



**AN ANALYTICAL STUDY OF ACTION (*KAMMA*) IN  
THERAVADA BUDDHISM**

**KULA VATI**

A Thesis Submitted in Partial Fulfillment of  
The Requirements for Degree of  
Master of Arts  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled "The Way of Application of the Four Sublime States (Brahmavihāra) Doctrine to the Daily Life of Nuns" in partial fulfillment of the Requirements for the Degree of Master of Arts in Buddhist Studies.

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### **Abstract**

This is a qualitative research it consists of three objectives: (1) to study the problems and causes of nuns in practicing the four sublime states, (2) to study the concept of the four sublime states (*Brahmavihara*) in the Buddhist texts, and (3) to apply the way of application of the four sublime states doctrine in the daily life of nuns. The results show the problems of nuns to practice the four sublime states and causes that nuns make in practicing the four sublime states. the four *Brahmavihàra* are the most standard higher virtuous teachings of the Buddha which are conducive to attain *Nibbàna* and it has shown that a practical method of the four *Brahmavihàra* with appropriate processes. It has also given of their individual context in order to know their distinction and distinguished characters of the four *Brahmavihàra*. in order to make an ideal society by the solution of the problems, issues and conflicts, the people should follow the bright instances: the teaching, their ideal characters from the well-known people and from the Buddha's teachings.

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Kula Vati

## List of Abbreviations

### Sources:

A	Aṅguttaranikāya
Ap-a	Apadāna-aṭṭhakathā
As	Atthasālinī (commentary to Dhs.)
Dhp	Dhammapada
Dhp-a	Dhammapada-aṭṭhakathā
Dhs	Dhammasaṅganī
D	Dīghanikāya
Khu	Khuddakanikāya
Mil	Milindapañha
M	Majjhimanikāya
S	Saṃyuttanikāya
Vibh	Vibhaṅga
Vism	Visuddhimagga

**Other Abbreviations:**

BD	Buddhist Dictionary
BPS	Buddhist Publication Society
EB	Encyclopaedia of Buddhism
Ibid	ibidem /in the same book
PTS	Pali Text Society
PED	Pali-English Diction

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# Chapter I

## Introduction

### 1.1 Background and Significance of the Problems

*Kamma* is a Pali word meaning action. In its general sense *Kamma* means all good and bad actions. It covers all kinds of intentional actions whether mental, verbal or physical- thought, words and deeds. Whatever you do with your limbs is physical action. Verbal action means the words that you utter. Mental action means the thoughts that occur in your mind. In its ultimate sense *Kamma* means all moral and immoral volition.<sup>1</sup>

The one that prompts these three actions is nothing but the mental concomitant, *cetanā-cetasika* that occurs in the mind of beings. *Cetanā* impels you to perform a certain deed because *Cetanā* is responsible for the completion of every *Kamma* action. *Cetanā* is commonly called *Kamma*. The Buddha says: Mental volition, O bhikkhus, is what I call *Kamma*. Having volition one acts by body, speech and thought.<sup>2</sup>

Only when one understands correctly the principle of *Kamma* and its effect, one shall possess the right understanding and right view. The right view is *Sammāditṭhi*. The right view leads to right thought, right speech, the right action, right livelihood and good morality. Paying no attention to *Kamma* and its effect; not understanding its and ignoring its leads to the wrong understanding the wrong view. Thus, a person who understands *Kamma* and its effect and the one who does not

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<sup>1</sup> Mehm Tin Mon, **Kamma, The Real Creator**, (Yangon, Myanmar, 2007), pp.115-117.

<sup>2</sup> Ashin Janakabhivamsa, **Abhidhamma in Daily life**, Mahagandayone Monastery, Amarapura Writing and repairing the scriptures. Traslate by U Ko Lay (Faculty of Patipatti International Theravāda Buddhist Monastery, Myanmar ,1999), pp.108-109.

understand Kamma will be so different that they are wide apart like the earth and the sky. <sup>3</sup>

So, there are inequalities and manifold destinies of human beings in the world. One is, for example, inferior and another superior. One perishes in infancy and another at the age of eighty or a hundred. One is sick and infirm, and another strong and healthy. One is beautiful another ugly. One brought up in luxury and another in misery. One is born a millionaire another misery. One is genius and another folly. <sup>4</sup>

In the Cūlakammavibhaga Sutta, a young Brahmin named Subha approached the Buddha and asked fourteen questions in all, regarding the difference that exist among people thus; “ What is the reason, what is the cause, O Lord, that we find amongst mankind the short-lived (*appāyukā*) and the long-lived (*dighāyukā*), the diseased (*bavhābādha*) and the healthy (*appābādha*), the ugly (*duvaṇṇa*) and the beautiful (*vannaṇanta*), the powerless (*appēsakkā*) and the powerful (*mahēsakkā*), the poor (*appabhogā*) and the rich (*mahabhogā*), the low-born (*nicakulinā*) and the high-born (*ucckulinā*), the ignorant (*duppannkā*) and the wise (*pannavantkā*)? <sup>5</sup>

Every action produces an effect and a cause comes first and effect afterwards, therefore, we speak of *Kamma* as 'the law of cause and effect'. For example, throwing a stone is an action. The stone strikes a glass window and breaks it. The break is the effect of the action of throwing, but it is not the end. The broken window is now the cause of further trouble. Some of one's money will have to go to replace it, and thus one is unable to save the money or to buy with it what one wants for some other purpose and the effect upon one is a feeling of disappointment.

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<sup>3</sup> Mehm Tin Mon, **Kamma, The Real Creator**, (Yangon, Myanmar 2007), pp. 116-117.

<sup>4</sup> Nārada Mahā thera, **Buddhism in a Nutshell**, (Kandy, Sri lank Buddhist, Publication Society,1982), pp.14-15.

<sup>5</sup>Nyanamoli Thera, Translated from the pāli, **Mijjhima Nikaya. Culakammavibhaṅga Sutta: The shorter exposition of Kamma**, (Somerville, Wisdom Publications,1995), pp.95-97.

This may make one irritable, and if one is not careful one may allow the irritability to become the cause of doing something else which is wrong and so on, there is not end to the result of action, no end to *Kamma*, so we should be very careful about our actions, so that their effect will be good. Therefore, it is necessary for us to do a good, helpful action that will return to us in good *Kamma* and make us strong enough to start a better *Kamma*.<sup>6</sup>

Thrown a stone is into a pond and watch the effect. There is a splash and a number of little rings appear round the place where it strikes. See how the rings grow wider and wider till they become too wide and too tiny for our eyes to follow. The little stone disturbs the water in the pond, but its work is not finished yet. When the tiny waves reach the edges of the pond, the water moves back till it pushes the stone that has disturbed it.<sup>7</sup>

The effects of our actions come back to us just as the waves do to the stone, and as long as we do our action with evil intention the now waves of effect come back to beat upon us and disturb us. If we are kind and keep ourselves peaceful, the returning waves of trouble will grow weaker and weaker till they die down, and our good *kamma* will come back to us in blessings. If we sow a mango seed, for instance, a mango tree will come up and bear mangoes, and if we sow a chili seed, a chili plant will grow and produce chilies.<sup>8</sup>

*Kamma* give results in the various sphere, and the formless. For example, unwholesome *Kamma* give results in the four woeful state and

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<sup>6</sup> Nārada Mahā thera, **Majjhima Nikāya Majjhimaṇṇasa Aṭṭhakathā**,(Somerville, Wisdom Publications,1995), pp.70-75.

<sup>7</sup>Ashin Janakabhivamsa, **Abhidhamma in Daily life**, Mahagandayone Monastery, Amarapura Writing and repairing the scriptures. Traslate by U Ko Lay ( Faculty of Patipatti International Theravāda Buddhist Monastery,Myanmar ,1999), pp. 5-7.

<sup>8</sup> Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009) ,pp. 251-259.

human beings and even in some celestial being.<sup>9</sup> The word *Kamma* literally action or deed, but in the Buddha teaching it refers exclusively to volitional action. From a technical stand point, Kamma denotes wholesome or unwholesome volitional action, volition being the factor responsible for action.<sup>10</sup>

Therefore, Buddha said that beings are owners of their kamma. Kamma alone is their property; nothing else is Kamma is a very important subject in Buddhism.<sup>11</sup>

## **1.2 Objectives of the Research**

1.2.1 To Study Concept and the Origin of Kamma in Theravāda Buddhism.

1.2.2 To Study Practical Kamma in Theravāda Buddhism.

2.1 3 To Analyze Kamma in Theravāda Buddhism and Apply Kamma Result in Daily life.

## **1.3 Statement of the problems desired to know**

1.3.1 What is the Concept and the Origin of Kamma in Theravāda Buddhism?

1.3.2 What is the Practical Kamma in Theravāda Buddhism?

1.3.3 What is the analysis of Kamma in Theravāda Buddhism and what are the application Kamma Result in Daily life?

## **1.4 Scope of the research**

The scope of the research is divided into two of scopes, namely;

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<sup>9</sup> Bhikkhu Bodhi, A Comaprehensive Manual of Abhidhamma the Abhidhammattha Saṅgaha of Ācariya Anuruddha, (Buddhist Publication Society, Kandy Sri lanka, 2007), pp. 105-109.

<sup>10</sup> Mehm Tin Mon, **Kamma, The Real Creator**, (Yangon, 2007), pp.151-155.

<sup>11</sup>Nārada Mahā thera, **Buddhism in a Nutshell**, (Buddhist publication Society, Kandy, Sri lanka, 1982), pp. 13-14.

### **1.4.1 Scope of source of Data**

The researcher focuses on studying the primitive teaching on Kamma in Theravāra Buddhism that appeared in the primary source, the early Theravāda Pāli Cannon, Commentaries and sub Commentaries and other authoritative secondary sources related to this research. Moreover, as well as secondary sources of Buddhist text books.

### **1.4.2 Scope of Content**

The scope of the research is to study the concept of Kamma (Action), when *citta* and *cetasikas* as a group perform a Wholesome Action such as giving (*dāna*) or observance of precepts (*sīla*) or practicing meditation (*bhāvanā*), or an Unwholesome Action such as killing (*pānātipātā*), *cetanā* among them is the most potent and the most energetic.

Therefore, only the potential of *cetanā* remains in the mental continuum of a being. So, when we try to find out the one that is truly responsible for the act, our verdict will fall on the *cetanā* as such. This is why the Buddha, assigning the responsibility on *cetanā*, said; "*Cetanāham bhikkhave kammam vadāmi* Bhikkhus, I declare *cetanā* to be kamma".

## **1.5 Definition of Terms Used in the Thesis**

1.5.1 **Kamma** means action that appears in the Pali Canon especially in Theravāda Buddhism as well as later texts.

## **1.6. Review of Related Literature and Research works**



1.6.1 Ashin Janakabhivamsa, **Abhidhamma in Daily life**, Mahagandayone Monastery, (Tra) by U Ko Lay (professor) Patipatti International Theravada Buddhist Monastery, Myanmar, 1999.<sup>12</sup>

In this book, the author offers the information for Cetana is responsible for the completion of Kamma (action) Cetana is commonly called Kamma. So, the Buddha said; "*Cetanaham bhikkhave kammam vadami*=Bhikkhus, I declare cetana to be kamma". Therefore, when Cetanā is forceful, kamma is strong; when the Cetanā is feeble, kamma is weak. I have found this thesis proposal is very helpful to my research work.

1.6.2 Ashin Silanandabhivamsa, **Volition An Introduction to the law of kamma**, Dhammananda Vihāra Monastery, Theravada Buddhist Society of America. 197.<sup>13</sup>

In this book, the author mentions about Kamma (action) given by well-known all human beings, Kamma give results in the various sphere, and the formless. For example, unwholesome kamma give results in the four woeful state and human beings and even in some celestial being, by reading this book.

1.6.3 Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma the Abhidhammattha Saṅgaha of Ācariya Anuruddha**, (Buddhist Publication Society, Kandy Sri Lanka, 2007).<sup>14</sup>

In this book, the author mentions about Kamma (action) given by well-known Buddhist, the word kamma literally action or deed, from a technical stand point, Kamma denotes wholesome or unwholesome

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<sup>12</sup> Ashin Janakabhivamsa, **Abhidhamma in Daily life**, Mahagandayone Monastery, Amarapura Writing and repairing the scriptures, (Faculty of Patipatti International Theravāda Buddhist Monastery, Myanmar, 1999), pp. 122-123.

<sup>13</sup> Ashin Silanandabhivamsa, **Volition An Introduction to the law of kamma**, (Dhammananda Vihāra Monastery, Theravāda Buddhist Society of America. 1979), pp. 33-34.

<sup>14</sup> Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma the Abhidhammattha Saṅgaha of Ācariya Anuruddha**, (Buddhist Publication Society, Kandy Sri Lanka, 2007), p. 200.

volitional action, volition being the factor responsible for action. Thus the Buddha declares: “It is volition, monks, that I call Kamma.

1.6.4 Dr. Mehm Tin Mon, **Kamma-The Real Creator**, (professor) Yangon, 2007.<sup>15</sup>

In this book by reading book my intention is to point out the good and bad action that done by oneself and to refrain from all evils and to do what is good and finally to purify the mind for one’s welfare as well as for others. I have found this thesis proposal is very helpful to my research work.

1.6.5 Nārada Mahā thera, **Buddhism in a Nutshell**, Buddhist publication Society, Kandy, Sri lanka,1982.<sup>16</sup>

In this book, the author offers the information from the law of kamma, we can infer about a person's past lives. Buddha said that beings are owners of their kamma. Kamma alone is their property; nothing else is. Kamma is a very important subject in Buddhism, by reading this book.

1.6.6 J.P.Vaswain, **What would you like to know about Karma**, (United State of America, 2015).<sup>17</sup>

In this book by reading book my intention is to point out, the law Karma has been described as the law of action- the foundation on which this Universe evolves. It is Universal law, an all-inclusive law which operates on the lives of all us.

1.6.7 Pa Auk Tawya Sayadaw, **The workings of Kamma**, Myanmar, 2009.<sup>18</sup>

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<sup>15</sup> Mehm Tin Mon, **Kamma, The Real Creator**, (Yangon, Myanmar 2007), pp. 273-274.

<sup>16</sup> Nārada Mahā thera, **Buddhism in a Nutshell**, (Buddhist publication Society, Kandy, Sri lanka,1982), pp. 13-14.

<sup>17</sup> J. P. Vaswain, **What would you like to know about Karma**, (Auther House, Bloomington, United State of America, 2015), pp. 21-29.

In this book by reading book my intention is to point out, to achieve success in this world, *kamma*, wisdom and effort essential. Of these three wisdom and effort are prominent, and so people recognize the importance of their roles. As *kamma* and its results are difficult to understand, there are people who do not believe in them. Those who claim to be non-believers are in fact performing *kammic* actions every-day in contradiction to their own belief.

## **1.7 Research Methodology**

### **1.7.1 Research Type**

This thesis is the type of documentary research which is designed to apply the qualitative methodology to analysis.

### **1.7.2 Data Collection**

Collection data from primary sources of English translations of Majjhima Nikāya and Pāli canon in order to explore the Concept of Kamma (Action) in Cūlakammavibhaṅ Sutta about the causes and effects of kamma action as well as secondly sources of Commentaries, sub- Commentaries, out of the books written and composed by famous Buddhist scholars.

### **1.7.3 Data Analysis**

Analyze the raw data as well as systematizing the collected data in order to give a clear the Concept of Theravāda Buddhism.

### **1.7.4 Conclusion and Suggestion**

Conclusion and suggestion for further studies, the Concept of Kamma in Theravāda Buddhism.

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<sup>18</sup> Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), pp.151-155.

## **1.8 Advantages Expected to Obtain from the Research**

1.8.1 Having understood Concept and origin of Kamma in Theravāda Buddhism

1.8.2 Having understood Practical of Kamma in Theravāda Buddhism.

1.8.3 Having understood about Kamma in Theravāda Buddhism and the application Kamma Result in Daily life.

## Chapter II

### The Concept and the Origin of Kamma in Theravāda Buddhism

The word *Kamma* is used in a Brahmanical context to refer specifically to the ritual act enjoined by Brahmanical ideology. The Buddha stated that he would interpret “act” to refer to intention, with the result that there is a shift from ritual to ethics. Whereas the performance of the ritual action of sacrifice gave an automatic result, this development in the interpretation of Kamma meant that the quality of the next life is determined by the quality of the actions.<sup>19</sup>

While this term has its roots in the Vedas of Brahmanism with its specific meaning, the concept of Karma is also central to the soteriological system of religions like Buddhism where, however, the word *Kamma* has come to acquire a different meaning. To understand the meaning of *Kamma* in Buddhism, one must first understand the meaning of this word in Brahmanism during the period of the Buddha in India.

The aim of this chapter will be show to investigate The Context and origin of *Kamma* in Theravā Buddhism, Brahmanism Early Buddhism. This chapter has three main point in researcher including will show which are (1) the concept of *Kamma* (2) The Origin of *Kamma*, and (3) Conclusion. The chapter will divide into section as follow.

#### 2.1 The Concept of Kamma

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<sup>19</sup> K.R. Norman, **Theravāda Buddhism and Brahmanical Hinduism: Brahmanical Terms in a Buddhist Guise**,(India, Motilal Banarsidass Publish, 2009), p.197.

