The Doctrine of Action plays a very important role in Buddhism. Actions undertaken by beings, according to Buddhist belief, determine the prospects of one's future life and existence. The law of action is not imposed from nothing. It is worked into our nature. We cannot escape from the effect of our deeds. The past acts produce the present and the future. The law of action is one of the main principles of Buddhism. It tells us that there is a continuous relationship between the past and the present that the present accords with the past. When a man dies his physical organism which is the basis of psychical existence ends but psychical organisms are believed not to terminate but continue.
The continuity of action is maintained between two lives separated by the phenomenon of death. Successive lives are linked by a chain of natural causation. The resulting character produces a new individuality. Philosophically speaking, the Buddhist concept stresses from the idea that a living being repeats the fruits one done by oneself. Taking a simple view it may be stated in this way - if one does work earning merit one moves closer to a better existence ultimately reaching the height of one's expectation which is Nirvana.

Thus, merits earned by one through performance of good work facilitate one to achieve higher stage of existence. The root of this conception can be met with in the life of Gautama himself. He was afflicted by the various stages of suffering as experienced by the living being during their existence. He was deeply moved by the sufferings of
all living beings and had undertaken to think about and find out the means of deliverance from sufferings. This was the cause of his renouncing the ordinary house-holder's life and taking to the life of a mendicant. Ultimately at Bodh-gaya where he had undertaken to obtain the knowledge of deliverance, he had at one stage, saw through all his previous incarnations and the work done by him and the merits he had earned by doing good work. This had given him the passage to obtaining Nirvana, because of the endless chain of good work performed by him in the previous existence. Belief in this tradition is to be found in the Nidanakatha and in the Jatakas. Buddhist ideas and philosophical tenets had laid considerable emphasis on this aspect of the speculations regarding the doctrine of Kamma contained in the Tripitaka. This concept led to the formulations of the rules of the conduct
of the monks as well as the laity of the Buddhist Society. The texts, thereafter proceed to formulate the causes leading to good and bad works and how efforts are to be made in order to free one from bad work and save their conduct in a way not only from bad work but also to a course of positive good work leading to earning of merit. Buddha in his discourses delivered before the audience assembling to listen to him are known to have told of the evil consequence of evil work and sinful activity and the merits which could be earned by performing good work.

Kamma (Skt. Karma) means action or work. Kamma means good or bad volition. 1 Kamma is both past and present deeds. Rightly speaking, Kamma - as explained - is the law of cause and effect in the ethical sense. According to Buddhaghosa Kamma is

1. Kusala and Akusala cētāna.
The theory of Action (Kamma) is the most important and one of the fundamental doctrines of Buddhism. It has vital role in the becoming of a man. There are five natural laws of Kamma in Buddhism. They are as follows:

1) Utu Niyama is the physical inorganic order. It means the seasonal phenomena of winds and rains, causes of winds and rains and nature of heat are also included in this group.

2) Bija Niyama is the order of germs and seeds. It is the physical organic order. According to Buddhism Bija Niyama is produced from seeds e.g. rice is produced from rice-seed.

3) Kamma Niyama is the order of action and result. It means desirable and undesirable acts which produce good and bad results.

4) Dhamma Niyama is the order of Norm. It means the natural phenomena.

5) Citta Niyama is the order of mind or psychic consciousness and of three kinds e.g., body, speech and mind.

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1. "Cetanā ham...Kammam vadāmi cetayitvā
Kammaṃ karotī kāyena vācāya manesā." - Atthasāliṃ
Buddaghosa. Page 88.
law. It means a process of consciousness, constituents of consciousness, power of mind etc.

The Buddhist law of Kamma is not a fatalistic doctrine. These laws co-operate in the physical and mental realms.

There are various aspects of Action. Action may be studied in four ways: 1) Action according to the functions; 2) action according to the strength of the effect; 3) action according to the Classification of Action; and 4) action according to the place where they produce their effect. Actions may also be grouped under the following four heads, i.e. i) Reproductive action; ii) Supportive action; iii) Obstructive action and iv) Destructive action;

1) Janaka Kamma. 2) Upatthambaka Kamma. 3) Upapilaka Kamma. 4) Upaghātaka Kamma.
i) Reproductive action is really a particular action which produces a particular effect. The particular effect helps and sustains. Reproductive action gives birth. Due to such action a person goes from one existence to another. This action helps the future birth which is called "Janaka Kamma."

ii) Supportive action is auxiliary action. Supportive action helps reproductive action. It is a type of action which also helps the other types of action. But these actions are not powerful enough to cause birth after death.

iii) Obstructive actions make the other actions weak. Obstructive actions weaken the results of the reproductive actions and resist the bad obstructive actions.

iv) Destructive actions are those which destroy other actions. It is destructive of greed. The habit of making

1) Patisandhi.
donation may be strong enough in order to destroy this greed. This act of donation is called destructive action. Actions done by the robber Angulimāla and as such, by Devadatta, the cousin brother of Gautama may indeed be called destructive types of actions. Due to good reproductive action Devadatta was born in a royal family but due to his destructive action he died with misery.

At the time of patisandhi and pavattana the reproductive action is held as Vipāka Khandha and the kusala, akusala, cetanā are held as agents which produce kammarūpa. The main place of producing vipāka is patisandhi. The active part of our life consists of such reproductive, supportive, obstructive and destructive actions. It is done at the Javanaatthāna. The active part may be strong or weak or destroyed by the influence of uppattibhava of the past and present. If a being wishes to meditate on the
kammathāna it may be the active part of the present life.
The active part is also supported and strengthened by
favourable dispositions like samkāra of the past life.
But unfavourable dispositions destroy it. In the present
life good education helps that Sankalpa and bad education
retards it.

The second type of actions are judged from the
point of strength of the effect, namely - i) weighty
action¹; ii) Proximate action²; iii) Habitual action³;
iv) Reserve action.⁴ i) Weighty
According to
strength.

Weighty action is a very serious
type of action. It may be good⁵ or bad⁶. Its function may
be Janana, Upatthambaka, Uppidana or upaghātaka.

