



BUDDHIST CONCEPT OF EVIL ACTION

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ABSTRACT

Buddhists are encouraged to steer clear of five main demeritable deeds. These behaviours, which have their roots in greed, anger, and delusion, will cause suffering for oneself and others both in this life and in the afterlife. A person will exercise correct understanding and avidly undertake these behaviours if they are aware of the rule of kamma and comprehend that negative deeds result in unpleasant outcomes. There are that have both social and personal significance. A guy is mostly a private person, yet he is also sociable and a part of society. As a result, he must care for both himself and the society in which he lives. All of his social behaviours have an impact on him. An individual can only lead a life that is advantageous to both himself and society because of this reciprocal effect. Leading such a life is made possible by adhering to these unworthy actions.



KEYWORDS: Killing, Stealing, Wrong conduct in sexual pleasure, False speech and Wrong view.

INTRODUCTION

In accordance with the Buddha's teachings, let's look at five fundamental evil deeds in Buddhism right now. These are:

1. Killing any living being,
2. Stealing anything not given by others
3. Sexual misconduct,
4. False speech,
5. Wrong view.

They are the antithesis of heroic achievements. Here, let's look at both the positive and negative effects of these principles to see how they affected the outcomes. Killing living things, stealing from others without permission, and illicit sexual activity are the three bodily acts that are khammically unwholesome.

Injuring and Killing any Living Being;

The consequences of killing include a short life expectancy, poor health, ongoing pain from being apart from loved ones, and ongoing dread. Living things are released from dread and danger when we uphold the principle against killing them. We also learn to control our hatred and practise loving kindness. Although this precept prohibits the killing of any living thing, it primarily focuses on humans. According to what the Buddha teaches, everyone values life dearly and hates dying. Thus, we must adhere to the prohibition against killing any living thing. Otherwise, our civilization won't

experience any mental well-being or enjoyment. Everyone has a right to a safe place to live. Each person in society has a responsibility to protect this fundamental human right. The first precept declares that everyone who adheres to the teachings of the Buddha must uphold this fundamental human right. Each and every member of the society will be able to exercise his fundamental right to a safe place to live if everyone commits to refraining from killing any being.

Stealing Possessions of Anything not Given by Others;

Poorness, misery, disillusionment, and a dependent way of life are the negative effects of stealing or taking control of anything that has not been provided by its owner. We are able to restrain our greed and develop our renunciation or non-attachment when we follow the precept against theft. Another fundamental human right is the second tenet. It immediately ensures the safety of other members' personal property when one makes a declaration of abstaining from taking something that is not entrusted to him. Naturally, there won't be any concern about losing one's belongings when every member of a community decides to uphold this concept. In a society where there is no theft, all members will be able to live in peace while enjoying their personal possessions. People take pleasure in having complete freedom to appreciate their possessions (*Bhoga-sukha*).

Wrong Conduction in Sexual Pleasure;

Having many enemies, always being despised, and cohabiting with unsavoury wives and spouses are some unpleasant effects of sexual misconduct. We can regulate our sensual lust and develop our contentment when we adhere to the prohibition against non-sexual wrongdoing.

The family is also the foundational unit of society. The cohesion and fortitude of each family determines the cohesion and fortitude of the community. The mother in particular plays a major role in fostering a strong sense of family. In order to protect the family, it is crucial to protect the family's women. The third precept focuses mostly on safeguarding a pleasant family life. This rule compels one to promise not to engage in sexual activity with women who are being protected by others. Wives are protected by their husbands, and girls are cared for and protected by their parents, brothers, and other senior members of the family. Such unmarried women are in the care of other senior family members. Any effort to engage in sexual activity with these protected female members is forbidden. Such attempts result in violent fights and will undoubtedly destroy families. A society without the protection of family life will inevitably deteriorate.

False Speech;

False speech, slander, abusive speech, and pointless chatter are examples of verbal acts that typically take place through the vocal intimation entrance to speech. About uttering lies, the fourth principle. In order to completely utilise a person's particular ability, the Buddha suggested using words carefully and speaking the truth. A person who can tell lies can commit any other crime, according to the Buddha. People do not believe someone if they only tell a fib once. He has left his society as a result of breaking this rule. There are numerous justifications for the Buddha's prohibition of lying. For one point, lying undermines societal harmony. Widespread lying becomes the harbinger signaling the fall from social solidarity to chaos because it undermines the foundations for trust and creates widespread suspicion. People can only live together in society in an environment of mutual trust where they have reason to believe that others will speak the truth. Yet, lying has additional, deeply personal effects that are at least as devastating. Lies naturally have a propensity to spread. Once we lied once and people began to doubt us, we felt obligated to lie again to maintain our reputation. So, the procedure is repeated. The lies weave together until they enclose us in a false reality from which it is challenging to free ourselves. Hence, the lie serves as a small-scale model for the entire process of subjective illusion. Thus, we should refrain from telling lies.

Wrong View;

There were many people who were curious about life, made predictions about it, and had different perspectives on it. Humans often wondered what would happen to them after they died and why they had to deal with life's ups and downs. He aspires to live a life that he can control. He therefore made an effort to fulfil his desires by acting in what he believed to be the greatest way.

As long as he remains in *sankhara-loka*, the material world, life will not obey the desires of *atta*, or life, and he will not be able to obtain the things he desires. Yet, life proceeds in accordance with *anatta* nature (selflessness). He therefore held certain beliefs as a result of his ignorance.

The subsequent four steps were what the human being truly desired;

1. To practice and live accordance with the dhamma,
2. To have wealth and to achieve properties,
3. To live a happy family life with sons and daughters,
4. To be free from all sufferings (*mokkha*).

