



A Study of Consciousness and Relevant Kamma in Buddhist Abhidhammā

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Abstract

This paper refers to an analytical exploration of how mental processes (consciousness) function in relation to ethical causation (kamma) within Buddhist philosophy. It examines how intentional actions shape present and future experiences through conditioned mental states. The study focuses on the Abhidhammā's systematic classification of consciousness, revealing how moral and immoral volitions influence the continuity of existence and the cycle of rebirth in a precise, psychological framework. In Theravāda Buddhist *Abhidhammā*, consciousness (*citta*) linked to unwholesome roots (*akusala-mūla*) is termed immoral consciousness (*akusala citta*). This type of consciousness is subject to blame (*garahita*) and leads to unwholesome outcomes (*akusala-vipāka*). In contrast, consciousness tied to wholesome roots (*kusala-mūla*) is identified as moral consciousness (*kusala citta*), which is free from blame (*agarahita*) and generates wholesome results (*kusala-vipāka*). According to the law of consciousness (*citta-niyāma*), mental phenomena occur and disappear in extremely quick succession. The *Abhidhammā* explains that consciousness comes into being and fades away at an almost unimaginable pace - billions of times within the length of a finger snap. Therefore, when an immoral action, such as killing a fish or stealing, is committed, billions of immoral *cittas* come to existence and then vanish. Similarly, when a virtuous action, like revering the Buddha or providing alms to a monk (*bhikkhu*), is carried out, billions of wholesome consciousness arise and pass away.

Keywords: Consciousness, Kamma, Abhidhammā, Unwholesome, Wholesome.

Introduction

This research investigates the intricate relationship between mental events and moral causation as articulated in the Abhidhammā tradition of Buddhism. It analyzes consciousness as a dynamic, momentary process conditioned by volitional actions (kamma), emphasizing how ethical intentions shape experiential reality and continuity of existence. The study highlights the Abhidhammā's systematic framework, demonstrating how wholesome and unwholesome mental states influence psychological development, karmic results, and the ongoing cycle of birth and rebirth.

The Buddha's teachings are truly amazing. He clarified natural facts that philosophers, psychologists, and scientists had been unaware of for millennia. The most important of all the facets of human existence are consciousness and the *Kamma* (action) that goes along with it. The entire world is governed by consciousness and *Kamma*, which also controls our physical behaviours, words, and thoughts. Modern psychologists also recognise that consciousness has enormous potential and can produce remarkable results. The swift and astounding advancements in contemporary science and technology amply illustrate the infinite creative potential of consciousness. However, despite this acknowledgement, psychologists are still unable to fully comprehend the nature of consciousness. Based on the physical rules they have established, scientists may now solely study physical phenomena involving matter and energy. As a result, they are developing and manufacturing several marvellous machines and opulent products. They have established a space station for space exploration and dispatched numerous spacecraft to investigate planets. However, they have not yet investigated consciousness and have not been able to construct a device to do so. Therefore, scientists are only able to promote material advancement; they are unable to promote mental advancement. The self-enlightened Buddha is the only one who truly understands all facets of consciousness.¹

There exist inequalities and various fates among human beings in the world. For instance, one person may be deemed inferior while another is considered superior. Some individuals may die in infancy, whereas others live to be eighty or a hundred years old. One person might be attractive, while another may not be. Some are raised in luxury, while others endure hardship, and so on. The most crucial aspect is what one does in the present life. Human beings should strive to relish prosperity and happiness in this life and beyond. This issue is undeniably significant. Many prominent philosophers have contemplated these profound and intricate questions, yet they have struggled to provide logical answers. The Buddha truly possesses knowledge of everything. Since the time of Thales, who lived from 624 to 550 B.C. and is known as the father of Western philosophy, the Buddha has offered coherent rational answers to all these inquiries. He provided comprehensive solutions to global issues in the *Tāvātimsā* celestial realm during the Great Era 110 (578 B.C.) when he revealed the *Abhidhammā* discourse.² Additionally, he guided Venerable *Sāriputtā*, his chief disciple renowned for his wisdom, on

¹Mehm Tin Mon, *Kamma The Real Creator* (Yangon, Myanmar, 2007), p. 11.

