigating csc. with neutral feeling | degraded humans & degraded earth-bound deities |

The Law of *kamma*

- *kamma* - volitional action or deed performed out of *cetanā*
- moral action (*kusala kamma*), immoral action (*akusala kamma*)
- performed through body (*kāya*), speech (*vacī*) & thought (*mano*)
- being impermanent, after performing action, *cetanā* & its co-existing states, disappears, leaving its potential in mental stream or mental continuum
- *kamma* is like the seed with potential to produce plant (*vipāka*)
- As we sow, so we reap its result either in this life or in the future
- what we reap now is what we have sown in the present or past
- which *kamma* in particular will generate next rebirth?
- which *kamma* generated this life?

fourfold analysis of *kamma*

| function (<i>kicca</i>) | order of ripening (<i>pākadāna pariyāya</i>) | time of ripening (<i>pāka kāla</i>) | place of ripening (<i>pākathāna</i>) |
|--|---|--|--|
| productive (<i>janaka kamma</i>) | weighty (<i>garuka kamma</i>) | immediately effective (<i>diṭṭhadhamma- vedanīya kamma</i>) | unwholesome (<i>akusala kamma</i>) |
| supportive (<i>upatthambhaka kamma</i>) | death-proximate (<i>āsanna kamma</i>) | subsequently effective (<i>upapajjavedanīya kamma</i>) | sense-sphere wholesome (<i>kāmāvacarakusala</i>) |
| obstructive (<i>upapīḷaka kamma</i>) | habitual (<i>āciṅṇa kamma</i>) | indefinitely effective (<i>aparāpariyavedanīya kamma</i>) | fine-material sphere wholesome (<i>rūpāvacarakusala</i>) |
| destructive (<i>upaghātaka</i>) | reserve (<i>kaṭattā kamma</i>) | defunct (<i>ahosi kamma</i>) | immaterial-sphere wh. (<i>arūpakusala</i>) |

kamma by way of function (*kicca kamma*)

1) productive (*janaka kamma*) refers

- wholesome or unwholesome produce a *paṭisandhi* result in a new life

2) supportive (*upatthambhaka kamma*)

- wholesome or unwholesome, that supports the productive *kamma* which has already produced *paṭisandhi* result in a new life

3) obstructive (*upapīḷaka kamma*)

- wholesome or unwholesome, that obstructs the productive *kamma* which has already produced *paṭisandhi* result in a new life

4) destructive (*upaghātaka*)

- wholesome or unwholesome, that destroys and removes the productive *kamma* which has already produced *paṭisandhi* result in a new life

kamma by order of ripening (*pākadāna pariyāya*)

1) weighty (*garuka kamma*)

- powerful wholesome or unwholesome *kamma* in producing its results
- wholesome: *jhāna* attainments (*mahaggata kamma – rūpa & arūpa kamma*)
- unwholesome: matricide, patricide, the murder of an arahant, the wounding of the Buddha, schism in the *Samgha*, strong doubt (*niyata micchādiṭṭhi*)

2) death-proximate (*āsanna kamma*)

- *kamma* done or renewed at the moment of dying. If there is no weighty *kamma*, this near-death *kamma* has the chance to produce its result.

3) habitual (*āciṇṇa kamma*)

- *kamma* habitually performed & accumulated. If there is no weighty *kamma*, this habitual *kamma* has the chance to produce its result.

4) reserve (*kaṭattā kamma*)

- *kamma* that has been just done without special position as other *kammas*,
- if there is no other *kamma*, this reserve *kamma* produces its result.

kamma by time of ripening (*pākakāla pariyāya*)

1) immediately effective (*diṭṭhadhammavedanīya kamma*)

- these *kammas* are classified in terms of *cetanā* associated with *javana cittas*
- among 7 *javana cetanās*, the 1st produce its result only in the present life.
- it is not strong enough to continue to next life
- on passing over the present life, it becomes defunct (*ahosi*) and expires.

2) subsequently effective (*upapajjavedanīya kamma*)

- the last *javana cetanā* produces its result in the second life

on passing over the second life, it becomes defunct (*ahosi*) and expires.

3) indefinitely effective (*aparāpariyavedanīya kamma*)

- the middle 5 *javanas* produce their results during life-span from the 3rd life to the life when one attains the final liberation. if not it becomes defunct.