1) Garukā kamma. 2) Añjana kamma. 3) Aciṇṇa kamma,
4) Katatta kamma. 5) kusala. 6) akusala.
Good action is of five fold aspect viz. arpana dhyana of Ru\'pavacara - and the four fold arpana meditation of Ar\u0161\u0128pavacara (formless). The culture of action is performed in the world of desire. ¹ This is technically known as mahadgata karma. Kusala garukamma is really mental.² The bad weighty action are serious in nature found in the world of desire. This is of five kinds - murder of father, mother, arhat, bleeding caused to Buddha and creating schism in the Order.³ Deeprooted false vision is also known as weighty action. But it may be removed before the dying moment. There is no interval between the time of performing of action and the time of its maturity.⁴ This action is known as Anantajja kamma. Thus the word 'Garu kamma' indicates the serious nature of actions either good or bad. ii) Proximate action (Asanna kamma) -

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1) Kāmaloka. 2) Mana kamma. 3) Sangha. 4) Vipākakāla.
Asanna kamma means action performed at close proximity of time. It is maranāsanna kamma. This action indicates the last dying thought of the dying person. It may be good or bad. This indicates the moment and nature of the next life. Guru kamma of the dying man in this life will be Janaka kamma of next life. In absence of this, the proximate action indicates Janaka kamma. The proximate action may be weak. In that case it has no productive power. If any akusala nimitta or sign is found before the dying person, the well-wishers help him to think of his kusala kamma. This removes the akusala-nimitta. This may be called destructive action. This is the proximate action of the dying person. The manner of dying indicates that no akusala nimitta may be free to appear before a dying man. It indicates the revival of kusalaṃsṛti. This is too difficult for a person who has spent his life in evil thoughts.
A bad man may die happily because of a good action at the last moment. He may receive a good birth. As he has received a good birth he will be exempted from the effect of the evil actions, accumulated during his life time. A good person may die unhappily performing evil deeds at his last moment.

iii) Habitual action (Acinna kamma) - Habitual action is a type of action which is performed repeatedly. It may be good or bad. In the absence of weighty and proximate action, habitual action presents itself to the maranabhitt or dying consciousness. So the practice of good deeds have to be repeated so that it may be natural. Thus had actions if once done should never be done again. The thought of bad actions cannot get place in the mind, for if a point is repeated in thought, it may be called habitual action. Weighty and proximate action may be performed at the time of death but the habitual action of every life belongs to this life.
iv) Reserve action (Katatta kamma) - It literally means "because done." Reserve action is a very light type of action. This action is weaker than the former three kinds of actions. It has got no strength of yielding result. But its numerical strength is great; it creates most powerful action. If the weighty action is present, it causes birth in the next life; in its absence the function is done by Proximate action.

The third type of action is to be judged from the point of time, when such actions take to producing effects. Such actions are also of four types, namely: i) Immediately effective action\(^1\); ii) Subsequently effective action\(^2\); iii) Indefinitely effective action\(^3\); and iv) Defunct action.\(^4\) i) Immediately effective action (Ditthadhamma-vedaniya kamma) - This is the action which is experienced

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\(^1\) Ditthadhamma vedaniya kamma. \(^2\) Upapajjavedaniya kamma. \(^3\) Aparapariya vedaniya kamma. \(^4\) Ahosi kamma.
in this very life. The time of vipāka of an action depends on the cittakasana of the Javanatthāna. An action bears fruit in the same life. This is called 'Immediately effective action.' If this action does not get any opportunity to give result in this very life or it is opposed by a powerful opposite action, it does not give fruit in future life.

ii) Subsequently effective action (upapajjavedaniya kamma) - This action bears fruit in the next life. No fruit of such action bears in this life. Due to the effect of subsequently effective action one can get fruit after one's death. King Ajātasattu, immediately after his death, was born in a state of misery.

iii) Indefinitely effective action (Aparapariya vadaniya kamma) - The effect of the intermediate thought moments may take place in any life up to Nibbāna. This is called
Indefinitely effective action. This action bears fruit at the time of birth or pavattana. Mahā Moggaltāna was killed by the robbers due to his evil deeds. This type of action is an instance of indefinitely effective action.

iv) Defunct action (Ahosi kamma) - This type of action is ineffective and is unable to produce result in this life or even in the life to come. This type of action cannot produce result due to weakness or strong counter action. It may be good or bad. Accordingly to the Visuddhimagga, action is of four kinds, they are:

i) Immediately effective action; ii) Subsequently effective action; iii) Indefinitely effective action; and iv) Defunct action. The immediately effective action is consciousness in all the cittas in the vithi of a Javana. This action produces its fruits during the life time of Attabhava. If there is an action but no fruit, this is called Defunct action. Subsequently effective action is
the seventh Javana consciousness which produces effect. The
five Javanaacetanā are equal to Indefinitely effective action.

Action may be divided into four divisions in
consideration of places where they produce their effects.
These are:  

i) Immoral actions which may ripen in the
sentient plane;  

ii) Moral actions which may ripen in the sentient plane;  

iii) Moral actions which may ripen in the realm form;  

iv) Moral actions which may ripen in the formless realms.

These four types of actions are very important.

i) Kāmavacara Akusala Kamma - Kāmavacara means that which
roams in the world of desires. Kāmavacara also indicates
the state of a being which is low.

Kāmavacara
Akusala kamma.

The kāmavacara mind is trifle, restless
and unsteady. The actions done by such type of consciousness,

1) Kāmavacara Akusala kamma. 2) Kāmavacara kusala kamma.

3) Rūpavacara kusala kamma. 4) Aṣṭamahācara kusala kamma.
when rooted in immoral hiatus is called kāmavacara Akusala Kamma. The kāmavacara Akusala kamma can be studied in two ways, physical and mental. Kāmavacara actions can be studied from the angle of consciousness, it is of twelve types. Greed, hate and delusion are kāmavacara Akusala kamma. These kammas have greed, hate and delusion as its root. Kāmavacara may be moral, immoral and neutral.