²Ibid., p. 3.

Abhidhammā so that he could convey the *Abhidhammā* discourse in the human realm at the same time. The *Abhidhammā* discourse shared in the human realm later became known as the *Abhidhammā Piṭaka*.³ If an individual can deeply study and comprehend even the brief overview of *Abhidhammā* called the *Abhidhammā Saṅgaha*, which encapsulates the essence of Buddha's *Abhidhammā*, they will uncover the genuine answers to all of life's challenges.

He was able to grasp all the natural laws governing the universe and the fundamental realities, including consciousness, mental factors, and the ultimate forms of matter, that constitute both mind and body. He could precisely and clearly comprehend all psychophysical phenomena stemming from the interactions of these ultimate mental entities across past, present, and future. Only by gaining a deep understanding of a broad array of psychophysical phenomena associated with these three time periods can one address the intricate and subtle issues of life. For 45 years, the Buddha offered not just theoretical concepts but also practical guidance aimed at ending all suffering and achieving, in this very lifetime, the unique bliss of *Nibbāna*, which represents eternal peace and happiness.

Background of Philosophy and Abhidhamma

The Greek terms Philo (love) and Sophia (wisdom) are the etymological roots of the word philosophy, which means "love of wisdom." Philosophy has been considered the oldest and most basic field of study since antiquity. It is frequently referred to as the "mother of all sciences" and the discipline that serves as the cornerstone for other academic disciplines.

The Sanskrit term Darsana, which literally translates to "vision," "insight," or "seeing," is used in Indian intellectual tradition to describe philosophy. The phrase suggests a profound comprehension or direct realisation of reality as opposed to just conjectural reasoning. This philosophical worldview is methodically expressed in the canonical literature that has been preserved in the *Pāli* language within the Buddhist tradition.

The prefix *Abhi* indicates connotations like "higher," "excellent," "distinguished," "intensified," or "superior," according to the *Pāli* commentarial tradition. It provides the notion of difference or preponderance, much like the prefix *Ati*. Phenomena, teaching, truth, or ultimate realities are all referred to as *Dhamma*. When taken together, *Abhidhamma* represents the "Higher Doctrine" or "Special Teaching," which is set apart from other manifestations of the Buddha's teaching by its methodical, philosophical, and analytical approach to explication. *Piṭaka* literally means basket, jar, or container.⁴ It refers to an assortment or compilation of teachings in the context of the Buddhist canon. The three *Piṭakas* (*Tipiṭaka*) that make up the Buddhist canon are as follows:

1. *Vinaya Pitaka*, which deals with the discipline of monks.
2. The *Sutta Pitaka*, which includes the Buddha's and his principal disciples' teachings.
3. *Abhidhamma Pitaka*: this book provides an analytical and methodical explanation of ultimate realities, or *paramtha-dhammas*.

The *Abhidhamma Pitaka* stands out among these three as the theoretical and psychological foundation of *Theravāda* Buddhism. It provides the theoretical basis for comprehending the structure of experience and the process of liberation by providing a thorough examination of consciousness (*viññāṇa*), mental factors (*cetasika*), material phenomena (*rūpa*), and *Nibbāna*.⁵ The word "*Abhidhamma*" itself is difficult to translate accurately into English. Although it is frequently translated as "Philosophy of Buddhism" or "Higher Doctrine," these terms fall short of capturing its methodological accuracy and depth of analysis. The *Abhidhamma*, which forms the doctrinal foundation for advanced meditation practice and insight (*vipassanā*), is a phenomenological and psychological examination into the ultimate constituents of reality rather than speculative metaphysics.

The law of Consciousness

Consciousness, in philosophy, refers to the capacity for awareness of oneself, others, and the surrounding world, along with the subjective experience accompanying such awareness. It encompasses perception, thought, feeling, and intentionality, forming the basis of cognition and personal identity. Philosophical inquiry examines its nature, origin, and relation to the body, debating whether it is purely physical, immaterial, or emergent. Consciousness is thus understood as the dynamic field in which experience appears and meaning is constituted.

