

# **The Theory of Karma in Buddhism: A Key Philosophical Teaching for Cultivating a Pure Society**

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## **ABSTRACT**

**Buddhism is a Heterodox Indian philosophical school. Buddha was a great social reformer and ethical teacher than a philosopher. Buddha preached his philosophical and ethical teaching which is familiar as Dhamma teaching for building a clean society through the rectification of human mind by their good action. It was the main purpose of his teaching and till now it has great importance for our society. Buddha was the follower of middle path for avoiding all extremes for the betterment of individual as well as for the society. Although he was heterodox philosopher till he accepted karma(action) and *Vipāka* (result) like orthodox school. It is a fundamental philosophical teaching of Buddha for encouraging individual to do wholesome deeds. Through this karma theory Buddha thought that if we do wholesome deeds then we will be benefited by Law of Nature and if we do unwholesome deeds then we will be punished by law of Nature. Buddha first preached ‘Four Noble Truths’ in which he taught that human life is full of suffering, we are suffering because we are ignorance. For our ignorance we are doing unwholesome deed and as a result we are suffering because every action has reaction or result. For removing ignorance we have to follow the ‘Eight Fold Paths’. When we follow eight fold paths then our mind will be ready to follow ten meritorious deeds or wholesome deed or good karma. So for removing suffering and achieving happiness or Nirvana we have to follow the ‘Eight Fold Paths’. When we will follow the eight fold paths, our mind will be transformed from ignorance to wise and it will be enlightened and an enlightened or wise mind certainly will follow good karma. After following as a result wise person enjoy happiness and same time enlightened mind can able to make a clean society. So indirectly karma and *Vipāka* has a great role to make a clean society. Through this research paper I would like to focus on the significant of the philosophical teaching, Karma and *Vipāka* for making a clean society by enlightened mind.**

**Keywords: Buddhism, Karma and Vipāka, Dharma Teachings, Four Noble Truths, Eight Fold Paths, Ten Meritorious Deeds, Self Transformation, Enlightened Mind, Nirvana and Society.**

## **INTRODUCTION**

The principal schools of Indian philosophy are classified as orthodox (āstika) and heterodox (nāstika). It has been classified after depending on one of three alternate criteria: whether it believes the Vedas as a valid source of knowledge; whether the school believes in the premises of Brahman and Atman (soul); and whether the school believes in afterlife and Devas. There are six major schools of orthodox Indian Hindu philosophy—Nyaya, Vaisheshika, Samkhya, Yoga, Mīmāṃsā and Vedanta, and five major heterodox schools—Jain, Buddhist, and Cārvāka. So Buddhism is the one of Heterodox Indian Philosophical School.

Buddhism is a pragmatic and humanistic religion. Buddha was a middle path follower. He was a heterodox philosopher in spite of that he did not totally deny the concept of orthodox, he accepted the concept of karma and rebirth from that school although he did not believe in any permanent soul, God and Veda like other heterodox school. Buddha accepted this karma theory because he was a great social reformer, he realized that by this karma theory it will be easy to rectify individual. Society is the collective form of individual for that when individual will be rectified then whole society will be rectified. In this theory Buddha taught that if we will do good deeds then we will be awarded by Law of Nature and if we will do bad deeds then we will be punished by Law of Nature. So we will do good for our own beneficial. From the beginning Buddha always followed the Middle Path because the importance of the Middle path was realized by his own life. When he was a prince that time he enjoyed luxurious life which was the part of 'one extreme' which is self indulgence and when he left home for achieving Nirvana that time he continuously followed fast which was the part of self mortification which was

'another extreme' but that time he could not achieve anything, only he became weak. After that one day he ate some milk-rice and he achieved enlightenment on that night. After that he realized that middle path is the best path. So, after achieving the enlightenment, first he preached four noble truths where he focused the importance of Middle path for the betterment of individual as well society. This is his dharma teaching. Actually Buddha's all teachings may it be ethical or philosophical, are popular as dhamma teaching. This four noble truths is the fundamental teaching of Buddhism and from this teaching all others philosophical and ethical teachings of Buddha have come out.