Actions manifest through different doors. Here are the three divisions of kamma, namely, bodily action, verbal action and mental action. Kamma means volition, when awareness is present in volition called act. Bodily action is of three types, namely, taking life, taking what is not given and incontinence. Life means a being. Pāṇātipāto means a vadha cetanā of the person who knowing

1. Cittupadavasena dvādesavīdham.
3. Pāṇātipāto. 4. adinnadānam. 5. Kāmesu micchācaro.
that there is life in the being and makes effort to take life. These efforts must be manifest either of the Kāya door or of the vocal door. So these are called kāyakamma.

The verbal actions are of four types, namely, speaking lie, slander, using abusive languages and frivolous talks. As these types of actions are performed through the vocal organ, they are called vaclkamma. The mental actions are of three types, namely, covetousness, ill-will and false-view. They are generally performed through mind.

Therefore, these are called Manokamma. Thus Akusala kamma are of ten types. Akusala kammes are rooted from Akusala hiatus. Pāṇatipāto, Pharusavāca, Vyāpāda are rooted in Dosa. Kāmesu micchācāra, Abhijjhā and Micchāditthi are rooted in Lobha. Adināṇāna, Musāvāda, Pisunāvāca and Sampappahlāpa are rooted in Lobha and Dosa separately or jointly, Moha is

1. musāvado. 2. Pisunāvāca. 3. Pharusavāca. 4. samphappalāpo. 5. abhijjhā. 6. Vyāpado. 7. micchāditthi.
common to all the Akusala Kammas. The three types of kammas manifest through the three doors.¹ It is said that Kaya kamma is manifested by body.² Kāyakamma appears through the kāyadvāra. But sometimes it appears through the vacidvāra. When a man thinks that he will murder his enemy, here the Kāyakamma which should be performed by kāyadvara is performed by vacidvāra. Similarly vacikamma also is performed through kayadvara. When a man speaks a lie through the movement of body, here the vacikamma is manifested through the kāyadvara. Similarly the Manokamma is also performed through the Kāyadvara and vacidvāra. When a man steals consciously the property of a rich man, it is the Manokamma performed through the Kāya and Vacidvāra.

Doors and actions are not the same thing; so people is other

¹ "Tattva tīni kammanī, tīni kammadvārāni..........
   - Atthasāliṇī - Buddhaghosa. Page-82.

² "Kāyena ce kataṃ kammam Kāyakammam ti vuccati."
thing and gate is another thing. Action moves through
doors but the doors do not move their position.  

The Akusala Kāyakamma are of three types, namely  
Pañātipāto, adinnadānam, kāmesu micchācāro. Pañātipāto -  
According to Buddhaghosa atipāta means nipāta which means  
killing. Life means a living being. It is also the living  
force - or Jīvitendriya. Pañātipāto means vadhacetanā of a  
person. There are five essential factors - there is life  
in the being, conscious of the existence of a living  
creature, intention of killing effort to take life and  
consequent death. Such effort of killing is materialised by  
six factors, namely, one's own hands, instigation, missiles,  
permanent devices, art and property. Killing is possible  
by the presence of five constituent  

factors of murders and six means of such

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1. "Kamme pi dvāram nāma labhati dvārena pi kammaṃ" -  
   Aṭṭhasālīni - Buddhaghosa. Page 85.
2. "pañassa atipāto pañātipāto nāma" - Aṭṭhasālīni -  
   Buddhaghosa. Page 97.
actions. The evil effects of killing are short life, diseasefulness etc. Adinnadāna - Its meaning is to take what is not given. A thief, a robber fall under this group.

Adinna-dāna is a volition which takes place from an effort to take a thing which is possessed by others, knowing that it belongs to others. The intention of stealing falls under this group. In committing such an immoral act there are five essential factors, namely, the property of another knowledge that it belongs to somebody else, intention of stealing and the removal of the property. The evil effects of stealing and poverty, dependent livelihood etc. Kāmesu micchācārā - It means wrong conduct in sensual pleasures. Sensual pleasure means the sexual intercourse. It is a volition performed in the Kāyadvāra. Thus kāyakamma takes place in the Kāyadvāra.

The Akusala vacikammās are of four types, namely,
to tell a lie, to speak a slander, harsh speech, and frivolous talks. These are performed through the vocal organs. Immoral vocal act does not take place in the mind door. Vocal action takes place in the vacidvāra. Among the Akusala vacikammas the first one is the Akusala vacikamma. speaking of a lie. False speech is the volition setting up the bodily and vocal effort for cheating others for some purpose. The evil effects of false speech are torment by abusive speech. Slanderous speech means calumnious speech.¹ Such speech reduces love and respect to nothing. Its nature is to reduce to nothingness the integrity of others. The evil effects of slandering are the dissolution of friendship. Harsh speech² is a volition which is produced by bodily or vocal act and appears in others heart. Harsh speech is harsh when it is

¹ Pisunāvaca. ² Pharusavaca.
harsh in words and from the heart. Parents' words are never harsh words because, despite their speech being harsh, in reality it is not harsh because of the tenderness of their heart. So, in reality, harsh speech is the speech which is harsh in words and in thought both. Frivolous talk means senseless talk. Frivolous talk is useless talk. It is a type of immoral volition performed by the bodily and vocal efforts. It is meaningful, ignoble gossips. A talk may be useless to one but useful to another person. Thus the three types of immoral actions are performed through speech.

There are three types of mental immoral acts, namely - covetousness, ill-will and wrong view.

Abhijjhā i.e. - Immoral mental act takes place in the mind

door and in the vocal door. It is the process of inclining towards the property of others. It reaches the course of action when there is greed and inclination to have the property of others. The evil of this covetousness is the undoing of one's person.

Vyāpāda - Vyāpāda is ill-will. It hinders the welfare and happiness of others. It is one type of mental fault. It is performed through the mind-door. It indicates the thought of doing harm to them. The evil effects of ill-will are ugliness, various diseases etc.