The Concept of *Kamma*, including will divided into section as follow: (1) The Concept of *Kamma* in early Buddhism and Brahmanism

(2) The Concept of *Kamma* in Jainism (3) The Concept of *Kamma* according to Six Teachers.

(I) The Concept of Early Buddhist culture aimed at obtaining the Deathless State by the extinction of the fires that are craving and attachment. The early Vedic culture aimed at kindling “the fires of male and female. We have already referred to some passages in the *aitareya Brāhmaṇa* which teach men to desire a son above everything else and never allow the line of progeny to be stopped. There is thus no correspondence or agreement between the basic views of early Brāhmaism and early Buddhism.

(II) The Concept of *Kamma* in Jainism, according to classical Jain doctrine, both aims can be achieved through the accumulation of good Karman gift giving, worship, etc. However, the question of the extent to which good Karman is beneficial for advancement on the path of salvation.<sup>20</sup>

(III) The Concept of *Kamma* according to Six Teachers, the doctrines of the six heretical teachers’ contemporary with the Buddha are of great importance in the context of the development of Buddhist thought. In the *Pāli* Canon one always comes across here and there passages referring to the teachings of the six heretics. Their doctrines were in sharp contrast with those of Buddhism, and they were criticized by the Buddha as well as by his disciples.

In the *Pāli* Tipiṭaka, the passages referring in detail to the doctrines of the six heretics can be found in the *Samannaphala Sutta* of the *Digha-Nikāya*. The six heretics mentioned by King *Ajatasattu* were *Puran*

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<sup>20</sup> Peter Flugel, **jainsim and society**, (India, Motilal Banarsidass Publish, 1989), pp. 98-99.

*Kassapa, Makkhali Gosala, Ajita Kesakambala, Pakkudha Kacāyana, Nigantha Nātaputta and Sanjaya Belatthaputta.*<sup>21</sup>

Before the advent of Buddhism, people did have some notion of *Kamma*. For instance, the term *Kamma* is found in Upanishads. But, when their ideas and views regarding *Kamma* are compared and contrasted with the law of *Kamma* expounded by the Buddha, it becomes clear that they did not grasp the law of properly.<sup>22</sup>

The Buddha's teaching on *Kamma* has an important place in the doctrinal foundations of Buddhism. The nature of its moral efficacy is essential to Buddhist philosophy and practice. From the Buddhist standpoint, the understanding of the law of *Kamma* held by pre-buddhist Indian philosophies and those that were contemporary to Buddhism are either wrong or incomplete. In most of the pre-Buddhist literature, the term can be found only in the meaning of rituals and sacrificial action.<sup>23</sup> Many philosophies contemporary to the Buddha rejected *Kamma* altogether. Some of them contain the theory of *Kamma*, but side by side with the belief in soul and self.

According to Buddhism, the actions can be good or bad; if conditions are favorable, produce pleasant and unpleasant results respectively. However, there is no involvement of soul, self, God, or creator in this phenomenon. The nature of bearing results is inherent in *Kamma* itself. This *Kamma* is a result of attempting to abstract a philosophical doctrine from a context rich in dialectical form and soteriological significance.

The Buddha's doctrine on *Kamma* has metaphysical implications, but these must be understood through textual analysis that takes into account the context of the Buddha's discourses. As well as the

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<sup>21</sup> Bhikkhu Bodhi, **the Sāmaññaphala Sutta and commentaries**, (Sri Lanka 1995), pp. 45-47.

<sup>22</sup> Gananath Obeyesekere, **Kamma and Rebirth**, (India, Motilal Banarsidass, 2006), pp. 130-143.

<sup>23</sup> Peter Harvey. **An introduction to Buddhism. Teachings, history and practices**. (Cambridge: Cambridge University Press, 1990), pp.11-25.

individual dialogic processes in different discourses, equally important is the broader context of the Buddha's situation. During the Buddha's time, the contemporary distinctions made between 'religious' and 'secular' were barely formed.<sup>24</sup> However, it cannot be said that all *Kamma* must give result; and that everything that happens in the world and in this life of being is due to *Kamma*. The ripening of *Kamma* is contingent upon various cause and conditions.<sup>25</sup>

### 2.1.1 The Concept of Early Buddhism and Brahmanism

These then are some of the main differences between Theravada Buddhism and Brahmanism. The two traditions spread in different directions, Theravada Buddhism spreading south and Mahayana north. Because Brahmanism interpreted monastic rules more liberally than the Theravadin orders, they were able to adapt better to the colder climates of the Brahmanism. Buddhism, in its origin at least is an offshoot of Both Brahmanism and Buddhism originated in the Indian subcontinent and share a very long, but rather peculiar and uncomfortable relationship, which in many ways is comparable to that of Judaism and Christianity.<sup>26</sup>

The Buddha was born in a Hindu family, just as Christ was born in a Jewish family. Some people still argue that Buddhism was an offshoot of Brahmanism and the Buddha was a part of the Brahmanism, a view which is not acceptable to many Buddhists. It is however widely accepted that Buddhism gained popularity in India because it released the people from the oppression of tradition and orthodoxy.

The teachings of the Buddha created hope and aspiration for those who had otherwise no hope of salvation and freedom of choice in a society that was dominated by caste system, predominance of ritual form

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<sup>27</sup> Dharmacarini Manishini, **Kamma in context, Mahākammavibhangasutta and the Cūlakammavibhangasutta**, (Somerville, Wisdom Publications, 1995), pp.10-15.

<sup>28</sup> Gananath Obeyesekere, **Kamma and Rebirth**, (India, Motilal Banarsidass Publish, 2006), pp.38-39.

<sup>29</sup> M.Jangubhai, **The Comparative study between Brahmanism and Buddhism**, (India, 2005), pp. 27-30.



of worship and the exclusive status of the privileged classes which the Vedic religion upheld as inviolable and indisputable.

The concept of *Kamma* existed before the Buddha and was widely practiced in that time, which is known as the pre-vedic period. The concept of *Kamma* in the pre-vedic period, however, differs from the Buddha's teachings. In Veda, one was encouraged to offer one's actions to the Gods and as such, life was predestined. In early Buddhism, there was no concept of a central God like being. Instead, the individual was encouraged to pursue the Eightfold path, the path of righteous action that would lead to liberation.<sup>27</sup>

The early Buddhist notion of *Kamma* focused on the liberating potential of observing the mind and its activity with every moment. This article is a part of weekly discussion which will present glimpse of early Buddhist concept of *Kamma*. The concept of *Kamma* may have been of importance in early Buddhism. The context of early Buddhism and Brahmanism have been whether Karma already played a role in the theory of rebirth of earliest Buddhism, noting that "the Karma doctrine may have been incidental to early Buddhist soteriology.

The future of Buddhist studies in India will remain quite doubtful so long as Indian scholars continue to study Buddhism as a "heretical system" and from the "orthodox" standpoint. Buddhism should be studied from the Buddhist standpoint, and its relations with Brāhmaṇism should be studied from the historical standpoint and on scientific lines. The study of Buddhism from the view would be a study of Buddhism and with Brāhmaṇism.<sup>28</sup>

They are compilations and represent many contradictory doctrines. Buddhist impact on the older Upaniads in the following words: Evidence of Buddhist influences are not wanting in them. It is stated that after death the different parts of a person return to the different parts of Nature from

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<sup>30</sup> **Journal of the International Association of Buddhist Studies**, (Malaysia, 1998), pp. 10-21.

<sup>32</sup> Lal Mani Joshi, **Brahmanism, Buddhism, and Hinduism: An Essay on their Origins and Interactions**, Kandy, (Sri Lanka, 2008), pp. 4-5.

whence they came, that even his soul goes into space and that only his kamma, or effect of work, remains over. This is a clear reflection of the Buddhist doctrine.<sup>29</sup>

Buddhism is especially famous for its stern ethics and high moral ideals. The moral and spiritual ideals and Karma and Rebirth were entirely unknown to pre-Upaniadic Vedic religion or Indo-Aryan civilization, the Brāhmaṇas do not know the doctrine of transmigration have no-conception of pessimism, and therefore seek no release from the toils of life. The historic founder of Buddhism had challenged the two foundations of Vedic culture: the doctrine of sacrifices and the institution of social classes or castes. He observed a way of life and taught a doctrine which were not only unknown to the teachers and authors of Vedic texts but which continued to be resisted by the brāhmaas of Vedic tradition for centuries after the age of sākyamuni. The resistance lessened only with Saṃkara who based doctrine on Buddhist teaching and took over the monastic organisation from the Buddhist institution of monks.<sup>30</sup>

Early Buddhist culture aimed at obtaining the Deathless State by the extinction of the fires that are craving and attachment. The early Vedic culture aimed at kindling “the fires of male and female. We have already referred to some passages in the Aitareya Brāhmaa and the Taittirīya Upanad which teach men to desire a son above everything else and never allow the line of progeny to be stopped. There is thus no correspondence or agreement between the basic views of early Brāhmaism and early Buddhism.

The two religious traditions had different backgrounds in the pre-historic Vedic epoch, and in the age of the Buddha and the older Upaniads some thinkers of Brāhmaical tradition seem to have been deeply influenced by non-Bāhmaical, non-Vedic and non-Āryan thoughts and ideals. Therefore, the contrast or conflict between Brāhmaism and

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<sup>29</sup> R. E. Hume, **The Thirteen Principal**, (Sri Lanka, 2nd edition, 1958), pp. 6–7.

<sup>30</sup> Lal Mani, **Joshi, Brahmanism, Buddhism, and Hinduism An Essay on their Origins and Interactions**, (India, Motilal Banarsidass Publish, 2008), pp. 21–23.

Buddhism pointed out above is to be seen to some extent in the older Upaniads which have preserved for us the fundamental discord between the ideals of brāhmaṇas and those of sramaṇas and yatīs.

### 2.1.2 The Concept of Jainism

The Concept of the Jain religion Jainism arose in 7th century BC Eastern India, home to Hinduism and Buddhism. It was a time and place of religious renewal, in which several groups reacted against the formalized rituals and hierarchical organization of traditional Hinduism, desiring something new and fresh. Jains beliefs holds that 24 historical figures have lived and taught Jain truths in this age. Of these figures, called tirthankara, only the last two can be historically verified with any confidence. The 23rd tirthankara, parshvanatha, is thought to have lived in the 7th century and founded a Jain community based on renunciation of the world.<sup>31</sup> The main virtues which Jainism wishes its followers to cultivate are ancient, they are based on principles which can be openly and rationally discussed within the framework of the Karma doctrine.

Hence the *Kammas* are the subtle matter surrounding the consciousness of a soul. When these two components (consciousness and karma) interact, we experience the life we know at present. Jain texts expound that seven tattvas truths or fundamentals constitute reality.<sup>32</sup> Karma in Jainism differs radically from its Hindu or Buddhist counterparts. Rather than an abstract cosmic law, it is seen as a substance, a form of subtle matter that weighs down and encases the soul.<sup>33</sup>

The Jainas themselves have forgotten this and want to believe that their religion is non-violence and nothing else. If anyone who has been philosophically trained critically thinks about this for more than one minute, it will be clear why this cannot be true. Hence I believe under the

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<sup>31</sup> **Representation of Jainism and Buddhism in Indian History**, (India, Motilal Banarsidass Publish, 2005), pp.51-52.

<sup>32</sup> **Their religious beliefs and practices**, (2nd Edition, Routledge,2005), pp. 261-262.

<sup>33</sup> Mardia Kanti, **Rankin Aidan D. Living Jainism** (UK: John Hunt Publishing Ltd. 2013), pp. 34-39.

canopy of karma we can improvise ourselves and can, definitely lead a more peaceful and happy life. Especially the detailed description of Karma in Jaina philosophy.<sup>34</sup>

According to classical Jain doctrine, both aims can be achieved through the accumulation of good Karman gift giving, worship, etc. However, the question of the extent to which good Kamma is beneficial for advancement on the path of salvation, which ultimately demands the destruction of both bad and good Karman, primarily through asceticism, is disputed within the tradition. Jain perspective Karman impurity cannot be transmitted to others but has to be purified or annihilated by the subject itself through one sided acts of renunciation, despite Jain popular beliefs.<sup>35</sup>

Buddhism and Jainism beyond the ancient period; in one case disappearance and in another case static nature, neither warranting further discussion. Such of Jainism and Buddhism raises a question in the minds of the reader about what happened to these traditions. It is true that Buddhism lost considerable ground in India over a period of time, and there was the so called decline. It is also fair to say that Jainism did not spread outside of India during the ancient and early modern periods.

According to the Census, there were, in fact, nearly twice as many Buddhists (6.4 million) as Jains (3.4 million) in India. Another element essential to the practices of Jainism is Karma. Jains see Karma as an egative matter that, bit by bit, covers the soul and inhibits one's ability to reach moksha, the highest stage of purity in which one is finally released from the cycle of death and rebirth.<sup>36</sup>

The Concept of *Kamma* among Brahmatical, Jain and Buddhist traditions. For Brahmanism, Kamma meant work or act, and in

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<sup>34</sup>Medhavi Jain, **Relevance of Jain Karma Theory in Context of Self Improvement**, (Ladnun, Rajasthan,2015), pp.10-13.

<sup>35</sup> PETER Flugel,**Jainism and society**, (Delhi: Motilal Banarsidass Puublication,1999), p.9.

<sup>36</sup> Tara Sethia, **Representation of Jainism and Buddhism in Indian History**, (India, Motilal Banarsidass Publish, 1989), pp.19-20.

formulation of Vedic ritual manuals ‘action’ referred to ritual and ceremonial performances so meticulously executed as to compel the gods to act in obedience to them. For Buddhists and Jainas, however, kamma referred to the acts of ordinary men and women, the sums of whose lifetime behavior determined the body in which the soul would be reborn in the process of transmigration context association with Jainism with an appeal of an eyewitness account creates a new genre of orientalism.

It denigrates and distorts Jainism at the same time for those who are not likely be very familiar with the tradition.<sup>37</sup> Self-immolation by fire will be unacceptable to a Jaina as it violates the cardinal principle of nonviolence. Jains believe that violence in thought and speech is as bad as physical violence, so they try to control things like anger, greed, pride and jealousy.

### **2.1.3 The Concept of Kamma According to Six Teachers**

During the time of the Buddha, there existed various ideas regarding the law of *Kamma*, among them, the six major ‘outside teacher’ are described in the *Sāmaññaphala Sutta* as follow: The doctrines of the six heretical teachers’ contemporary with the Buddha are of great importance in the context of the development of Buddhist thought. In the *Pāli* Canon one always comes across here and there passages referring to the teachings of the six heretics.

Their doctrines were in sharp contrast with those of Buddhism, and they were criticized by the Buddha as well as by his disciples. In the *Pāli*, the passages referring in detail to the doctrines of the six heretics can be found in the *Sāmaññaphala Sutta* of the *Digha-Nikāya*. The six heretics mentioned by King Ajatasattu were Puran Kassapa, Makkhali Gosala,

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<sup>37</sup> Mahavira Modern, **Jainism and Nonviolence**, (Delhi: Motilal Banarsidass Puublication, 1999), pp. 5-6.

Ajita Kesakambala, Pakkudha Kacayana, Nigantha Nātaputta and Sanjaya Belatthaputta.<sup>38</sup>

(i) Purāṇa Kassapa expounded the theory of non-action (*akiriya*). He rejected the existence of *Kamma*. He said: Neither evil nor the effect of evil exists; neither good nor the effect of good exists. He explained his doctrine thus: There exist on cause or condition for being to become define; they are defiled without cause or condition. There exist on cause or condition for being to become absolutely pure; they are absolutely pure without cause or condition.<sup>39</sup>

(ii) Makkhaligosāla rejected both *Kamma* and result (*vipāka*). He held the view of non-causality (*ahetukavāda*) or fate (*niyati*). According to him there exists neither cause nor effect. Regarding liberation, he expounded the theory of purity by wandering from one life to another. There exist on cause or condition for being to become define; they are defiled without cause or condition. There exist on cause or condition for being to become absolutely pure; they are absolutely pure without cause or condition.<sup>40</sup>

(iii) Ajita Kesakambala was founder of the no effect theory (*natthika vāda*). Among them ‘outside teacher’ who refuse the theory of *Kamma* and effect, Ajita Kesakambala is a leader. He rejection the effect of action, good and action, good and bad. His view, as mentioned in *Sāmaññaphala Sutta* is thus: There are no alms giving, sacrifice or offering. There is neither fruit nor result of good or evil deeds.

There is neither this world nor other worlds. There is neither mother nor father, nor beings springing into existence without parents. There are in the world no recluses or Brahmins (*samana-brāmana*) who

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<sup>38</sup> Bhikkhu Bodhi, **the Sāmaññaphala Sutta and commentaries**, (Sri lank, Kandy: Buddhist Publication Society, 1985), pp. 45-47.

<sup>39</sup> Thanissaro Bhikkhu, **Samaññaphala Sutta: The Fruits of the Contemplative Life**, (India, 1997), pp. 51-59.

<sup>40</sup> Bhikkhu Bodhi, **The Sāmaññaphala Sutta, The Discourse on the Fruits of Recluship, The Second Sutta of the Dīgha Nikāya**, (Sri lank, Kandy: Buddhist Publication Society, 1989), pp. 5-10.

have reached perfection on the right path and have perfect conduct and who, having realized by themselves this very world and other worlds, make their knowledge known to the public. A man is built up of the four elements', when he dies, earth returns to the aggregate of earth, water to water, fire to fire, air to air, and the senses vanish into space.