In Buddhism, consciousness (*viññāṇa*) is understood as a momentary and conditioned process that arises dependent on sense organs and their objects. It is one of the five aggregates (*pañcakkhandha*) and lacks a permanent, independent self. Rather than a continuous entity, consciousness occurs as a series of discrete events shaped by past actions (*kamma*) and present conditions. It functions as the basis of experience, linking perception, cognition, and rebirth within the framework of dependent origination.

In the *Abhidhammā*, there are four ultimate realities: consciousness, mental factors, matter, and *Nibbāna*. The Buddhist examination of reality centers on experience, with consciousness being the key component of that experience, representing the awareness or knowing of an object. The term *Citta* is a *Pāli* word that refers to

³ *Aṭṭhasālinī Aṭṭhakathā* (Commentary on the Dhammasaṅgaṇī) (Yangon, Myanmar: Ministry of Religious Affairs, 1995), p.17.

⁴ U Sīlānanda, *Handbook of Abhidhamma Studies*, vol. 1 (Selangor, Malaysia: Selangor Buddhist Vipassana Meditation Society, 2012), pp.9-10.

⁵ Mehm Tin Mon, *Buddha Abhidhamma* (Yangon, Myanmar, 2002), p.15.

consciousness or awareness. This *Pāli* term *Citta* originates from the verbal root *Citi*, which means to cognize or to know. *Citta* is the aspect that recognizes (*ārammaṇaṃ cintetī ti cittaṃ*).⁶

It is always aware of objects in our environment. This quality of being aware of objects is referred to as the mind or consciousness. In this context, awareness is not about understanding through knowledge or wisdom; it refers to the capacity to perceive objects via our sense organs. There are six sense objects and six types of consciousness: all aspects of sight (*rūpārammaṇa*), all forms of sound (*saddārammaṇa*), all kinds of smell (*gandhārammaṇa*), all varieties of taste (*rasārammaṇa*), all sensations of touch (*phoṭṭhabbārammaṇa*), and all other discernible experiences (*dhammārammaṇa*). When we see a visible object, visual consciousness arises. When we hear a sound, auditory consciousness emerges. When we taste something, olfactory consciousness takes place, and so on.⁷ Therefore, the ability to perceive a relevant object is what we call the mind or consciousness (*citta*). The mind serves as the fundamental cause of everything, as no movement or action can take place without it. The realm of living beings is guided by the mind; it governs all experiences. While there are various types of minds, for ordinary individuals (*puthujjana*), the most crucial distinctions are between wholesome consciousness (*kusala citta*) and unwholesome consciousness (*akusala citta*). *Akusala citta* brings about harmful consequences both in this life and in the afterlife, hindering one's journey toward liberation. Such thoughts and behaviors must be discarded through proper understanding and the cultivation of their wholesome counterparts, which serve as the foundation for moral and spiritual advancement in Buddhism. Practicing wholesome consciousness (*kusala citta*) not only purifies one's actions in thought, words, and deeds but also contributes to the accumulation of merit and the enhancement of wisdom, facilitating the path to liberation.

The law of kamma

In Indian philosophy, kamma (karma) denotes the universal principle of moral causation whereby intentional actions generate corresponding consequences. Rooted in traditions such as Hinduism, Buddhism, and Jainism, it explains how ethical or unethical deeds influence future experiences. Kamma operates across lifetimes, shaping character, circumstances, and rebirth. It emphasizes intention (*cetana*) as central, asserting that human beings are responsible for their actions and capable of transforming their destiny through right conduct and wisdom.

In Buddhism, Kamma refers to intentional action (*cetana*) expressed through body, speech, and mind, which produces corresponding ethical consequences. It is not fate but a dynamic law of moral causation, where volition determines the quality of results. Kamma conditions future experiences by shaping consciousness, character, and rebirth within the cycle of *samsāra*. Wholesome actions rooted in generosity, compassion, and wisdom lead to beneficial outcomes, while unwholesome intentions grounded in greed, hatred, and delusion result in suffering. Thus, kamma emphasizes personal responsibility and the possibility of liberation through ethical discipline and insight.

