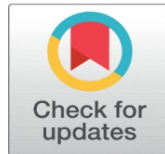
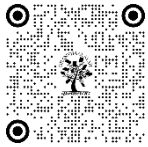


# THE DOCTRINE OF KARMA (KAMMA) IN BUDDHISM AND JAINISM: A COMPARATIVESTUDY

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## ABSTRACT

The word kamma in Pali has multiple meanings. The phrase "action or deed" is meant literally. "Good and bad volition" is the commonly understood interpretation (Kusala Akusala Cetana). The law of moral causation, also known as "action (Kamma) and reaction (Vipaka) in the ethical realm," is based on kamma. Most deliberate acts are referred to as kammass. The Buddha and Arahants are the exceptions; they have destroyed all of their passions and so do not accumulate new Kamma. However the Buddha was the one who developed and provided a thorough explanation of the Kamma and Rebirth doctrine found in the old Buddhist writings. The Karma doctrine of the Jaina is unique. Jains believe that thoughts and deeds attract karma and that an individual's current quality of life is determined by his past actions, in contrast to Hindus who see karma as simply the law of nature. According to Jainism, karma is a material substance that pervades the entire cosmos. These karma particles stick to the soul, also known as the jiva, and are carried from one life to the next. Jains strive for emancipation by eliminating all karma associated with the jiva in order to break free from the cycle of rebirth. They achieve this by keeping their word and leading morally and physically upright lives.

**Keywords:** Karma, Jainism, Buddhism, Soul, Nirvana



## 1. INTRODUCTION

Technically speaking, kamma refers to the mental state that develops in people after they perform an action. This mental state appears in the mind whenever a good or bad deed occurs; it organizes the other related mental states and also engages with the object. Thus, that mentality can be compared to a top student in a class who studies hard and inspires other students to do the same. In the same way that a mental state affects the object directly, it also organizes or promotes the other mental states that arise concurrently to affect the object. In Pali, that mental state is referred to as "cetana," which means "volition." Thus, the state of mind that arises in the mind of a person who performs a good or bad, wholesome or unwholesome deed is what we refer to as kamma, not the actual deed, good or bad. Furthermore, as a mental state, it arises and vanishes instantly because, in accordance with the Buddha's teachings, all states, material or mental, arise and vanish instantly. However, in contrast to other mental states, it leaves behind some potential for results in the mental continuum of all beings. Results are produced when the conditions are right for that kamma to give them, even though we are unable to say or know where this potential is stored.

Consider a mango tree that produces fruit as an example. We are unsure of the fruits' storage location before they are on the tree—in the roots, in the trunk, in the branches, or in the leaves. But when the right elements are present—sunlight, moisture, and water—fruits are produced. Similar to this, a kamma with the capacity to produce results do so when the right circumstances arise. That's what we refer to as kamma. You already know that this kamma has the potential to be either good or bad, wholesome or unwholesome. Given that kamma naturally produces results, it follows that good

kamma will result in good or happy outcomes, and bad or painful outcomes will result from unwholesome or bad kamma. The idea that there is something called kamma, or volition, and that kamma has consequences for the future is known as the Law of Kamma. We all Buddhists therefore adhere to the Law of Kamma.

## 2. SAME BASIC UNDERSTANDING OF AMBHDHAMMA: MENTAL PHENOMENA

Before delving into this profound law that governs the role of kamma in death and rebirth, let us first review some of the basic ideas of Abhidhamma, the third Basket of the Tipiṇaka [Three Baskets] of Theravada Buddhism. Based on a thorough systematization of the Buddha's teaching that combines philosophy, psychology, and ethics into a singular and remarkable synthesis, Abhidhamma is essentially an analysis of mind, matter, and their interrelated processes.

**Mental Phenomena:** The Abhidhamma holds that the mind is a continuous stream made up of an uninterrupted series of distinct cognitive experiences known as cittas. A citta is a complex entity made up of consciousness, or the fundamental awareness of an object, and a collection of mental components known as cetasikas, which perform more specialized functions during the cognitive process. Using a glass of colored water as an example, the colored water in the glass represents a citta, the pure water represents consciousness, and the different dyes that give the water its color represent mental factors. Since each citta is a distinct conscious event, it has its own object of awareness; however, not all objects are recollectible once they have been seen. For instance, many dreams are forgotten, and many actions or words said during the day are also lost to memory. Different types of cittas exist, and they are differentiated by their unique combination of mental factors, ethical quality, and function. All that is necessary to understand this booklet is that cittas can be broadly categorized into three categories: kammic, resultant, and functional. Those with kammic potency are known as kammic cittas. These can be classified as wholesome or unwholesome.