The four bearers with the bier as the fifth take his dead body away; they talk about him as far as the burning-ground, where his bones turn the colour of a pigeon's wing. The sacrifices have ashes as their end. They are fools who preach alms giving. It is an empty lie, mere idle talk, when men say there is no profit therein. Fool and wise alike, on the dissolution of the body, are cut off, annihilated, and they do not survive after death.

(iv) Pakkudha Kaccāyana held the view of non-relatedness: There are these seven substances: unmade, irreducible, without a creator, barren, stable as a mountain-peak, standing firm like a pillar that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain, or both pleasure and pain. He explained the meaning of killing thus: When one cuts off another's head with a sharp weapon, it does not mean that one killed the other. Actually the weapon enters the space of the seven bodies.<sup>41</sup>

(v) Niganha Nāraputta was probably the founder of what is called jainism, *Kamma*, according to jainism is of material nature. Jains believe that the action of mind, speech, and body produce subtle *Kamma* which becomes the cause of bondage. The cause of the embodiment of the soul is thought to be karmic matter; and one can attain salvation only by freeing the soul of Karma. According to Jainism, the concept of Karma and soul are inter-related to each other.

There is no killer or destroyer of life whoever cuts the head does not kill anybody but seven elements four among seven elements making space. His philosophy also like the former thinker rejects both spiritual and normal morality; they serve no any good purpose to human life at

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<sup>41</sup> Mahāvira Modern, **Six Contemporary Teachers During the Time of The Buddha**, Six heretical teachers, (India: Sri Aurobindo Ashram Press, 2003), p.13.

all.<sup>42</sup> Therefore, Buddhism rejects them as wrong views. Still many people at that time accepted them as true.

(vi) Sañjayabellattiputta held no particular view. He was an eel-wiggler with the view of evasion. His doctrine is known as a doctrine which diverts the mind from the track. If asked, he would not say this way, neither that way, nor other way; he would not say 'no or not no' I do not say that it is otherwise.

Therefore, amidst the darkness of all these wrong views that shrouded the, the Buddha appearance in the world was like the sunshine that dispels the darkness and enlightens the world.

## 2.2. The Origin of the Teaching Kamma

The original *Kamma*, including will show into section as follow: (1) The origin story of *Kamma* Related Sutta (2) The origin story of Mahākammavibhaṅga Sutta (3) The origin story of *Cūlakammavibhaṅga* Sutta (4) The origin story of *Kammanidāna Sutta*.

The origin of *Kamma* concept as preached by the Buddha. The definition of *Kamma* mentioned in various literature is origin *Kamma*. In respect of the cause of *Kamma* as found in the *sutta Piṭaka*, the Buddha aver that Ignorance or not knowing things as they truly are, is the chief cause of all *Kammas*. *Kamma* means any intentional action done through body, speech, or mind. It is the inner intention that the Buddha called *Kamma*, not the outward deed. So to understand *Kamma* properly we must examine our motives. When we do any good deeds, such as giving charity, or observing morality, if we hope for good results this will affect the result of our actions.<sup>43</sup>

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<sup>42</sup> Bhikkhu Bodhi, *The Sāmaññaphala Sutta, The Discourse on the Fruits of Recluship, The Second Sutta of the Dīgha Nikāya*, (Sri Lanka, Kandy: Buddhist Publication Society, 1989), pp. 7-15.

<sup>43</sup> Bhikkhu Bodhi; (tra) *A Comaprehensive Manual of Abhidhamma the Abhidhammattha Saṅgaha*, (Sri Lanla, Kandy: Buddhist Publication Society, 2007), p. 247.



The origination of *Kamma* or the cause of *Kamma* is contact through the six senses. It begins from mind, which is a cause for bodily and verbal actions. The result of *Kamma* either good or bad will be kept in the *Bhavanga citta*. After having proper it manifests a result to the doer. The cessation of *Kamma* is cessation of contact. Buddhism does not teach cultivation of the good only for happiness and goodness, but teaches the cessation of both good and bad action for the cessation of all kinds of *Kamma*.<sup>44</sup>

According to Venerable Ledi Sayādaw, by the declaration: “All living beings are owners of their actions, heirs of their actions; they originate from their actions, are related to their actions, have their actions as their refuge, the Buddha also meant that the wholesome and unwholesome actions performed once by a being during his lifetime, may ripen even after a lapse of thousands of existences or world cycles. The wholesome *Kamma* that yield good results and unwholesome *Kamma* that yield bad results always accompany the life-continuum of a being.”<sup>45</sup>

Therefore, one should always love and esteem good conduct more than one’s own life by performing meritorious actions. On the other hand one should always shun evil conduct more than the danger of death and refrain from evil deeds.

### **2.2.1 The Original Story of *Kamma* Related Suttas**

The Buddha explains about the origin story of *Kamma* in the Related many *sutta*, but the best of will show the *Kamma* five related

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<sup>44</sup> Sayādaw U Thittila, **What *Kamma* Is** Department of Religious, (Yangon, Myanmar, 1992), pp. 27-29.

<sup>45</sup> Mahathera Ledi Sayadaw, **The Manual of Right Views in the Manuals of Buddhism**, (Yangon, Myanmar.1987), pp. 90-95.

sutta. Hence including will show Sala Saleyyaka Sutta, Mahakammavibhanga Sutta, Cūḷakammavibhaṅga Sutta, Nidāna Sutta, Kammanidāna Sutta.

(I) The Buddha Sala Saleyyaka Sutta analyzes what kind of *Kamma* will take one to a low rebirth. The Buddha then analyzes what kind of *Kamma*, what are wholesome states? Wholesome states are good states of mind; happy states of mind, like non-attachment; good will instead of ill will; a tranquil mind instead of a restless mind; not jealous of others; and the like. So this kind of wholesome states of mind gives you peace, gives you a happy state.

Whereas unwholesome states of mind are states that make you agitated; make you unhappy such as greed, anger, restlessness, jealousy, and arrogance. Evil *Kamma* or unwholesome *Kamma* leads to a decrease in wholesome states or an increase in unwholesome states. You should avoid performing this kind of evil *Kamma*.<sup>46</sup>

(II) The Buddha discourse of the *Mahākammavibhanga* Sutta This celebrated sutta shows some of the complexities of *kamma* and the Buddha response to notions of the *Kamma* process as perceived by again, Brahmans, but also Samaras. The Buddha then shows how wrong views can arise from only partial understanding of truth. (1) the bad-doer who is reborn in a lower realm, (2) the bad-doer who is reborn in a happy state, (3) the doer of good who is reborn in a happy state, and (4) the doer of good who is reborn in a lower realm.<sup>47</sup>

Finally, the Buddha explains his Great Exposition of *Kamma* in which he shows that notions of invariability like "the evildoer goes to hell" are much too simple. The minds of people are complex and they make many different kinds of *Kamma* even in one lifetime, some of

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<sup>46</sup> Ñānamoli Thera, **Saleyyaka Sutta: The Brahmans of Sala**, (Sri Lanka, Kandy: BPS, 1994), p.19.

<sup>47</sup> Bhikkhu Ñānamoli Thera, **the Majjhima Nikaya**, (Sri Lanka, Kandy: BPS, 1995), pp .1058-1065.

which may influence the last moment when *Kamma* is made before death, which in turn is the basis for the next life.

(III) The Buddha explains of the *Kamma* related Sutta in the Cūlakammavibhanga Sutta, a young Brahmin name Subha approached The Buddha and asked fourteen questions in all, regarding the differences that exist among people thus: long life, health, beauty, power, riches, high birth, wisdom? Or even some of these things? <sup>48</sup>

So, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

Therefore, "Beings are owners of *Kammas*, heirs of *Kammas*, they have *Kammas* as their progenitor, *Kammas* as their kin, *Kammas* as their homing-place. It is *Kammas* that differentiate beings according to inferiority and superiority." <sup>49</sup>

(IV) The Buddha explains of the *Kamma* related about *Nidāna Sutta*, are causes of the arising of *Kamma*. Which three? *Lobha* is a source of the arising of *Kamma*, *dosa* is a source of the arising of *Kamma*, *moha* is a source of the arising of *Kamma*.

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<sup>48</sup> Nyanamoli Thera, Translated from the pāli, **Mijjhima Nikāya. Cūlakammavibhanga Sutta: The shorter exposition of Kamma**, (New York: Allworth Press, 1994), pp. 208-220.

<sup>49</sup> Thanissaro Bhikkhu, **Cūla-kammavibhanga Sutta: The Shorter Analysis of Action**, ( Kandy: Buddhist Publication Society,1995), p. 325.

Whatever *Kamma*, has the nature of *lobha*, is born of *lobha* is caused by *lobha*, arises from *lobha*, that *Kamma* is *akusala*, that *Kamma* is blameable, that *Kamma* has *dukkha* for *vipāka*, that *Kamma* leads to the arising of *Kamma*, that *Kamma* does not lead to the cessation of *Kamma*.

Whatever *Kamma*, bhikkhus, has the nature of *dosa*, is born of *dosa*, is caused by *dosa*, arises from *dosa*, that *Kamma* is *akusala*, that *Kamma* is blameable, that *Kamma* has *dukkha* for *vipāka*, that *Kamma* leads to the arising of *Kamma*, that *Kamma* does not lead to the cessation of *Kamma*. Whatever *Kamma*, bhikkhus, has the nature of *moha*, is born of *moha*, is caused by *moha*, arises from *moha*, that *Kamma* is *akusala*, that *Kamma* is blameable, that *Kamma* has *dukkha* for *vipāka*, that *Kamma* leads to the arising of *Kamma*, that *Kamma* does not lead to the cessation of *Kamma*.

(V) The Buddha explains of the *Kamma* related about *Kammanidāna Sutta*. According to the *Kammanidāna Sutta* the ten unwholesome course of Action taking of life, stealing, sexual misconduct, false speech, divisive speech, harsh speech, frivolous speech, covetousness, ill will and wrong view—are all caused by greed, or by hate, or by delusion, and as such are sources of the karmic chain. Only when they are destroyed will the Karmic process end or suffering ends. The *Kammanidāna Sutta* contains the well-known simile of the seeds, that is, *Kamma* like seeds that sprout or do not sprout when the conditions are right.<sup>50</sup>

Therefore, *Sala Saleyyaka Sutta*, *Mahākammavibhaṅga Sutta*, *Cūḷakammavibhaṅga Sutta*, *Nidāna Sutta*, *Kammanidāna Sutta*, dealing with the more complex operations of *Kamma*, understand the which deals with more basic aspects of *Kamma*, it is important here to understand here that *Kamma* is intention.

### 2.2.2 The Original Story of Mahākammavibhaṅga Sutta

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<sup>50</sup>Piya Tan, **Kamma Nidāna Sutta, The Discourse on the Causes of Kamma**, Sri Lanka, (Kandy: Buddhist Publication Society, 2003), pp.55-59.

Here, The Buddha discourse of the *Mahākammavibhanga Sutta* This celebrated sutta shows some of the complexities of *Kamma* to a group of his disciples.<sup>51</sup> He said that *Kamma* can be divided into four classes with reference to four types of individuals and that one should not rush into conclusions from what one sees. The discourse explains:

The *Mahākammavibhanga Sutta* opens with the wanderer Potali,putta's misquoting two statements on the Buddha Word to the novice monk Samiddhi, whose reply further confuses the issues. When Samiddhi seeks advice from Ānanda, he suggests that they see the Buddha, who then gives his Great Analysis of Kamma based on these four types of persons:

(I) Those who live unethical lives and are reborn in the unhappy realm because they did evil actions and held wrong view prior to the death moment.

(II) Those who live unethical lives but are reborn in the happy realm because although they performed unwholesome actions but at the moment death they abided with right view.

(III) Those who live ethical lives and are reborn in the happy realm because they performed wholesome actions but at the moment death they held right view.

(IV) Those who live ethical lives and are reborn in the unhappy realm because they performed wholesome actions but at the moment death they held right view.

The Buddha then shows can arise from only partial understanding of the teaching. The *Mahākammavibhanga Sutta*, for example, Comparing the four examples for the working of *Kamma* to a fruit that may appear ripe but be unripe, appear unripe but be ripe, appear ripe and

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<sup>51</sup>Nyanamoli Thera: **the pāli, Mijjhima Nikāya. Mahākammavibhanka Sutta :The shorter exposition of Kamma**,(Kandy: Buddhist Publication Society,1955), pp.240-251.

be ripe, or appear unripe and be unripe.<sup>52</sup>Following the four analytical categories of *Kamma* can be explained as follows:

(I) *Kamma* that is inoperative and appears inoperative, that is, a strong unwholesome *Kamma* the result of which will come before the results of weaker unwholesome *Kamma*. For example, a person kills living beings, and is reborn in hell: his action is inoperative because it is unwholesome, and it appears inoperative because since he is reborn there, it is the cause of his suffering state. Devadatta, for example, persuaded prince Ajātasattu to murder his own father, Bimbisāra and thrice attempted to murder the Buddha himself and once succeeded in wounding him, and caused a schism in the these last two deeds are certain to lead to rebirth in hell.<sup>53</sup>

(II) *Kamma* that is inoperative but appears operative, that is, a karma, whose effect is expected, but its fruition is prevented by the cultivation of karma of opposite quality at the dying moment. For example, a wholesome *Kamma* is followed by unwholesome death-proximate *Kamma* which makes the former incapable of good result immediately. For example, a person kills living beings, but he is reborn in heaven: his action is inoperative because it is unwholesome, yet it appears operative because he is reborn in heaven.<sup>54</sup>

(III) *Kamma* that is operative and appears operative, that is, a strong karma that ripens even before much accumulated karma of the opposite kind. For example, a wholesome karma is followed by wholesome death-proximate karma which makes the former incapable of good result immediately.

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<sup>52</sup> Bhikkhu Ñānamoli Thera, **the Majjhima Nikāya**, (Sri Lanka, Kandy: Buddhist Publication Society, 1994), pp. 1058-1065.

<sup>53</sup> Bhikkhu Nanamoli and Bhikkhu Bodhi, **Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1999), pp. 1070-1080.

<sup>54</sup> Nyanamoli Thera., **Mijjhima Nikāya. Mahākammavibhaṅga Sutta : The short exposition of Kamma**, (Sri Lanka, Kandy: Buddhist Publication Society, 1994), pp. 250-255.

(IV) *Kamma* that is operative but appears inoperative, that is, a karma, although cultivated at the dying moment, is prevented from fruiting due to the fruiting of a previous deed of a different moral quality. For example, an unwholesome karma that is followed by wholesome death-proximate karma that ripens first and is operative.

Therefore, in other words, in our lifetimes we are capable of doing both good and bad deeds. Depending in the circumstances, our Karma may fruit either here and now, or in some future state. Thus the effect of a comparatively weak deed may be superseded by the effect of a comparatively strong deed, by the accumulated effects of a series of deeds.

### **2.2.3 The Original Story in Cūlakammavibhaṅga Sutta**

In this discourses, the Buddha explains the law of cause and effect *Kamma*. In the *Cūlakammavibhaṅga Sutta*, a young Brahmin named *Subha* approached the Buddha and asked fourteen questions in all, regarding the difference that exist among people thus; “ What is the reason, what is the cause, that we find amongst mankind the short-lived (*appāyukā*) and the long-lived (*dighāyukā*), the diseased (*bavhābādhā*) and the healthy (*appābādhā*), the ugly (*duvaṇṇa*) and the beautiful (*vannaṅvanta*), the powerless (*appēsakkā*) and the powerful (*mahēsakkā*), the poor (*appabhogā*) and the rich (*mahabhogā*), the low-born (*nicakulinā*) and the high-born (*ucckulinā*), the ignorant (*duppannkā*) and the wise (*pannavantkā*)?”

The Buddha says, all living beings have actions (*Kamma*) as their own, their inheritance, their congenital cause, their kinsman, their refuge. It is *Kamma* that differentiates beings into low and high states.” Then the Buddha explained in detail as follow: If a person destroys life, a person ill a short life. But one who is abstains from killing will be in a happy a human being one will long life. If a person is in the habit of harming others with fist or clod, he, as a result of his harmfulness, when born amongst mankind, will suffer from various diseases. But one who is not

in the habit of harming others, he, as a result of his harmless, will enjoy good health.

If a person is wrathful and turbulent, he, as a result of his anger irritability, when born amongst mankind, will become ugly. But one who is not wrathful and turbulent, will become beautiful.

If a person is jealous, stores jealousy in his heart, he, as a result of his jealousy, when born amongst mankind, will be powerless. But one who is not jealous, stores not jealousy in his heart, will be powerful.

If a person does not give anything for charity, he, as a result of his greediness, when born amongst mankind, will be poor. But one who is charitable giving, he, as a result of his generosity, will be rich.

If a person is stubborn, he, as a result of his arrogance, when born amongst mankind, will be of low-birth. But one who is not stubborn, he, as a result of his humility, will be of high-birth.

If a person does not approach the learned and the virtuous and inquire what is good and what is evil, he, as a result of his non-inquiring spirit, when born amongst mankind, will be ignorant. But one who is approach the learned and the virtuous and makes inquiries in the foregoing manner, he, as a result of his inquiring spirit, will be intelligent.