In Theravāda Buddhism, kamma (Pāli) is defined as intentional volition (*cetana*) that manifests through bodily, verbal, and mental actions, producing corresponding results (*vipāka*). It operates as a natural law of moral causation, shaping present experience and future rebirth within *samsāra*. Emphasis is placed on the ethical quality of intention rather than mere action. Wholesome kamma leads to favorable outcomes, while unwholesome kamma results in suffering, underscoring personal responsibility and the path toward liberation.

Human beings experience various inequalities and diverse fates in the world. Some may be deemed inferior, while others are seen as superior. One individual might die in childhood, while another lives to be eighty or more. Some are raised in comfort, while others endure hardship. One person may be born into wealth, while another is born into poverty. Some are incredibly gifted, while others may lack intelligence, and so forth.⁸ Every action produces a corresponding reaction. We inherit the consequences of our past and present actions. This is the timeless principle. In Buddhism, this concept is referred to as *Kamma*. *Kamma* is a *Pāli* term that translates to “action” or “deed,” and its equivalent in Sanskrit is “*karma*.” According to Buddhist teachings, only actions that are intentional or voluntary are regarded as *kamma*. An action carried out without intention does not count as *kamma*, since it is the volition (*cetana*) that imbues an action with its moral weight. For instance, if we unintentionally step on insects, resulting in their death, no *kamma* is generated. However, if we intentionally tread on them with the purpose of killing, an unwholesome *kamma* is created. Thus, *kamma* should be perceived as a conscious or purposeful act. *Kamma* differs from luck, which suggests random occurrences without a cause. *Kamma* itself acts as a cause and inevitably yields appropriate effects. Nothing occurs without a reason; whether an individual appears “fortunate” or “unfortunate” stems from the outcomes of past volitional actions taken in this life or former existences. A proper grasp of the law of *kamma* and its consequences leads to right understanding (*sammādiṭṭhi*). This right understanding in turn fosters right intention, right speech, and ethical conduct.

Four Kinds of Kamma According to the Time of Ripening

With reference to the time of fruition (*vipāka*), *kamma* is classified into four types: (i) immediately effective *kamma* (*diṭṭhadhammavedanīya-kamma*), (ii) subsequently effective *kamma* (*upapajjavedanīya-kamma*), (iii) indefinitely effective *kamma* (*aparāpariyavedanīya-kamma*), and (iv) defunct *kamma* (*ahosi-kamma*).

⁶ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma* (Kandy, Sri Lanka: Buddhist Publication Society, 1992), p.27.

⁷ Ashin Janakābhivaṃsa, *Abhidhamma in Daily Life*, trans. U Ko Lay (Yangon: State Pariyatti Sasana University, 1997), pp.15-16.

⁸ Nārada Mahāthera, *Buddhism in a Nutshell* (Kandy, Sri Lanka: Buddhist Publication Society, 1982), pp.37-38.

i. *Diṭṭhadhamavedanīya-kamma* produces its result within the same existence in which it is performed. If it fails to obtain the appropriate conditions for fruition during that lifetime, it becomes ineffective (*ahosi*). According to the *Abhidhamma* analysis of the cognitive process (*cittavīthi*), among the seven *javana* moments, the first *javana*—being the weakest—generates this class of *kamma*.

ii. *Upapajjavedanīya-kamma* yields its result in the immediately subsequent rebirth. Should it fail to ripen in that next existence, it becomes defunct. This type of *kamma* is generated by the seventh (last) *javana* moment, which is regarded as the second weakest in the *javana* series.