These four stages would be called the purpose of human beings. The brahmanas and *samanas* of that time worked arduously to accomplish these goals. It was rumoured that some participants in this endeavour were capable of shaking the devas' ruler with their sacrifices (*yaja*) or practises (*tapa*). *Samatha-bhavanapractise* may be incorporated into *Tapa* practise in this instance. It wasn't important whether or not they were able to utilise sacrifices or other rituals to make the king of devas quiver. The fact that they were aware of a release from old age, illness, and death was important.

Even if they were ignorant of emancipation, they were unaware of their ignorance. But they take their own misinformation as gospel. They were unable to acquire emancipation (*mokkha*) in order to leave *samsara* because of this.

The Buddha identifies a number of false beliefs held by well-known leaders who thought they had attained liberation but had not in the Pali text.

Let me briefly illustrate a few of their incorrect viewpoints;

Large offerings do not have any moral weight. The moral import of tiny gifts is nonexistent. A good deed or a terrible deed has no fruit or effect. The actions one takes towards one's parents have no moral value. This planet and the one after it do not exist. It's possible for beings to emerge spontaneously. No ascetics or Brahmins who have reached, perfected their practises, declared this world and the next, and realised them via their own super knowledge, etc., exist in the world.

They generally had incorrect beliefs based on greed or self-interest and adhered to them. But they did not reach their aims as they hoped since the foundation of their views were not relied on *majjhimapatipada* refers to the intermediate method of escape from all sufferings. In actuality, no amount of effort that is not based on the middle path can result in the emergence of genuine happiness. In the joyful homes, they can only provide fleeting happiness. Prince *Siddhattha* (the *Bodhisatta*) completed the param (perfections) for four *asankheryyas* and a hundred thousand worlds in order to achieve *sabannutanana* since he was dissatisfied with conventional practises (perfect wisdom) he preached the dhamma to the disciples after coming to realise four *ariya* truths on his own through the middle path so that they too could come to realise them. He continued to preach for the remaining 45 years of his life as a Buddha, up until the time that he attained *mahaparinibbana* (great passing away).

According to the teachings of the Buddha, a person's primary responsibility in life is to observe *Sila*. The goal of observing *sila* is to keep the dhammas of right, justice, and goodness from triumphing over the dhammas of wrong, injustice, and evil. One could lose everything they own, various body parts, or even their life in the endeavour. No matter what was lost in this endeavour, one must not give up or neglect their responsibility.

The goal of the effort to prevent A dhamma by defeating Dhamma is to promote broad righteous behaviour (*Sucarita-dhamma*) and to avoid wrongdoing or evil (*Ducarita-dhamma*). Everybody has this responsibility. In order to fulfil this responsibility well, man is born into his human world. His innate obligation is to do it. The bravery to do what needs to be done and the courage to hold oneself back from doing something else should be the first two steps in this task. Choosing what actions to do and

those to refrain from taking. Whether the *atta* sensation is strong or weak, one must act according to the degree of *atta* feeling that is present in him. One does not take into account his income, public approval, or celebrity when the degree of *atta* emotion is low. In the Buddhist Pali Canon, the terms "*labha*," "*sakkra*," and "*siloka*" are used to denote the acquisition of money, honour from others, and fame, respectively.

Three *attas* are associated with arrogance (*mana*), craving (*tahna*), and false beliefs (*ditthi*). These three kinds of *atta* are actually the main obstacles to genuine happiness. Also, they are the originators of sorrow (*soka*), lamentation (*parideva*), the root of suffering (*dukkha*), and misery (*domanassa*).

It is referred to as *atta-sangaha* when riches, acceptance, and celebrity are taken into account in the interest of the self. It must be based on the increase in greed. The discharge of one's duty as a human is, on the other hand, described as giving up one's self-interest for the benefit of the world (*loka-sangaha*). Also, this must be based on lack and greed. It is known as *alobha*. The human world would become as delightful an abode as the *deva*-world if everyone gave up their self-interest and prioritised the interest of the planet. But, the human world will be in perpetual turmoil like a pit of pains if everyone pursues his or her own interests rather than those of the whole.

Hence, human beings must fully fulfil their obligations if they are to construct a happy and peaceful life on our planet. Due to the Buddha's teachings after his emergence into this world, such a viewpoint has developed. There are two different types of this vision, according to the Buddha, and they are both viewed through the brahmacora "eye." Before the Buddha's appearance, one of them was fashionable, while the other has been after the Buddha's appearance.

The brahmacora perspective that was popular prior to the birth of the Buddha was focused on an individual's happiness in life and was not based on the middle method (*mijjhimapatipada*). As a result, it had an *atta-sangaha* tendency and tended to focus on one's own well-being. The brahmacora perspective, which gained popularity after the Buddha's advent and is based on the concept of the middle path (*mijjhimapatipada*), seeks the happiness of escape from existence. The middle way, which is the eight-fold *ariya* path and a component of supreme knowledge, possesses the quality of *loka-sangaha*, or serving the good of all beings.

CONCLUSION

These five demerits give only evil results to those who performed them. Being alive of a person with these five evil deeds is useless and not valuable. Therefore, the Buddha instructed to eliminate all evil deeds including these five. As long as beings are alive with evil deeds, the human-world would not be peace and it is not possible to get a justice among people and societies. All evil deeds depend on extreme desire, aversion and ignorance. As per the Buddha's teachings, it is very important to cut off the roots (extreme desire, aversion and ignorance) of all evil deeds. To be able to eliminate them, Eightfold noble paths need to be practiced.

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