The Buddha gave these answers to Subbha's question. From the law of *Kamma*, we can infer about a person's past lives. Buddha said that beings are owners of their *Kamma*. *Kamma* alone is their property; nothing else is. *Kamma* is a very important subject in Buddhism.<sup>55</sup>

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<sup>55</sup> Ashin Silanandabhivamsa, **Volition An Introduction to the law of kamma, Dhammananda Vihāra Monastery**, (Theravāda Buddhist Society of America.1979) , p. 11.



Therefore, from a Buddhist standpoint, our present mental, intellectual, moral and temperamental differences are mainly due to our own actions and tendencies, both past and present.<sup>56</sup>

#### 2.2.4 The Original Story of Kammanidāna Sutta

In this discourses, the Buddha explains story of *Kammanidāna Sutta* may be very short but is nonetheless very profound and important as it gives one of the most fundamental teachings on *Kamma*. There are three unwholesome roots of *Kamma* (greed, hate and delusion) and three wholesome roots (non-greed, non-hate and non-delusion). In positive terms, the three wholesome roots are renunciation lovingkindness and wisdom. However, as technical terms, non-greed, non-hatred and non-delusion should be understood not as ordinary wholesome roots of action, but in connection with karma that is neither black nor white, with neither black or white results, which leads to the destruction of *Kamma*.<sup>57</sup>

The *Kammanidāna Sutta* contains the well-known simile of the seeds, that is, *Kamma* are like seeds that sprout or do not sprout when the conditions are right. The *Aṅguttara* Commentary explains the second simile by saying that the seeds here represent the wholesome *Kamma* and unwholesome *Kamma*. The man who burns the seeds is the meditator and the fire is the knowledge of the noble path. The burning of the seeds is like the destruction of the defilements on attaining path-knowledge. The reduction of the seeds to ashes is like when the five aggregates are cut off at the root.

According to the *Aṅguttara* Commentary, the seeds here represent the wholesome and the unwholesome *Kamma*. The fire represents the knowledge of the noble path. The time when the person burns up the

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<sup>56</sup> Nārada Mahā therā, **Buddhism in a Nutshell, Buddhist**, (publication Society, Kandy, Sri Lanka, 1982), p.15.

<sup>57</sup> Piya Tan, *Kamma Nidāna Sutta, The Discourse on the Causes of Kamma*, (Boston: Wisdom Publications, 2003), pp.50-59.

seeds is like when the meditator burns up the defilements with path-knowledge.<sup>58</sup>

In the *Kammanidāna Sutta*, most importantly, in Buddhism good and evil are personal mental states, not external realities, as is often the case in the theistic view. In the *Kammanidāna Sutta*, is given a soft definition, that is, in terms of the unwholesome mental states of greed, hate and delusion. They are often called the roots of the unwholesome in which sense they are radical evil, but the sense of which is in direct opposition to its namesake in theistic and demon-centred systems.

Therefore, greed is a condition for the arising of *Kamma* hate is a condition of the arising of *Kamma*; delusion is a condition of the arising of *Kamma*. But when greed is destroyed, there is the end of the arising of *Kamma* when hate is destroyed, there is the end of the arising of *Kamma*; when delusion is destroyed, there is the end of the arising of *Kamma*.

### 2.3. Concluding and Remarks

In this section, the resecher by lay dow a lot of things *Kamma*. They are (1) The Concept of *Kamma* (2) The Contcept of *Kamma* in early Buddhism (Brahmanism) (3) The Concept of *Kamma* in Jainism (4) The Concept of Six Teachers (5) The Origin of *Kamma* (6) The origin story of *Kamma Related Sutta* (7) The origin story of *Mahākammavibhaṅga Sutta* (8) The origin story of *Cūlakammavibhaṅga Sutta* (9) The origin story of *Kammanidāna Sutta*. This much of explanation about *Kamma* is somehow shared by other Context of *Kamma* and Origin of *Kamma* too, including Brahmanism and Jainism. The unique type of *Kamma* found only in Biddhism is the *Kamma*. the Theravada perspective from the suttas and it is pretty straightforward *Kamma*. The Buddha's discourses on *Kamma* are homogeneous entity. They represent a composite response to social and cultural factors that were the context of the Buddha's time, Overall, the Buddha's teachings

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<sup>58</sup> Nyanaponika Thera & Bhikkhu Bodhi. **Numerical Discourse of the Buddha: An anthology of Suttas**, (Sri Lanka, Kandy: Buddhist Publication Society, 1999), pp. 1080-1090.

on *Kamma* are an attempt to establish subtle soteriological shifts within existent notions of the cycle of Samsāra, death and rebirth, affected by *Kamma*.

Therefore, there are lots of stories about *Kamma*. They might be right. Collective *Kamma*, Attracting good and bad things to you by your mentality. Speculating on *Kamma* started at the time of the commentaries just before the Buddha's time, and continues to this day. Outlined above is the Theravada perspective from the suttas and it is pretty straightforward *Kamma*.

## Chapter-III

### The Practical of *Kamma* in Theravāda Buddhism

*Kamma* is a central and fundamental aspect of Buddhist doctrine common to all traditions of Buddhism. The Buddhist experience and concept that encompasses this worldly ambiguity and complicity of our intentions and actions is *Kamma*. *Kamma* is, on the one hand, a crucial category for practicing Buddhists in Asia and elsewhere that helps them interpret and understand their situations and life. On the other hand, it appears as a relic of magical and metaphysical thinking to western reflections on Buddhism and its contemporary significance.<sup>59</sup>

The aim of this chapter will be to show to investigate The Concept and Practice of *Kamma* in Theravāda Buddhism. This chapter has three main points in research including will show which are (1) The concept of *Kamma* in Theravāda Buddhism (2) Practice of *Kamma* (3) Conclusion. This chapter will divide into sections as follows.

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<sup>59</sup> Eric.S. Nelson, Ethics, **Kamma, and Sustainable Development**, (Sri Lanka, Kandy: Buddhist Publication Society, 1998), p. 25.

### 3.1 The Concept of Kamma in Theravāda Buddhism

The concept of Kamma in Theravāra Buddhism, including will divided into section as follow: (1) Significance of Kamma (2) The meaning of Kamma, (3) Type of Kamma.

(1) The concept of *Kamma* in Theravāda Buddhism, the concept of *Kamma* may have been importance in early Buddhism. Whether Kamma already played a role in the theory of rebirth of earliest Buddhism, noting that "the *Kamma* doctrine may have been incidental to early Buddhist soteriology. Originally *Kamma* may have been only one of several concepts connected with rebirth.

#### 3.1.1 Significance of Kamma

*Kamma* is a Pali word and it covers all kinds of intentional actions, whether mental (*mano kamma*), verbal (*vaci kamma*) or physical (*kāya kamma*). Every action produces an effect, and the effects of our actions come back to us. Our good *kamma* will come back to us as blessings and lead to a good next life, while bad *kamma* will lead to lower forms of rebirth.<sup>60</sup>

##### (a) Kamma as Convince One to Do and Good Deed

*Kamma* can be defined: meritorious acts (*kusala kamma*) such as generosity, morality and meditation, which will help to attain *Nibbāna*, the path of liberation; demeritorious acts (*akusala kamma*), such as greed, hatred and delusion, which cause rebirth in hell; and neutral acts (*kusala-akusala kamma*) which are devoid of ethical substance. Rebirth takes place within the three realms (*lokas*) of the universe *Arūpāloka*, *Rūpaloka* and *Kamaloka* depending upon a being's *kamma*.

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<sup>60</sup> Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, Myanmar, 2007). P.231-135.

Buddhists believe in reincarnation, namely that all beings go through many cycles of birth, life, death and rebirth. Death is followed by immediate rebirth in one of the 31 planes of existence as a result of each being's previous *kamma*. These 31 planes of existence comprise 20 planes of supreme deities (*brāhmas*); 6 planes of deities (*devas*); the human plane (*Manussa*); and lastly 4 planes of deprivation or unhappiness (*Apāya*). The 31 planes are divided into three separate levels or realms: *Arūpāloka*, *Rūpaloka* and *Kamaloka*.

### **(b) Kamma Advocate People to Live in Planes**

The Buddha discourse, the *Brāhmavihāra* are a pre-Buddhist concept, to which the Buddhist tradition gave its own interpretation. The *Digha Nikāya* asserts the Buddha to be calling the *Brāhmavihāra* as "that practice."<sup>61</sup> These four *Brāhmavihāra* are loving-kindness, compassion, sympathetic joy, and equanimity.

The Buddha discourse, practiced and taught the *Brāhmavihāra*, those who understood his teaching completely were reborn in the brahma world. Those who did not understand it perfectly were variously reborn, evidently according to the degree of understanding, six worlds of the gods, from the highest to lowest. The text concludes by saying explicitly that kind of religious life could not bring people beyond rebirth in the world of *Brāhma*.<sup>62</sup>

The first level, the Realm of Formlessness (*Arūpaloka*), consists of four planes of brahmas who have no physical body, consisting entirely of mind, but who may create a physical body if they want to be seen. They are not completely free from the fetters of suffering (*dukkha*), but the *dukkha* experienced here is much less intense than that suffered in the

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<sup>61</sup> D II p. 250.

<sup>62</sup> D II p. 405.

*Rūpaloka*.<sup>63</sup> These brāhmas are unable to hear the teachings of the Buddha (*dhamma*) and they can never become enlightened.

31. *Nevasaññānāsaññāyatana bhūmi* (Realm of neither perception nor non-perception)

30. *Ākiñcanāyatana bhūmi* (Realm of nothingness)

29. *Viññānaññcāyatana bhūmi* (Realm of infinite consciousness)

28. *Ākāśānncāyatana bhūmi* (Realm of infinite space)

The second level, the Realm of Form (*Rūpaloka*), is inhabited by brahmas who have a physical body but do not enjoy sensual pleasures, and it is a place of less intense *dukkha*. This realm consists of 16 planes inhabited by *Rūpa* brahmas divided into four categories according to their status of meditative absorption (*jhāna*).<sup>64</sup> These *Rūpa* brahmas can become enlightened if they come to know the *dhamma*.

*Catūttha jhāna bhūmi* (Fourth jhāna realm): consisting of seven planes, of which the first five are called *Suddhavāsa* or the heavens of purity, where only the enlightened ones at the *anāgāmi* (non- returner) can reborn.

27. *Akaniṭṭhā bhūmi* (Realm of peerless devas)

26. *Sudassī bhūmi* (Realm of clear-sighted devas)

25. *Sudassā bhūmi* (Realm of beautiful devas)

24. *Atappā bhūmi* (Realm of serene devas)

23. *Avihā bhūmi* (Realm of durable devas)

22. *Asaññasatta bhūmi* (Realm of mindless devas)

21. *Vehapphala bhūmi* (Realm of very fruitful devas)

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<sup>63</sup> Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), p.207.

<sup>64</sup> Bhikkhu Bodhi; **A Comprehensive Manual of Abhidhamma the Abhidhammattha Saṅgaha of Ācariya Anuruddha**, (Buddhist Publication Society, Kandy Sri Lanka, 2007), pp.103-4.

Third *jhāna bhūmi* (Third jhāna realm): these three planes harbour *brāhma* who have a body with an aura.

20. *Subhakiṇṇā bhūmi* (Realm of devas with radiant glory)

19. *Appamāṇasubhā bhūmi* (Realm of devas with unbounded glory)

18. *Parittasubhā bhūmi* (Realm of devas with limited glory)

Second *jhāna bhūmi* (Second jhāna realm): the brahmas of these three plans have a body with different degrees of lustre.

17. *Ābhassarā bhūmi* (Realm of devas with streaming radiance)

16. *Appamāṇabhā bhūmi* (Realm of devas with unbounded radiance)

15. *Parittābhā bhūmi* (Realm of devas with limited glory)

First *jhāna bhūmi* (First jhāna realm): the planes of the lowest grade of Rūpa *brāhma*.

14. *Mahābrahmā bhūmi* (Realm of the great Brahma)

13. *Brahmapurohita bhūmi* (Realm of the Brahma's ministers)

12. *Brāhmapārisajjā bhūmi* (Realm of the Brahma's retinue)

The third level, the Realm of Desire (*Kāmaloka*), contains seven planes of happiness (six heavenly planes of devas and the human plane) and four planes of unhappiness.

### **The six heavenly planes**

11. *Paranimmitavassavatī bhūmi* (Realm of devas who enjoy sensory pleasures created by others for them)

10. *Nimmānarati bhūmi* (Realm of devas who delight in creating)

9. *Tusitā bhūmi* (Realm of devas of happiness and contentment)

8. *Yāmā bhūmi* (Realm of blissful existence)

7. *Tāvātimsā bhūmi* (Realm of the thirty-three gods)

6. *Cātumahārājikā bhūmi* (Heaven of four great kings)

### **The plane of humans**

5. *Manussa bhūmi* (human beings). Both *dukkha* (suffering) and *sukha* happiness are found here, but this plane is the most fortunate of all because it is the only sphere in which moral initiative occurs and the only one in which perfect Enlightenment can be achieved. The beings here are endowed with a measure of merit and can find protection on their own.<sup>65</sup> They can listen to and learn all the teachings of the Buddha. Bodhisattvas prefer the human realm as it is the best plane in which to serve the world and perfect the requisites of Buddhahood.

### **The four planes of deprivation (*Apāya*)**

These lowest four unhappy planes are infernal states, in which beings pay the price for *akusala* acts committed in their previous life. Buddhists believe that beings are born as animals on account of evil *kamma*. Sprits and ghosts possess deformed physical forms of varying magnitude, generally invisible to the naked eye.

4. *Asura loka* (demon world): the inhabitants of this plane are powerful and are opposed to devas.

3. *Peta loka* (world of spirits and hungry ghosts): this plane is known as the “state of woe.” People share their merits with these beings when they do good deeds.

2. *Tiracchāna loka* (animal world): this is not a pleasant plane as beings have to search for food and fight each other to stay alive.

1. *Niraya* (world of hell): this plane is below the earth, in the deepest recesses of the Southern Island. There are eight different degrees of punishment.<sup>66</sup> There is no happiness, only suffering, in this realm and it is the worst place to be reborn.

### **(c) Kamma as Nibbāna**

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<sup>65</sup> Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), pp 205-209.

<sup>66</sup> Sayādaw Nandamālābhivamsa, **Fundamental Abhidhama Part I,II**. (Myanmar: 2013), pp.29-35.



This process of birth and death continues *ad infinitum* until this flux is transmuted, so to say, to *nibbanadhatu*, the ultimate goal of Buddhists.

The Pali word Nibbāna is formed of *Ni* and *Vana*. *Ni* is a negative particle and *vana* means lusting or craving. "It is called Nibbāna, in that it is a departure from the craving which is called vana, lusting." Literally, Nibbāna means non-attachment.<sup>67</sup>

Nibbāna of the Buddhists is neither a mere nothingness nor a state of annihilation, but what it is no words can adequately express. Nibbāna is a Dhamma which is "unborn, unoriginated, uncreated and unformed." Hence, it is eternal (*dhuva*), desirable (*subha*), and happy (*sukha*). In Nibbāna nothing is "eternalized," nor is anything "annihilated," besides suffering.<sup>68</sup> According to the Pali text references are made to Nibbāna as *saupādisesa* and *anupādisesa*. These, in fact, are not two kinds of Nibbāna, but the one single Nibbāna, receiving its name according to the way it is experienced before and after death.

*Nibbāna* is a supramundane state attainable even in this present life. Buddhism does not state that this ultimate goal could be reached only in a life beyond. When *Nibbāna* is realized in this life with the body remaining, it is called *saupādisesa nibbāna-dhātu*. When an arahat attains *parinibbāna*, after the dissolution of his body, without any remainder of physical existence it is called *anupādisesa nibbāna-dhātu*.<sup>69</sup>

### 3.1.2 The Meaning of Kamma

The meaning of Kamma, including will divided into section as follow: (a) The meaning of Kamma in Sutta, (b) The meaning of Kamma

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<sup>67</sup> Ledi Sayādaw, **Maggaṅga Dipani; The manual of the constituents of the noble path.** (Myanmar,1961), pp.90-105.

<sup>68</sup> Nārada Mahā thera, **Buddhism in a Nutshell**, (Buddhist publication Society, Kandy, Sri Lanka, 1982), pp. 22-23.

<sup>69</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon, Myanmar: 2015. Third Edition), pp.101-105.

in Abhidhamma, The meaning of Kamma in Dictionaries and Encyclopdias.

The meaning of *Kamma*, the Pali term *Kamma* literally means action or doing. Any kind of volitional or intentional action whether mental, verbal or physical is regarded as *kamma*. It covers all that is included in the phrase: 'thought, word or deed'. Generally speaking, all good and bad actions constitute *kamma*. In its ultimate sense, *kamma* means all moral and immoral volition (*kusala- akusala cetanā*). The Buddha says: *Cetanāham bhikkhave kammam vadāmi*, I declare, that *cetanā* (volition) is *kamma*. Having willed one acts by body, speech and thought."