iii. *Aparāpariyavedanīya-kamma* is capable of ripening at any time from the second subsequent existence onward, whenever supportive conditions (*paccaya*) arise. It is generated by the five intermediate *javana* moments in the cognitive process. Unlike the previous two types, it does not become defunct so long as the round of rebirths (*samsāra*) continues. Hence, no being—including a *Buddha* or an *Arahant* prior to *Parinibbāna*—is exempt from experiencing its results.

iv. Finally, *ahosi-kamma* does not constitute an independent category of *kamma* by origin but rather describes *kamma* that has lost its potential to produce results due to the lapse of its designated period of fruition. In the case of *Arahants*, all accumulated *kamma* from the past that was destined to ripen in future lives becomes defunct upon their final passing away (*Parinibbāna*), since no further rebirth occurs.⁹

Consciousness and relevance Kamma

In Buddhism, consciousness (*viññāṇa*) is a conditioned, momentary awareness that arises dependent on sense faculties and objects, forming one of the five aggregates. It lacks permanence and functions as a stream of discrete cognitive events. *Kamma* (intentional action) is closely related, as volitional impulses shape the arising and quality of consciousness. Ethical intentions condition future mental states and experiences, linking present awareness with past actions. Thus, consciousness and *kamma* are interdependent processes within dependent origination, explaining continuity, moral responsibility, and the cycle of rebirth without positing a permanent self.

Among all the mental factors (*cetasika*), volition (*cetanā*) has particular importance. *Cetanā* is present with every consciousness (*citta*) and orchestrates its accompanying mental elements to enable them to perform their specific roles. When it is linked to unwholesome roots, it manifests as *akusala-cetanā*; when connected to wholesome roots, it manifests as *kusala-cetanā*. The Buddha explicitly stated: “Volition, monks, I declare, is *kamma*” (*Cetanāhaṃ, bhikkhave, kammaṃ vadāmi*). Therefore, *kamma* is understood as action informed by volition. For example, in the act of killing a mosquito, *cetanā* triggers and guides the associated mental factors to execute their duties, thus completing the act of killing. In more severe cases, like killing a chicken, numerous anger-driven *cittas* arise, each accompanied by volition. Likewise, when performing a wholesome act, such as paying respect to the Buddha or offering alms to a monk (*bhikkhu*), countless wholesome factors emerge.¹⁰ These are referred to as conascent *kamma* (*sahajāta kamma*) - volitions that emerge simultaneously with consciousness to carry out the act. Once these *cittas* cease, the volitions leave their potential impressions in the mental continuum, creating asynchronous *kamma* (*nanakkhaṇika kamma*). Unlike conascent *kamma*, asynchronous *kamma* produces results at a later time, similar to how a seed grows and matures long after it has been planted. Consequently, during the execution of an immoral act, vast amounts of unwholesome *kamma* accumulate in the mental stream, and during the execution of a virtuous act, vast amounts of wholesome *kamma* also accumulate. Unwholesome *kamma* results in painful outcomes in both the current life and future lives whenever conditions allow. For instance, the act of killing a chicken may lead to rebirth in hell (*niraya*), followed by numerous rebirths as animals destined for slaughter, reflecting the *kamma* that was performed. In contrast, wholesome *kamma* brings about positive outcomes beginning in the present life and extending into future existences. Strong *kusala kamma* holds the power to result in human (*manussa*) or celestial (*deva*) rebirth. For example, the myriad wholesome *kamma* accumulated in the mental stream when a devotee humbly pays respect to the Buddha may give rise to many joyful existences in *samsāra*. Given that immoral actions can lead to countless painful outcomes, *akusala kammās* are considered to be quite perilous. Conversely, since wholesome actions can yield innumerable positive outcomes, *kusala kammās* are seen as reliable and beneficial.¹¹ In the ethical framework, *kamma-pada* is traditionally classified into two primary categories: the ten unwholesome courses of action and the ten wholesome courses of action.