4) defunct (*ahosi kamma*)

- kamma due to ripen either in present existence or next existence but did not meet conditions conducive to its maturation/ generation of results

kamma by place of ripening (*pākathāna pariyāya*)

1) unwholesome (*akusala kamma*)

- bodily action: killing, stealing, sexual misconduct
- verbal action: telling lies, slandering, harsh speech, frivolous talk
- mental action: covetousness (*abhijjhā*), ill will (*byāpāda*), wrong view

2) wholesome kamma in sense-sphere (*kāmāvacara kusala kamma*)

- abstinence from bodily, verbal and mental wrong actions
- generosity, morality, meditation, veneration, service, sharing of merit, rejoicing in (other's merit), hearing the *dhamma*, teaching the *dhamma*, straightening one's view

3) 5 wholesome *kamma* in fine-material sphere (*rūpāvacara kusala kamma*)

- purely mental action; reached absorption & classified based on *jhāna* levels

4) 4 wholesome *kamma* in immaterial sphere (*arūpāvacara kusala kamma*)

- purely mental action; reached absorption & classified based on objects

3) *viññāṇa paccayā nāmarūpaṃ*

Dependent on consciousness, mind and matter arise.

- ‘*viññāṇa*’ herein refers to ‘29 consciousness associating with generating kamma’ *abhisankhara viññāṇa* & 32 consciousness during life-continuity (*pavatti viññāṇa*)
- For example, if a human is born with a *mahāvīpāka citta*,
 - along with that *citta*, there arise mental states (*nāma*)
 - *rūpa* refers to 18 *kammaja rūpa*
- sense organs 5, matter of sex 2, matter of life, matter of heart – produced specifically by kamma
- inseparable 8, space – produced by four conditions

4) *nāmarūpa paccayā saḷāyatanaṃ*

Dependent on mind and matter, six sense bases arise.

- 6 sense bases (*saḷāyatana – sa + āyatana*)
- eye base (*cakkhāyatana*)
- ear base (*sotāyatana*)
- nose base (*ghānāyatana*)
- tongue base (*jivhāyatana*)
- body base (*kāyāyatana*)
- mind base (*manāyatana*) refers to 32 *lokiya vipāka cittas*

5) *saḷāyatana paṇṇā phassa*

Dependent on six sense bases, contact arises.

✓ 6 kinds of contact

- contact associated with eye consciousness (*cakkhu, samphassa*)
- contact associated with ear consciousness (*sotasamphassa*)
- contact associated with nose consciousness (*ghānasamphassa*)
- contact associated with tongue consciousness (*jivhāsamphassa*)
- contact associated with body consciousness (*kāyasamphassa*)
- contact associated with 22 *lokiya* vipāka except 10 sense consciousness (*manosamphassa*)

6) *phassa paccayā vedanā*

Dependent on contact, feeling arises.

✓ 6 kinds of feeling

- feeling produced by contact associated with eye consciousness

(cakkhu,samphassajā,vedanā)

- feeling produced by .. ear consciousness *(sotasamphassajāvedanā)*

- feeling produced by .. nose consciousness *(ghānasamphassajāvedanā)*

- feeling produced by .. tongue consciousness *(jivhāsamphassajāvedanā)*

- feeling produced by .. body consciousness *(kāyasamphassajāvedanā)*

- feeling produced by contact associated with 22 *lokiya vipāka* except 10 sense consciousness *(manosamphassajāvedanā)*

7) *vedanā paccayā taṇhā*

Dependent on feeling, craving arises.

✓ 6 kinds of craving

- craving for forms or visible object (*rūpa taṇhā*)
- craving for sound (*sadda taṇhā*)
- craving for smell (*gandha taṇhā*)
- craving for taste (*rasa taṇhā*)
- craving for tangible object (*phoṭṭhabba taṇhā*)
- craving for all other objects (*dhamma taṇhā*)
- *dhamma taṇhā* includes 81 mundane consciousness, 52 mental states, 5 sense organs, 16 subtle matters & concept

8) *taṇhā paccayā upādāna*

Dependent on craving, clinging arises.

