

## Evil Actions May Ripen in the Sense-Sphere:

as edited by  
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Narada Mahha Thera, in *The Buddha and his Teachings*, 1998, delineated what the Buddha said about the consequences of evil actions :

“There are ten evil actions caused by deed, word, and mind which produce evil *kamma*.

“Of them three are committed by deed – namely, killing (*pānātipāta*), stealing (*adinnādāna*), and sexual misconduct (*kāmesu micchācāra*).

“Four are committed by word – namely, lying (*musāvāda*), slandering (*pisunavācā*), harsh speech (*pharusavāca*), and frivolous talk (*samphappalāpa*).

“Three are committed by mind – namely, covetousness (*abhijjhā*), ill-will (*vyāpāda*), and falseview (*micchā ditthi*).

“Killing means the intentional destruction of any living being. The Pāli term *pāna* strictly means the psycho-physical life pertaining to one’s particular existence. The wanton destruction of this life force, without allowing it to run its due course, is *pānātipāta*. *Pāna* means that which breathes. Hence all animate beings, including animals, are regarded as *pāna*, but not plants as they possess no mind. Bhikkhus, however, are forbidden to destroy even plant life. This rule, it may be mentioned, does not apply to lay-followers.

Footnote “In plants there is no transmission of stimuli by nerves. Nerves are unknown to them as nerve-centres.” Dr. Karl V. Frisch – *You and Life*. p. 125.

“The following five conditions are necessary to complete the evil of

killing:— i. a living being, ii. knowledge that it is a living being, iii. intention of killing, iv. effort to kill, and v. consequent death.

The gravity of the evil depends on the goodness and the magnitude of the being concerned. The killing of a virtuous person or a big animal is regarded as more heinous than the killing of a vicious person or a small animal because a greater effort is needed to commit the evil and the loss involved is considerably great.

The evil effects of killing are:— brevity of life, ill-health, constant grief due to the separation from the loved, and constant fear.

“Five conditions are necessary for the completion of the evil of stealing:— namely, i. another’s property, ii. knowledge that it is so, iii. intention of stealing, iv. effort to steal, and v. actual removal.

The inevitable consequences of stealing are:— poverty, misery, disappointment, and dependent livelihood.

“Four conditions are necessary to complete the evil of sexual misconduct:— namely, i. the thought to enjoy, ii. Consequent effort, iii. means to gratify, and iv. gratification.

The inevitable consequences of sexual misconduct are:— having many enemies, union with undesirable wives and husbands, and birth as a woman or an eunuch.

“Four conditions are necessary to complete the evil of lying:— namely, i. an untruth, ii. deceiving intention, iii. Utterance, and iv. actual deception.

“The inevitable consequences of lying are:— being subject to abusive speech and vilification, untrustworthiness, and stinking mouth.

(Narada 287)

“Four conditions are necessary to complete the evil of slandering:—

namely, i. persons that are to be divided, ii. the intention to separate them or the desire to endear oneself to another, iii. Corresponding effort, and iv. the communication. The inevitable consequence of slandering is the dissolution of friendship without any sufficient cause.

“Three conditions are necessary to complete the evil of harsh speech:— namely, i. a person to be abused, ii. angry thought, and iii. the actual abuse.

The inevitable consequences of harsh speech are:— being detested by others though absolutely harmless, and having a harsh voice.

Two conditions are necessary to complete the evil of frivolous talk:— namely, i. the inclination towards frivolous talk, and ii. its narration.

“The inevitable consequences of frivolous talk are:—defective bodily organs, and incredible speech.

Two conditions are necessary to complete the evil of covetousness:— namely, i. another’s possession, and ii. Adverting to it, thinking – ‘would this be mine!’

The inevitable consequence of covetousness is non-fulfilment of one’s wishes.

“Two conditions are necessary to complete the evil of illwill:— namely, i. another person, and ii the thought of doing harm.

The inevitable consequences of illwill are: ugliness, manifold diseases, and detestable nature.

“False view is seeing things wrongly. False beliefs such as the denial of the efficacy of deeds are also included in this evil.

Two conditions are necessary to complete this evil: – namely, perverted manner in which the object is viewed, and ii. The understanding of it according to that misconception.

(Narada 288)

“The inevitable consequences of false view are: base desires, lack of

wisdom, dull wit, chronic diseases, and blameworthy ideas.

“According to Buddhism there are ten kinds of false views:—namely,

1. There is no such virtue as ‘generosity’ (*dinnam*). This means that there is no good effect in giving alms.
2. There is no such virtue as ‘liberal alms giving (*ittham*)’. Or
3. ‘Offering gifts to guests (*hutam*).’ Here, too, the implied meaning is that there is no effect in such charitable actions
4. There is neither fruit nor result of good or evil deeds.
5. There is no such belief as ‘this world’ or
6. ‘A world beyond’ i.e., those born here do not accept a past existence, and those living here do not accept a future life.
7. There is no mother or
8. Father, i.e., there is no effect in anything done to them. There are no beings that die and are being reborn (*opapātika*).
9. There are no righteous and well disciplined recluses and brahmins who, having realized by their own super-intellect this world and world beyond, make known the same. (The reference here is to the Buddhas and Arahants).”

If we understand how unwholesome actions become the cause of harmful effects we will be mindful of how to avoid unwelcome results.

The Pāli text runs as follows:—

“*N’atthi dinnam, natthi ittham, n’atthi hutam, n’atthi sukatadukkatānam  
kammānam  
phalam vipāko, n’atthi ayam loko, n’atthi paraloko, n’atthi mātā, n’atthi  
pitā, n’atthi  
sattāapapātikā, n’atthi loke samana-brāhmanā sammaggattā sammā*

*patipannāye imañca  
lokam parañca lokam sayam abhiññā sacchikatvā pavedenti.*

See Dhammasanganip.

*Footnote 233. The Expositor-pt. ii. 493, and Buddhist Psychology-p.  
355 (Narada 289)*

Reference

Narada Maha Thera. 1998. *The Buddha and His Teachings.*  
Taipei: The Corporate Body of the Buddha Educational Foundation.