Ten Unwholesome Courses of Action (*Dasa Akusala Kamma-pada*)

Akusala Kamma is rooted in the three unwholesome roots: greed (*lobha*), hatred (*dosa*), and delusion (*moha*). The term *Akusala* refers to actions that are blameworthy, faulty, and unwholesome, which bring about harmful consequences. Since such actions lack wholesomeness, they are regarded as evil conduct. They function as causes leading to rebirth in the four miserable realms (*apāya*). For this reason, they are classified as *Akusala Kamma*. Traditionally, unwholesome actions are enumerated as ten, consisting of bodily, verbal, and mental misconduct.¹²

1. Three Bodily actions (*Kāya-Kamma*)

⁹ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma* (Kandy, Sri Lanka: Buddhist Publication Society, 1992), p.205.

¹⁰ Mehm Tin Mon, *Kamma The Real Creator* (Yangon, Myanmar, 2007), p. 7.

¹¹ *Ibid.*, pp.18-19.

¹² Nyanaponika Thera, *The Roots of Good and Evil* (Kandy, Sri Lanka: Buddhist Publication Society, 1978), p.18.

- Killing (*pānātipātā*)
- Stealing (*adinnādānā*)
- Sexual misconduct (*kāmesu micchācārā*)
- 2. Four Verbal actions (*Vacī-Kamma*)
- Lying (*musāvādā*)
- Slanderous speech (*pisunavācā*)
- Harsh speech (*pharusavācā*)
- Frivolous talk (*samphappalāpa*)
- 3. Mental actions (*Mano-Kamma*)
- Covetousness (*abhijjhā*)
- Ill-will (*vyāpāda*)
- Wrong view (*micchādiṭṭhi*).¹³

These ten kinds of *Akusala Kamma pada* generate detrimental results both in this life and beyond, obstructing the path to liberation. They are to be abandoned through right understanding and cultivation of their wholesome counterparts, which form the basis of moral and spiritual progress in Buddhism.

There are three bodily actions, four verbal actions, and three Mental actions versions of the ten unwholesome courses of activity (*akusalakammamatha*). Among the first seven, volition (*cetanā*) is associated with starting an endeavour to carry out a particular act. Unwholesome *kamma* is created by such volition, regardless of whether the anticipated action is carried out. Nevertheless, when the act is completed—for example, by killing a victim or successfully seizing someone else’s property—it turns into a “complete course of action” (*kammamatha*) that has the power to bring about rebirth.

In *Abhidhamma* analysis, *kamma* is carried out through the channels through which volition appears, or “doors” (*dvāra*). Body action happens through the body-door (*kāyadvāra*), which is linked to bodily intimation (*kāyaviññatti*), a material phenomenon created by the mind that allows mental intention to manifest physically. Killing and theft are examples of corporeal *kamma* because of their primary manner of execution, even though they may be initiated orally (for example, by command). The speech-door (*vacīdvāra*), also known as vocal intimation (*vacīviññatti*), is another material phenomena that originates in the mind. False speech is still considered verbal *kamma* since its primary purpose is communicative expression, even whether it is expressed through writing or gesture. The mind-door (*manodvāra*), which here stands for consciousness as a whole, is the only way that the other three courses—covetousness, ill intent, and incorrect view—occur. *Kamma* does not have to be expressed verbally or physically in order for these mental acts to exist. From the perspective of roots (*mūla*), sexual misconduct, covetousness, and a wrong perspective originate from greed (*lobha*); stealing, false speech, slander, and frivolous discourse can arise from either greed or hatred. Hatred (*dosa*) is the source of murdering, harsh speech, and ill will. Delusion (*moha*) is a constant in all unwholesome courses. The next seven are mainly connected with volition (*cetanā*) coupled with the unwholesome roots, whereas ill will, covetousness, and mistaken perspective are explicitly correlated with particular unwholesome mental aspects (*cetasika*) in technical *Abhidhamma* terms.

The *Abhidhamma* maintains doctrinal precision even though empirical situations may seem to blur motivational distinctions—for instance, greed may seem to motivate killing. This is because the volition that cuts off another person’s life faculty is inevitably rooted in hatred, reflecting aversion toward the being’s continued existence. The motivation behind sexual misconduct, on the other hand, is invariably based on greed, which is the desire for illegal sensual pleasure. Additionally, the twelve unwholesome *cittas* are connected with unwholesome *kamma*. Within this more comprehensive framework of analysis, *kamma* can be interpreted not only as the mental component of volition but also, in some situations, as the totality of awareness (*citta*), which is regarded as a cohesive complex of related elements.