In each of these cittas, the mental factor of volition (cetanā) is kamma. While volition arises and vanishes with its citta, the kammic energy it generates does not cease until it has had its effect or, occasionally, until it ceases to exist. The outcomes of kammic cittas are known as resultant cittas. They lack kammic potential as a result. Functional cittas are not kammic in nature, nor do they possess any kammic potency.

The cittakkhāṇa, or mind-moment, is the basis for the Abhidhamma's timescale. This is the life-span of a citta; so brief is it, that billions of mind-moments can elapse in instantaneous succession, say the commentators, in the same time it takes for lightning to strike or eyes to blink. The three sub-moments of arising, presence, and dissolution comprise each mind-moment. A citta arises, fulfills its temporary purpose, dissolves within the span of a mind-moment, and immediately conditions the subsequent citta.

As a result, like the waters in a stream, consciousness flows through the series of mind-moments without interruption. In order to maintain this continuity in a person's life, a particular kind of resultant citta known as bhavaṅga appears and disappears at every instant of time when there isn't an active cognitive process going on. This kind of citta is most noticeable when one is in a deep, dreamless sleep, but it can also happen repeatedly in between periods of conscious thought and briefly while one is awake. Because bhavaṅga's object of awareness is typically unrecallable, it is sometimes translated as life-continuum or sub-consciousness. Bhava means life, and āṅga factor means factor

## 3. DISCOVERY OF THE LAW OF KAMMA

Furthermore, the Buddha himself discovered the Law of Kamma without the assistance of a teacher. The Bodhisatta spent the entire evening in meditation under the Bodhi tree the night before He became the Buddha. Buddha obtained supernormal knowledge during the middle watch of the night, or between 10 p.m. and 2 a.m. in modern times, which allowed Him to witness beings passing away from this life and entering the next. He also witnessed the death of one being and the subsequent rebirth in a miserable existence due to bad kamma committed in the past, and the death of another being and subsequent rebirth in a blissful state as a human or celestial being due to wholesome kamma committed in the past.

Thus, it was during that period, or that night watch, that the Buddha discovered the Law of Kamma. As a result, the Law of Kamma was not something that the Buddha learned from another teaching; rather, it originated from His own superstitious intuition. It is also said (in our books) that the Buddha alone knew everything there is to know about kamma; not even the greatest of His disciples can fully comprehend kamma. Therefore, we shouldn't be upset if we don't know everything there is to know about kamma because that information is outside of the reach of our province.

## 4. UNDERSTANDING OF THE LAW OF KAMMA

Because we either benefit from or suffer from the kamma we committed in the past, this understanding of the Law of Kamma has taught us accountability and self-reliance. Any pleasure you derive from your past good deeds is, therefore, a product of your good life. And anything that befalls you now is also a consequence of past transgressions. We therefore have no right to hold anyone else responsible for our pain or shortcomings in this life. We can assign responsibility to our own kamma, if that is your desire.

As a result, kamma is a force that brings about results, and since we are the ones who perform kamma, we also bring about the results. As a result, we control our destiny. Our future selves are in our hands. In this sense, I believe that we are free to shape our destiny, whether it be good or bad, and that we do not need to depend on anyone else for it. Knowing that we are solely accountable for our happiness or suffering allows us to take control of our destiny and ensure that we experience only happiness in the future rather than suffering. To avoid unpleasant outcomes, all we have to do is steer clear of those that will cause pain. In other words, understanding the Law of Kamma will instruct us to refrain from doing evil, painful things to ourselves, and things that harm other people. Because we are aware of and comprehend the Law of Kamma, we can both better our lives now and shape our lives going forward.

## **5. KAMMA IS THE CHIEF CAUSE OF INEQUALITIES IN THE WORLD**

The state into which a being is born is decided by kamma. It is the main reason for global inequality. While some people are born into extreme misery, others are blessed with good health, wealth, and physical and mental attributes. The Buddha asserts that one of the universal laws governing the state of existence of all sentient beings is kamma. Four additional natural laws, known as the Niyamas\*, also regulate universal processes.