Buddha first preached 'Four Noble Truths' in which he taught that human life is full of sufferings, we are suffering because we are ignorance. For our ignorance we are following three roots of demeritorious deeds. This three are greed, hatred and delusion. So, for the attachment with this root we are doing demeritorious deeds or unwholesome deeds and as a result we are suffering because every action has reaction or result. From this Second Noble Truth the concept of karma and Vipāka has arisen. Karma is action and Vipāka is fruit or result which is reaction of action. For removing ignorance we have to understand the middle path of dependent origination and we have to follow the Middle path of 'Eight Fold Paths'. So when we realize the philosophy of Dependent Origination and follow Eight Fold Paths then our mind will be ready to follow Ten Meritorious Deeds or Wholesome Deed or Good Karma. So for removing suffering and achieving happiness or Nirvana we have to follow the 'Eight Fold Paths'. When we will follow the eight fold paths, our mind will be transformed from ignorance to wise and it will be enlightened. This enlightened or wise mind certainly will follow good karma. After following good karma as a result wise person enjoy happiness and same time enlightened mind can be able to make a clean society.

### **The Law of Karma and Middle path**

Buddha, a heterodox philosopher was the follower of Middle path in spite of that he accepted the concept of karma and rebirth from Orthodox school. Neither he fully accepted the concept of heterodox nor he fully accepted the concept of orthodox. Rather we can say that he was the follower of middle path between Heterodox and Orthodox or Eternalism and Annihilism. And he did this because he was a great social reformer. Whatever good for society he accepted that.

The Middle Path, the term was first used by Buddha to describe the character of the Noble Eightfold Paths. He discovered this Middle path that leads to achieve awakening. In the Pāli Canon of Theravada Buddhism the term "Middle path" was used in the Dhamma-cakkappavattana Sutta, which was the first teaching of Buddha after his awakening. In this sutta, the Buddha describes the Noble Eightfold Path as the middle path of moderation, between the extremes of sensual indulgence and self-mortification and he taught the same to his disciples:

Monks, these two extremes ought not to be practiced by one who has gone forth from the household life. There is addiction to indulgence of sense-pleasures, which is low, coarse, the way of ordinary people, unworthy, and unprofitable; and there is addiction to self-mortification, which is painful, unworthy, and unprofitable.<sup>1</sup>

According to Buddha if we can avoid both the extremes and can follow the Middle Path then it gives vision, gives knowledge, and leads to calm, to insight, to enlightenment and to Nibbana. And as per Buddha middle path is the Noble Eightfold path, and nothing else, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

The Middle Path in Buddhism does not mean having a biased view or superficial understanding only. The "Middle Path" represents a distinct theory and way of Buddhist practice that is not common to other religions or philosophy. Buddhism is a religion with high moral values and Buddha was more ethical teacher and social reformer than a philosopher or religious teacher. It lays great emphasis on human thought and action in dealing with the natural environment, society or individual problems. It is concerned with the relationship between thoughts and behavior, and the relationship between behavior and its consequences.

By observing the activities of human beings in practical life, the Buddha mastered the principles of human behavior. He then taught the two characteristics of the Middle Path: The Middle Path of Dependent Origination and the Noble Eightfold Path. The Law of Dependent Origination explains the process of human activity. The Noble Eightfold Path shows the way

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<sup>1</sup> "Dhammacakkappavattana Sutta: Setting the Wheel of Dhamma in Motion" 12-30.

of practice that enables one to uplift oneself. Both theories (Dependent Origination and the Noble Eightfold Path) are related karma and Vipāka.

"The Tathagatha avoids the two extremes and talks about the Middle Path.

What this is, that is; this arises, that arises.

Through ignorance volitional actions or karmic formations are conditioned.

Through birth, decay, death, lamentation, pain etc. are conditioned.

When this is not, that is not; this ceasing, that ceases.

through the complete cessation of ignorance, volitional activities or karmic formations cease.

Through the cessation of birth, death, decay, sorrow, etc. cease."<sup>2</sup>

"What this is, that is; this arising, that arises" is the principle of the Law of Dependent Origination; the Conditioned Genesis that says that, "Through ignorance volitional actions or karma-formations are conditioned" is the content of the Law of Dependent Origination.

The basic principle of the Law of Dependent Origination is, "What this is, that is; from this arising, that arises; when this is not, that is not; this ceasing, that ceases." It explains the creation, cessation and existence of all phenomena and all things.

How does human suffering happen? The Buddha said it is not something that happens without any cause. According to Buddha It is not created by a God or Brahmana. It has its own causes. All things exist in accordance with the Law of Cause and Effect. When there is a cause there will be an effect. When causes exist, effects exist. As per our action we will get result.