Ten Wholesome Courses of Action (*Dasa kusala Kamma-pada*)

Kusala Kamma refers to wholesome actions that are rooted in non-greed (*alobha*), non-hatred (*adosa*), and non-delusion (*amoha*). These wholesome roots give rise to ten kinds of wholesome actions performed through body, speech, and mind, which in turn generate wholesome *kamma*. According to the classification of *Kāmāvacara Kusala Kamma*, there are ten wholesome actions: three bodily, four verbal, and three mentals.

1. Three Bodily Actions (*Kāya-kamma*):
 - Abstaining from killing living beings (*pānātipātā-virati*)
 - Abstaining from stealing (*adinnādānā-virati*)
 - Abstaining from sexual misconduct (*kāmesu micchācārā-virati*).
2. Four Verbal Actions (*Vacī-kamma*):
 - Abstaining from false speech (*musāvādā-virati*)
 - Abstaining from malicious speech (*pisunavācā-virati*)
 - Abstaining from harsh speech (*pharusavācā-virati*)

¹³ Ācariya Anuruddha, *Abhidhammattha Saṅgaha (Pāli)* (Yangon, Burma: Department of Religious Affairs, 2005), p.34.

- Abstaining from idle chatter (*samphappalāpa-virati*).
- 3. Three Mental Actions (*Mano-kamma*):
- Abstaining from covetousness (*anabhijjhā*)
- Abstaining from ill will (*avyāpāda-virati*)
- Cultivating right understanding (*sammādiṭṭhi*).

Hence, these ten wholesome actions, when practiced, not only purify conduct in deed, word, and thought but also lead to the accumulation of merit and the development of wisdom, paving the way toward liberation.¹⁴

According to the doors of action, there are three types of wholesome *kamma* in the sense sphere (*kāmāvacara-kusala-kamma*): bodily action associated with the body-door (*kāyadvāra*), verbal action associated with the speech-door (*vacīdvāra*), and mental action associated with the mind-door (*manodvāra*). Ten courses of good *kamma* are listed in accordance with the doors of action. Absence from the three unwholesome corporeal deeds is what the three relating to the body are all about; the four pertaining to speech are all about abstention from the four unwholesome verbal deeds; and the three pertaining to the mind are non-covetousness, non-ill will, and right view.

Regarding the ultimate realities (*paramattha-dhamma*), the first seven are associated with the volition (*cetanā*) that arises in conjunction with the two abstinence mental components (*virati-cetasika*) of right action and right speech. Non-greed (*alobha*), non-hatred (*adosa*), and non-delusion (*amoha*) are the final three modes of the three wholesome roots (*kusala-mūla*). The three and ten grounds of virtuous actions (*puññakiriyavatthu*) are another name for the aforementioned tripartite and tenfold classes. The eight big wholesome consciousnesses (*mahākusala-citta*) provide the wholesome *kamma* that corresponds to these categories.

The twelve unwholesome *cittas* and the eight great wholesome *cittas* together make up twenty different varieties of *kamma*.

Conclusion

The most potent force in the universe is *kamma*, which is a characteristic of the mind. Moral *kammas* are produced by moral minds, whereas immoral *kammas* are produced by immoral minds. These *kammas* continue within the mental stream as they are passed from one conscious moment to the next. Numerous *kamma* collected in the mental stream vie for the chance to influence the emergence of the next incarnation as one approach death. When death happens, the strongest *kamma* takes priority and starts to develop its resulting consciousness, related mental elements, and *kamma*-born matter, all of which together make up a new existence in a suitable realm. The rebirth consciousness emerges in the new existence without any disruption in the mental stream at the moment of death and rebirth, right after the death consciousness in the previous life dissolves.¹⁵ Thus, from one life to the next, all *kamma* and other mental qualities persist. A person's intellect, temperament, and attitude will somewhat match those of his prior life if he is resurrected as a human. When the circumstances are right, *Kamma* bear the consequences of their actions. The universal principle that underpins their operation is “*Sādisam pākam janeti*,” which states that *kamma* produces effects that are comparable to itself.¹⁶ Because each living thing is conditioned by its own *kamma*, it is what it is. Because they have carried out diverse *kamma*, their fortunes and destinies are varied. The arising of *kamma* and the way it bears fruit are governed by the law of *kamma* - an immutable natural law that explains, with perfect rationality, the differences in fate, fortune, and life circumstances among beings.

