

Actions (Kamma) in Mundane Level and Supramundane Level (*Kamma, Vipaka and Liberation*)

As the result of listening to the Buddha's message, the very first understanding that a disciple gain is the effect of the Karmic force to our life. Understanding the Karmic force is the first step towards wisdom that Buddhism points out on the path of happiness. Kamma (Pali) = Karma (Sanskrit) or action, that Buddhism explains, means whatever we do physically, verbally or mentally with volition. Karma, action always relates to its result (*Vipaka*). Every action which related to the mind with volitions has a reaction. Every volitional action generates results in this life or in a future life. Whatever seeds we sow, we will reap the same type of crops. Karma theory is also of this nature. In this situation if we are clever to live in this moment with a pure mind, we can see the fruitful results in the next moment. That's why Buddhism advises us to keep our mind always pure, calm and quite with generosity, loving kindness, compassion and wisdom. The Buddha advised us to reflect on the Karma and its results always as a man or a woman, lay person or monk.

'I am the owner of my actions (Karma), the inheritor, the origin, the relation and refuge of actions. Whatever actions I perform whether good or evil, I will be their inheritor. This must be reflected upon again and again by one who has gone forth.'

As much as we listen to what the Buddha taught, our wisdom gradually increases. The very first level of wisdom in Buddhism is the understanding of the Karmic Law (Kammassakata Sammaditthi). Here we are knowledgeable about the actions, volitions and its results. Whatever we do with intention, we will receive the same results. If someone does something physically, verbally or mentally, he or she receives the same results. If someone does something with an impure mind, he will receive the evil results because of his polluted mind. Also, if someone does something with a pure mind, he will have the fruitful results. This is an eternal law which no other person or super natural power controls.

Buddhism explains kamma in supramundane level as well as mundane level.

*'Sabba pāpassa akaranam kusalassa upasampadā,
Sacitta pariyo dapanam etam buddānasānam'.*

Get rid of all evil, do what is good, purify one's mind, this is the message of all the Buddhas'

According to above common advice of all Buddhas, first two steps describe the mundane level of kamma and the third step explains the supramundane level of Kamma. Thus, Buddhism explains the karmic law gradually from mundane level to supramundane level.

Birth of beings is determined according to Karmic energy. It says in the Dhammapada;

*Gabbhameke uppajjanti nirayaṃ pāpakammino,
Saggaṃ sugatino yanti parinibbanti anāsavā. (Dhammapada-Papavagga)*

Some are born in the womb; the wicked are born in hell; the well-conducted go to blissful states; the stainless (undefiled) ones pass into Nibbana.

Buddhism points out the path how to overcome suffering and achieve ultimate happiness that no one can change. For the real happiness we have to understand three defilements which disturb our peace of mind. They are greed, anger and ignorance. Our real happiness as well as success depends on how far we have overcome these three defilements (negative thoughts) from our mind and how far we have developed positive thoughts like generosity, loving kindness and wisdom.

Karmic results come to us according to the nature of the action. Some results of Karma come in this life, and some come in future life according to its strength. This is a process of mind and body as well as the universal law. It occurs as a cause and effect theory. It is not god's will or any other power. It is not even the Buddha's creation. It is only a Buddhist explanation and discovery by the Buddha's intelligence. Buddhism points out very clearly whether a Buddha appeared or not, this reality is forever in the world. If we are intelligent, we are clever to get the benefits by practicing Karmic theory in the correct way wisely. Here, knowing of the Buddha's message for Karma is very important for our correct understanding.

One day a young person, *Subha* came to the Buddha and asked some questions. ***"Lord Buddha; There is so much diversity in the world. Some are unwise, some are wise, some are poor, some are rich, some are pretty, some are ugly, some live long, some die early, some are in high cast, some are in low cast, some are healthy, some are unhealthy. Lord Buddha, what is reason of these variations?"*** Here the Buddha said that the reason for this difference is the Karma, and the Karma divides people as high and low. The Buddha has explained here how Karma affects our life, and how important it is.