The rising and existence of things are determined by causes and conditions. This is why the Buddha says "what this is (cause), that is (effect); this arising, that arises". This is the Circulation Process of the Law of Dependent Origination. It explains the existence of worldly phenomena. In the Visuddhimagga, the following is found:

"Dependent origination" (paticca-samuppada) represents the middle way, which rejects the doctrines, 'He who acts is he who reaps' and 'One acts while another reaps'<sup>3</sup>

We may also see this formula in its reverse order. According to the Law of Dependent Origination, in order to end suffering, we must stop its causes. Thus, "When this is not, that is not; this ceasing, that ceases." When there is a cause there will be an effect; when there is wrong thought, there will be wrong behavior, and this will certainly result in evil consequences that is sufferings. On the contrary, when there is no cause, there will be no effect. When the wrong thought is corrected, wrong behavior will stop and sufferings will also cease.

All things arise due to causes and conditions. As causes and conditions are impermanent and will cease one day, all things will also cease correspondingly. When there is rising, there will be falling; when there is existence, there will be extinction. The rising and existence of things has its natural tendency towards cessation and extinction. It is like a wave; it comes and goes. Thus, when one sees the truth of "what this is, that is; this arising, that arises", one should also see the truth of "when this is not, that is not; this ceasing, that ceases". The Law of Dependent Origination pointed out the possibility of ending worldly suffering. It shows the way of liberation that corresponds to the Law of Cause and Effect.

"When one is born, one will die.

One who admires high status will fall one day."

This is the natural Law of Cause and Effect. It is also an inner implication of the Law of Dependent Origination. It can be called the Cessation Process of the Law of Dependent Origination.

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<sup>2</sup> *Samyuktagama, Chapter 12*

<sup>3</sup> Buddhaghosa & Ñāṇamoli (1999), *Visuddhimagga XVII, 24, p. 531*

"When the eyes see, the scene comes from nowhere.  
When they shut, it goes nowhere.  
Thus the eyes see unreality.  
All that arises will be destroyed...  
except the truth of the Worldly Law.  
The Worldly Law says that  
what this is, that is; this arising, that arises."  
"If we can see the truth  
of the causes of worldly sufferings,  
we will not be attached to the view of nothingness.  
If we can see the truth of cessation in the world,  
we will not be attached to worldly existence.  
By avoiding the two extremes,  
the Tathagatha teaches us  
the Middle Path, which is,  
what this is, that is; this arising, that arises..."<sup>4</sup>

Besides this Dependent Origination, there is another Middle Path, the Noble Eightfold Path that emphasizes good practice. The Noble Eightfold Path also corresponds to the Law of Dependent Origination. It does not explain why the deluded life can be liberated and does not talk about "What this is, that is; this is arising, therefore that arises." It tells us about the Middle Path that those who wish to be awakened should follow. It is a path that avoids both the extremes of self mortification and self indulgence. This right paths or middle paths is for achieving happiness. And it is possible by following right action of body, words and mind.

### **Karma and Vipāka in Buddhism**

Wholesome deed for other is a skillful quality.  
Unwholesome deed for other is unskillful activity.  
Skillful quality is the part of our Morality.  
When Unskillful is the part of Immortality,  
When mind follow wisdom, love, compassion, sympathetic joy and equanimity,  
Then that mind always will be ready for skillful activity.  
When mind follow greed, hatred and delusion in reality,  
Then that mind always will do unskillful activity.  
The mind of skilful activity is the full of purity.  
But, the mind of unskillful activity is the full of impurity.  
The pure mind is enlightened mind for good activity.  
The impure mind is ignorant mind for evil activity.  
The enlightened mind enjoys happiness in reality.  
The ignorant mind faces suffering in reality.  
So, our skillful activities bring happiness in our life in reality.  
And our unskillful activities bring suffering in our life in reality.

Karma means "action". In Buddhism, karma has a more specific meaning, which is volitional or willful action. Things we choose to do or say or think set karma into motion. The law of karma is therefore a law of cause and effect as defined in Buddhism. So any kind of intentional action whether mental, verbal, or physical, is regarded as Karma. It covers all that is included in the phrase "thought, word and deed". Generally speaking, all good and bad action constitutes Karma. In its ultimate sense Karma means all moral and immoral volition. Involuntary, unintentional or unconscious actions, though technically deeds, do not constitute Karma, because volition, the most important factor in determining Karma, is absent.