According to Buddhism, all actions, though technically deeds, constitute *kamma*, because volition, the most important factor in determining *kamma*, volition, a deed is sterile; it produces no reaction of moral significance. *Kamma* is not fate nor is it predestination, imposed on us by some mysterious unknown power controlling our lives. It is one's own doing that reacts on one's own self, and so it is possible to divert the course of our *Kamma* to some extent. The past influences the present but does not dominate it for *Kamma* is both past and present deeds.

Every action produces an effect and it is a cause first and effect after wards, therefore speak of *Kamma* as 'the law of cause and effect.' Throwing a stone, for example, is an action. The stone strikes a glass window and breaks it. The break is the effect of the action of throwing, but it is not the end. The broken window is now the cause of further trouble. Some of one's money will have to go to replace it, and one is thus unable to save the money or to buy with it what one wants for some other purpose and the effect upon one is a feeling of disappointment.<sup>70</sup>

This may make one irritable, and if one is not careful one may allow the irritability to become the cause of doing something else, which

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<sup>70</sup> Ashin Janakabhivamsa, **Abhidhamma in Daily life**, Mahagandayone Monastery, Amarapura Writing and repairing the scriptures. Traslate by U Ko Lay (Faculty of Patipatti International Theravāda Buddhist Monastery, Myanmar,1999), pp. 199-203.

is wrong and so on. There is no end to the result of action, no end to *Kamma*, so we should be very careful about our actions, so that their effect will be good. It is therefore necessary for to do a good, helpful action, which will return to us in good *kamma* and make us strong enough to start a better *Kamma*.<sup>71</sup>

The effects of our actions come back to us again and as long as we do our action with evil intention, the new effect come back to beat upon us and disturb us. If we are kind and keep ourselves peaceful, the returning trouble will grow weaker and weaker till they die down, and Our good *kamma* will come back to us in blessings.

### (a) The Meaning of Kamma in Suttas

*Kamma* means "work" or "action. In the Buddha's teaching, it is defined more specifically as "action based on intention" or "deeds. In this discourses, the Buddha explained cause and effect *Kamma*, In the *Cū lakammavibhanka Sutta*,<sup>72</sup> a young Brahmin, named Subha approached the Buddha and asked questions in all. The Buddha gave these answers to Subbha`s question. From the law of *Kamma*, we can infer about a person's past lives.

The Buddha said, beings are owners of their *Kamma*, heirs to *Kamma*, born in *Kamma*, bound by *Kamma*, have *Kamma* as their refuge. *Kamma* alone is their property; nothing else is. *Kamma* is a very important subject in Buddhism.<sup>73</sup>

In the *Mahākammavibanga Sutta*,<sup>74</sup> Here, The Buddha discourse of the *Mahākammavibhanga Sutta* This celebrated sutta shows some of the complexities of *Kamma* to a group of his disciples. He said that *Kamma* can be divided into four classes with reference to four types of individuals

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<sup>71</sup> Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), pp. 251-259.

<sup>72</sup> M III p.135.

<sup>73</sup> Bhikkhu Ñānamoli Thera, **the Majjhima Nikaya III**, (Sri lanka, Kandy: Buddhist Publication Society, 1994), pp.1058-1065.

<sup>74</sup> M. III.136.

and that one should not rush into conclusions from what one sees. The discourse explains:

(I) Those who live unethical lives and are reborn in the unhappy realm because they did evil actions and held wrong view prior to the death moment.

(II) Those who live unethical lives but are reborn in the happy realm because although they performed unwholesome actions but at the moment death they abided with right view.

(III) Those who live ethical lives and are reborn in the happy realm because they performed wholesome actions but at the moment death they held right view.

(IV) Those who live ethical lives and are reborn in the unhappy realm because at the moment death they held wrong view.<sup>75</sup>

The Buddha then showed can arise from only partial understanding of the teaching. The *Mahākammavibhanga Sutta*, for example, Comparing the four exemplified for the working of *Kamma* to a fruit that may appear ripe but be unripe, appear unripe but be ripe, appear ripe and be ripe, or appear unripe and be unripe.

Similarly, In the *Kukkudāvati Sutta* the Buddha classifies *Kamma* into four groups:

- (I) Dark with a dark result;
- (II) Bright with a bright result;
- (III) Dark and bright with a dark and bright result;
- (IV) Neither dark nor bright with a neither dark nor bright result.<sup>76</sup>

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<sup>75</sup> BhikkhuÑanamoli Thera, **the Majjhima Nikaya**, (Kandy: Buddhist Publication Society,1955), pp .1058-1065.

<sup>76</sup> M I p. 183.

The commentary explains the dark *Kamma* means ten unwholesome cause of action. Dark result means black result that gives rise to woeful planes. Brights means ten wholesome cause of action. Dar-bright means mixed. Dar-bright result means pleasant and painful result. Neither-dack-nor-bright means volition in four Magga consciousnesses that makes the end of *Kamma*. If the *Kamma* is dark it gives dark result, if it is bright it gives bright results, because of not giving both of these results they are called Neither-dack-nor-bright result.<sup>77</sup>

Dark (evil) *Kamma* does not give a bright (happy) result, nor does bright (beneficial) *Kamma* lead to dark (miserable) result. *Kamma* can be mixed, where an action is done with a variety of motives, some good, some evil. And that kind of *Kamma* also exists which gives up attachment to and interest in the other three and so leads beyond the range of *Kamma*.

### (b) The Meaning of *Kamma* in *Abhidhamma*

The Buddha preached *Paramatthasaccā in Abhidhammapitaka*. *Kamma* which the Buddha delivered in *Abhidhamma* is divided into four categories.<sup>78</sup> They are *Akusalakkamma*: unwholesome volition, *Kamāvacarakusalakkamma*: sentience wholesome volition, *Rūpavacarakus alakkamma*: form sphere volition, *Arūpavacarakusalakkamma*: formless sphere volition.

According to *Abhidhamma*, *Kamma* constitutes the twelve types of immoral consciousness, eight types of moral consciousness pertaining to the Sense-sphere (*kāmāvacara*), five types of moral consciousness pertaining to the realms of Forms (*rūpāvacara*), and four types of moral

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<sup>77</sup> Bhikkhu Nanamoli Bhikkhu Bodhi, **Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1955), pp.505-515.

<sup>78</sup> Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon, Myanmar: 2015. Third Edition), pp. 55-59.

consciousness pertaining to the Formless realms (*arūpāvacara*). The eight types of *supramundane* consciousness, (*Lokuttara Citta*) are not regarded as *Kamma and Vipāka*, because they tend to eradicate the roots of *Kamma* that condition rebirth.

In the *supramundane* consciousness wisdom is predominant, while in the ordinary types of consciousness volition (*cetanā*) is predominant. These twenty-nine types of consciousness are called *Kamma* because the reproductive power is inherent in them. Just as every object is accompanied by a shadow, even so every volitional activity is accompanied by its due effect.<sup>79</sup> These types of consciousness that are experienced as inevitable consequence of good and bad thoughts are called resultant consciousness (*vipāka*).

The 23 types of resultant consciousness pertaining to the Sense-sphere, the five types of resultant consciousness pertaining to the realms of Form, and the four types of resultant consciousness pertaining to the Formless realms, are called *vipāka* or fruition of *Kamma*.

### (c) The Meaning of Kamma in Dictionaries and Encyclopdias

Here, *Kamma* means ‘action’ deed, work, act, job, doing.<sup>80</sup> Buddhist doctrine refers to any intentional mental, verbal or bodily act. The Buddha says: that intention is *Kamma*, because having first intended one acts with body, speech or mind.<sup>81</sup> *Kamma* action, deed. This word is frequently used without singular or plural distinction.<sup>82</sup> Its usage seems to refer most frequently to that which has been done in the past minute, hour, day, month, year, decade, lifetime. This term should technically be

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<sup>79</sup> Bhikkhu Bodhi; (trs) **A Comaprehensive Manual of Abhidhamma the Abhidhammattha Saṅgaha**, (Buddhist Publication Society, Kandy Sri lanka,2007), pp. 209-211.

<sup>80</sup> Rhys Dvids, T. W., and William Stede, **Pali-English Dictionary**. (London: PTS, 1989), pp. 509-519.

<sup>81</sup> Grandet, Pierre, **Encyclopedia of Egyptology**, (Oxford University, Press, 2014), P.55-60.

<sup>82</sup> Rhys Davids, T. W., and William Stede. **Pali-English Dictionary**. (London: PTS, 1989), pp. 201-202

used to refer to actions in the present sense. However, it is often used by many people to represent the effects of past actions.

*Kamma* is the "deed", "work", "action", or "act", and it is also the object, the intent.<sup>83</sup> *Kamma* action, deed, the law of consequence with regard to action, which is the driving force behind the cycle of reincarnation or rebirth in Asian religions. According to *Kamma* theory, every action has a consequence which will come to fruition in either this or a future life; thus morally good acts will have positive consequences, whereas bad acts will produce negative results. *Kamma* is not itself 'reward and punishment', but the strict law producing consequence.

In Buddhism, much of the same basic sense of a law of consequence is retained, but there is no 'self' to be reborn. Only intentions and actions free of desire, hate, and delusion are free of karmic consequence. *Kamma* is neither fatalistic nor deterministic, since true insight enables one to direct the stream of continuity, or even to bring it to cessation. A good action creates good karma, as does good intent. A bad action creates bad karma, as does bad intent.

According to *Kamma*, performance of positive action results with the reaction of a good conditioning in one experience, whereas a negative action results in a reaction of a bad response. This may be an immediate result following the act, or a delay may delay the result into future the present life or next. station, such as a superior human being or a godlike being, while evil acts result in rebirth as a human living in less desirable circumstances, or as a lower animal.<sup>84</sup>

### 3.1.3 Type of Kamma

Type of *Kamma*, including will divided into section as follow: (a) Two kinds of *Kamma* and (b) Three kinds of *Kamma* (c) Twelve kinds of *Kamma*. According to the Buddhism, there are two Type of *Kamma*, what

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<sup>83</sup> Jes, James D. Ryan, **Encyclopedia of Hinduism**, (India: Goodyear, Publishing, Company,2005), pp.90-103.

<sup>84</sup> Grandet, Pierre, **Encyclopedia of Egyptology**, (Delhi Motilal Banaridass Publishers, 1997), pp. 55-60.

are wholesome states? Wholesome states are good states of mind; happy states of mind, like non-attachment; good will instead of ill will; a tranquil mind instead of a restless mind; not jealous of others; and the like. So this kind of wholesome states of mind gives you peace, gives you a happy state.

Whereas unwholesome states of mind are states that make you agitated; make you unhappy such as greed, anger, restlessness, jealousy, and arrogance. Evil *Kamma* or unwholesome *Kamma* leads to a decrease in wholesome states or an increase in unwholesome states. You should avoid performing this kind of *Kamma*.<sup>85</sup>

### (a) Two kinds of Kamma

#### *AKusala Kamma*

*AKusala Kamma* is rooted in greed (*lobha*), anger (*dosa*) and delusion (*moha*). *Akusala kamma* is also of ten kinds: three bodily actions, four verbal actions and three mental actions. *Akusala* means blameworthy, faulty and unwholesome actions producing detrimental results. Since these action are not wholesome, they are called evil kinds of conduct. They can lead one to be reborn in the four miserable realms. Because they serve as ways of getting to miserable realms, they are called *Akusala kamma*. There are ten Unwholesome Actions caused by deed, word, and mind, which produce evil *Kamma*. Of them three are committed by bodily-namely,

1. Killing (*pānātipātā*)
2. Stealing (*adinnādānā*), and
3. Sexual misconduct (*kāmesu micchācārā*).

Four are caused by word- namely,

4. Lying (*musāvādā*)

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<sup>85</sup> Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, Myanmar,2007). pp. 231-135.



5. Slandering (*pisunavācā*),
6. Harsh speech (*pharusavācā*), and
7. Frivolous talk (*samphappalāpa vācā*).

Three are committed by mind-namely,

8. covetousness (*abhijjhā*),
9. Ill-will (*vyāpāda*) and
10. False-view (*micchāṭṭhi*).

### ***Kusalakamma***

There are including the ten Wholesome action, Wholesome action is rooted in Non-greed (*Alobha*), Non-anger (*Adosa*) and Non-delusion (*Amoha*). There are ten Wholesome Actions caused by deed, word, and mind, which produce Wholesome *Kamma*. *Kāmāvacara kusala kamma* is ten kinds: three bodily actions, four verbal actions and three mental actions.

These ten actions are called ten kinds of good conduct (*sucarita*). *Kusala* means blameless wholesome action producing beneficial results. These ten good conducts can help one to be reborn in human world or celestial realms. Because they serve as ways of getting to good destinations, they are called as "*Kusala kamma patha*". Of the ten meritorious actions, the mental action of holding the right view, believing in *kamma* and its results, is the most important basic *kamma*.<sup>86</sup>

Therefore, wholesome means good action, good speech and good thought. Unwholesome means evil action, evil speech and evil thought. To cultivate good action, good speech and good thought means to cultivate good *kamma*. In the same way, to cultivate bad action, bad

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<sup>86</sup> Phramaha Thotsaporn Iddhivaro, **Kamma in Theravāda Buddhism**, (Kandy: Buddhist Publication Society, 1955), pp.20-25.

speech and bad thought means to cultivate bad *Kamma* (b) Three Kinds of Kamma

Three kind of *Kamma*, including will divide into section as follow: These are body, speech and mind. When we act physically the body serves as the instrument for volition. This is bodily *Kamma*. When we speak, expressing our thoughts and intentions, that is verbal *Kamma*, which can be performed either directly through speech or else indirectly through writing or other means of communications. When we think, plan, desire inwardly, without any outer action, that is mental *Kamma* manifests itself in three ways, through three "doors" of action.<sup>87</sup>

Alternatively, *Kamma* can be classified according to the paths which there are three. They are:

1. Bodily *Kamma*: intentional actions through the body.
2. Verbal *Kamma*: intentional actions through speech.
3. Mental *Kamma*: intentional actions through the mind.

Incorporating both of the classifications described above, we have altogether six kinds of *Kamma*: bodily, verbal and mental *Kamma* which is unskillful; and bodily, verbal and mental *Kamma* which is skillful. Another way of classifying *Kamma* is according to its results. In this classification there are four categories:

1. Black *kamma*, black result: This refers to bodily actions, verbal actions and mental actions which are harmful. Simple examples are killing, stealing, sexual infidelity, lying and drinking intoxicants.

2. White *kamma*, white result: These are bodily actions, verbal actions and mental actions which are not harmful, such as practicing in accordance with the ten bases for skillful action.

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<sup>87</sup> Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, Myanmar, 2007), pp.103-105.

3. *Kamma* that is both black and white, giving results both black and white: Bodily actions, verbal actions and mental actions which are partly harmful, partly not.

4. *Kamma* which is neither black nor white, with results neither black nor white, which leads to the cessation of *kamma*: This is the intention to transcend the three kinds of *kamma* mentioned above, or specifically, developing the Seven Enlightenment Factors or the Noble Eightfold Path. Of the three channels of *Kamma* bodily, verbal and mental is mental *kamma* which is considered the most important<sup>88</sup>.

### **(c) Twelve kinds of Kamma**

Twelve kinds of *Kamma*, including will divided into section as follow: (1) Four kind of *Kamma* with Respect to function, (2) Four kinds of *Kamma* by Order of Ripening, (3) Four kinds of *Kamma* by Time of Repening.

When *Kamma* repins, the volitions involved in carrying out action, can perform various function. The functions can be classified into four: (1) There is Reproductive *janaka Kamma*, which conditions the future birth. (2) Supportive *Upatthambaka Kamma* that assists or maintains the results of already-existing *Kamma*. (3) Counteractive *Upapilaka Kamma*, which suppresses or modifies the result of the reproductive *Kamma*. (4) Destructive *Upaghātaka Kamma* that destroys the force of existing *Kamma* and substitutes its own resultants.

#### **(1) Four Kind of Kamma with Respect to Function**

(1) There is Reproductive *janaka Kamma* is produces the unborn, makes it manifest, it is called *janaka*. *Janaka kamma* every birth is conditioned by past good and bad *Kammas* that predominated at the

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<sup>88</sup> Pa Auk Tawya Sayadaw, **The workings of Kamma**, (Myanmar, 2009), pp.201-205.

moment of death. The *Kamma* that conditions the future birth is called *Janaka Kamma*.

(2) *Upatthambhaka Kamma* that which comes near the *Janaka kamma* and supports it is called *Upatthambhaka Kamma*.

(3) *Upapilaka Kamma* Obstructive or counteractive *Kamma*, which unlike the former, tends to weaken, interrupt and retard the fruition of *Janaka kamma* is called *Upatthambhaka kamma*.<sup>89</sup>

(4) *Upaghātaka Kamma* is that which can nullify the potential energy of *Janaka Kamma*. It is more powerful opposing *Kamma* of the past, which, seeking an opportunity may quite unexpectedly operate. Second one which not only cuts off the effect of the *janaka kamma* but also destroys the *janaka kamma* and produce its own effect. In other words, the person dies abruptly and is reborn in accordance with the *upaghātaka-Kamma*.<sup>90</sup>

As an example of the operation of the above four *Kammas*, the case of Devadatta may be cited. His good *janaka-kamma* conditioned him to be born in a royal family. His continued comforts and prosperity were due to the action of the *janaka Kamma* as well as the supportive *Kamma*. The obstructive *Kamma* came into play when he was excommunicated from the Samgha and subject to much humiliation.<sup>91</sup> Then his serious immoral *Kamma* causing a schism in the Samgha operated as the destructive *Kamma* which sent him down to the avici hell.

