CONCLUSION

In brief, there are the three negative actions of the body, the four bad actions of the speech and the three negative actions of the mind. These make the ten negative actions, and there are the three good actions of the body, the four good actions of the speech and the three good actions of the mind, which make the ten good actions. If one practices the ten negative actions, it will cause harm for others and will be harmful for oneself. Therefore they should be avoided.

Whereas, if one practices the ten positive actions, it will be beneficial for oneself and others. By practicing the ten good actions, everything will go well; one will be in harmony with others. So, if one practices in accordance with the dharma teachings, this will not run counter to one’s ordinary human life and will cause no harm. In fact, in acting in harmony with the dharma, one’s ordinary human life will go very well and one will cause no problems. Following the good actions and acting according to the dharma will be very beneficial. If one practices the good conduct, it is beneficial for this life and the next life.

Good conduct is called sīla in Sankrit means “pleasant coolness.” One will not get sīla through practicing bad actions. For example, in terms of killing, one may have an enemy and think, “Well, if I can kill
that enemy, then things will be very pleasant. It will be very good.” But if one kills the enemy, one discovers that happiness does not come. One may have killed that enemy, but he has friends and relatives who will also become one’s enemy. So, one’s enemies increase in number rather than diminish. If one follows a good conduct and does not kill that enemy, there is no way that the number of enemies one has will increase. Following a conduct that is in harmony with the dhamma means that this life will have the pleasant coolness and will also bring a good result for one’s future life. Therefore, the correct conduct is called “sīla.” Of course, it is important to practice meditation and the dhamma. This is important because through that we can overcome the emotional disturbances and we can obtain liberation. So the practice of dhamma is very important. What is the basis of the practice of dhamma? It is good conduct of our body and speech. One should therefore try to follow the correct conduct of body and speech. It is very difficult to have the complete and perfect aspects of correct conduct, but we should try to have as much correct conduct as we can for the sake of our dhamma practice. That completes the teachings on the ten good actions.

To live happily and prosperously in blissful realms life after life throughout Saṃsara and to accumulate wholesome kammass (sucarita) and to purify the mind until one attain the supreme eternal bliss called
Nibbāna, one should make the knowledge of kamma and its result our guiding torch and perform meritorious deeds willingly, joyfully and diligently. This research will provide significant information of what is good and what is bad, and the guidelines will be drawn for those desirous for good life and good fortune in this very life. In Buddhist view point, wholesome actions will bring good results not only for oneself but also for all mankind. As society is made of individuals, if every individual is good in his actions, the society will surely exist without conflict. Hence, for the creation of our better world or society, this research will contribute the invaluable guidelines for betterment of individuals.