Karma is the law of moral causation. The theory of Karma is a fundamental doctrine in Buddhism. This belief was prevalent in India before the advent of the Buddha. The theory of karma of Buddhism is 'moral justice' or 'reward and

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<sup>4</sup> Samyuktagama, Chapter 12

punishment'. The idea of moral justice, or reward and punishment, arises out of the conception of a supreme being, a God, who sits in judgment, who is a law-giver and who decides what is right and wrong. The term 'justice' is ambiguous and dangerous, and in its name more harm than good is done to humanity. The theory of karma is the theory of cause and effect, of action and reaction; it is a natural law, which has nothing to do with the idea of justice or reward and punishment.

Karma does not necessarily mean past actions. It embraces both past and present deeds. Hence in one sense, we are the result of what we were; we will be the result of what we are. In another sense, it should be added, we are not totally the result of what we were; we will not absolutely be the result of what we are. The present is no doubt the offspring of the past and is the present of the future, but the present is not always a true index of either the past or the future; so complex is the working of Karma.

It is this doctrine of Karma that the mother teaches her child when she says "Be good and you will be happy and we will love you; but if you are bad, you will be unhappy and we will not love you." In short, Karma is the law of cause and effect in the ethical realm.

Buddha mentioned ten good deeds or *dasa Kusala kamma* or ten Wholesome Deeds (Action) or Ten Meritorious Deeds and ten bad deeds or *dasa Akusala* is known or Ten Unwholesome Deeds or Ten Immoral Deeds. Deeds and Action can be considered to give the same meaning in Buddhism.

#### **Dasa Kusala Kamma and Dasa Akusala Kamma**

*Sàleyyaka Sutta* discourse, disclosed by Gautama Buddha at Sala village of Kosala kingdom, describes one of the most important points of the Buddha Dhamma, namely *Dasa Kusala Kamma* ( Ten Wholesome Deeds) and *Dasa Akusala Kamma* ( Ten Unwholesome Deeds). The essence of the Sutta describing Kusala and Akusala kamma can be put forward as follows.

Kusala and akusala, a pair of terms coined by the Buddha, are the primary terms to evaluate human behavior and morality. Literally, kusala can be differently rendered as skilful, intelligent, expert; good, right, virtuous, meritorious, beneficial; lucky, happy, healthy and prosperous, as the context demands. Akusala can, therefore, be translated into English as the opposite qualities from kusala such as unskillful, bad and so on.

Kusala are mainly of threefold root or virtue, namely, non-greed, non-aversion and non-delusion, and generally are those feelings, perceptions, proliferations and consciousness which are of morally good nature, and those bodily kamma, verbal kamma and mental kamma which have those roots as their base.”

Akusala are mainly of threefold root or vice, namely, greed, aversion and delusion, and generally are those feelings, perceptions, proliferations and consciousness which are of morally evil nature, and those bodily kamma, verbal kamma and mental kamma which have those roots as their base.”<sup>5</sup>

In the scriptural contexts, the Buddha himself is believed saying that the kamma based on cardinal virtues ( *kusalamuulaani* ) conduces to moral perfection while kamma based on the vice ( *akusalamuulaani* ) leading to samsaric cycle: Whatever kamma performed out of greed, hatred and delusion or have this threefold vice as their root is evil. That kamma is harmful, having suffering as its result and bringing about the creation of more samsaric kamma.

Whatever kamma performed out of non-greed, non-hatred and non-delusion or have these threefold cardinal virtue ( *kusalamuulaani* ) as their root is morally good. That kamma is beneficial, having welfare or happiness, as a result, and bringing about the cessation of samsaric kamma.<sup>6</sup>

Kusala and akusala describe the moral status of human action and dispositions vis-a-vis the summum bonum. Kusala is something conductive to profit and happiness while akusala is of the contrary nature.<sup>7</sup>