## (2) Four Kinds of Kamma by Order of Ripening

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<sup>89</sup> Nandamālābhivamsa, **Fundanmental Abhidhama Part II.** ( Myanmar: 2013), pp.39-40.

<sup>90</sup> Ashin Silanandabhivamsa, **Volition An Introduction to the law of kamma**, Dhammananda Vihāra Monastery, (Theravāda Buddhist Society of America.1979),pp. 51-55.

<sup>91</sup> Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), pp. 168-173.

Four kinds of *Kamma* by Order of Ripening, including will divided into section as follow; Weighty (*Garuka-kamma*), Death-proximate (*Āsaṇṇa kamma*), Habitual (*Āciṇṇa Kamma*), Reserve (*Kaṭṭattā Kamma*).

(1) Weight (*Garukakamma*) is that which means either weighty or serious, may be either good or bad, it produces its result in this life or in the next for certain: if good, it is purely mental as in the case of *Jhāna*. Otherwise, it is verbal or bodily. The five kinds of *Garuka-kamma* according to their gravity are: (a) *Mātughātaka Matricide*, (b) *Pitughātaka patricid* (c) *Arahantaghātaka* The murder of an Arahāna (d) *Lohituppādaka* the wounding of a Buddha, (e) *Samghabhedaka*-the creation of schism in the Saṃgha.

(2) Death-proximate (*Āsanna-kamma*), is that which one does or remembers immediately before the dying moment.

(3) Habitual (*Ācinna Kamma*), is that which one habitually performs and recollects and for which one has a great liking.

(4) Reserve (*Kaattā Kamma*) is the ‘cumulative *kamma* which embraces, all that can’t be included in the above three, this is as it were the reserve fund of particular being. Moreover, which is done once and soon forgotten. Now if we have any *garuka-kamma*, it will produce its result when we die and condition our next life.<sup>92</sup>

If we do not have any *garuka-kamma*, which is often the case, then we must rely on *āsanna-kamma* to condition our next life. To get a good *āsanna-kamma*, sons and daughters or relatives and friends should arrange wholesome deeds such as offering robes to monks or listening to Dhamma-preaching for the person on his or her death-bed. The dying person should also be reminded of his past good deeds.

### (3) Four Kinds of Kamma by Time of Repening

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<sup>92</sup> Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, Myanmar, 2007), pp.175-179.

Four kinds of *Kamma* by Time of Repening, including will divided into section as follow; (1) Immediately Effective (*Diṭṭhadhammavedaniya kamma*), (2) Subsequently Effective (*Upapajjavedaniya-kamma*), (3) Indefinitely Effect (*Aparāpriya Vedaniya Kamma*) (4) Defunct (*Ahosi-Kamma*).

(1) Immediately Effective (*Diṭṭhadhammavedaniya kamma*) Moral and immoral action, which may produce its due effects in this very life is called *Diṭṭhadhammavedaniya-kamma*.

(2) Subsequently Effective (*Upapajjavedaniya-kamma*) Some actions, which may produce their effects in a subsequent life, are called *Upapajjavedaniya-kamma*.

(3) Indefinitely Effect (*Aparāpriya Vedaniya-Kamma*) actions, which may produce their effects in any life in the course of one's wondering in *Samsāra*, are called *Aparāpariya vedaniya-kamma*.

(4) Defunct (*Ahosi-Kamma*) a seed to sprout, certain auxiliary causes such as soil, rain, etc., are required, in the same way for a *Kamma* to produce an effect, several auxiliary causes such as circumstances, surroundings, etc., are required, the *Kamma* which can't produce its effect in this very life or any life for not auxiliary causes. It is called *Ahosi-Kamma*.<sup>93</sup>

Moreover, Defunct *Kamma* which no longer bears fruits. In studying *vāthis*, we notice that *mahā-kusala citta* or *akusala citta* functions seven times as javana in normal situations. The *cetanā* (volition) associated with the first javana is named

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<sup>93</sup> Pa Auk Tawya Sayadaw, **The workings of Kamma**, (Myanmar, 2009), pp.92-93.

*diṭṭhadhammavedaniya-kamma* which will produce its result in this very life. If it does not operate in this life, it becomes defunct.<sup>94</sup>

## 3.2 Practice of Kamma

Practice of *Kamma* including will be divided into three sections as follows: (1) Ten Wholesome Courses of Action (*Dasa KusalaKamma pada*) (2) Meritorious Deeds (*Puñña Kiriya Vatthu*) (3) Threefold Training.

### 3.2.1 Ten Wholesome Courses of Action (*Dasa KusalaKamma pada*)

There are including the ten Wholesome actions, Wholesome actions rooted in Non-greed (*Alobha*), Non-anger (*Adosa*) and Non-delusion (*Amoha*). There are ten Wholesome Actions caused by deed, word, and mind, which produce Wholesome *Kamma*. Of them three are committed by bodily-namely,

1. Abstaining from killing living beings (*(pānātipātā-virati)*),
2. Abstaining from stealing (*Adinnādānā-virati*)
3. Abstaining from sexual misconduct (*kāmesu micchācārā-virati*)

Four are caused by word- namely,

4. Abstaining from false speech (*musāvādā-virati*)
5. Abstaining from malicious speech (*pisunavācā-virati*)
6. Abstaining from harsh speech (*pharusavācā-virati*)
7. Abstaining from gossip (*samphappalāpa-virati*)

Three are committed by mind-namely,

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<sup>94</sup> Ashin Silanandabhivamsa, **Volition An Introduction to the law of kamma**, (Dhammananda Vihāra Monastery, Theravāda Buddhist Society of America.1979), p.35.

8. Abstaining from coveting (*anbhijjhā*)

9. Abstaining from ill-will (*avyāpāda-virati*)

10. Possessing Right Understanding of the Dhamma (*sammādiṭṭhi*).

Therefore, wholesome means good action, good speech and good thought. Unwholesome means evil action, evil speech and evil thought. To cultivate good action, good speech and good thought means to cultivate good *kamma*. In the same way, to cultivate bad action, bad speech and bad thought means to cultivate bad *Kamma*.<sup>95</sup>

### 3.2.2 Meritorious Deeds (*Puñña Kiriyā Vatthu*)

Ten based of Meritorious Deeds (*Dasa Puñña-kiriyā Vatthu*) are ten meritorious acts which Buddhist practice in everyday life to reach the eternal happiness *Nirvāna* either lay-man or a monk. But Buddhist monks have more rules (*Vinaya*) to follow so that it will speed up the process.

(1) Giving (*Dāna*): It means giving something in Charity-Generosity the moral act of giving one's possessions. Ultimately, it is the volition involved in giving something to other.<sup>96</sup>

(2) Morality (*sīla*) Virtue or precepts Keeping away from evil done through the doors of the body and speech. The precepts can be five, eight, nine, ten, 227 or 331, according to one's ability, commitment as well as spiritual status.

(3) Meditation (*Bhāvanā*) Mental Culture is meditating or contemplating on either the forty exercises for the attainment of mental

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<sup>95</sup> Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, Myanmar. 2007), pp. 55-57.

<sup>96</sup> Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), pp.101-105.



tranquillit. Vipassanā or Insight meditation is an insight into the true nature of things or seeing develop and cultivate the mind.<sup>97</sup>

(4) Reverence (*Apacāyana*) paying respect and reverence to the Buddha, *Dhamma and Sangha*, to parents and other elders, to teachers and any others leading virtuous lives. Paying respect is shown by worshiping, offering flowers, or by getting up from the seat.

(5) Service (*Veyāvacca*) giving assistance to those worthy of respect and mentioned above, as well as to the sick, old and weak people. Serving the visitors, Keeping one's home, school and temple clean and tidy too comes under service.<sup>98</sup>

(6) Transference of merit (*Pattidāna*) requesting another to share the merit or moral deeds done by a person. Conferring merit to the dead, to the Devas and all beings and wishing them to be well and happy.

(7) Rejoicing in other's merits-sharing (*Pattānumodanā*) the merits offered by others and rejoicing in the same. Rejoicing in good deeds even without the knowledge of the doer comes under this. A man who rejoiced when was offered to the Buddha acquired equal merit.

(8) Listening to the Dhamma (*Dhamma Sāvana*) hearing the Dhamma with a pure mind for the purpose of practicing morality (*sīla*), concentration (*samādhi*) and insight (*paññā*).

(9) Teaching the Dhamma (*Dhamma Desanā*) Teaching the Dhamma out of compassion to the listeners with a pure mind, and without the impure intention of obtaining offerings, honour, praise and fame.

(10) Straightening one's view (*Ditṭhijju Kamma*): It is a type of wholesome *Kamma* accrued through straightening one's view and by

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<sup>97</sup>Bhikkhu Bodhi; **A Comprehensive Manual of Abhidhamma the Abhidhammattha Saṅgaha of Acariya Anuruddha**, (Buddhist Publication Society, Kandy Sri Lanka, 2007), pp. 203-205.

<sup>98</sup>Pa Auk Tawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), pp.109-111.

giving up pernicious views. It includes adopting right view regarding the nature of *Kamma*, life, existence, etc.

### 3.2.3 Threefold Training

On coming across the Teaching of the Buddha, it is most important for everyone to cultivate the Morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). One should undoubtedly possess these three virtues.<sup>99</sup> The method is based on three practical steps, namely Morality, Concentration, and Insight or wisdom, known collectively as the Threefold Training.

The first step is morality (*Sīla*). Morality is simply suitable behavior, behavior that conforms with the generally accepted standards and causes no distress to other people or to oneself. It is coded in the form of five moral precepts, or eight, or ten, 227, or 337 in other ways. It is conducted by way of body and speech aimed at peace, convenience and freedom from undesirable effects at the most basic level.<sup>100</sup> It has to do with the members of a social group and the various pieces of property essential to living.

The second aspect of the threefold training is concentration (*Samādhi*). This consists in constraining the mind to remain in the condition most conducive to success in whatever he wishes to achieve. Just what is concentration? No doubt most of you have always understood concentration as implying a completely tranquil mind, as steady and unmoving as a log of wood. But merely these two characteristics of being tranquil and steady are not the real meaning of Concentration.<sup>101</sup> The basis for this statement is an utterance of the Buddha. He described the concentrated mind as fit for work in a suitable

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<sup>99</sup> Piyadassi Thera, **The Threefold Division of the Noble Eightfold Path**, (Sri Lanka, 2010), pp.7-9.

<sup>100</sup> Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, 2007), P.137-238.

<sup>101</sup> Dagfinn Aarhus Braseth, **Morality, Meditation, and Wisdom: An Exploration of the Buddhist Foundation of Mindfulness**, ( Kandy: Buddhist Publication Society,1955), pp.37-39.

condition for doing its job. Fit for work is the very best way to describe the properly concentrated mind.

The third aspect is the training in insight (*paññā*), the practice and drill that give rise to the full measure of right knowledge and understanding of the true nature of all things. Normally we are incapable of knowing anything at all in its true nature. Mostly we either stick to our own ideas or go along with popular opinion, so that what we see is not the truth at all.<sup>102</sup> It is for this reason that Buddhist practice includes this training in insight, the last aspect of the threefold training, designed to give rise to full understanding of and insight into the true nature of things.

### 3.3. Concluding and Remarks

In this section, the resecher by lay dow a lot of things Kamma. They are (1) The Concept of Kamma in Theravāda Buddhism (a)The meaning of Kamma (a) The meaning of Kamma in Suttas (b) The meaning of Kamma in Abhidhamma (c) The meaning of Kamma in Dictionaries and Encyclopdias (2)Types of Kamma (a) Two kinds of Kamma (wholesome action, unwholesome action) (b) Three kinds of Kamma (mental action,verbal action, physical action) (c) Twelve kinds of Kamma (3 ) Significance of Kamma (a) Nibbāna (b) bhūmi (4) Practice of Kamma, (a) Ten Wholesome Causes of Action (*Dasa Kusalakamma pada*) (b) Meritorious Deeds (*puñña kiriyā Vatthu*) (c) Threefold Training.

Therefore, every action we do is *Kamma*. They produce the results by itself. Even though, they have their results for doing something with our intentional action. The more we make the doctrine of *Kamma* a part of our lives, the more power we gain, not only to direct our future, but to help our fellow beings more effectively. The practice of good *Kamma*, when fully developed, will enable us to overcome evil and limitations, and destroy all the fetters that keep us from our goal, *Nibbāna*.

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<sup>102</sup> Bhikkhu Bodhi, **The Noble Eightfold Path The Way to the End of Suffering**, (Kandy: Buddhist Publication Society,1999), pp .98-103.

## **Chapter IV**

### **An Analysis on Kamma in Theravāda Buddhism and the Application on Kamma Result in Daily Life**

The *Pali* term *Kamma* literally means action or doing. Any kind of intentional action whether mental, verbal, or physical, is regarded as *Kamma*. It covers all that is included in the phrase "thought, word and deed". Generally speaking, all good and bad action constitutes *Kamma*. In its ultimate sense *Kamma* means all moral and immoral volition. *Kamma*,

actions, though technically deeds, do not constitute *Kamma* because volition, the most important factor in determining *Kamma*, is absent.<sup>103</sup> *Kamma* is neither fatalism nor a doctrine of predetermination. The past influences the present but does not dominate it, for *Kamma* is past as well as present. The past and present influence the future. The past is a background against which life goes on from moment to moment.

The aim of this chapter will be show to investigate. An Analysis is *Kamma* in Theravāda Buddhism. This chapter has three main point in researcher including will show which are (1) *Kamma* as *Niyāma*, (2) Cause Studies about the *Kamma*, (3) An Application on *Kamma* in Every Life. This chapter will divid into section as follow.

#### 4.1 *Kamm as Niyāma*

*Kamma as Niyāma*, including will show into section as follow: (1) *Kamma as Niyāma Acinteyya*. The Buddha discourse there are five types of factors at work in the cosmos that cause things to happen, called the Five *Niyāmas*.

In the *Pāli* canon the term *niyāma* is often used interchangeably as *niyāma*. It has the more causative sense of inevitability or certainty.<sup>104</sup>

The Buddha discourse is the *Sīvaka Sutta* that *Kamma* is not the only cause of bodily suffering. The Commentaries mention the five natural orders (*pañca niyāma*), The five natural orders are as follows: the commentaries, natural laws are sub-divided into five groups:

1. *Utuniyāma*: physical inorganic order; physical law; the natural law dealing with the events in the natural world or physical environment.

2. *Bījanīyāma*: physical organic order; biological law; the natural law dealing with animals and plants, in particular, heredity.

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<sup>103</sup> A III.p. 415.

<sup>104</sup> **The Pali Text Society's Pali-English Dictionary**, (Landon: Pts, 1989), pp. 500-509.

3. *Cittaniyāma*: psychic law; the natural law dealing with the workings of the mind and thinking.

4. *Kammaniyāma*: order of deed and result; the law of *Kamma*; moral law; the natural law dealing with human behaviour, specifically intention and the actions resulting from it.

5. *Dhammaniyāma*; order of the norm; the general law of cause and effect; causality and conditionality; the natural law of dealing relationship and interdependence of all things, phenomena. A further term used in Pali that could be seen as denoting natural law is *niyāma*, meaning certainty, the fixed order of nature, the fact that specific determinants inevitably lead to corresponding results. Let us now take each of the above five groups one by one.<sup>105</sup>

*Kamma as Niyāma* order of act and result, desirable and undesirable acts produce corresponding good and bad results. As surely as water seeks its own level so does *Kamma*, given opportunity, produce its inevitable result, not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the sun and the moon.<sup>106</sup>

Of these five, the physical inorganic order and the order of the norm are more or less mechanistic, though they can be controlled to some extent by human ingenuity and the power of mind. Moral law (*kammaniyāma*) is that by which men execute deeds, good or evil, meritorious or demeritorious. This is the principle of *Kamma*, or the law of action and result (*kammaniyāma*). It specifically refers to the process of volitional activities and explains how certain actions lead to corresponding consequences, why people are born with certain peculiarities of character, and human behavior in the context of mental construction and proliferation.<sup>107</sup> The law of *Kamma* is based on the

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<sup>105</sup> A. III.415.

<sup>106</sup> Mehm Tin Mon, **The Essence of Visuddhi Magga**, (Yangon, Myanmar, 2015), p.85.

<sup>107</sup> Mahathera Ledi Sayadaw, **The niyāma dipani**, (Myanmar, 1985), pp. 98-99.

axiomatic principle that all actions inevitably lead to results proportionate in nature and degree to the deed. In these texts the fivefold *niyāma* was introduced into commentarial discussions not to illustrate that the universe was intrinsically ethical.<sup>108</sup>

Therefore, the important point here is that *Kamma Niyāma* is a kind of natural law, like gravity, that operates without having to be directed by a divine intelligence. In Buddhism, *Kamma* is not a cosmic criminal justice system, and no supernatural force or God is directing it to reward the good and punish the wicked.<sup>109</sup>

## 4.2 Kamma the Three Kinds of Wisdom and Acinteyya

The Pali term *Bhāvanā maya paññā* means experiential wisdom. *Bhāvanā* is meditation through which wisdom is cultivated. In order to understand the essence of the term *Bhāvanā-maya paññā* and its relevance to sensation, we first need to understand the meaning of the term *paññā*.<sup>110</sup> The texts mention three types of *paññā*, *Suta-maya paññā*, *Cinta-maya paññā* and *Bhāvanā-maya paññā*. *Suta-maya paññā* is wisdom obtained from listening to others, from being instructed by others about impermanence, suffering. It may also develop from reading sacred texts. This type of *paññā* is clearly dependent on an external source. Thus, *Suta-maya paññā* consists of learning which has been gained by listening to others such wisdom is inferred knowledge.<sup>111</sup> This may

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<sup>108</sup>Sanu Mahatthanadull **Teaching Document**, (IBSC, MCU,Ayuttha,2016), p.59.

