

The Law Of Cause And Effect In Buddhism: Structure, Function, And Implementation From Scriptures To Daily Life

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Abstract: The Law of Cause and Effect (Pāli: Hetu-phala) serves as the cornerstone of Buddhist ethical and philosophical principles, as articulated in the Tripitaka. This article examines the fundamental attributes of cause and effect, including the relationship between them, conditionality, multidimensionality, and the gradual-rapid operational process. The essay broadens the inquiry to encompass the various expressions of causality in the material world, the biosphere, humans, and the universe. The research elucidates the practical significance of the law of cause and effect in contemporary life: fostering healthy beliefs, bolstering selfconfidence, igniting moral responsibility, and aiding in the establishment of a sustainable society. The law of cause and effect serves as both a spiritual precept and a means for altering perception and behaviour amid diversity and global instability.

1. Introduction

Buddhism began in ancient India and has evolved over 2,500 years. Buddhism often seemed to have vanished from its spiritual homeland. Since its founding, Buddhist teachings have spread globally to achieve their current effect. A thorough and honest evaluation of life's real course led to Buddhism's considerable and lasting growth. This technique touches people via insight, understanding, and sageship. Buddhist teachings remain relevant when scientific research interacts with diverse cultures, customs, and lifestyles throughout time and space. Thus, monks, devotees, and the world's temples and monasteries maintain Buddhism's significant impact on society. The expansion is driven by two main traditions: Theravāda and Mahāyāna.

Theravāda Buddhism, originating in southern India, has spread to Thailand, Myanmar, Sri Lanka, Laos, Cambodia, and Vietnam. Although Mahāyāna Buddhism originated in northern India, it has spread to China, Korea, Japan, Taiwan, and even Vietnam. Both traditions are present worldwide, reinforced by a tenacious spirit that adapts to circumstances while keeping their essential essence, smoothly and productively absorbing teachings into daily life. The vast Tripitaka understanding of Buddhism faces human tragedies and sorrows. Vietnamese Buddhism, known as the Religion of the Nation and Ancestors, deeply affects people's lives, as shown by proverbs like: "Good deeds yield blessings, while sowing discord results in turmoil". This meditation technique has been simplified and broadly adopted for its ease of access. The author aims to advance this integration, fostering a comprehensive grasp of Buddhist teachings, especially the concept of Cause and Effect. This philosophy is a fundamental principle for a tranquil and purposeful existence, advantageous to both divine entities and humankind, as imparted by the Buddha in the Lotus Sutra.

1.1. Rationale and objectives for selecting the topic

Despite the comforts and improvements of contemporary living, it also engenders myriad fears and types of misery arising from individuals' hurried, egocentric, and materialistic lifestyles, frequently at the price of ethics, the environment, and the welfare of others. Significant repercussions, including environmental degradation and ethical deterioration, are becoming increasingly evident; nonetheless, few individuals take the time to contemplate or pursue transformation. The Buddha conveyed the teaching of Cause and Effect, a deep source of insight that clarifies the origins of suffering and the means to its cessation. This message, while thoroughly recorded in the Tripitaka texts, is frequently disregarded in modern culture. The author chose this issue to enhance awareness and aid in the creation of a more peaceful, ethical, and pleasant society.

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1.2. Methodology

The author employs a practical research methodology, synthesising empirical facts, scientific analysis, and comparisons with religious doctrines to methodically and logically clarify the subject matter.

1.3. Constraints and parameters of the study subject

The paper examines the notion of Cause and Effect as articulated in Buddhist scriptures, linking it to proverbs, social occurrences, and insights from applied science.

2. Definition – Overview of Causality

Religions typically possess diverse viewpoints about the Law of Cause and Effect. In Buddhism, "Cause" (Hetu) signifies the beginning, but "Effect" (Phala) indicates the conclusion. The Cause is analogous to a seed, while the Effect is the resultant fruit. The Cause serves as the origin of all phenomena, while the Effect represents the manifestation or inevitable outcome of those causes. In this dynamic, the Cause possesses inherent potential that drives action, whereas the Effect represents the concrete manifestation of that potential.

The Law of Cause and Effect is an unchangeable concept that highlights the inherent relationship between cause and effect. Whenever a cause exerts influence, a commensurate consequence necessarily ensues. As articulated in proverbs:

"Knowledge is acquired through study; striking a drum generates a loud sound." "Planting seeds produces sprouts; engaging in numerous tasks cultivates experience " ³.