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<sup>5</sup> Dhs. 181

<sup>6</sup> A. I. 263

<sup>7</sup> A. I. 58

Kusala denotes moral qualities, which should be cultivated. Its cultivation may lead to welfare, happiness as a worldly level, and intrinsically partake of supreme bliss (nibbaana) as higher level. Akusala, to the contrary, is generally referred to as immoral qualities, which are accordingly to be abandoned by a truth-seeker. The cultivation of kusala qualities transforms an ordinary man (puthujjana) to a perfect human being (Arahat). The abandoning of akusala qualities is confirmative in this respect. Contrary to akusala, kusala is the good moral qualities or states, which lead gradually to the highest state. Kusala is conducive to destruction of kilesa whereas akusala to what is contrary to good moral oriented-goal. Kusala is a source for action and wholesome attitude while akusala is identified with fundamental evil motives. Kusala is a cause for moral action and mental purity whereas akusala for evil conduct and mental impurity. Akusala is described as a source of the arising of karma (kammaana”m samudayaaya) while kusala of its destruction (kammaana”m nirodha).<sup>8</sup> The Baahitika Sutta of Majjhimanikaaya stresses on the consequentialist approach to the concept of kusala and akusala. It says that kusala is moral conduct conducting to no-harmful nor injurious consequences (asavyaapajjha-vipaaka), whereas akusala immoral conduct involving harmful or injurious consequences (savyaapajjha-vipaaka) to the agent as well as others, who could be affected by the agent’s actions, which should be avoided.<sup>9</sup>

**So, the condition of life can be explained in this way:**

Our ignorant mind follows unwholesome action.  
Our enlightened mind follows wholesome action.  
Fruition of our unwholesome action brings our painful condition.  
Fruition of our wholesome action brings our joyful condition.  
We are only responsible for our painful or joyful Condition.  
So, our condition of life depends on our own decision.

**Dasa Kusala Karma or Ten Wholesome Actions or Ten Meritorious Deeds**

The performance of good actions give rise to merit (punna), a quality which purifies and cleanses the mind. If the mind is unchecked, it has the tendency to be ruled by evil tendencies, leading one to perform bad deeds and getting into trouble. Merit purifies the mind of the evil tendencies of greed, hatred and delusion. The greedy mind encourages a person to desire, accumulate and hoard; the hating mind drags him to dislike and anger; and the deluded mind makes one become entangled in greed and hatred, thinking that these evil roots are right and worthy. Demeritorious deeds give rise to more suffering and reduce the opportunities for a person to know and practise the Dhamma.

Merit is important to help us along our journey through life. It is connected with what are good and beneficial to oneself and others, and can improve the quality of the mind. While the material wealth a person gathers can be lost by theft, flood, fire, confiscation, etc., the benefit of merits follows him from life to life and cannot be lost, although it can be exhausted if no attempts are made to perform more merits. A person will experience happiness here and now as well as hereafter through the performance of merit.

Merit is a great facilitator: It opens the doors of opportunity everywhere. A meritorious person will succeed in whatever venture he puts his effort into. If he wishes to do business, he will meet with the right contacts and friends. If he wishes to be a scholar, he will be awarded with scholarships and supported by academic mentors. If he wishes to progress in meditation, he will meet with a skillful meditation teacher who guides him through his spiritual development. His dreams will be realized through the grace of his treasury of merit. It is merit which enables a person to be reborn in the heavens, and provides him with the right conditions and support for his attainment of Nibbana.

There are several rich fields of merit (recipients of the deed) which give rise to bountiful results to the performer of the good deed. Just as some soil can yield a better harvest (say black fertile soil compared to stony soil), a good deed performed to some persons can give rise to more merits than to others. The rich fields of merits include the Sangha or holy people, mother, father and needy. Good deeds performed to these persons will manifest in many ways and be the fountainhead of many wondrous results.

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<sup>8</sup> A. I. 264

<sup>9</sup> M. II. 114

The Buddha taught ten meritorious deeds for us to perform in order to gain a happy and peaceful life as well as to develop knowledge and understanding. The ten meritorious deeds are: Charity, Morality, Mental culture, Reverence or respect, Service in helping others, Sharing merits with others, Rejoicing in the merits of others, Preaching and teaching the Dhamma, Listening to the Dhamma, Straightening one's views.

The performance of these ten meritorious deeds will not only benefit oneself, but others as well, besides giving benefits to the recipients. Moral conduct benefits all beings with whom one comes into contact. Mental culture brings peace to others and inspires them to practice the Dhamma. Reverence gives rise to harmony in society, while service improves the lives of others. Sharing merits with others shows that one is concerned about others' welfare, while rejoicing in others' merits encourages others to perform more merits. Teaching and listening to the Dhamma are important factors for happiness for both the teacher and listener, while encouraging both to live in line with Dhamma. Straightening one's views enables a person to show to others the beauty of Dhamma. In the Dhammapada, the Buddha taught:

'Should a person perform good,  
He should do it again and again;  
He should find pleasure therein;  
For blissful is the accumulation of good.'  
'Think not lightly of good, saying,  
'It will not come near to me?'  
Even by the falling of drops a water-jar is filled.  
Likewise the wise man, gathering little by little,  
Fills himself with good.'

