

AN ANALITICAL STUDY ON TEACHING OF PUÑÑA-PĀPA WITH THE PERSPECTIVE OF BUDDHIST ETHICS

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Ethics or Moral principle is one of the major branches of Philosophy which discusses right and wrong conduct. The word ‘Ethics’ derived from the Greek word ‘Ethos’ denote morality. Moral and Immoral conduct have been discussed since ancient times and has now spread into various branches of ethics. Buddhism occupies a prominent place in the world due to its realistic teachings. Buddhist teaching have also discussed the behavior of people on a grand scale and various criteria to evaluate behavior have been set up. The pair of word ‘Puñña’ and Pāpa plays a major role in Ethics. In Buddhism activities such as stealing, killing, quarrelling, arguing, lying, sexual misconduct that directly affect the whole world are considered as major problems. When such misconduct increases, we cannot expect wellbeing in a society. These types of misconduct are represented within the specific term “Pāpe” and it produces bad results both in their life and in the life after death for the person who engaged in these moral activities. Engaging in good activities, which generate good result for every being including the doer is accepted in Buddhism within the specific term ‘Puñña’ and the doer deserves a blissful in every birth. According to the above explanation, the doer is responsible for every action. In comparison to other religions, Buddhism has taken a central position in identifying the doer to be responsible for any action he/she commits. Therefore, the aim of this study is to examine in detail the Buddhist teachings on ‘Puñña - Pāpa’ with the purpose of applying the findings to create a good society. This research is based on both primary and secondary sources. Buddhist teachings on ‘Puñña -Pāpa’ concepts have been examined as primary sources and relevant books and articles written under the afore mentioned theme have been used as secondary sources. Further, E-library and with experts in this field was also used. The results of the research show that Buddhist attitudes on ‘Puñña -Pāpa’ has a great relevance to society and that it can be applied as a code of discipline in any society. Its discussion on the agony and retribution produced through bad kamma provide answers to question brought up in the field of ethics. Therefore, it will help people to avoid committing bad actions through the understanding of the outcomes in engaging in Kamma or ‘Puñña’ action and thereby spread love, kindness, harmony and well-being in society.

Keywords: Buddhism, Puñña – Pāpa, Ethic, Well-being, Social Problems