Micchādīṭṭhi - Micchādīṭṭhi means wrong view. It is the absence of right view. There is no use in gift or there is neither the good result of good action nor the bad of the bad ones. The evil effects of wrong view are lack of wisdom dullness etc. Vihāṛatti is that which is thought of mind or the mind-door which is not seen by others. Vihāṛatti makes
the mind understand. Vinaya wants to restrain these types of outward conduct, Kāya and vāca are the basis of the Vinaya. Vinaya deals with bodily action and over vocal action. Vinaya had no jurisdiction over mental action. Sutta deals with the mental action.

ii) Kāmacāvara kusala kamma - Kāmacāvara kusala kamma is the opposite of kāmacāvara Akusala kamma. It is of three types according to the doors through which they manifest themselves. So there are the actions of body, speech and mind. We have got ten types of immoral actions.

Kāmacāvara Kusala kamma. The moral acts are the abstinence from them. Thus the ten types of moral acts are the abstinence from life taking, theft, wrong conduct in sensual pleasures, to tell a lie, slandering, frivolous talk, harsh speech and disinterestedness, good-will and right views. The first three are the action performed
through mind. The abstinence is of three types, namely,
i) Sampatta virati; ii) Samâdana virati; and
iii) Samuccheda virati. Sampatta virati is the abstinence
of those who have not observed any particular precept but
who, reflect on their own birth, age, experience etc.
Samâdana virati is the abstinence of those who have
observed the precepts both during their life time and
after the life-time. Samuccheda virati is the abstinence
by way of eradication. It should be observed through the
Four-fold Noble Truth or Middle Path. We may say that
out of ten Kusala actions the first seven are the volitions
and abstinence and the last three are moral roots only.
There are many good effects in the ten Kusala actions.
One may come of a noble family for his virtuous actions.
One may be happy for his noble work. There are eight types
of Kâmavacara Kusala Kamma expressed through Kâmavacara
Kusala citta as given below:

1) Mental delight, accompanied by knowledge, unhesitated and unsuggested.

2) Mental delight, accompanied by knowledge hesitated or suggested.

3) Mental delight, unaccompanied by knowledge, unhesitated and unsuggested.

4) Mental delight, unaccompanied by knowledge, hesitated or suggested.

5) Mental indifference, accompanied by knowledge, unhesitated and unsuggested.

6) Mental indifference, accompanied by knowledge, hesitated or suggested.

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1. Somanassagahagatam Ṛñasampayuttam asshārikamekam.
2. Somanassāśāhagatam Ṛñasampayuttam sasamkharikamekam.
3. Somanassa sahagatam Ṛñavippayuttam asamkharikamekam.
4. Somanassā sahagatam Ṛñavippayuttam sasamkharikamekam.
5. Upekkhāsahagatam Ṛñasampayuttam asamkharikamekam.
6. Upekkhāsahagatam Ṛñasampayuttam sasamkharikamekam.
7) Mental indifference, unaccompanied by knowledge, unhesitated and unsuggested.¹

8) Mental indifference, unaccompanied by knowledge, hesitated or suggested.²

iii) Rūpavacara Kusala Kamma - This type of Kamma passes through the mental organ. It is a pure mental process. In the Rūpavacara stage no action is performed through body and speech. This type of action belongs to meditation. But they differ in the constituents of jhāna which are five in number as follows:

1) The first stage of Kusala jhāna is of initial application,³ consideration,⁴ pleasant sensation,⁵ ease⁶ and one pointedness concentration.⁷ The second stage of

¹ Upekkhāsahagatam ṛṇavippayuttam asamkhārikamakam.
² Upekkhāsahagatam ṛṇavippayuttam sasamkhārikamakam
³ Vitakka. 4. Vicāra. 5. pīti. 6. sukha. 7. Ekaggata.
Rūpa vacara kusala jhāna is with consideration pleasant sensation, ease and one-pointedness concentration. The third stage of kusala jhāna deals with pleasant sensation, ease and one-pointedness concentration. The fourth stage of kusala jhāna deals with ease and one-pointedness concentration. The fifth stage of kusala jhāna concerns with indifference and one-pointedness. The purpose and object of the Rūpa vacara kusala jhāna stage are the same, i.e. the concentration of mind. In the first stage there are five constituents but in the second stage there are only four excluding initial application. In the third stage there are only three factors excluding initial application and consideration. The fourth stage deals with ease and one-pointedness. The fifth of last stage ease is substituted by indifference. The fifth stage remains with

indifference and one-pointedness. In the Rūpavacara stage one remains neutral. It is the stage of the concentration of mind. It leads one to the path of Nibbāna. It is purely a Nibbāna stage. Therefore in the last stage ease is replaced by indifference. Thus the five Rūpavacara kusala kammās are associated with the meditation upon the objects associated with some form.

iv) Arūpavacara kusala Kamma - The Arūpavacara Kusala kammās are mental. This type of action passes through mental organ. It differs according to process of meditation.

When one finds the mind concentration associated with form, he wants to take the object for meditation which are formless. It is his mental progress of meditation.

1) Moral ājīvika - Consciousness dwelling on the infinity of space.

1. rūpa. 2. Arūpa. 3. Ākāsanāñcāyatana kusala cittam.
2) Moral jhāna - consciousness dwelling on the infinity of consciousness.¹

3) Moral jhāna - consciousness dwelling on nothingness.²

4) Moral jhāna - consciousness wherein cognition is so extremely subtle, that it cannot be said whether it is or is not.³

There are only two factors present in the Arūpavacara kusala citta, namely, indifference and one-pointedness. In the first stage the object is the infinity of space. In the second stage the object is infinity of consciousness. In the third stage the object is nothingness and in the last stage the object is the cognition so extremely subtle, that it can not be said whether it is or is not. In the formless stage there is the existence of kamma. But in this stage there is no scope of bad action at all. It is a state of

¹ Vinnanantarayatana kusala citta.
² Akincanatrayatana kusala citta.
³ Nivesanānasaṅghayatana kusala citta.
calm and tranquility. It is the stage of good action. The meditation rises from lower to higher stage.