The law of *kamma*, an unchangeable natural law that perfectly rationally explains the variations in fate, fortune, and life situations among beings, governs the emergence of *kamma* and how it produces fruit. The law of *kamma* is a natural rule that functions impartially within its own sphere and is not governed by any all-powerful deity. It does exactly what it should and does not favour the rich or the needy. Nobody can stop a *kamma* from bearing fruit once it has reached maturity. When the Buddha's left-hand chief disciple, the Venerable *Mahā Moggallāna*, was persuaded by his wife to beat his blind parents to death in a previous incarnation, he was unable to avoid the consequences of a serious *kamma*. Despite his superior superhuman abilities, he was ultimately beaten to death by five hundred robbers because he was unable to stop that evil *kamma* from ripening. The most potent physical energy is nuclear energy, which may be used for both beneficial and harmful reasons. For example, it can be used to create electricity for human wellbeing or to destroy entire cities using atomic and hydrogen bombs.¹⁷ In a similar vein, people are totally free to direct their strong mental faculties toward their own happiness or suffering. The law of *kamma* will function justly, without favouritism, and every individual is free to mould their fate and destiny as they see fit. Since one's current circumstances are the result of their own free decision, nobody should hold other people responsible for their bad luck. If someone is in a bad situation, they should understand that it is due to their own actions in the past.

Similarly, he ought to recognise his own good *kamma* as the reason for his fortunate circumstances. Everybody has the ability to shape their own future. This research provides a thorough explanation of the law of *kamma* from a variety of angles, along with several instances and strategies for influencing one's destiny. The right view

¹⁴ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma* (Kandy, Sri Lanka: Buddhist Publication Society, 1992), p.207.

¹⁵ U Sīlānanda, *Handbook of Abhidhamma Studies*, vol. 2 (Selangor, Malaysia: Selangor Buddhist Vipassana Meditation Society, 2012), p.234.

¹⁶ Ācariya Anuruddha, *Abhidhammattha Saṅgaha (Pāli)* (Yangon, Burma: Department of Religious Affairs, 2005), p.36.

¹⁷ Mehm Tin Mon, *Kamma The Real Creator* (Yangon, Myanmar, 2007), p. 21.

(*sammā diṭṭhi*) derives from a proper comprehension of the law of *kamma* and its consequences. Without this knowledge, one enters the incorrect viewpoint (*micchā diṭṭhi*) if they disregard or reject *kamma* and its consequences. A right perspective creates wholesome deeds that have not yet arisen, fortifies those that have, and results in happy lives in subsequent incarnations. When it comes to creating merit and conditioning rebirth in joyful realms, it is unmatched. On the other hand, an incorrect perspective causes unwholesome deeds to occur, increases already-existing unwholesome deeds, and results in miserable rebirths in lower realms. Therefore, a thorough understanding of *kamma*, its consequences, and the law of *kamma* is necessary for every Buddhist.¹⁸

The study has given numerous lectures to readers and research scholars on this important topic—the true creator. Finding out about this strong and enigmatic force that determines our fate and destiny frequently delights listeners. May you fully comprehend the law of *kamma*, cultivate a proper perspective, and use that perspective to serve as your beacon of light, guiding you away from the wrong route and onto the Noble Eightfold route, which leads directly to *Nibbāna*, or endless peace and bliss.

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¹⁸ Ibid., pp.22-23.