This indicates that all entities and occurrences in the world are interrelated and interdependent, each originating from its own cause. The genesis of these occurrences is referred to as the Cause, whilst their presence and expression are designated as the Effect. A phenomena may occasionally function as both an Effect (resulting from a preceding cause) and a Cause (producing a future consequence). Alternatively, an Effect may arise from the convergence of several causes. The Law of Cause and Effect is a basic concept that governs all things and occurrences in the universe. It is a complicated and convoluted principle, profoundly interwoven with human existence from antiquity to the present.

3. Characteristics of Cause and Effect

A consequence emerges from the interaction of many causes. Frequently, many circumstances must align to provide an outcome, or there may be a principal cause (direct cause) with several ancillary reasons (indirect causes or contributory factors). To comprehend Cause and Effect, it must be analysed from several viewpoints, including temporal and spatial dimensions, physical and psychological aspects, as well as considerations of animals or people, and individuals or society, therefore reflecting the complex interplay of Hetu and Phala. The Law of Hetu and Phala can be delineated by the following principal characteristics

3.1. As the Cause Is, So Is the Effect

The Law of Cause and Effect operates with accuracy and uniformity: "The nature of the cause determines the nature of the result; there is never any inconsistency or discord between cause and effect." For instance: "An individual who studies the piano will acquire proficiency in playing it, but will not inherently develop skills in sewing or painting."⁴

The Law of Cause and Effect functions inside a coherent framework, regulated by a foundational principle: For plants: Planting a bean seed results in a bean plant, whereas sowing a coconut seed generates a coconut tree. It is unfeasible to cultivate a coconut seed and yield a bean plant, or the reverse.

For animals: Chickens lay chicken eggs, whereas ducks lay duck eggs. A chicken is incapable of laying duck eggs, just as a duck cannot lay chicken eggs.

³ Most Venerable Thich Minh Chau, Most Venerable Thich Thien An, Most Venerable Thich Chon Tri, Most Venerable Thich Đức Tam – Buddha Teachings, Ho Chi Minh City Buddhist Sangha, Publication License No. 27 – Ho Chi Minh City Department of Culture and Information, 1992, p. 164. ⁴ Ibid, p.165

For humans and their actions: Individuals that engage in altruistic behaviours and provide advantages to others will inevitably experience favourable consequences. It is unimaginable for virtuous activities to yield adverse outcomes. For example, when we authentically aid people, we will eventually get their affection, esteem, trust, and camaraderie.

3.2. A single cause cannot provide an effect.

All phenomena in the cosmos emerge from the interaction of many causes and conditions. Consequently, no singular cause may autonomously produce an effect without the assistance of several supporting causes. Claiming that a rice seed produces a rice plant is an oversimplified explanation for clarity. A seed cannot generate anything in isolation within a vacuum, lacking air, light, soil, water, and human intervention. Therefore, when an individual asserts that "everything originates from a singular cause" or "one cause can generate all things," it is unequivocally evident that such a declaration is erroneous."⁴

To construct a table, one needs essential resources (such as wood, aluminium, or clay), a proficient artisan, and adequate time; a table cannot be fabricated from nothing. Similarly, the healthy development and reproduction of an animal rely not just on the animal itself but also on appropriate nutrition and optimal living conditions.

The relationship between cause and effect in humans is considerably more complex. To achieve success in a vocation, one requires, at a minimum, a mentor's advice, supportive peers, conducive circumstances and atmosphere, fervour for the task, and unwavering diligence to get the desired outcome.

3.3. Cause exists within Effect, and Effect exists within Cause.

Current causes indicate future results, whereas current results mirror previous causes"⁵. For example, if our present existence is characterised by challenges and adversities, they are the consequences of detrimental actions we initiated in the past. Conversely, if our current acts are virtuous, the future will certainly provide favourable outcomes. A genuine Buddhist comprehends the significance of embracing the present and acknowledges that virtuous activities executed now originate from the beneficial seeds planted in the past, while the favourable results expected in the future derive from the commendable deeds performed in the present.

Particular Illustrations:

* Flora: A bean plant originates from previously planted bean seeds and acts as the source for subsequent beans. Consequently, in the present, it serves as both the consequence of antecedent causes and the catalyst for subsequent consequences.

* Animals: A chicken today results from a prior egg and serves as a progenitor for future chicks or sustenance for people.

* Humans: Our current identities are influenced by our parents, society, educators, and our personal endeavours in learning and self-improvement. Concurrently, we are the catalysts that affect numerous future events.

3.4. The gradual and rapid evolution of Cause and Effect.

"The transition from cause to effect occurs at varying speeds, either swiftly or slowly, and is not consistently bound by a regular timescale"⁶.

Types of Cause and Effect:

Immediate Cause and Effect: For instance, hitting a drum (cause) generates an instantaneous sound (effect). Likewise, when positive and negative electric currents converge, a burst of light manifests instantaneously.