Gautama Buddha says that due to above mentioned Right Conducts, some born in heaven after death.

**So, it can be expressed in this way:**

Do wholesome action  
Enjoy delightful fruition,  
Because every action has reaction.  
We cannot avoid dependent origination.  
We are moving cause and effect motion.  
We will do good to achieve our own joyful condition  
Same time others also will be happy for our wholesome action  
And also will be encourage to do same to achieve same destination.  
So, for our and society's betterment we should do wholesome action.

**Dasa Akusala Kamma or Ten Unwholesome Actions or Ten Evil Deeds**

There are ten demeritorious deeds from which Buddhists are advised to keep away. These deeds are rooted in greed, hatred and delusion, and will bring suffering to others but especially to oneself in this life and later lives. When a person understands the Law of Kamma and realizes that bad deeds bring bad results, he will then practice Right Understanding and avoids performing these actions.

**There are three types of Wrong Conduct a human being is capable of:**

- (1) Wrong Conduct with Body
- (2) Wrong Conduct with Words
- (3) Wrong Conduct with Mind

**There are three sub divisions of Wrong Conduct with Body:**

1. Killing of living creatures of all sorts, being wicked with bloody hands, engaged in killing living creatures in various methods, being uncompassionate towards living beings of all sorts
2. Stealing possessions belonging to others whether in village or in forest not given to him with deceived mind status

3. Misbehaves sexually with women, Those who are protected by Mother, protected by Father, protected by Mother and Father, protected by Brother, protected by Sister, protected by Relations, protected by the Clan, protected by Dhamma, those having a Husband, those consented for marriage, those who are promised for marriage in whatever way.

The effects of killing to the performer of the deed are brevity of life, ill-health, constant grief due to the separation from the loved, and living in constant fear. The bad consequences of stealing are poverty, misery, disappointment, and a dependent livelihood. The bad consequences of sexual misconduct are having many enemies, always being hated, and union with undesirable wives and husbands.

**There are four sub divisions of Wrong Conduct with Words:**

1. There is one who lies, in an assembly, amidst people, amidst relations, amidst royal court or government. There when asked by Judges to tell what he knows, without knowing, he would say that he knows, with knowing, would say that he does not know. Without seeing, would say that he saw and seeing would say that he did not see. As mentioned he would lie knowingly due to self benefit, or due to influence of others or due to a bribe or a reward offered.
2. One would slander. Hearing from here, goes elsewhere and tell to disunite or to split here. Hearing from elsewhere, would tell here to disunite or to split there. Thus would disunite the united. Would separate out the split ones. Take pleasure on creating split up groups, would speak to create such split up groups.
3. One would talk roughly. Talk words that make others angry, words that are unpleasant, scathing words that others despise. His talk does not pave way to concentration.
4. One would engage in frivolous talk and gossip. Talk that is not suitable to that moment, talk that is false, talk that has no meaning, talk that is not conductive to Dhamma or Vinaya.
5. The bad consequences of lying to the one who performs the deed are being subject to abusive speech and vilification, untrustworthiness, and physical unpleasantness. The bad effect of slandering is losing one's friends without any sufficient cause. The results of harsh speech are being detested by others and having a harsh voice. The inevitable effects of frivolous talk are defective bodily organs and speech which no one believes.
6. There are three sub divisions of Wrong Conduct with Mind.
7. One would be greedy, would think greedily on other's wealth and would desire the wealth belonging to others to be his.
8. One would be angry. His mind is defiled and with destructive thoughts of others he does not like. Would think of ill will towards them and would want to destroy and kill them.
9. One would be of wrong and distorted views as follows. Would think there is no merit (Vipāka) on giving, no merit on worshipping (alms giving), no merit on helping and looking after others, no merit on good deeds (actions) or bad deeds ( kusala kamma and akusala kamma), there isn't a thing called present world, there isn't a thing called world after death, thinks there is no specialty in Mother, thinks there is no specialty in Father, do not believe in spontaneous births of beings ( birth in hell, heaven etc), do not believe in recluses and brahmins who has gained wisdom that had enabled them to gain in paths to see this world and the other worlds.