The Lokuttara type of consciousness are eight in number. Four are called the Magga and other four are called Phala cittas. In the Magga stage a person cuts down the Samyoyanas and in the Phala cittas, he realises that they have been uprooted. In the second stage he weakens the fourth and fifth fetters. He becomes then Sakadāgāmi who comes once again. In the third stage he will be Anāgami who will never come in this world. Though he does not realise Nibbāna, he will be born in a pure State. He will achieve arhatship there. In the fourth stage he will be an Arhat. He attains there Sopādisesa Nibbāna. He is free from all bondages here.

This is the stage of perfect knowledge leading to Nibbāna.
In the Vinayapitaka there is mention of two types of action, viz., low and high.  

A man's destiny depends on his action. A man reaps what he sows. His character is determined by his action and he works out his salvation. A person comes into physical life with a character and environment resulting from his actions in the past. A person is blind to the wheel of re-birth through his action. We now propose to give an idea of kamma as discussed in the canonical texts. The Nikayas which contain the authentic teachings of Buddhism, give some interesting information about action. When a man does good work he is placed in heaven and when he does bad work he goes to the Hell. In the Nikayas we find the mention of

pleasures of Heaven and the sorrows of Hell. These are reward and punishment of actions of a person. The Pali literature tells us about various Heavens and Hells.

The Dīgha Nikāya of the Sutta-Piṭaka tells us about some of the heavens. In the Kevaddha Sutta Buddha relates to Kevaddha how a bhikkhu of his congregation was troubled in mind by a certain problem. The bhikkhu practised a meditation and went to the world of gods. First he went to the Cātumahārajīka gods, who sent him to the four Maharajas of the Cātumahārajīka heaven. They also sent him to the gods of the Tāvatimśa heaven; then he came to Yamadeva. Thereafter he went to Suyāma who sent him on to the Tusita gods and then he went to Santusita gods. From Santusita gods, he went to Nimmānarati gods and then he went to Sunimmita and then he went to Paranimmita. From Paranimmita

he was advised to go to the gods of the Brahmā world\(^1\) who sent him to Mahābrahmā. He asked him for the solution of the problem but could not answer at last he went to Buddha who gave a satisfactory answer to him.\(^2\) There are seven vedic regions, e.g. Bhu, Bhuvah, Svar, Maha, Jana, Tapas and Satya or the Brahmaloka. We see in the Tevijja Sutta that the Union of men with Brahmā.\(^3\) In the Brahmajāla Sutta we get a reference to Brahmā and his palace. We also get here two classes of gods, the Khiḍḍapadosika and the Manopadosika. The Buddha says that the Khiḍḍapadosika gods spend their time in laughing, playing and enjoying sensual pleasures. Then they fall down from there and are reborn in the human world. The Manopadosika gods think much of the other. On account of pollution of their mind they fall down from there and are

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1. Brahmakayikanāma deva.
reborn in the human world. This Sutta also tells us about the world of Radiance. A being may fall from the Ābhassaraloka on account of loss of life or loss of merit. He is then reborn in the Brahmavimāna.

We got some references of various grades of gods in the Majjhima Nikāya. The Dhānañjani Sutta furnishes some gods such as - Cātumahārajika, Tāvatīṃsa, Yama, Tusita, Nimmānarati, Paranibbāna-Uvasavatti. One can reach the Brahmaloka by meditating on mettā, karuṇā, mudita, and upekkhā. The influence of action on various states of the being have been brought out in the Action in the Majjhima Nikāya. Culakammavibhanga Sutta in the Majjhima Nikāya. A certain young man named Subha went to

1. Ābhassaraloka.
Buddha and asked who among the human beings are of the low state and who belong to high states. He also said that we see among the mankind people having short-life and long-life, the hale and the ailing, the good looking and the ill-looking, the influential and the uninfluential, the poor and the rich, the low born and the high born, the ignorant and the intelligent. Buddha replied thus - "every living being has kamma of its own, its influence, its cause, its relative, its refuge. It is kamma that differentiates all living beings into low and high states."
We also get mention of some special gods in the Anuruddha Sutta of the Majjhima Nikaya. ¹ "One becomes a parittabhadeva if he dies after finishing meditation on a small circle of light (parittamolokakasinam). One becomes a appamāṇabhadeva if he dies after finishing meditation on a boundless circle of light (appamāṇamolokakasinam). One becomes a Saṃkiliṭṭhabhadeva if he dies after finishing meditation on impure light. One becomes a parisuddhabhadeva if he dies after finishing meditation on pure light."² Sāleyyaka Sutta gives a reference of all the gods of the kāmaloka, Rūpaloka and Arūpaloka. The persons who are pious may be born in the Cātummahārājika, Tavatiṣṭha, yama, Tusita, Nimmānarati, Paranimmīta, Vasavatti, Brahmāyīka and other heavens up to Nevasaññā nāsaññā yatana.³ In the Brahmani mantanika

Sutta in the Majjhima Nikāya there is mention of many of the Brahmāyikā devas.¹ The Samyutta Nikāya also tells us that a person will suffer according to his act. If a person does an evil deed he will suffer for his deed.

In the Aṅguttara Nikāya we get a reference of some gods e.g., Cātumahārājika gods, Tāvatimsa gods, Yama gods, Tusiita gods, Nimmānarati gods, Paranimitavasavattins, Brahmāyikas and other gods superior to them. These devas have a good faith in the Buddha, Dhamma Saṅgha and can claim for the Sotāpanna stage, go to the heaven, and do not fall into hell. The Aṅguttara Nikāya furnishes a good deal of information about the meritorious deeds. The Aṅguttara Nikāya also tells us that if a man does evil deeds in body, speech

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and mind he will after death go to the Hell.¹ This nikāya tells us more that the unwise dishonest person performs three evil-deeds in body, mind and speech and the wise honest person does three good deeds through body, speech and mind.² An evil person will enter into hell after his death.³ This Nikāya also has numerous references of the results of action. Buddha says that there are three types of the results of action, e.g. diṭṭheva dhamme upapajjeyya va

1. "So kāyena duccaritam caritvā vācāya duccaritam caritvā manasā duccaritam caritvā kāyassa bhedā param maranā apāyan duggatiṃ vinipatīn nirayaṃ upajjati.
apara ya pariyāya.¹

Here comes the Jātaka tales which deal with the doctrine of Kamma. The Jātaka tales are nothing but accounts of the previous existences of Gautama Buddha. The Jātaka tales are intended to give us the effects of Kamma - both good and evil. A woman, carrying her child Action as discussed went to the future Buddha's tank to wash. in the Jātaka.