According to Buddhism, understanding of the karmic law (*Kammassakata Sammaditthi*) is very important on the path to liberation. Here we have a clear understanding about Karmic force. When we do something with a wicked mind, we will have the bad results because of the polluted mind. Similarly, if we do something with a pure mind, we will have the fruitful results because of the pure mind. If somebody has this understanding, he or she always tries to avoid bad deeds and tries to do good as much as he or she can. We avoid bad deeds and do good deeds not only for the success of next birth but also for this life. With the understanding of Karmic law, we are able to know the main reason that propels (or forces) our entire life.

The Buddha explained two paths; the heavenly path and the path to liberation. First of all, the Buddha emphasized the importance of practicing good (or merits) that assures heavenly rebirths. The big challenge in front of us is the possibility of going to hell after death. Therefore the Buddha kindly pointed out how to overcome hell. We have to try to not to do evil and do good to get rid of hell. Why do we abstain from doing evil? Evil is a synonym for suffering. By doing evil we create suffering in

our life. It disturbs our success. That is why we should try to overcome evil. Also, while doing good, we generate positive thoughts which brings happiness and success to our life. Practicing merit means generating happiness.

If we wish others discomfort and evil, as the results of these negative thoughts, same evil and discomfort come to us. On the other hand, when we always wish others' success and comfort, and do benevolence to others, the same results come to our life bringing happiness.

Although we see the results throughout our life according to karmic energy, it doesn't mean that we have a permanent soul or an everlasting mind. Buddhism explains that the Karma theory is also subject to impermanence. Our mind which controls our physical body always changes too. It has no permanent existence. Every thought arises and ceases at the moment with the conditions. When conditions are together, a thought arises. Also, when those conditions cease, the thought ceases. The especial thing is that the mind or a thought doesn't arise alone. If a thought arises, other four things are with it. If we have any experience through our senses, five aggregates arise together. Five aggregates are forms (*Rupa*-රූප), feelings (*Vedanā*-වේදනා), perception (*Saññā*-සැකැස්ස), mental formations (*Sankhāra*-සංඛාර) and mind (*Viññāna*-විඤ්ඤාණ). These five aggregates arise together at the moment when the conditions are together, and they cease when the conditions separate instantly. These five things appear behind any kind of experiences in our life, but they are invisible, and have to be known with insight.

The nature of these five aggregates is that arising and ceasing. At the moment of ceasing, everything ceases without leaving anything remaining. The most valuable and interesting explanation in Buddhism is impermanence. It is said in Buddhism; **Not being occurred (in the past) comes to an occurrence. Being occurred (at the present) will not come to (the future) occurrence.** (අනුත්ථං සම්භූතං නුත්ථං න භවිස්සති). This is the nature of impermanence that Buddhism illuminates. **Suffering arises because of our delusion that we think our experience was there before we experienced it, and also it remains after the experience.** If we are able to overcome this ignorance reflecting on impermanence of the five aggregates, we can gradually overcome suffering and defilements as well.

According to Buddhism, we can see an action or karma, also we can see a reaction or result (*Vipaka*), but there is no certain person who undergoes. Every thought arises and ceases at the moment. However, every thought ceases at the moment conditioning next thought which arises in the next moment. First thought influences to next thought, but first thought doesn't go to the next thought. Our long Sansaric journey as well as this entire life exists in this way. According to conventional truth in Buddhism, we have a very long Sansaric process. Our previous actions, that we did long time ago, can affect this life. Nevertheless, we only have thoughts occurring at the moment according to ultimate truth. This is the nature of the impermanence that Buddhism analyzes. This is the wonder of our life whether we like or not. This is the surprise of the life whether we know or not. This is the world truth that nobody controls. This is a non-self-Karmic process. There is only a pure process depending on cause and effect (or the dependent origination).

There are four kinds of Karma according to the Kamma Sutta.