Is Everything due to Kamma?:

### **THEREFORE EVERYTHING THAT HAPPENS IN THE WORLD IS NOT DUE TO KAMMA:**

The five Niyamas, or natural laws. Buddhism identifies Kamma as one of the main causes, among many others, of human inequality. It does not, however, state that Kamma is solely to blame for anything. If Kamma is the cause of everything, then a bad Kamma person will always be a bad person. If someone had a disease, there would be no need or justification to see a doctor. Would Kamma not control whether someone was cured or not?

**PHYSICAL INORGANIC ORDER** (Utu Niyama) Examples: The predictable sequence of the seasons, as well as the seasonal phenomena of winds and rains. This group includes typical seasonal variations and events, the origins of winds and rain, the characteristics of heat, etc.

**ORDER OF GERMS AND SEEDS OR PHYSICAL ORGANIC ORDER** (Bija Niyama) Exam: Rice is made from seeds, the sweet flavor of honey or sugar cane, and the unique qualities of some fruits. This order can be applied to the scientific theory of cells and genes as well as the similarity between twins.

**ORDER OF AN ACT AND RESULT** (Kamma Niyama) Exam: Good and bad outcomes are the result of both desirable and undesirable actions.

**ORDER OF THE NORM** (Dhamma Niyama) Exam: The natural phenomena that take place during a Bodhisatta's last birth. This group may include the laws of nature such as gravity and others, the reason for being good, etc.

**ORDER OF MIND AND PSYCHIC LAW** (Citta Niyama) Exam: Consciousness processes, consciousness components, and mental abilities such as telepathy, telesthesia, and retrocognition

## **KAMMA IS NOT MORAL JUSTICE OR PUNISHMENT OF GOD**

Since there is no outside power that administers justice, Buddhism refutes the idea that kamma is a system of "moral justice" or "reward and punishment." Since sin is defined as disobeying God's commands, it is also not to be considered "sin."

## **KAMMA IS NOT FATALISM**

People frequently have a misunderstanding of the concept of karma. This is especially true of the informal way we use the term on a daily basis. There are those who claim that one's karma prevents them from changing their circumstances. Karma thus turns into a means of escape. It starts to resemble fatalism or predestination. This is definitely not the right way of looking at karma. It's probable that our prevailing conception of fate and luck is to blame for this misperception of karma. It could be because of this that the concept of predestination has been layered over our understanding of karma in popular thought. Karma is not destiny or fate. Kamma is a term that refers to both past and present deeds. Kamma is not destiny. It is not predestination that is forced upon us by an enigmatic, unidentified force that we are powerless to resist. One's actions are what cause one to react to oneself.

## **KAMMA IS CAUSE & EFFECT**

Vipaka, the fruit, is the reaction (or effect) of kamma, the action (or cause). To compare, Vipaka is like the mango fruits that grow from the tree, and Kamma is like a mango seed. The leaves and flowers symbolize the inevitable consequences of Vipakanisansa. As we sow, so we get. The consequences may manifest in this life or a subsequent incarnation. What we sow in the past or the present is what we harvest today.

## **KAMMA IS THE LAW OF NATURE**

Kamma is an independent law. Similar to natural laws like gravitation, the law of Kamma does not require or require a lawgiver. It functions within its domain without the involvement of an outside, impartial regulatory body. Kamma can have the desired outcome. The effect explains the cause, and the cause produces the effect. The fruit explains the seed, and the two are interrelated; the seed yields the fruit.

## **DIFFERENT KINDS OF KAMMA**

Kammas come in a variety of forms. There are three types of kammas: the type that gives results in this life, the type that gives results in the next life, and the type that gives results from the third life indefinitely until one breaks free from the cycles of rebirths. When the three types of kammas are unable to produce results within the designated time frames, they become inactive. Thus, kamma can produce effects in this life as well as in lies about the future.