Postponed Causation and Consequence: Planting seeds necessitates a waiting period of 4 to 5 months prior to the harvest of rice.

Prolonged Causation and Consequence: Certain causes may need years or even millennia for their consequences to become evident.

⁴ Most Venerable Thích Thiện Hoa, *Popular Buddhist Studies*, Buddhist Sangha, Religion Publications, Ho Chi Minh City, 1992, p. 274

⁵ Ibid, p.166

⁶ Ibid, p.275

Lesson: Given the fluctuating tempo of cause and effect, we must refrain from impatience or premature judgements that the Law of Cause and Effect is flawed only because outcomes are not instantaneous. Only enlightened individuals can comprehensively understand the complex dynamics of causation and consequence. Common persons must develop patience, attention, and profound confidence in this natural principle.

3.5. The Law of Hētu and Phala within the framework of Cause–Condition–Effect.

Buddhism highlights not just causality but also the pivotal significance of circumstances, the third element. "All phenomena emerge from the interaction of cause and condition." In the absence of appropriate conditions, a cause alone cannot provide an effect.

Cause and condition denote the convergence of components and their reciprocal interactions. During the Buddha's day, this notion was articulated using terminology such as Hētu (cause), Paccaya (condition), Nidāna (condition), and Samudaya (arising). Regardless of differing language, the fundamental concept persists: no phenomena occurs in isolation; all emerge from the interaction of cause, condition, and their interrelations.

The Buddha's doctrine of Dependent Origination (Paticcasamuppāda) succinctly states: "When this exists, that exists; When this occurs, that occurs; When this is absent, that is absent; When this terminates, that terminates."⁷

4. Examination of Causality in Reality

The Law of Cause and Effect regulates all phenomena, with no entity - be it animal, plant, material, or spiritual - existing beyond its effect. To get a more lucid comprehension, let us analyse the function of cause and effect across many disciplines.

4.1. Causality in Inanimate Objects

Water, when subjected to heat, becomes hot; when agitated by wind, it generates waves; and when exposed to cold, it solidifies. Extended exposure to sunshine results in drought, excessive rainfall generates flooding, and intense winds produce storms⁹. If earth is the origin, when manipulated by human hands, it transforms into clay moulds. Upon being subjected to firing in a kiln at a designated temperature for a specified period, the soil metamorphoses into square bricks. In the hands of adept artists, this same dirt may transform into majestic and grand edifices.

4.2. Cause and effect in plants

"Orange seeds produce orange trees, which bear oranges. Chili seeds yield chili plants, which produce chili fruits. In general, sweet seeds give rise to sweet fruits, and sour seeds produce sour fruits each seed generates its corresponding fruit."⁸

However, when human intervention influences the transformation of cause and effect, the outcomes in plants may deviate from expected patterns. For instance, planting a sour starfruit tree and regularly watering its roots with lime water can result in sweet fruit rather than sour fruit when it matures.

4.3. Causes and Consequences in Animals

Birds oviposit, with the egg as the cause and the hatching chick as the result. The bird thereafter serves as the cause, generating eggs as the outcome. In viviparous species, the progenitor serves as the cause, while the progeny represents the result. Animals represent both cause and effect; inside each cause is an effect, and within each effect exist causes, sustaining an ongoing cycle in the evolutionary progression of species within the same lineage. Nonetheless, the causal relationships in animals can occasionally be intricate, beyond genetic lineage. For example, the mating of a horse and a donkey produces a mule, which is neither a horse nor a donkey.

4.4. Cause and effect in humans

Physically: The human body, constituted of the four components, emerges from the intrinsic essence of progenitors and the supportive environment. Consequently, parents and circumstances are the causes, while the

⁷ Thich Quang Do and Nguyen Thanh Xuan (Trans), *Primitive Buddhist Thought*, Religion Publications, 2005, p. 96.

⁹ [Ibid, p. 277]

⁸ Ibid, p.277

mature individual is the outcome. This cycle persists perpetually: cause produces effect, and effect produces cause, ad infinitum.

Spiritually: The Buddha proclaimed, “O Dragon King!” Do you observe the many shapes and species in this assemblage and the ocean? All are influenced by the mind, generating positive or negative karma via actions, words, and thoughts”⁹. Previous ideas and behaviours influence contemporary temperaments and lifestyles, with previous acts serving as the cause and present disposition and way of life as the outcome.

Similarly, current temperament and lifestyle function as causes, influencing future thoughts and behaviours as consequences. The rule of cause and effect in human spirituality is highly complex, including both.