<sup>109</sup> Nārada Mahā thera,**Buddhism in a Nutshell**,(Buddhist publication Society,Kandy, Sri lanka,1985),p. 30.

<sup>111</sup> Vism.

inspire one to tread on the path of *Dhamma*, but in itself cannot lead to the attainment of liberation.

*Cintā-maya paññā* is the wisdom obtained from one's own thinking, not just from hearing others. It is the understanding of impermanence, suffering, from what one has grasped by the means of one's own intellect. It is the process of intellectually analyzing something to see whether it is logical and rational. One may thereby become knowledgeable about the theory of *Dhamma*, and may be able to explain it to others.<sup>112</sup>

*Bhāvanā-maya paññā* is the wisdom obtained by meditation-the wisdom that comes from the direct experience of the truth. This development of insight is also called *vipassanā- bhāvanā*. To develop *bhāvanā-maya paññā*, we must experience all phenomena and understanding their true nature. The Buddha discourse that one should refrain from thinking of Kamma Vipaka since it is only subject to a Buddha, *Acinteyya* is a Buddhist term that is commonly as imponderable or incomprehensible.

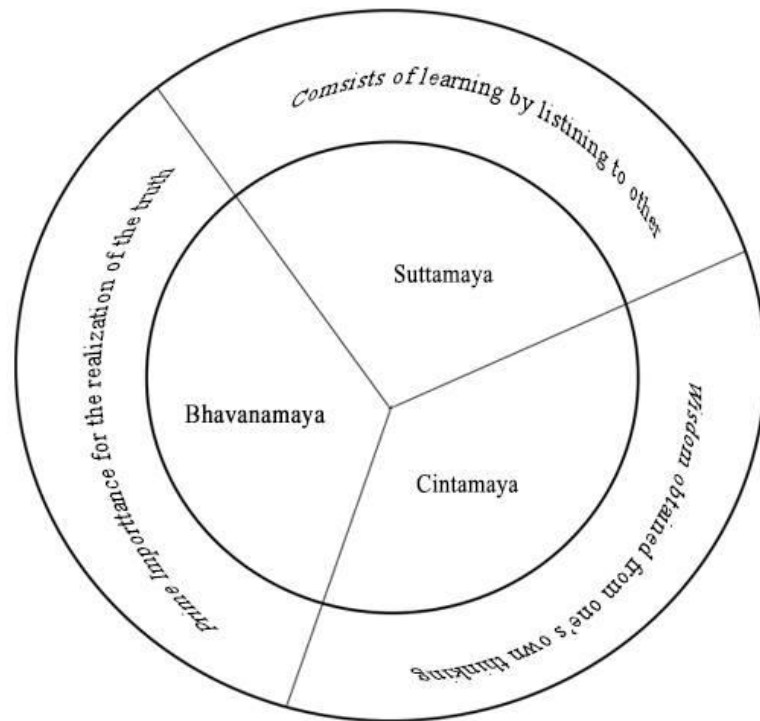
## Figure: 1

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<sup>112</sup> U Nānissara, **The path of purification, II**, (Myanmar, 2006), p.19-20.



## Kamma the Three kinds of Wisdom and Acinteyya



Kamma Acinteyya

These are the four unconjecturables that are not to be conjectured about, that would bring madness vexation to anyone who conjectured about them." *Acinteyya* means something in Buddhism. If you want to know the exact meaning, history, etymology or English translation of this term then check out the descriptions on this page. That which cannot or should not be thought, the unthinkable, incomprehensible,

impenetrable, that which transcends the limits of thinking and over which therefore one should not ponder.

These four unthinkables are: (1) the sphere of a Buddha (*buddha-visaya*), (2) of the meditative absorptions (*jhāna-visaya*), (3) of Kamma-result (*kamma-vipāka*), and (4) brooding over the world (*loka-cintā*), especially over an absolute first beginning of it.

The result of Kamma (*Kamma vipāka*) is unthinkable. We would never be able to fathom the potential range of moral conditionality and karmic consequences. *Kamma* is not a “knee-jerk law” of causes and effects, much less, some ordained system of rewards and punishments. It is about how we condition ourselves through our own habits, especially thinking and reacting to our own thoughts and the actions of others. Our tastes of karmic fruits or reactions to them have the range of probabilities as there are the thoughts behind our actions.<sup>113</sup>

We would be patently superstitious if we think that *Kamma* alone brings us or anyone wealth, health, power, beauty, respect, or wisdom. It is how we think that makes things seem to be that way. And if we keep thinking this way, no matter how much we talk about Buddhism or think we know it, we are nothing more than empty thoughts. What we are, what others are, come from the past *Kamma* and present conditions. This means that we can change our *Kamma* for the better: we only need to work on the present conditions with a wholesome mind, and good *Kamma*.

Therefore, the workings of *Kamma*, said to be *acinteyya* reason for questioner “not imaginable,” and thus there is always going to be a certain portion of the doctrine, which is left unexplained. This is another any neat causal relation between one’s present condition and

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<sup>123</sup> Bodhi bhikkhu, **The Connected Discourses of the Buddha: (A New Translation of the Samyutta Nikāya, Boston: Wisdom Publications, 2000), pp.95-98.**

one's past actions, as any relation we conjure may not take into account the intricate web of relations in the world.<sup>114</sup>

Indeed, situations in human life, even when they appear deceptively simple. This is so because the situations and their outcome mirror the still greater complexity of the mind, their inexhaustible source. The Buddha himself has said: For any single individual, the mind is a stream of ever-changing mental processes driven by the currents and cross-currents of *Kamma* accumulated in countless past existences.

But this complexity, already great, is increased still very much more by the fact that each individual life-stream is interwoven with many other individual life-streams through the interaction of their respective *Kammas*.<sup>115</sup> So intricate is the net of kammic conditioning that the Buddha declared *Kamma*-result to be one of the four "unthinkables" (*acinteyya*) and warned against treating it as a subject of speculation.

### 4.3 Case Studies about the Kamma

The doctrine of *Kamma* action is one of the Buddha's central teachings. *Kamma* concerns everyone. We make it, a great deal of it, every day while we are awake. We decide whether or not to get up *Kamma*. Good *Kamma* if one gets up vigorously, bad *Kamma* if slothfully or grudgingly. Let's have a cup of tea, breakfast maybe some greed is involved, so bad *Kamma*. We sympathize with someone's sickness and give help good *Kamma*. We get flustered because the bus is late to take us to work bad *Kamma*. Once we're there perhaps we get impatient with someone, or angry with them, or threaten them worse and worse *Kamma*.<sup>116</sup>

But perhaps we are generous and kindly to someone there excellent *Kamma*. Work brings on dull mental states, then we shake ourselves out

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<sup>114</sup> A. IV. 77.

<sup>115</sup> S. II. 22.

<sup>116</sup> Ñānamoli Thera, **The Buddha's Words on Kamma**, (Kandy: Buddhist Publication Society, 1955), p. 99.

of that listlessness and resentment bad *Kamma* and vigorously try to get back to mindfulness good *Kamma*. In the crowded bus returning home someone stamps on one's foot, one curses bad *Kamma* but after quick reflection one realizes no mindfulness and this is good *Kamma*.<sup>117</sup>

All these decisions, choices and desires are *Kammas* made in the mind. More *Kamma* is made when one talks after having decided. Still more *Kamma* is added if after this one acts as well. "Good" and "bad" *Kamma* are distinguished by the roots of the actions. Everyone wants happiness! But it too arises conditionally. Now a great producer of happiness is the making of good *Kamma*. What is good about it? It is rooted in non-greed (generosity, renunciation) or in non-hate (loving kindness, compassion) or finally in non-delusion (wisdom, understanding).<sup>118</sup> The sure way to gain happiness, then, is to make good *kamma*, as much as possible every day.

It is only people who make a real effort to grow in Dhamma that is, to make good *Kamma*, who have any chance to succeed in meditation on the path to final liberation. Whatever one's goal in this life happiness here and now, a good rebirth in the future, or to end the whole birth and death process by attainment of *Nibbāna*, one cannot go wrong by making good *Kamma*. And what about those who do not believe in *Kamma* and its fruits? They still make it whether they believe. And they get the fruits of the *Kamma* they make, too. But the doing, not the believing, is the important thing. "Do good, get good, do evil, get evil."<sup>119</sup>

In the light of the Buddha's observation in that views influence *Kamma* this sub-section concludes with two levels of right view: mundane right view, which informs the sort of good *Kamma* that brings about happy results within the process of death and rebirth; and

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<sup>117</sup> M. II. 57.

<sup>118</sup> Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, Myanmar, 2007), pp.115-116.

<sup>119</sup> Ashin Janakabhivamsa, **Abhidhamma in Daily life**, (Mahagandayone Monastery, Amarapura Writing and repairing the scriptures. Translate by U Ko Lay Faculty of Patipatti International Theravāda Buddhist Monastery, Myanmar, 1999), pp. 199-203.

transcendent right view, which informs the sort of *Kamma* that brings freedom from that process.

*Kamma* is conditioned by grasping which is due to craving. Such craving can appear only where feeling exists. Feeling is the outcome of contact between the senses and objects. Therefore, it presupposes organs of senses which cannot exist without mind and body. Where there is a mind there is consciousness. It is the result of past good and evil.<sup>120</sup>

Case Studies about the Kamma, including will be divided into sections as follows: (1) The story of Queen Malikā, (2) The story of Tayojana Vatthu.

#### **4.3.1 The Story of Queen Malikā**

The researcher would like to tell about the story of Queen Malikā in the Buddha discourse, probably referring to the extraordinary story of Mallikā rising from the daughter of a gardener to become the principal queen of the kingdoms of Kasi and Kosala is truly fascinating. She held a position of honor and authority; and she was well respected. But more significant was her sound common sense, the generosity of her heart and the genuine desire to help the poor and the weak; and to bring into practice the teachings of her Master, the Buddha in whom she had enormous faith and reverence.<sup>121</sup> She tried to bring love, understanding, kindness and amity into her domestic as well as public life.

She exerted considerable influence in moulding the king's attitude and his policies. And, she was fairly successful in bringing about some sensible changes. Soon after she became the Queen Mallikā called upon the Master to pay her respects. During the course of the conversation she hesitantly asked the Master, why is it that one woman could be beautiful, wealthy and of great ability; another be beautiful but poor and not very able; yet another although ugly, be rich and very able; and

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<sup>120</sup> Nārada Mahā thera, **Buddhism in a Nutshell**, (Buddhist publication Society, Kandy, Sri Lanka, 1982), p.35.

<sup>121</sup> A. VI. 52.

finally another be ugly, poor and possess no skills at all.<sup>122</sup> Why do such differences occur? Is there a rationale in this world? “Why is it that some women are beautiful, wealthy and powerful, While some are beautiful but without wealth and power, And yet others ugly but wealthy and powerful, And some ugly, poor and without power?”

The Buddha explained to her that all attributes and living conditions of people everywhere are dependent on their moral purity (*shīla*). The beauty comes forth from the gentle and forgiving nature of a person; the prosperity arises due to the generosity of the heart; and, the skill and power have their roots in never envying others but rejoicing in others’ success and always lending support to their virtues.

Very rarely do the entire three virtues manifest in a person; and when it does, that person would be beautiful, wealthy and powerful. Otherwise, whichever of these three virtues a person had cultivated would manifest, usually in varying degrees of combination with other virtues.

On listening to this discourse of the Buddha, Mallikā resolved that she would henceforth practice generosity, compassion and patience, and be happy at the success of others. She promised herself, in her heart, to be always gentle towards her subjects; to give alms to all monks, Brāhmins and the poor; and never to envy and happiness. She then took refuge in the Buddha, Dharma and Sangha and remained a faithful disciple for the rest of her life.<sup>123</sup>

Queen Mallikā practiced generosity by helping the poor, by offering alms and by building a large ebony-lined hall in her private garden Mallikaarama among the tinduka (diospyros) evergreen trees, for conducting Dhamma discussions.

Another story, one day, Mallikā went into the bathroom to wash her face, hands and feet. Her pet dog also came in; as she was bending to wash her feet, the dog tried to have sex with her, and the queen appeared

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<sup>122</sup> Daw Mya Tin, **The Dhammapata: Verses and Stories**, (Editorial Committee, Burme Tipitaka Association, Yangon, Myanmar, 1986), pp. 291-292.

<sup>123</sup> A. IV. 197.

to be amused and somewhat pleased. The king saw this strange incident through the window from his bedroom. When the queen came in, he said angrily to the queen, "Oh, you wicked woman! What were you doing with that dog in the bathroom? Do not deny what I saw with my own eyes." The queen replied that she was only washing her face, her hands and her feet, and so was doing nothing wrong. Then she continued, "But, that room is very strange. If anyone went into that room, to one looking from this window there would appear to be two. If you do not believe me, O King, please go into that room and I will look through this window."<sup>124</sup>

From that time, the queen was full of remorse for having lied to the king and for having brazenly accused him of misbehaving with a she-goat. Thus, even when she was approaching death, she forgot to think about the great unrivalled charities she had shared with her husband and only remembered that she had been unfair to him. As a result of this, when she died she was reborn in *niraya*. The king intended to ask the Buddha where she was reborn. The Buddha wished to spare his feelings, and also did not want him to lose faith in the *Dhamma*. So he willed that this question should not be put to him, and King *Pasenadi* forgot to ask the Buddha.<sup>125</sup>

However, after seven days in *niraya*, the queen was reborn in the *Tusitā deva* world. On that day, the Buddha went to King *Pasenadi*'s palace for alms-food; he indicated that he wished to rest in the coach shed where the royal carriages were kept. After offering alms-food, the king asked the Buddha where queen *Mallikā* was reborn and the Buddha replied, "*Mallikā* has been reborn in the *Tusitā deva* world.

Hearing this the king was very pleased, she was always thinking of doing good deeds, always thinking what to offer to the Buddha on the next day. Then the Buddha spoke in verse as follows:

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<sup>124</sup>Daw Mya Tin, **The Dhammapata: Verses and Stories**, (Editorial Committee, Burme Tipitaka Association, Yangon, Myanmar, 1986), pp.298-299.

<sup>125</sup>Dhp. A. II.55.

*The much ornamented royal carriages do wear out, the body also grows old, but the Dhamma of the Virtuous does not decay. Thus, indeed, say the Virtuous among themselves.*<sup>126</sup>

#### **4.3.2 The Story of Tayojana Vatthu**

The researcher would you like to about The story of Tayojana Vatthu, in the Dhammapada showing how action bear fruit, the Buddha discourse, probably referring to result experienced in this life (*ditṭhadhamma vedaniya Kamma*) and in the future lives: (*upapajja vedaniya Kamma*) and life after next life (*aparāpariya vedaniya Kamma*). Sow the seeds so shall you reap the fruit. Someone may ask about this point. Is one bound to reap all that one has sown in the past? We have to answer that not necessarily.

The actions of men are not absolutely irrevocable and only a few of them are so. Although it is stated in the Dhammapada not in the sky, nor in mid-ocean nor entering a mountain cave is found that place on earth, where abiding one may escape from (the consequence of) an evil deed. Yet one is not bound to pay all the arrears of past Kamma. If we have to repay all, emancipation would be impossibility. Eternal suffering would be the unfortunate result.<sup>127</sup>

One is neither the master nor the servant of this Kamma. Even the most vicious person can become the most virtuous person by his own effort. We are always becoming something and that something depends on our own actions. We may change our actions for the better or for the worse at any moment. Even the wicked person should not be despised on account of his evil nature. He should be pitied, for those who censure him may also have been in that same position at a certain stage.

The Buddha's discourse once there was a woman who had a pet dog. She used to take the dog along with her wherever she went and young boys of the city poked fun at her. She was very angry and felt so

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<sup>126</sup> Dh. Verse. 151.

<sup>127</sup> Daw Mya Tin, **The Dhammapata: Verses and Stories**, (Editorial Committee, Burme Tipitaka Association, Yangon, Myanmar, 1986), pp.291-292.



ashamed that she planned to kill the dog. She filled a pot with sand, tied it round the neck of the dog and threw it into the water; and the dog was drowned. On account of this evil deed that woman had suffered for a long time in niraya and in serving the remaining part of her punishment, she had been thrown into the water to drown in the last one hundred existences."

The Buddha's said, once, seven cowherds saw an iguana going into a mound and they dosed all the seven outlets of the mound with twigs and branches of trees. After closing they went away, completely forgetting the iguana that was trapped in the mound. Only after seven days, they remembered what they had done and hurriedly returned to the scene of their mischief and let out the iguana. On account of this evil deed, those seven had been imprisoned together for seven days without any food, in the last fourteen existences.<sup>128</sup>

Therefore, the Buddha spoke in verse as follows: Not in the sky, nor in the middle of the ocean, nor in the cave of a mountain, nor anywhere else, is there a place, where one may escape from the consequences of an evil deed.