A Yakshinī seeing the child developed a craving to eat it. This woman had become a Yakshinī because of her former sins. Buddha rebuked her saying: "O foolish woman, For your former sins you have been born a Yakshinī, and now do you still sin."² We see the effect of action in


the Rajvāda Jātaka that when Brahmadatta was reigning in Baranasi, the future Buddha returned to life and was re-born as a prince. After his father's death he ascended the throne, and ruled his kingdom with righteousness. He "practised charity and other good deeds, and so at the end of his life he went to heaven."¹ King Cetiya had suffered in the Avīci hell because he indulged in falsehood and abused a mendicant.² A person named Adhamma fell into the Avīci hell for having opposed the Bodhisatta who bore the name of Dhamma after death.³ An acelaka promised not to reveal any secret but he revealed and broke his promise, as a result he fell into the Avīci hell.⁴ The Jātakas

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speak of two hells, Khuradhāra and Kotisimboli. In the Khuradhāra hell the creatures are made to suffer in this hell. "In the Koti simbaliniraya, there is a Simbali tree on the bank of the river Vaitarani, with blazing branches and leaves and leaves hanging over the water. Among the hellish creatures in the river, those who are guilty of adultery, attempt to get out of the river by those branches and as soon they get up with the help of the blazing branches they are burnt." King Nimi was taken by Matali to visit the hells.  

The Dhammapada furnishes the effects of action. "The evil-doer grieves in this world, he grieves in the next, he grieves in both. He grieves, he is afflicted seeing the evil of his own actions."

Action in the Dhammapada. And "the righteous man rejoices in this world, he rejoices in the next, he rejoices in both. He rejoices and becomes delighted seeing the purity of his own actions." Fools of little understanding are enemies to themselves. They wander about doing evil deeds which are the cause of bitter fruits.

The Apadāna which is one of the canonical books mentions of 'glorious deed', or 'heroic deed'. It describes.

the glorious achievement of self sacrifice and piety. It also tells us that our misery is the result of our past evil deeds and our good and evil actions will be cause of woe and woe in this life.

It describes pious deeds of Buddhist Arhats, monks and nuns. Man is the architect of his own destiny. Sōṇa-Kūṭikāṇṇa was born in the country of Avantī in a very rich family. He was the son of Balasena. He had a great devotion for Buddha. He learned the Womb from the venerable Kāṇḍyāna the Great. Lastly, he entered the Order and won Arhatship. It was the good result of his good action. Thus, Apadāna tells us how a large number of men and women had reaped the ripe results of their age long efforts. Evil doer must go into hell but the virtuous are said to be "as good as gone to heaven already."  

Let us now deal with kamma as expounded in the Itivuttaka, Vimavaatthu and Petavavthu. The Itivuttaka, which is one of the books of canonical texts, states that the Lord Buddha had said that the persons who commit sins in body, mind and speech are reborn in hell after death. The persons who become thoughtful about wealth and fame are reborn in hell after death.

The Vimavaatthu and the Petavatthu are the two other canonical texts which may be mentioned here.

The Vimavaatthu is a work that describes the splendour of the various abodes belonging to the Devas, who became the fortunate owners of those abodes in accordance with the degree of merit they had each performed. Here they spent their time enjoying pleasure. The
lives of the Devas depended on the merits resulting from their good acts. When the Buddha was residing at Sāvatthi in the arama of Anāthapindika at Jetavana, King Pasenadi of Kosala made gifts on an immense scale. To imitate this Anāthapindika and Visākhā each made liberal gifts for three days. At that time a bhikkhu came there for alms. A daughter who had a great faith in Buddha welcomed the bhikkhu and offered him a seat which was covered with a very nice cloth. In consequence of this meritorious deed, she was reborn in a golden Vimāna after death.¹ A woman of Sāvatthi saw a there come to her house for alms. She gladly offered him alms. As a result she obtained heaven. Once when the Suddha was at Sāvatthi there was a woman faithful to her husband. She was patient and was not subject to anger. She did not use harsh words. After death, she was reborn in the Tāvatīṃsa heaven.

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At Savatthi, a bhikkhu came to a house for alms. The daughter-in-law of the family was very glad and offered some portion of the cakes made in the house. The bhikkhu accepted her offerings and went away blessing her. As a result of her meritorious deed, she after death was reborn in the Tavatimsa heaven.\(^1\) When the Buddha was at Kalandakanivāpa in Vēluvana, Sirimā returned home after attaining the first stage of sanctification. She offered alms to eight bhikkhus every day. As a result of her meritorious deed she was reborn as a celestical nymph.\(^2\) When the Buddha was at Jetavana at Savatthi, a lay disciple went to Jetavana and told the Buddha that he would offer charity to four bhikkhus and his maidservant was ordered to attend to the four bhikkhus daily. The maidservant devoted herself to this sacrifice to the bhikkhus. As a result, she was reborn after

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her death as one of the beloved attendants of Sakka. In the Paricchattaka vimāna a woman was reborn in the Tavatīṁsa heaven worshipping the Buddha with Asoka flowers. A daughter of an Upāsika was reborn in the Tavatīṁsa heaven for her having been virtuous and free from anger. A woman named Lakhuma was established in the Sotāpatti and was reborn in the Tavatīṁsa heaven after death because she prepared seats and supplied water for bhikkhus in the āsanasāla daily. A woman of Rājagaha was reborn in the Mimararati devas for offering her food and the acāma which had been given her by the inmates of a house behind which she had taken shelter, to Mahākassapa. Sonadinā, a devoted upāsikā of Nalanda attained Sotāpatti and was reborn after death in the Tavatīṁsa heaven for serving bhikkhus, observing

the precepts and the Uposatha. Thus these stories tell us that the various grades of heaven, the pleasures of the Tāvatīṃsa heaven, the joys of the Buddhist Viṃḍanas.

