

# Kamma and Peace: Creating a Peaceful World Through Good Actions

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## Abstract

This paper reflects that, how the Buddha's teaching of *Kamma* (Karma) can help bring about peace in our lives and around the world. Ethical rules or discipline were based on things, which should do or not to do, on the purpose can help us be peaceful, kind, and get along with others in a world to solve the problems. This study looks at how good *kamma* can make people more peaceful on the inside and how these changes in people may help make the world and society more peaceful. It comes from the Theravāda school of Buddhism.<sup>1</sup> The piece talks about ending pain and strife through moral responsibility, moral behavior (*sīla*), and the growth of healthy mental states. One way that Buddhism leads to peace is through doing good things on purpose. This study shows how this is done by linking spiritual practice with social use.

**Keywords:** Kamma, Peace, Sīla, Nonviolence, Social Harmony, Ethics

## Introduction

The concept of peace means, that the people and communities searching in daily life throughout the world. Buddhists believe that peace is more than just avoiding fighting; it's about having moral integrity and inner harmony. The concept of Kamma, which says that purposeful actions have consequences, lies at the heart of this perspective. It is also a basic rule for leading an ethical life in Theravāda Buddhism. This paper investigates how understanding and practicing good kamma can serve as a transformative force for fostering individual well-being and societal peace. It aims to explore how the karmic framework encourages personal accountability, compassion, and social responsibility, all of which are essential to building a peaceful world.

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<sup>1</sup> <https://pluralism.org/theravada-the-way-of-the-elders>

## The Concept of Kamma in Theravāda Buddhism

*Kamma*, which comes from the *Pāli* word for "action," means actions of the body, voice, and mind that are done on purpose and have effects in the future. Theravāda Buddhism doesn't believe in a God who rewards and punishes people; instead, it believes in a natural law of cause and effect. Whoever do the action with, whether good or wholesome (*kusala*) or bad or unwholesome (*akusala*), has an outcome (*vipāka*). It was cause and effect impacts not only for the future lives but also the present life too. *Kamma* states that the moral responsibility and puts each person to the basic of their own moral growth. The *Anguttara Nikāya*<sup>2</sup> says, "I am the owner of my *kamma* (actions), heir to my *kamma*, born of my *kamma*, related to my *kamma*, and abide supported by my *kamma*." These words sum up the moral weight of deliberate acts and emphasizes the power of individuals to shape their own futures.

## Peace in Buddhist Philosophy

In Buddhism, peace (*santi* or *santi-sukha*) comes to end of suffering (*dukkha*) by living a moral life, clearing the mind, and attaining insight wisdom. The Noble Eightfold Path shows the way of the end of sufferings and for attaining the eternal peace. Peace comes from moral practice, mindfulness, awareness, and wisdom that removed from the greed, hatred, and ignorance, which are the three bad roots that cause sufferings (*Dukkha*), conflict and bloodshed.

Peace goes beyond the individual and includes the whole group. When people in a community work on their *sīla* (virtue), *samādhi* (concentration), and *paññā* (wisdom), the society naturally becomes fairer and more peaceful. Because of this, the Buddhist peace paradigm changes people from the inside out and includes everyone.

## The Connection Between Kamma and Peace

The relationship between *kamma* and peace can be understood in multiple dimensions as follows:

### (A) Inner Peace Through Good Kamma

The good *Kamma* or wholesome *kamma* means, being donation (*dāna*), following the discipline (*sīla*), and cultivating awareness by mindfulness (*bhāvanā*) are all good things that can help you feel at peace. These things make positive *kamma* or *Kusala Kamma* in Pali word

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<sup>2</sup> Anguttara Nikāya, in Buddhism, translates to "Numerical Collection" or "Gradual Collection". It's a key text within the Sutta Pitaka, the second basket of the Tipitaka, the Buddhist scriptures.

means clear the mind, and provide happiness, peace, and clarity. A mind that is calm and free of regret and anger is the basis for compassion and knowledge.

## **(B) Social Harmony Through Ethical Conduct**

Good *kamma* encourages people to act in ways that respect the rights and dignity of others, which helps society stay together. For example, the Five Precepts tell people not to kill, steal, or lie, which are all things that disturb harmony in society. When people stop doing bad things and start doing good things, trust and cooperation may grow in communities.

## **(C) Global Peace Through Compassionate Engagement**

For world peace to happen, there has to be structural change and systemic fairness, but there also needs to be a change in how people think. When people behave with mindfulness and compassion, their actions help change systems that are based on violence and exploitation. Karmic intentionality is used in peacebuilding efforts in Buddhist social engagement, such the work of Thich Nhat Hanh or the *Sarvodaya Shramadana* Movement in Sri Lanka.