➤ *taṇhā* is craving that is not so strong

• *upādāna* is strong, being strengthened by wrong view

✓ 4 kinds of grasping or clinging

1) strong grasping of sensual pleasure (*kāmupādāna*)

2) strong grasping of wrong view (*diṭṭhupādāna*)

3) strong grasping of behaviour (*sīla*) and practice (*vata*) as the means of purification (*sīlabbatupādāna*)

4) strong grasping of the doctrine of *atta* (*attavādupādāna*)

9) *upādāna paccayā bhavo*

Dependent on grasping, bhava arises.

- *upādāna* refers to strong craving and wrong view
- 2 kinds of *bhava*
- *kamma bhava* – *kamma* that creates the existence (*bhava*)
- *upapattibhava* – 5 aggregates produced by *kamma*
- 9 kinds of *upapattibhava* (listed in the next slide)
- *upādāna* conditions *bhava*, because grasping causes desire for life existence
- So, *kamma* is accumulated within beings and through *kamma*, they obtain life-existence.

9 kinds of *upapattibhava*

| | |
|------------------------------|--|
| <i>kāma, bhava</i> | aggregates belonging to <i>kāma</i> plane |
| <i>rūpabhava</i> | aggregates belonging to <i>rūpa</i> plane |
| <i>arūpabhava</i> | aggregates belonging to <i>arūpa</i> plane |
| <i>saññābhava</i> | aggregates of those who have <i>saññā</i> |
| <i>asaññābhava</i> | aggregates of those who do not have <i>saññā</i> |
| <i>nevasaññānāsaññābhava</i> | aggregates of those who have no gross <i>saññā</i> , but subtle <i>saññā</i> |
| <i>eakvokāra bhava</i> | those who have one aggregates |
| <i>catuvokāra bhava</i> | those who have four aggregates |
| <i>pañcavokāra bhava</i> | those who have five aggregates |

10) *bhava paccayā jāti*

Dependent on existence, birth arises.

- Here, *bhava* refers to only *kamma bhava* that alone conditions *jāti*.
- Here, *jāti* is just arising of *viññāṇa*, etc.
- *Bhava* conditions *jāti*, because without *kamma*, *viññāṇa*, etc. cannot arise.
- *kamma* is like soil,
- *viññāṇa* is like seed,
- craving is like water.

11) *jāti paccayā jarā, maraṇa*
Dependent on birth, aging and death arise.

- ✓ *jāti* or birth is the arising of aggregates.
- ✓ *jarā* (aging) is the decay of aggregates
- ✓ *marañā* (death) is the dissolution of aggregates.
- As a result of birth,
 - worry, lamentation, physical pain, mental pain, despair come into being.

consequences of birth

- worry (*soka*) is unpleasant feeling (*domanassa vedanā*) upon loss
- lamentation (*parideva*) is mind-born distorted sound caused by unhappiness over the loss of persons and things, etc.
- physical pain (*dukkha*) is pain associated with physical body
- mental pain (*domanassa*) is pain associated with *dosamūla citta*
- despair (*upāyāsa*) is *dosa* associated with *dosamūla citta*.
- These are consequences of death, and are not considered as factors of Dependent origination or arising.

12 factors of Dependent Origination

| 3 periods | Past | Present | | Future |
|-----------------------------|--|--|--|---|
| | | effect | cause | |
| 12 factors | 1. ignorance 2. volitional activities | 3. consciousness 4. mind & matter 5. 6 sense bases 6. contact 7. feeling | 8. craving 9. clinging 10. existence | 11. birth 12. ageing & death |
| pertaining <i>dhamma</i> | 3. craving 4. clinging 5. kammic existence | | <ul style="list-style-type: none"> • ignorance • volitional activities | <ul style="list-style-type: none"> • consciousness • mind & matter • 6 sense bases • contact • feeling |

Cycle of life (*bhavaçakka*)

- The wheel of life is based on two roots:
- ignorance & craving move in three planes: *kāma*, *rūpa* & *arūpa*, beginning with ignorance and ending in aging & death
- when aging & death overwhelm beings, taints (*āsava*) flow into them
- these *āsavas* (craving and wrong view) cause ignorance to arise, leading to *saṅkhāra*
- ✓ *āsavānaṃ samuppādā avijjāca pavattati.*
- Due to taints, ignorance also arises.
- then, wheel of life moves on, very long & beginning unknown.
- this wheel of life is *Paṭiccasamuppāda*