The Petavatthu, the canonical text helps us to know of the petas or spirits of the deceased according to the Buddhist belief. All the stories which have a moral lesson tells us about the effect of Kamma after death. A bhikkhu was reborn as a peta with the face like Sukara for his unrestrained speech. A bhikkhu who is unrestrained in speech created dissension between two friends. As a punishment he was reborn as a peta named Putimukha. Some persons were reborn as petas for their evil-deeds. As a result of the evil-deeds, a husband and his wife were reborn

as a peta and a peti respectively and used to beat each other with iron clubs. ¹ Nandā, the wife of a householder was reborn as a peti for her evil-deeds. A miser and sceptic merchant named Dhanapāla, was reborn as a peta in a desert where he got nothing even water to drink and grain to eat. ² A stingy and sceptic householder was reborn as a peta with a body without fleet and blood. ³ As a result of bad actions an unbelieving and uncharitable wife of a believing and charitable householder was reborn after death as a peti.

Let us now take up the doctrine of action as depicted in the non-canonical texts.

In the conversation between the king Mālinda and Nāgasena as found in the famous Mālindapaṇṇho, the effect of action is discussed in detail. Nāgasena said that, "O King, in the Blessed One's bazaar for all manner of merchandise

advantages are to be bought for Karma according to requirement.

And this O King, is what is called, "The Blessed One's

Action as discussed in the Milindapañha. "Long life, good health, beauty, rebirth
in heaven, High birth, Nirvāṇa — all
are found for sale — There to be brought for Karma, great or
small — In the great Conqueror's world famed bazaar. Come,
show your faith O brethren, as the price. Buy and enjoy such
goods as you prefer."¹ King Milinda further told Nāgasena

"Those who die of Karma, or of journeying or of activity, or
of old age, they all die in fullness of time; even he who
dies in the womb, that is his appointed time, so that he too
dies in fullness of time, and so of him who dies in the birth
chamber or when he is a month old or at any age up to a
hundred years. It is always his appointed time, and it is in

the fullness of time that he dies. So Nāgasena, there is no such thing as death out of due season. For all who die, die at the appointed time.¹ The conversation between King Milinda and Nāgasena makes it evident virtue takes a long time to die but guilt becomes evident at once even in this present life. The effect of Karma become manifest in future births.² Nāgasena was asked about what are to be "karma-born," "Cause-born" and "season-born"; Nāgasena answered that "All beings, O King, who are conscious, are karma born (spring into existence as the result of karma), Fire and all things growing out of seeds, are cause born (the result of a pre-existing material cause). The earth, and the hills, water and wind - all these are season born (depend for their existence on reasons connected with water)."³

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Once a person named Gotipāla had abused the Tathāgata but later came to know the Virtues of the Buddhas, renounced the world, gained the fivefold power of insight and the eight-fold power of ecstatic meditation and was reborn into the Brahma heaven. Nāgasena says that it is because of difference in their kamma that men are not all alike. Some are long-lived, some short-lived. Some are healthy and some sickly. Some are handsome and some ugly. Some are powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. All these differences are caused by the difference in the karma performed by the individuals.

The Visuddhimagga of Buddhaghosa and the Pañcagatidīpanam also tell us about the effect of Kamma.

The Visuddhimagga tells us that the bad effect of actions leads to suffering in hell. We get a description of the Avīci Hell in this text. The Pañcagatidīpanam which is a poem of 114 verses gives us an idea of kamma illustrated through stories. It describes the different types of Hell—great and small. The principal hells are eight in number e.g. Sanjiva, Kālasutra, Sanghāta, Raurava, Mahāraurava, Tapā, Mahātapā and the very deepest Avīci. Besides these, there are the Lokantarika hell and many minor hells. There are eight hot hells, and as many cold hells, namely the Arbuda, Nirarbuda, Atala, Mahāva, Huhava, utpala, Padma and Mahāpadma. We get some names in the Pali canon, e.g. Atala, Abbuda, Mirabbuda, Ahaha, Ababa, Kumuda, Uppalaka, Sogandhika, Pundarika and Paduma. The persons who kill with lust, ill-will and stupidity will enter
the Sanjiva Hell. They will suffer in this Hell for one thousand years. Those who do harmful deeds to friends will go to Kālasutta Hell. Those who kill goats, sheep, jackals, hares, deer etc. will go to the Sanghata hell. The persons who cause mental and physical suffering to others have to go to the Roruva Hell. Those who steal things of gods and brahmins and steal the property of others have to go to Maharoruva Hell. The persons who are cause death of living beings have to go the Tapa hell. Those who cause the death of beings throwing them into greater davadaha, fire etc. have to go to the Mahatapa hell. Those who represent dhamma to be adhamma must go to Patapana hell. Those who kill arhats will enter into Avīci hell. "Those who are deceitful and charitable are reborn as great Asuras. Those who neglect their friends on account of their pride are reborn as dogs and asses. Those who are envious cherish anger or become happy at sight of sufferings of others are reborn in Yamaloka and the demen."
As met with in Buddhism, Jainism is also found to deal with the effect of action in detail. According to the Jaina Philosophy, Karma is regarded as a reality. In Jaina Philosophy action is of material nature. Thoughts and ideas influence our character and change our souls. Actions are thus substantive force, matter in a subtle form. These produce some kind of experience. Jivas or living beings are guided by some motives in order to perform action. Unless there is some motive, there cannot be any action. Thus motive stands related to action. The problem of action in Jainism is closely related with the question of the bondages of the soul. Soul means mundane soul. The causes of bondage are held to be five in number, namely, Mitthādassana, Avirati, Pāmāda, Kāsāya and Yoga. Mitthādassana is primary i.e. natural. The Mitthādassana is of four kinds, namely

2. Samsiddhi.
Kiriyāvāda, akiriyavāda, añāna and Vinaya and is held to be of 366 kinds in all. Avirati is of twelve kinds. It is non-rejection of violence. It leads to loss of control on mind and senses. Pamāda is absence of interest and activities. It is of fifteen kinds. Kasāya is of twenty five kinds. Yoga is of fifteen kinds. The causes of bondage are Avirati, Pamāda, Kasāya, Yoga excluding Mitthādassana.