## **(D) Good Actions and Their Peaceful Outcomes**

Non-greed (*alobha*), non-hatred (*adosa*), and non-delusion (*amoha*) are the three marks that created wholesome conduct (*kusala kamma*).<sup>3</sup> When you work on these mental states, they can lead to promoting the peace.

### **(i) Dāna (Generosity)**

Generosity diminishes attachment and cultivates goodwill. It fosters social equality and mitigates conflict arising from inequality and greed. Practicing *dāna*, even in small ways, creates conditions of mutual support and kindness.<sup>4</sup>

### **(ii) Sīla (Morality)**

Code of conduct or moral behavior makes people for trust, respect, safe, secure and feel protected. Following moral rules helps people avoid hurting others, which leads to pleasant relationships and less societal conflict.

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<sup>3</sup> <https://buddhaspace.blogspot.com/2012/07/buddhism-by-numbers-6-roots.html>

<sup>4</sup> [https://www.reddit.com/r/india/comments/72aog8/lets\\_talk\\_about\\_rohingyas/](https://www.reddit.com/r/india/comments/72aog8/lets_talk_about_rohingyas/)

### **(iii) Metta (Loving-kindness) and Karuṇā (Compassion)**

*Metta* or loving-kindness and *Karuna* or compassion are the one of the important practices in *Brahmavihāras* which taught by the Buddha. These ways of thinking are very important for living in harmonious society. Mindfulness on loving-kindness, or *Metta bhāvanā*, changes wrath into caring. Compassion leads to activities that ease pain, which is a direct way to find serenity.

### **(iv) Right Speech and Right Livelihood**

*Samma-Vaca* or Right Speech and *Samma- Ajiva*, Right Livelihood, have a big effect on the social environment. Honest, compassionate communication helps people become peace and not harmful, and Right Livelihood means not working in sectors that hurt others and self. These actions create kamma and have effects on peace that go beyond the immediate situation.

### **Overcoming the Roots of Conflict**

Greed, hatred, and ignorance are the main three poisons that cause conflict. The Buddhist path has ways to get rid of these bad things by mindfulness and awareness. Generosity or *Dana* fights for greed: giving and letting go fight the need to own and control. Loving-kindness, *Metta* removed the conscience of anger and revenge by wishing people good. Wisdom or *Paññā*, awareness also fights delusion: Seeing things as they really are gets rid of erroneous ideas that cause violence and prejudice. These antidotes are not only good things to do, but they also help bring about peace.

### **Kamma and Social Justice**

*Kamma* is commonly thought of as a moral rule for individuals, but it also has social effects. Collective acts and intentions keep structural inequalities going. For example, the devastation of the environment is the karmic result of everyone being greedy. We may accomplish peace on a systemic level by changing people's intents via education, legislation, and action based on compassion and knowledge.

Bhikkhu Bodhi and Sulak Sivaraksa are two people who have spoken out in favor of engaged Buddhism. This is an example of how *kamma* may be used to help people who are suffering in society.<sup>5</sup> These movements show that *kamma* is not passive fatalism, but a call to be aware of and act ethically in the world.

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<sup>5</sup> <https://womenshealthclinics.com.au/a-reflexology-career-is-great-if-you-like-to-help-people/>

## Challenges and Misunderstandings

People, who were not understanding to the meaning and works of the *Kamma* think that *kamma* means fatalism or a reason for suffering. That type of misunderstanding might cause people to do nothing or blame the victims and proceed to problems. To really grasp *kamma*, one has to accept that you are responsible for your own actions and feel bad for other people's pain. It doesn't mean to stop social action but it gives it moral clarity.

Another problem is that karmic results are hard to understand. Doing good things may not always lead to good things happening right away, and pain may still happen. The rule of *kamma* works throughout many lifetimes, and its consequences depend on a lot of things. People who practice are told to focus on their goals and keep going instead of getting quick rewards.

How to cultivate the World Peaceful: What can we do is?

To spread peace with the idea of *kamma* by -

- i) Education— to teach morality, ethics, mindfulness, understanding, and sensitivity from a very young age.
- ii) Community Development: Back projects that encourage people to give (*dana*), take care of the earth, and work out their differences.
- iii. Leadership: Support, provide and train the leaders who are socially good and dedicated to peace.
- iv) Global Advocacy: Take part in religious interfaith dialogue with other religious leaders and followers and charity work that is based on engaged Buddhism and karmic ethics.

## 10. Conclusion

In Theravāda Buddhism, *kamma* is a deep idea about how good actions have consequences and how everyone can find peace. By practicing good behavior, we not only change our own lives, but we also help make the world more fair, kind, and peaceful. The change starts with the individual and spreads to families, groups, and even countries. In a world where wars are getting worse, the Buddhist Road of moral, conscious action offers a timeless and transformative way to find peace.

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