#### **4.4 An Application on Kamma Result to Daily Life**

According to Buddhism *Kamma* explains the inequalities that exist among mankind. These inequalities are due not only to heredity, environment and nature but also to *Kamma* the results of our own actions. *Kamma* is one of the factors which are responsible for the success and the failure of our life. *Kamma*: Action, deed. This word is frequently used without singular or plural distinction. Its usage seems to refer most frequently to that which has been done in the past minute, hour, day, month, year, decade, or lifetime.

This term should technically be used to refer to actions in the present sense. However, it is often used by many people to represent the

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<sup>128</sup>Daw Mya Tin, **The Dhammapata: Verses and Stories**, (Editorial Committee, Burme Tipitaka Association, Yangon, Myanmar, 1986), pp. 268-270.

effects of past actions. We are faced with a totally ill-balanced world. We perceive the inequalities and manifold destinies of men and the numerous grades of beings that exist in the universe. We see one born into a condition of affluence, endowed with fine mental, moral and physical qualities and another into a condition of abject poverty and wretchedness.<sup>129</sup>

Here is a man virtuous and holy, but, contrary to his expectation, ill-luck is ever ready to greet him. The wicked world runs counter to his ambitions and desires. He is poor and miserable in spite of his honest dealings and piety. There is another vicious and foolish, but accounted to be fortune's darling. He is rewarded with all forms of favors, despite his shortcomings and evil modes of life.<sup>130</sup>

There is nothing in this world that happens by blind chance or accident. To say that anything happens by chance, is no more true than that this book has come here of itself. Strictly speaking, nothing happens to man that he does not deserve for some reason or another. Could this variation be due to heredity and environment? One must admit that all such chemico-physical phenomena revealed by scientists, are partly instrumental, but they cannot be solely responsible for the subtle distinctions and vast differences that exist amongst individuals.<sup>131</sup> Yet why should identical twins who are physically alike, inheriting like genes, enjoying the same privilege of upbringing, be very often temperamentally, morally and intellectually totally different?

According to Buddhism this variation is due not only to heredity, environment, "nature and nurture," but also to our own *Kamma*, or in other words, to the result of our own inherited past actions and our present deeds. We ourselves are responsible for our own deeds, happiness

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<sup>129</sup> Ashin Silanandabhivamsa, **Volition An Introduction to the law of kamma**, (Dhammananda Vihara Monastery, Theravāda Buddhist Society of America, 1979), p.33.

<sup>130</sup> Nārada Mahā thera, **Buddhism in a Nutshell**, (Buddhist publication Society, Kandy, Sri Lanka, 1982), p. 20.

<sup>131</sup> Nanatiloka Thera, **The word of the Buddha**, (Buddhist Publication Society, 2011), pp.78-79.

and misery. We build our own hells. We create our own heavens. We are the architects of our own fate. In short we ourselves are our own *Kamma*.<sup>132</sup>

There are different kinds of causes, and different kinds of effects. *Kamma* is one kind of cause; *vipāka* is its corresponding effect. The important thing is to distinguish clearly between the individual cause and effect that carries over from one life to another the personal *Kamma* and *vipaāka* and other chains of cause and effect that operate through circumstances in the external world.<sup>133</sup>

#### **4.4.1 Kamma Result for the Monks**

According to the Buddhist teachings one receives the *Kamma* result of one's deeds in future lives as well. When speaking of Buddhism, we immediately think of monks and nuns. They are considered great disciples practicing and preserving the Buddha's teachings. For *Theravāda* Buddhism, nowadays monks have the most important. In *Theravāda* Buddhism, monks are the most important part in the Buddha Dhamma. The presence of monks is the embodiment of the existence of Dhamma, because the Dhamma is the monk's sole guide.

Therefore, the rules and regulations of the monastic life as given in the Pāli Canon are considered final and cannot be altered. Thus, the Bhikkhu: Must observe 227 rules, and gaining seniority according to years, as a Bhikkhu must be recognized. Buddhist religion is worldwide and temples exist in almost every country. Practicing Buddhism as a layperson will give you valuable insight into what it's like to be part of a Buddhist community,

Becoming a Buddhist monk requires daily meditation and a conscious effort to change how the mind works. When you live in an abbey, much of your day will be spent in meditation. Becoming a Buddhist monk requires daily meditation and a conscious effort to change

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<sup>132</sup> Pa Auk Tawya Sayadaw, **The workings of Kamma**, (Myanmar, 2009), pp. 230-237.

<sup>133</sup> A. III. 110.

how the mind works. When you live in an abbey, much of your day will be spent in meditation.<sup>134</sup>

#### **4.4.2 Kamma Result for the Nuns**

As nuns, the precepts for Dhamma practice, Nuns order in *Theravāda* Buddhism today. There is only a kind of nuns who observe either eight precepts or ten precepts and are wearing clothes according to the regulations of Theravāda Buddhism that each country permits. Although there are Buddhist nuns in some Theravāda countries, As nuns, the precepts for Dhamma practice. Therefore, want to study and practice the Buddha's teachings and share them with others as much as possible. We also do practical work to sustain ourselves and benefit others. Western nuns live in a variety of circumstances: sometimes in monastery or a Dhamma center and sometimes alone. In all of these situations, our day begins with prayers and meditation before breakfast.

After that, we go about our daily activities. Sometimes it can be a challenge to fit several hours of meditation practice into a busy schedule. But since meditation and prayers are what sustains us, we make strong efforts to navigate the demands made on our time. When the work at a Dhamma center is especially intense or many people need our help, it is tempting to take the time out of our practice.

#### **4.4.3 Kamma Result for the Laity**

The Buddhist laity, everyone knows of making merit. Making merit has become a duty of the laity. This was practiced by particular figures in the time of the Buddha, such as the *Upāsaka Anāthapinika* and the *Upāsikā Visākhā*.<sup>135</sup> They used to visit monks and nuns and were ready to help in what the sangha needed. In addition, the laity in

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<sup>134</sup>Ashin Janakabhivamsa, **Abhidhamma in Daily life**, (Mahagandayone Monastery, Myanmar ,1999), pp.75-78.

<sup>135</sup> Daw Mya Tin, **The Dhammapata: Verses and Stories**, (Editorial Committee, Burme Tipitaka Association, Yangon, Myanmar, 1986), pp.77-79.

*Theravāda* Buddhism resembles these Dhamma supporters and always present when the Sangha needs service. The most particular work they do is to preserve the Buddha *Dhamma* by the process of spreading it.

The important role of the laity mentioned above is the support in financial matters, to look after monks and nuns and building temples as well as monasteries and stupas. All these activities are commonly called making merit. All people are occupied with their own work all the time. They receive their earnings in accordance with their work. There are two kinds of work or action the good and the evil. Those who commit crimes are punished by means of fines, flogging, imprisonment or hanging according to the law. Those who perform good deeds earn money, property, status or power. So, people have to suffer or enjoy the consequences of good or bad *Kamma* everyday. Therefore, it is obvious that *Kamma* and its results do exist in the world.

### **The Four Sampatti and Vipatti**

In the working of *Kamma* there are beneficent forces and conditions to counteract and support this self-operating law. Birth (*gati*) time or condition (*kāla*) substratum of rebirth or showing attachment to rebirth (*upadhi*) and effort (*payoga*) act as such powerful aids and hindrances to the fruition of *Kamma*. There are four conditions of sufficiency (*sampatti*), as well as four conditions of deficiency (*vipatti*), for all beings in *samsara* (their cycles of existences). In *sampatti* conditions kusala *kamma* has the opportunity to produce good results whereas in *vipatti* conditions akusala *kamma* plays a leading role in produce bad effects.

### **The Four Sampatti Conditions:**

- (a) *Gati sampatti* (being reborn in a good plane of existence)
- (b) *Upadhi sampatti* (having pleasant physical features)
- (c) *Kāla sampatti* (being reborn at a suitable time)
- (d) *Payoga sampatti* (having means or instruments knowledge, diligence)

(a) *Gati Sampatti* All higher planes of existence such as human world, the worlds of Deva and the worlds of Brahma are called gati sampatti. Being reborn in such abodes give opportunity to their kusala kamma to produce desirable results.<sup>136</sup>

(b) *Upadhi Sampatti* for beings reborn in gati sampatti (in particular the human world) it is important that they also have upadhi sampatti, pleasant features or good personality. A human being with ugly physical features may not achieve success or popularity while those with pleasant looks, though born in low class or in poverty, may receive help from others and achieve success in life.<sup>137</sup>

(c) *Kalā Sampati* The reign of noble, wise rulers is called kala sampati. Under the leadership of wise regents who care for the social welfare of the people, promoting their prosperity, health and education, kusala kamma results are opportune to take effect.

(d) *Payoga Sampatti* Payoga sampatti means the combined effect of mindfulness vigilance and knowledge. Here knowledge means harmless knowledge as well as vitakka (good reasoning). Vigilance, effort, alertness, insight, wisdom, intelligence and mindfulness all amount to payoga sampatti.

**Table: 1**

**Sampati and Vipati**

		Sampati	Vipati
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<sup>136</sup> Ashin Janakabhivamsa, **Abhidhamma in Daily life**, (Mahagandayone Monastery, Traslate by U Ko Lay (pro) Faculty of Patipatti International Theravada Buddhist Monastery, Myanmar ,1999), p. 210.

<sup>137</sup> Pa Auk Tawya Sayadaw, **The workings of Kamma**, (Myanmar, 2009), p.219.

1	Gati	being reborn in a good plane of existence.	being reborn in a woeful plane of existence.
2	Upadi	having pleasant physical features.	having unpleasant physical features.
3	Kāla	being reborn at a suitable time.	being reborn at unsuitable time.
4	Poyoga	having means or instruments knowledge, diligence.	having no means of instruments knowledge, diligence.

### **The Four Vipatti Conditions**

- (a) *Gati vipatti* (being reborn in a woeful plane of existence)
- (b) *Upadhi vipatti* (having unpleasant physical features)
- (c) *Kāla vipatti* (being reborn at unsuitable time)
- (d) *Payoga vipatti* (having no means of instruments knowledge,

diligence

(a) *Gati vipatti* means the four woeful planes of existence i.e., hell, animal kingdom, the world of hungry ghosts and the plane of demons. Being in hell and petas suffer great pain and hunger all the time. Therefore, they are constantly exposed to the bad effects of their bad *Kamma*. Their lives are always miserable with opportunity for all past actions to bear unwholesome fruits.<sup>138</sup>

(b) *Upadhi Vipatti* ugly human being, are subject to both *gati vipatti* and *upadhi vipatti*. Human beings, although in *gati sampatti*, if

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<sup>138</sup> Dr. Mehm Tin Mon, **Kamma-The Real Creator**, (Yangon, Myanmar, 2007), p.55.

they are ugly or deformed, they cannot enjoy the effects of their kusala. For example, Princess *Pabavati*, the beautiful, refused to see or speak to King Kusa, the ugly.<sup>139</sup>

(c) *Kāla Vipatti* The rule is incompetent wicked leaders is called *kala vipati*. Times of war and countrywide disorder are also called *kala vipatti*. At such times, *akusala kamma* is opportune to produce bad results. Consequent people suffer poverty and famine. Even those endowed with *kusala kamma* cannot enjoy their good results at such bad times. People live in catastrophe; the sick die for lack of medical care. Such are the evils of *kala vipatti*.<sup>140</sup>

(d) *Payoga Vipatti* Torpor, laziness, lack of knowledge, forgetfulness, envy, jealousy, quick temper and vain pride are all *Payoga-vipatti*. They stand in the way of success and prosperity. In the continuum of beings, *akusala kamma*s that are grave enough to give results have already given results although not everybody will have such grave *Kamma*s.

But smaller evils are always present in every one, waiting to produce effects with the occurrence of *Payoga-vipatti*.<sup>141</sup>

#### 4.6 Concluding Remarks

This is express *Kamma* in Buddhism, there was nothing to say with them. In the working of *Kamma* it should be understood that there are beneficent and forces to counteract and support this self-operating law. Four *Sampattis* are aids and four *Vipattis* are hindrances to the fruition of

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<sup>139</sup> Ashin Janakabhivamsa, **Abhidhamma in Daily life**, (Mahagandayone Monastery, Traslate by U Ko Lay (pro) Faculty of Patipatti International Theravada Buddhist Monastery, Myanmar, 1999), pp. 211-213.

<sup>140</sup> Nanatiloka Thera, **The word of the Buddha**, (Buddhist Publication Society, 2011), pp.79-80.

<sup>141</sup> Pa AukTawya Sayādaw, **The workings of Kamma**, (Myanmar, 2009), p. 227.



Kamma. Of these beneficent and maleficent forces, the most important is *Payoga-sampatti*.

In the working of *Kamma Payoga-sampatti* or *vipatti* plays a great part. Though we are neither absolutely the servants nor the master of our *Kamma*, it is evident from these counteractive and supportive factors that the fruition of *Kamma* is influenced to some by external circumstances, surroundings, personality, individual striving, and the like. It is doctrine of *Kamma* that give consolation, hope, reliance, and moral courage to a Buddhist. When the unexpected happens, difficulties, failures, and misfortunes confront him, the Buddhist realises that he is reaping what he has sown, and is wiping off a past debt.

Instead of resigning himself, leaving everything to *Kamma*, he makes a strenuous effort to pull out the weeds and sow useful seeds in their place, for the future are in his hands. This law of *Kamma* explains the problem of suffering, the mystery of the so-called fate and predestination of some religions, and above all the inequality of humankind. We are the architects of our own fate. We are our own creators. We are our own destroyers. We build our own heavens and our own hells.

## **Chapter V**

### **Conclusion and Suggestion**

#### **5.1 Conclusion**

*Kamma* is a fundamental doctrine in Buddhism, *Kamma* is a central doctrine of Buddhism, a novel discovery made by the Buddha on the day of His enlightenment. The Buddha explained and formulated this doctrine in the complete form in which we have it today. According to Buddhism, this inequality is due not only to heredity, environment, "nature and nurture", but also to *Kamma*. In other words, it is the result of our own past actions and our own present doings.

The law of *Kamma* places the responsibility of his or her life on the individual. He must bear the consequences of his bad actions, and enjoy the consequences of his good actions. He may alter his future life for good or bad by good or bad actions, respectively.

In this second chapter, The Buddha's discourses on *Kamma* are homogeneous entity. They represent a composite response to social and cultural factors that were the context of the Buddha's time, Overall, the Buddha's teachings on *Kamma* are an attempt to establish subtle soteriological shifts within existent notions of the cycle of samsāra, death and rebirth, affected by *Kamma*.

They are lots of stories about *Kamma*. They might be right. Collective *Kamma*, Attracting good and bad things to you by your mentality. Speculating on *Kamma* started at the time of the commentaries just before the Buddha's time, and continues to this day. Outlined above is the Theravāda perspective from the suttas and it is pretty straightforward *Kamma*.

In this three chapter, every action we do is *Kamma*. They produce the results by itself. Even though, they have their results for doing something with our intentional action. The more we make the doctrine of *Kamma* a part of our lives, the more power we gain, not only to direct our future, but to help our fellow beings more effectively. The practice of good *Kamma*, when fully developed, will enable us to overcome evil and limitations, and destroy all the fetters that keep us from our goal, *Nibbana*.

In this four chapter, this is express *Kamma* in Buddhism, there was nothing to say with them. In the working of *Kamma* it should be understood that there are beneficent and forces to counteract and support this self-operating law. Four *Sampattis* are aids and four *Vipattis* are hindrances to the fruition of *Kamma*. Of these beneficent and maleficent forces, the most important is *Payoga-sampatti*.

In the working of *Kamma* *Payoga-sampatti* or *vipatti* plays a great part. Though we are neither absolutely the servants nor the master of our

*Kamma*, it is evident from these counteractive and supportive factors that the fruition of *Kamma* is influenced to some by external circumstances, surroundings, personality, individual striving, and the like. It is doctrine of *Kamma* that give consolation, hope, reliance, and moral courage to a Buddhist. When the unexpected happens, difficulties, failures, and misfortunes confront him, the Buddhist realises that he is reaping what he has sown, and is wiping off a past debt.

Instead of resigning himself, leaving everything to *Kamma*, he makes a strenuous effort to pull out the weeds and sow useful seeds in their place, for the future are in his hands. This law of *Kamma* explains the problem of suffering, the mystery of the so-called fate and predestination of some religions, and above all the inequality of humankind. We are the architects of our own fate.

## **5.2 Suggestion**

A qualitative study on dhamma as remedy should conducted. An Analytical study of action (*Kamma*) in Theravāda Buddhism. Therefore, I would to suggest following filed as areas could carry on result.

(1) Analyze of *Kamma* with special reference to the *Mahākammavibanga Sutta*, *Cūlakammavibanga Sutta*. (2) A study of *Kamma* should in the *Mijjhima Nikāya*, *Dīghanikāya*, *Anguttara Nikāya* and *Abhidhamma*. (3) A study of the early canonical and commentarial explanation of *Kamma*. So, the researcher studies the suggested areas they will know more about *Kamma in Theravāda Buddhism*.

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