## **KIND OF KUSALA KAMMA: SKILLFUL ACTION:**

There are ten categories of deserving behavior. Since they frequently have positive effects, they are referred to as Kusala Kamma. They are as follows:

1. Dana, or generosity, brings wealth.
2. Morality (Sila), which is born in happy states and in families of nobility.
3. Bhavana meditation, which tends to lead to Higher Knowledge and Emancipation and gives birth in Realms of Form and Formless Realms.
4. Honor (Apacayana), the origin of noble ancestry.
5. Service (Veyyavacca), which typically draws a sizable entourage.
6. Paritendana, or the sharing of merit, is a reason to donate in future births.
7. Celebrating the virtues of others (Pattanumodana), which generates merit regardless of one's place of birth.
8. Hearing the wisdom-promoting Doctrine (Dhammasavana).
9. Outlining the Dhamma-desana Doctrine, which encourages wisdom.
10. The alignment of one's own perspectives (Ditthinukamma), which boosts self-assurance.

## **KIND OF AKUSALA KAMMA: UNSKILLFUL ACTION:**

Ten Akusala Kammas, or evil deeds, exist. Thought, word, and body can all contribute to them.

Three are caused by the body, namely,

1. killing (Panitipata),
  2. stealing (Adinnadana), and
  3. unchastity (Kamesu-micchachra).
- Four are caused by words, namely,
4. lying (Musavada),
  5. slandering (Pisun-vacha),
  6. harsh speech (Pharus-vacha), and
  7. frivolous talk (Samphaplap-vacha).
- Three are caused by the mind, namely,
8. covetousness (Abhijjha),
  9. ill-will (Vyapada), and
  10. false views (Micchaditthi).

Killing is the act of destroying any living thing. Plants are not considered living beings, but animals are. The Pali word "Panati" refers only to the psycho-physical life force that is specific to an individual's existence. The term "pantipita" refers to the quick destruction of this life force without letting it take its natural course.

## THE ORIGIN CAUSE OF KAMMA

One keeps accumulating Kamma if they are unaware of the true state of affairs. A person who has fully conquered craving and realized reality is the only one who can accumulate Kamma. The main causes of Kamma are ignorance (Avijja) and craving (Tanha).

## WHERE IS KAMMA?

"Where is Kamma?" King Milinda inquired of the Venerable Nagasena. In response, the Venerable Nagasena said that Kamma is dependent on mind and matter, rests, and manifests itself at the right time rather than being stored in the transient consciousness or any other part of the body. Think mangoes, wind, and fire, for example. Mangoes depend on the mango tree they lie on and sprout at the appropriate time of year rather than being stored somewhere within the tree. There is nowhere that wind or fire are kept. There is nowhere within or outside the body where kamma is kept. The potential of kamma, an individual force, persists in beings from one existence to the next.

## 6. KARMA IN JAINISM

The Karma doctrine of the Jaina is unique. Jains believe that thoughts and deeds attract karma and that an individual's current quality of life is determined by his past actions, in contrast to Hindus who see karma as simply the law of nature. According to Jainism, karma is a material substance that pervades the entire cosmos. These karma particles stick to the soul, also known as the jiva, and are carried from one life to the next. Jains strive for emancipation by eliminating all karma associated with the jiva in order to break free from the cycle of rebirth. They achieve this by keeping their word and leading morally and physically upright lives.

According to the Jain dharma, Karma is a distinct and autonomous being. Since Pudgals make up the body, the calculation has been done in terms of Pudgals. Its cause is karma. Therefore, Pudgals also comprise Karma. Pudgals and Karma have a profound effect on the soul. There is no beginning to the soul's relationship with Karma. Karma takes on an energy form and surrounds the soul even though it becomes inert. It is incorrect to believe that the soul was pure at one point in time before it got caught in Karmas. Karmas and the soul have always been connected, and that connection never ends. It is possible, of course, to keep fresh Karmas from entering the soul. Furthermore, the Karmas that have accumulated in the soul and are clinging to it can be thrown out and destroyed. Rocks are mixed with gold. In the mines, the rock is cut, the pieces are removed, and pure gold is separated from the rock fragments using a variety of physical and chemical techniques. In the same way, all Karmas can be destroyed in order to make the soul bright and pure. It is possible to free the soul from the influence of the Karmas that are sitting inside it and exerting an abnormal amount of power over it. The eternal relationship that has existed between the soul and Karmas is not infinite. It is possible to distinguish between the soul and the Karmas; the original radiant form of the soul manifests when the fear and effects of all the Karmas are let go. The Jain dharma offers a profound, insightful, and engrossing discourse on the philosophy of Karma. This discourse allows us to fully comprehend the mechanism by which Karma binds the soul.