The undesirable result of covetousness is the non-fulfillment of one's wishes. The consequences of ill-will are ugliness, manifold diseases, and having a detestable nature. Finally, the consequences of false view are having gross desires, lack of wisdom, being of dull wit, having chronic diseases and blameworthy ideas.

Gautama Buddha further says that due to above mentioned Wrong Conducts, some born in hell after death.

A person should always perform good actions and restrain himself from doing evil actions. If, however, a person has performed an evil action, it is necessary for him to realize where he has done wrong and make an effort not to repeat the mistake. This is the true meaning of repentance, and in this way only will a person progress along the noble path to salvation.

Praying for forgiveness is meaningless if, after the prayer is made, a person repeats the veil action again and again. Who is there to 'wash away a person's sins' except he himself? This has to begin with realization, the wonderful cleansing agent. First, he realizes the nature of his deed and the extent of the harm incurred. Next, he realizes that this deed is unwholesome,



learns from it, and makes the resolution not to repeat it. Then, he performs many good deeds to the affected party as well as to others, as much as possible. In this way, he overcomes the effect of bad deed with a shower of good deeds.

No wrong does, according to Buddhism, is beyond redemption or rehabilitation, especially with realization and Right Effort. To be seduced into believing that a person can 'wash away' his bad deeds through some other 'miraculous' way is not only a mere superstition, but worse, it is also not useful particularly to the spiritual development of the person himself. It will only cause him to continue to remain ignorant and morally complacent. This misplaced belief can, in fact, do a person much more harm than the effects of the wrong deed he feared so much.

### **Karma and Vipāka**

Karma is action and Vipāka is fruit or result. In Buddhism karma is action and Vipāka is its reaction. Just as every object is accompanied by a shadow, even so every volitional activity is inevitably accompanied by its due effect. Karma is like potential seed: Vipāka could be likened to the fruit arising from the tree – the effect or result. Anisamsa and Adinaya are the leaves, flowers and so forth that correspond to external differences such as health, sickness and poverty – these are inevitable consequences, which happen at the same time. Strictly speaking, both Karma and Vipāka pertain to the mind.

As Karma may be good or bad, so may Vipāka (the fruit) is good or bad. As Karma is mental so Vipāka is mental (of the mind). It is experienced as happiness, bliss, unhappiness or misery, according to the nature of the Karma seed. Anisamsa are the concomitant advantages – material things such as prosperity, health and longevity. When Vipāka's concomitant material things are disadvantageous, they are known as Adinaya, full of wretchedness, and appear as poverty, ugliness, disease, short life-span and so forth.

As we sow, we reap somewhere and sometime, in his life or in a future birth. What we reap today is what we have sown either in the present or in the past.

The Samyutta Nikaya states:

"According to the seed that's sown,  
So is the fruit you reap there from,  
Doer of good will gather good,  
Doer of evil, evil reaps,  
Down is the seed and thou shalt taste  
The fruit there of."

Karma is a law in itself, which operates in its own field without the intervention of any external, independent ruling agency. Happiness and misery, which are the common lot of humanity, are the inevitable effects of causes. From a Buddhist point of view, they are not rewards and punishments, assigned by a supernatural, omniscient ruling power to a soul that has done good or evil. Theists, who attempt to explain everything in this and temporal life and in the eternal future life, ignoring a past, believe in a 'postmortem' justice, and may regard present happiness and misery as blessings and curses conferred on His creation by an omniscient and omnipotent Divine Ruler who sits in heaven above controlling the destinies of the human race. Buddhism, which emphatically denies such an Almighty, All merciful God-Creator and an arbitrarily created immortal soul, believes in natural law and justice which cannot be suspended by either an Almighty God or an All-compassionate Buddha. According to this natural law, acts bear their own rewards and punishments to the individual doer whether human justice finds out or not.

There are some who criticise thus: "So, you Buddhists, too, administer capitalistic opium to the people, saying: "You are born poor in this life on account of your past evil karma. He is born rich on account of his good Karma. So, be satisfied with your humble lot; but do good to be rich in your next life. You are being oppressed now because of your past evil Karma. There is your destiny. Be humble and bear your sufferings patiently. Do good now. You can be certain of a better and happier life after death."

