

The Law of Karma (Action)

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Introduction

Karma Thinley currently lectures on Buddhism & Meditation with the De-suup Skilling Program (DSP). He is one of the focal persons for the course design and curriculum development of D.S.P Induction to Buddhism. He completed his traditional three years and three months retreat in 2012. He holds a Master degree in Buddhist Philosophy from Tango University. He received teachings from His Holiness the 68th Je-Khenpo Kyabje Jetsun Tenzin Dendup and His Holiness 70th Je-Khenpo Ngawang Jigme Choeda.



Khenpo Karma Thinley is award the Toetsi Jim (Ceremonial scarf) for his exceptional dedication and service in successfully training 20 batches of Desuups under the Buddhism Domian.

What is Karma in Buddhism?

Karma (action) is one of the most complex and misunderstood topics in Buddhism. We're here to sharing a little light on it! Translated from Sanskrit, it means "action." Generally speaking,

karma refers to the actions that naturally grow out of thoughts (mind or Mental) and feelings (emotion).

Thoughts and feelings come from compulsive urges, such as desire and attachment, which lead us to see things, think about them, and act out in certain ways related to them. Over time, these actions lead to habits that are either increased by continuing to act in those same ways or destroyed by opposing them.

In traditional Buddhist texts, karma primarily focuses on four topics: cause and effect, the urge borne of habits of mind (karma itself), actions propelled by such an urge, and the effects/results of those actions.

The Law of Cause and Effect in Buddhism

Cause(reason) and effect(result) or is the basic point that makes up the foundation of karma. The basic idea is that nothing can come into being without a cause and that certain causes bring about certain effects. For example, a barley seed will only grow barley, not rice or any other plant. In the context of karmic or behavioral cause and effect, virtuous/beneficial actions will bring about results of happiness, and non-virtuous/harmful actions will bring about results of suffering.

The traditional texts on karmic cause and effect also give an extensive presentation of the varieties of causes, conditions, and effects that explain the way everything comes into being and are not limited to the context of karma.

If you have the karmic seeds of anger and that anger is not opposed by your practice of patience, promise not to get angry, when you meet with someone (the outside condition) who says or does something you experience as harmful, your karmic urge will drive you to get angry. You will then think, do, or say something bad things to show that anger. The main of cause and effect applies to everything in the world. When we say karmic cause and effect or “behavioral” cause and effect, we are discussing how all of these various causes and effects (among which karma is just one) influence everything we think, experience, do, or say.

Buddhism explains that all our experiences and actions are caused by our karmic seeds and the immediate conditions we meet. So, when our eye sees someone, we are attracted to (the immediate condition), we think them as beautiful, a nice feeling, and a karmic urge that control us to think about them or say or do something with them. You can now think of this karmic urge as a habit or compulsion.

Studying cause(reason) and effect(result) in detail leads us to the basic understanding that nothing stays independently without relying upon causes(reason) and condition.

How Can I Attract “Good Karma or Good Action?”

You can attract good karma by focusing on good actions that comes from pure thoughts and feelings. In Buddhism, karma means “action,” which comes from our thoughts and feelings, often control by compulsions such as desire and attachment. When repeated, these actions form habits that can either increase positive result through good or lead to negative results if bad action.

The law of cause and effect, a basis of understanding karma in Buddhism, teaches that virtuous and beneficial actions invariably lead to happiness. In contrast, non-virtuous and harmful actions result in suffering. To attract good karma, we must cultivate a practice and habit of mindfulness and compassion, which in turn will guide our thoughts, feelings, and actions toward a virtuous path. By understanding that every action has a corresponding effect and choosing those actions wisely and rooted in good intentions, you can steer your life toward more positive result and become a magnet for good karma

As we said before, “karma” means action. It is typically discussed in terms of actions and their effects. Karma is a mental factor defined as an urge that propels one to think, speak, or act. So, karma is an urge, a compulsion that control us to do things whether we consciously want to do them or not, not the actions themselves.

How is Karma Created?

For a karmic action to be “complete,” four factors must be in place: a basis, motivation, application, and successful completion of the intended action. We can demonstrate these four in an example of lying to someone. The basis is the person we want to deceive, the motivation

is the intention to deceive them together with the desire to deceive them, the application is actually saying the untrue thing, and the act is successfully completed if our words deceive the person. There's a bit to unpack here, so we'll go through these individually.

What Causes “Bad Karma?”

Bad karma is primarily caused by bad actions, thoughts, and feelings, all of which fuel each other cyclically and are often control by the three poisons of Buddhism: ignorance, desire, and aversion. These poisons taint our actions, leading to habits and tendencies that stray from moral and ethical conduct. Ignorance, or the misunderstanding of the true nature of reality and self, fuels actions misaligned with the principles of kindness, compassion, and wisdom, producing negative consequences or bad karma.

Though our Buddha nature is not a result of the path, when it is revealed by purifying our obscurations, we can say that we “attain” Buddhahood even though we did not attain anything new as a direct cause of our actions but merely revealed something which was obscured but always there.

What are the principles or main reasons of Karma?

Small actions can bring about great results. Just as a tiny spark can start a great forest fire, we shouldn't be dismissive of accomplishing small positive thoughts and actions and abandoning negative thoughts and actions, as they can bring about immense helpful or destructive results. Karmic results don't transfer to others like germs! Only we will experience our own karma. This also means that we can't remove the karma of others and vice versa. The Buddha said that even he cannot simply remove our karma or suffering, and that they can only be overcome through practicing the path. If the Buddha couldn't do it, it goes without saying that wearing special crystals or having someone play a singing bowl on our chakras isn't going to do it either. The karmic actions we have made will not disappear on their own. We either must experience their results or purify or clean them through specific practices.

Karma (Action of Both good and bad, Samsara (suffering or pain), and Liberation (less pain)).

Making positive karma and removing negative karma is not the last option of Buddhist practice. Karma, good or bad, together with afflictive thoughts and emotions, is the cause of suffering. Though it is important for beginners on the path to develop wholesome habits by doing positive things and to reduce and eventually give up our negative habits and actions, ultimately, it is like being restrained in gold chains or rusty iron ones. Either way, we are still bound to samsara.

Karma is the compulsive urge that keeps us going in the cycle of samsara (suffering life) from lifetime to lifetime, and the only way out is to overcome karma completely. Yes, we must transcend even good karma to attain liberation from samsara! But let's not get ahead of ourselves. It is always important to be honest and realistic with ourselves in our progress on the path. If we haven't directly realized the truth of emptiness, we must continue to strive to abandon negativity and develop wholesome habits and actions. This process will lead us closer to the truth by creating the wholesome conditions that nurture the clarity of our vision of reality.

Mouth can lie, "Eyes cannot"

People will forget "Karma will not"

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Bhutan Journal of Research and Development(BJRD) Spring Issue Vol. 12 No. 1 (2023)

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