Within the scope of Pudgala (matter), the theory of Karma is examined. In Jain's philosophy, karma emphasizes that each person has the primary responsibility for determining the results of their own actions. No god is able to act as an intermediary. One must live with the consequences of their own actions. The soul's passions (Kasaya) and vibration (Yoga) draw in and change Karmic matter into a Karmic body. Yoga is the result of desire, aversion, and cognition acting on the mind, speech, and body. The soul's inherent essence is purity. The cause of Karma's subjectivity to the cycle of birth and death is its relationship to it. Nimittakarana, also known as Dravyakarma (remote or distant cause), and Upadanakarana, also known as Bhavakarma (substantial cause), are the two separate causal agencies. Karmic matter is the remote cause of passions, whereas the soul is the substantial cause. The relationship between the soul and the body has been thoroughly discussed by Acarya Kundakunda. This can be summed up in the following ways: changes in one always involve two antecedents, one physical and the other psychic. The soul and body are capable of causal interrelation. Ethical values will undoubtedly continue to be incomprehensible and unexplained if causal interrelation is denied.

The eight types of Karmas are based on nature,). 1) Jnanavarana, which reveals the knowledge-obscuring light, 2) The Darsnavarana, which obstructs accurate intuition, 3) The veil of Vedaniya karma that conceals both good and bad emotions, 4) Mohaniyakarma, or the Karma that obscures morality, behavior, etc. This is the most potent karma, covering the soul's powers like wine. All the karmas have the same strength as long as Mohaniyakarma is strong; when it becomes weaker, all the karmas become weaker. 5) Ayukarma, the principle that establishes the amount of life in all forms—



internal, in plants and animals, in humans and in celestial beings— 6) Namakarma: The karma that gives the soul its body, or Nama-rupa, etc. 7) There are two types of gotrakarma (status determining Karmas): high and low; 8) Antarayakarma causes hindrances in the process of giving, gaining, enjoying, exerting effort, etc. Of these, the four main characteristics of the soul—knowledge, perception, pleasure, and effort—are destroyed by Jnanavarana, Darsanavarana, Mohaniya, and Antaraya Karmas, which are called i) Ghatiya Karmas. The remaining four Karmas are called Aghatiyakarmas, which do not destroy the virtues of the soul. One obtains Kevalajnana upon the destruction of Ghatikarmas, and salvation upon the destruction of the final four Karmas. Karmas are further separated into two categories: Asubha (wicked activities) and Subha (virtuous).

Similar to Buddhism, the theory of Karma disbelieves in the idea that God created, supported, protected, and destroyed the world. The concepts of reward, judgment, incarnation, and forgiveness are not held by adherents of Jainism. The consequences of one's own actions will be one's responsibility. God's mercy alone is insufficient to put them out of business. Naturally, in contrast to Buddhism, Jainism affirms the existence of multiple gods as well as Godhood and the Paramatman state of the soul. As cause and effect, karma has the power to reincarnate the soul. The trinity—right faith, right knowledge, and right conduct—can purify it. All souls have the capacity to be divine, and Paramatman is the name of the divine manifestation. There are three phases to it: 1) Bahiratman, which uses its senses to interact with outside objects and acquire false perspectives, 2) Antarataman, the stage that advances toward the true nature of the soul, expresses regret for giving in to the sensual cravings. 3) The soul that has broken free from the cycle of birth and death and the shackles of Karma is the Paramatman, also known as the Siddha. The soul is at its purest at this point. Such a soul remains at the pinnacle of the universe, bereft of the bodies created by the eight kinds of Karmas, and retains infinite perception, infinite knowledge, and infinite bliss. This is known as the Nirvana stage, which is the emancipation of all Karmas.