The Buddhist doctrine of Karma does not expound such ridiculous fatalistic views. Nor does it vindicate a postmortem justice. The All-Merciful Buddha, who had no ulterior selfish motives, did not teach this law of Karma to protect the rich and comfort the poor by promising illusory happiness in an after-life.

While we are born to a state created by ourselves, yet by our own self-directed efforts there is every possibility for us to create new, favorable environments even here and now. Not only individually, but also, collectively, we are at liberty to create fresh Karma that leads either towards our progress or downfall in this very life.

According to the Buddhist doctrine of Karma, one is not always compelled by an 'iron necessity', for Karma is neither fate, nor predestination imposed upon us by some mysterious unknown power to which we must helplessly submit ourselves. It is one's own doing reacting on oneself, and so one has the possibility to divert the course of one's Karma to some extent. How far one diverts it depends on oneself.

Is one bound to reap all that one has sown in just proportion?

The Buddha provides an answer:

"If anyone says that a man or woman must reap in this life according to his present deeds, in that case there is no religious life, nor is an opportunity afforded for the entire extinction of sorrow. But if anyone says that what a man or woman reaps in this and future lives accords with his or her deeds present and past, in that case there is a religious life, and an opportunity is afforded for the entire extinction of a sorrow." (Anguttara Nikaya)

Although it is stated in the Dhammapada that "not in the sky, nor in mid-ocean, or entering a mountain cave is found that place on earth where one may escape from (the consequences of) an evil deed", yet one is not bound to pay all the past arrears of one's Karma. If such were the case emancipation would be impossibility. Eternal recurrence would be the unfortunate result.

## **CONCLUSION**

In conclusion I would like to say that like a doctor Buddha first find out our disease i.e., suffering, and then he finds out the cause of disease which is ignorance. He further explained for what we are suffering and there he taught about dependent origination and karma and Vipāka then he gave medicine i.e., eight fold paths for recovering the disease. According to second noble truth we suffer for our ignorance. We crave and cling to impermanent things and state, as a result we suffer. For our craving we deeply associate with samsara (material and impermanent life) and move the endless cycle of repeated rebirth and dying again and rebirth again and the suffering that comes with it. We are responsible for our action. For our ignorance we are running behind greed, hatred and delusion. Dhammapada says: "by oneself evil is done, by oneself one suffers. By oneself evil is undone, by oneself one is purified". According to the Buddha, man himself is the maker of his own destiny. He can make his own life either better or worse. The Buddha said that man creates everything. All our grieves, perils and misfortunes are of our own creation. We spring from no other source than our own imperfection mind. We are the results of our good and bad actions committed in the past under the influence of greed, hatred and delusion. And since we ourselves brought them into being, it is within our power to overcome bad effects and cultivate good natures. Man is reluctant to admit his weaknesses. He is not willing to shoulder his responsibilities. His attitude is always to blame others for his failure. If we become more responsible in our own actions, we can maintain peace and happiness. The doctrine of karma is an inescapable law of personal responsibility and retributive justice on one's action. Mind is the foundation of all volitional action. So if we can train our mind by eight fold path then by our enlightened mind we will be able to make a clean society.

So at the last in conclusion it can be said:

In this world, nothing is destroying,

But everything is changing.

From seed to plant, every time formation is changing.

Like seeds we are also changing,

Birth, childhood, youth, old, death and emerge with nature is happening.

Birth to rebirth and rebirth to birth we are always moving.

The formation of our body is only changing.

But it is never completely destroying.

After death elements of our body is emerging with nature for a time being.

Again a new apparent reality is arising,

Because nothing is destroying,

Everything is changing,

We are moving and moving.  
Everything is changing but nothing is destroying.  
Our fruition of action is not destroying.  
For the fruition we are suffering and we are enjoying.  
Sometimes for the result of bad action we are suffering,  
And in our life sorrow is appearing.  
Sometimes for the result of good action we are enjoying,  
And in our life happiness is floating.  
Reality is that nothing is destroying.  
Everything is changing,  
Again it is appearing.  
Everything is moving,  
Because nothing is destroying,  
Everything is just changing.  
So we should be aware whatever we are doing.  
By our own action our today to tomorrow's destination is preparing.  
It is completely depend on our wise thinking.  
We will make our life full of suffering,  
Or, we will make our life for full of enjoying.

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