- i. There are some Karmas (Actions) that are black which consequence black results.
kaṇhaṃ kaṇhavipākaṃ
- ii. There are some Karmas that are white which consequence white results.
sukkaṃ sukkavipākaṃ
- iii. There are some Karmas that are black & white which consequence black & white results.
kaṇhasukkaṃ kaṇha-sukka-vipākaṃ
- iv. There are some Karmas that are neither black nor white which consequence neither black nor white results which conduce to the destruction of actions
akaṇhaasukkaṃ akaṇha-asukka-vipākaṃ

Among above four Karmas, first three karmas are in mundane level which occur with ignorance. The fourth one is in supramundane level which occurs with wisdom. Like the ocean deepens gradually, the Buddha explained the Karmic law from mundane level to supramundane level. So, anyone can understand.

The black or evil Karmas, which we do with a wicked mind physically, verbally or mentally, produce black results. According to black Karmas, we are born in the four hells, and we have to suffer for a long time. The white or wholesome Karmas those we do with a pure mind as merits physically, verbally or mentally, consequence white results. As the result of good karma or merit, we can live in the heavenly realm for a long time with luxurious comforts. Further, as the results of Karmas that are black & white which produce black & white results, we are born in human realm where we experience a mixture of good and bad results. After a person is enlightened, his Karmas are neither black nor white because it doesn't bring good or bad results. On the other hand, if a person does some karmas which cause end of the Sansaric existence, those are also Karmas which are neither black nor white. Buddhism always encourages us to do these kinds of actions. For that we have a knowledge about the dependent origination and should practice according to the knowledge.

At the beginning, we have to overcome evil thoughts which bring us suffering. In the second step, we have to do good as generosity, virtue and meditation. Having a lot of merits as practicing good helps us to live with a lot of facilities in human and heavenly realms. Conversely, Buddhism always encourages us to do the Karmas which cause us to overcome the Sansaric journey. For an example, one day a deity came to the Buddha and emphasized to do merits saying a stanza. Then the Buddha neither rejected nor accepted his idea, but the Supreme Buddha encouraged us not to attach anything in the world.

To overcome the Kamma and its result the Buddha proclaims the path which is the Noble eightfold path. In the Sammāditthi sutta (M.N.), the Buddha very clearly explains the importance of understanding the noble eightfold path to overcome the Sansāric circle. In short, the Buddha concludes those eight steps into two those are tranquility (*Samatha*) and insight (*Vipassanā*) meditation in Abhiññā Sutta (AN). The purpose of tranquility meditation is to keep focusing our mind

in a particular wholesome thought such as breathing or loving kindness. When we practice our mind again and again using some kinds of meditation techniques, we can concentrate our mind for a long time without defilements such as desire or anger. As a result, we gain peace of mind and purification of mind that causes our happiness. If we can focus on impermanence with a concentrated mind, seeing arising and ceasing of five aggregates, this is the insight meditation which is unique only to Buddhism and it completely differs from that of all other religions and teachings. Both tranquility and insight meditations are very important for the purification of our mind. If someone practices according to this message, he or she is able to get rid of all kinds of pain, sorrow and lamentation.

Here the Buddha kindly advised us to live in mindfulness as much as we can. Living in mindfulness reflecting on impermanence is the real protection that we never fall into hell and not to suffer. This is the way to liberation.

Dwell with yourselves as an island, with yourselves as a refuge, with no other refuge;

dwell with the Dhamma as an island, with the Dhamma as a refuge, with no other refuge.

Atta deepā bhikkhave viharatha atta saranā na añña saranā,

Dhamma deepā bhikkhave viharatha dhamma saranā na añña saranā.

If we are able to take a refuge like above said, then we can live among the ordinary people like a lotus flower without anger, mental illnesses and sensual pleasures.

Let's live happily without anger among the people those who are angry.

Let's live happily without mental illnesses among the people those who are mentally ill.

Let's live happily without longing sensual pleasure among those who are seeking sensual pleasures.



May the Triple Gem Bless you!

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May all beings be well happy and peaceful!

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