## 7. KARMA IN BUDDHISM, JAINISM, AND HINDUISM:

According to the Bhagavad Gita, karma results from both the deeds we commit and our desire to reap the rewards of those deeds. Intention therefore matters a lot. Karma is a concept shared by Buddhism, Jainism, and Hinduism. On the nature and operation of the principle of karma, however, Jainism is distinct from the other two schools of thought. Karma is less about self-punishment and more about self-correction. Its goal is to gradually bring about an inner transformation that will make the doer of actions perfect. It's how the natural world keeps every being moving toward emancipation. But since its main goal is to postpone liberation until the end of the time cycle rather than to facilitate it, Nature plans to complete the process in its own time. Jainism views karma differently from Buddhism and Hinduism. It views karma as a real substance, a kind of subtle matter or flowing mass of energy that readily enters a living body with each activity of the latter and shrouds it in sin. Karma ties the soul to material things and makes releasing it from them more and more challenging. Asarva is the term for the process of karma entering a system. Jainism's view of matter as genuine and universal is intimately related to its view of karma. The materiality we see around us is real, neither a projection nor an illusion, just as souls are real. The Karma Effects The type of karmic material changes depending on the deeds committed. The substance is subtler and lighter in the case of pious actions, and grosser and denser in the case of sinful actions. Gradually, the karmic material transforms into a transient body, called the karma sarira, which envelops the jiva from every direction and hinders its release. Denser material results in a grosser body and more difficult liberation. A soul remains bound to the body as long as the karmic substance is present, its brightness and purity eclipsed by its filth and darkness. The jiva is impacted by the karmic matter in the following ways. 1. Causes varying degrees of ignorance by obstructing the soul's innate knowledge. 2. Steals the soul's innate ability to discern. 3. Causes anguish and suffering by obstructing the soul's capacity for bliss. 4. Throws off the soul's inner equilibrium, leading to uncertainty and perplexity. 5. Has an effect on how long the body lasts. 6. Has an effect on a person's life, destiny, identity, and given name. 7. Has an effect on his upbringing, inheritance, and familial and social situations. 8. Makes the soul incapable of carrying out good deeds even though it has the desire to. Release and Settlement of Karma Only when the entry of the karmic material is stopped by personal efforts, such as good deeds and refraining from harming others, can one become free. Inner purification is a process that happens in phases and requires a lot of dedication at each one. 1. Audayika state: This is the typical condition in which karmic elements enter the body and give rise to the karmic body, also known as karmana sarira. 2. Kshayopasamika state: Karmic matter is divided into three categories: eliminated, neutralized, and still present. 3. Aupasamika states: Karma's effects are lessened or neutralized through good deeds. However, some material remains in a latent state and requires additional work to completely remove. 4. Ksayika State: The jiva is prepared for liberation and all karma has been fully eradicated from the body. 5. Moksh: In this state, the jiva is totally liberated and lives in bliss

for all eternity. The first two can be attained by moral behavior and deeds. Severe discipline and strict austerities are required to obtain the other two. content source: [http:// simple life](http://simplelife.org/), his soul is bound by the Ashubh or unfavorable Nama Karma, and if he acts against these morals, the Shubh, or fortunate Nama Karma, binds his soul.

## 8. CONCLUSION

The concepts of Karma—positive and negative forces attached to the soul based on an individual's actions, beliefs, and spiritual attachments—are shared by both Buddhism and Jainism. This force is carried forward by reincarnation, which necessitates soul purification. One of Buddhism's central tenets is the Rebirth, so the saying goes. Jainism holds that until liberation is attained, the cycle of rebirth and death will continue as a result of good or bad deeds. It is believed that the never-ending cycle of birth and rebirth can only be broken by achieving Nirvana (Enlightenment).

As a result, when we study or attempt to comprehend the teachings of the Buddha, we must also put them into practice in addition to trying to understand them. His advice is similar to medicine. Only if you take the medication will it work. Even though you may have medication bottles at home, you won't be cured of the illness you're trying to treat if you don't take them. Therefore, taking medication is what determines its effectiveness. You won't experience the benefits of that medication if you don't take it. In a similar vein, understanding the teachings of Buddha is beneficial but insufficient. To be able to end suffering and purge our minds of all impurities, we must either put these teachings into practice or adhere to them. For this reason, practice plays a crucial role in our instruction. We can only become what the Buddhas and the Arahants were able to become through practice. Knowing the Law of Karma has several advantages, not the least of which is that it deters people from committing immoral acts that result in suffering. When we realize that every action we take in life will have an equal and comparable response and that we will experience the consequences of our choices, whether they be good or bad, we will stop acting in an unhealthy way because we don't want to suffer the consequences of our bad choices. In a similar vein, we will cultivate these wholesome actions because we understand that happiness is the fruit of wholesome actions. Thinking about the moral principles of action and reaction, or the Law of Karma, inspires us to cultivate wholesome behaviors and refrain from unwholesome ones.

## CONFLICT OF INTERESTS

None.

## ACKNOWLEDGMENTS

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