Karma is not a quality of the soul. It takes effect and produces its fruits. Some actions are also annihilated. Some neutralised and some become active. According to the action performed the jīvas are born as gods, men, animals, heaven, earth and hell respectively.

Lastly it may be noted in passing that our great Epics like the Rāmāyaṇa, Mahābhārata and Gītā and the like contain ample discussion on Kamma.

Of the Purāṇas the Mārkandeya Purāṇa has got an interesting discussion about effects of action. According
to this Purāṇa man's merit and demerit depend on good and bad deeds done by him. If a man accepts money from a fallen person, he is reborn as a donkey. If a man serves as a priest in the case of a fallen person, the priest is reborn as a worm. If a man does not treat his teacher properly, he is reborn as a dog. If one commits injury to the body of his brother's wife, he is reborn as a tortoise. "One who takes away land, after going to Raurava and the other very terrible hells, becomes grass, a bush a creeper, a climbing shrub, a reed and a tree by degrees of a man afterwards; when his sins have been diminished to insignificance, becomes a worm, an insect and a grass-shopper, a bird, an aquatic animal, a deer, and having attained the condition of kine, a despicable castes such as Candāla and pukkasa, he becomes lame, and blind, deaf, leprous, and afflicted with pulmonary consumption, he is
seized with diseases affecting the mouth and the eyes, and the anus, and he becomes epileptic; he attains also the condition of a Śūdra.”¹ The murderer of a woman or the child-slayer becomes a worm.

According to the Ramayana good action gives good results in the form of pleasure and evil action gives bad result in the form of suffering. Action gives result not only in the present life but also in the lives to come. Hanumana is stated to have told Tārā that every person reaps the good or bad results of his own action performed in previous life. Kausalyā had to suffer from the banishment of her son Rāmachandra due to her action in her previous life. At the last stage of his life, Dāsaratha had to suffer separation from his son Rāmachandra due to

¹. Markandeya Purāṇa - Pargiter Frederick Eden, Page-87.
the effect of his killing the Sindhu son of the blind hermit. He admitted this when he lamented Rāma's separation from Sītā was due to the curse of the Sage Bhṛgu. King Hariśchandra was famous for his charity. As a good result of this, his dead son bitten by snake was brought back to life.

Sixty thousand sons of Sāgara had hurt Kapilamuni with a spade, as a result of this guilt they were turned into ashes due to the curse of that sage. Illval and Bātāpi, two rakshasas used to kill Brāhmaṇas after inviting them to their house. This led to Illval and Bātāpi being killed by the Sage Agastya who turned the rakshasas into ashes. Thus they suffered for their misdeeds. Ahalyā was turned into stone (pāśa) due to the curse of Gautama. Bibhisan got back his kingdom due to the merits he had earned by his action in previous life.
The Mahābhārata also deals elaborately with the consequences of action. All activities of living beings are indeed caused by the influence of action. When Damayanti suffered separation from her husband, she thought that it was the fruits of misdeeds of her previous life. Damayanti's lamentation gives a clear statement of this conception. Bhima's death on the bed of arrows had been the result of misdeeds in his previous life. Dhritarastra's blindness was also believed to have been caused by evil deeds of previous life.

Here we may refer to the teaching of Sri Krishna contained in the Gītā which brings out the Brahmanical concept of the doctrine of karma. Sri Krishna speaks about two types of karma, namely, Sakāma karma which aims at gaining happiness and avverting evil
and of Niskāma karma which is disinterested from action which aims at self-purification and attainment of supreme truth. Sakāma karma performed by a householder in his present life leads to his gaining of heaven and rebirth. Sri Krishna was positively against renunciation of active life. He had also denounced the State of desire. Human body bring an embodiment existence cannot remain free from action. His existence depends on action. Sri Krishna said that karma was to be retained but according to him karma was to be performed in an utterly dispassionate manner impervious to the fruits of karma. This view as attributed to Sri Krishna, held by the Brāhmanical Hindus of the Vaishnava faith as the all god is believed to be the essence of the Brahmanical idea of the doctrine of karma. Niskāma karma as preached by Srikrishna leads to
individual development and purity of mind. Srikrishna suggested the middle course which was the simplest way. He stressed upon the realisation of the Divine essence. Towards the closing parts of the Gita, Niskama karma is expounded as producer of purity of mind and freedom from ego. Such self-dedication ultimately leads to renunciation of action, purification of the soul for higher spiritual purpose. "By Sannyasa (that is to say as we have seen) when one's mind is free from attachment as regards all things, when he is self-restrained and has been released from desire he attains the highest goal, that is, freedom from karma."¹

According to all Indian traditions maintained by the Buddhists, the Jainas and Brahmanical Hindus Man

is the ultimate arbiter of his own fate and destiny. Indeed a man is what he has made of himself. His past actions are the determinant of what he is and his present actions of what he will be. Our pleasure is the fruits of our past good deeds. Our pain is the fruits of our past evil deeds. Action is the connecting link between one life of a being and with another. Though Buddhism of course, denies the existence of soul but it admits the unbroken continuity of Action. The Buddhist conception of Action is moral but the Jaina conception of Action is physical.

Action also conditions rebirth. Past action conditions the present birth, and present action with past action condition the future. The Buddhists believe that they are the architects of their own destiny. They are their own creators and destroyers. "The history of an individual" writes Radhakrishnan, "does not begin at his birth, but
has been for ages in the making." Action according to Buddhism, is not a mechanical principle, but it is organic in character. The man is the heir of the action of the dead man yet he is a new being. Action keeps a fine link in the life process when it is exhausted individual existence terminates. The most important and fundamental doctrine of Buddhism is the theory of Action. Thus it is to be seen that the doctrine of Action (Karma) plays a very significant part in Buddhism.

1. Indian Philosophy - Radhakrishnan, P.441.