- * Simultaneous and non-simultaneous causation.
- * Immediate, rebirth, and future causality
- * Internal and external causation
- * Psychological and physiological causation

For Buddhists, the principle of causality is intricately linked to monastic existence and ethical conduct, prompting essential enquiries on individual and collective accountability. The Buddha stated: “Humans are the architects of their karma and the recipients of its repercussions”¹⁰. “Consequently, causality is examined through the essential elements of human existence”¹¹.

4.5. Cause and Effect in the operation of the universe

All things in the cosmos originate from the Dharma Realm of Dependent Origination. The existence of a phenomena arises from the convergence of several direct and indirect causes and conditions that interact to create reciprocal causes and effects. The cause of one event is the effect of another, and conversely, the effect of one serves as the cause of another.

An orange that we consume is the result of an orange seed sowed in the past. Concurrently, it serves as a catalyst, capable of generating new orange trees and fruits if its seed is transplanted. The Dharma Realm of Dependent Origination posits that all entities in the cosmos are interconnected, mutually influencing and facilitating each other's emergence and change.

The Law of Cause and Effect (hetu-phala) regulates the cosmos, continuously instigating transformation: from birth to death, from destruction to creation. The cause contains the essence of the effect, and the effect encompasses the essence of the cause, perpetuating indefinitely. The presence or obliteration of a being or item is just a shift or condition, never complete annihilation. In Buddhism, all phenomena are transient, as nothing is immutable or exists perpetually, regulated by the Law of Cause and Effect.

All entities in the world, including humans, mountains, rivers, plants, and animals, experience perpetual change and motion. The motion and force of an item are ascertained as follows:

- a) on the absence of external forces, an item remains stationary or perpetuates motion on a linear trajectory forever.
- b) The alteration in an object's motion, when influenced by an external force, is directly proportionate to that force and corresponds with its direction.
- c) When an item is subjected to an external force, it produces a response force of similar magnitude and opposite direction, therefore differentiating the external force from the reaction force, despite their identical magnitudes.¹⁴

5. Understanding and benefits of applying Hetu-Phala

⁹ Most Venerable Thich Hoan Quan, *Buddha's Sayings: Ten Good Deeds Sutra*, Religion Publications, Ho Chi Minh City, 2005, p. 25.

¹⁰ Thích Minh Châu, Venerable, *Anguttara Nikaya II*, Van Hanh Buddhist Institute, 1982, p. 101.

¹¹ *Basic Buddhism*, Affiliated Partner, Volume I, Giac Ngo Newspaper, Ho Chi Minh City, Religion Publications, 2006, , p. 125.

¹⁴ Professor Quốc Anh, *Universe and Human Life*, Nationwide Publications, 1960–1961, p. 138.

5.1. The Law of Cause and Effect in shaping beliefs

The Law of Hetu and Phala establishes a basis for developing sound views, steering individuals away from superstition and erroneous faith towards a lucid comprehension of reality. The Law of cause and consequence elucidates the fundamental essence of reality, eliminating any ambiguity, enigma, or illusion. Psychological and physical phenomena perpetually evolve in line with the Law of Cause and Effect and the concept of Dependent Origination. This law eliminates the significant obscurity of superstition that hinders comprehension.

It also disproves the idea that "all things stem from a deity possessing the ability to reward or punish entities". Individuals who grasp the Law of Cause and Effect will not misallocate their faith, partake in fruitless prayers, depend on divine intervention, or exist in dread and uncertainty. The Law of Cause and Effect is an equitable and unbiased philosophy that promotes a tranquil, unencumbered, and worry-free existence for those who abstain from causing harm to others, the environment, or society.

5.2. The Law of Cause and Effect Instills self-confidence

Recognising that our lives are influenced by our own karma, we acknowledge ourselves as the builders of our life. If we, as artists, lack confidence in ourselves, whom can we rely on? This self-confidence is a formidable force, motivating us to assume accountability for our achievements, setbacks, pleasures, and griefs. Consequently, we are motivated to act, sacrifice, and diligently engage in virtuous activities, seeing that these commendable efforts are significant endeavours that will produce tranquil and joyous results. Despite life's harsh realities, characterised by hardship and challenges, we may evolve into persons of faith and bravery.

In Buddhism, "self-confidence beyond only avoiding evil and performing good, including the quest for a pure mind and liberation from the circle of cause and effect. Although good and evil pertain to ethical considerations, the paramount objective of Buddhism is escape from the anguish of birth and death."¹²

5.3. The Law of Effects and Causes promotes responsibility.

Humans frequently experience despondency, attribute fault to others, or mourn their circumstances as a result of misguided faith and a propensity to depend on external influences. When we recognise that we are the principal architects of our actions, words, and thoughts - the masters of our existence and the fundamental source of our achievements or failures - there is no one else to hold accountable.

Acknowledging our crucial function, we prioritise self-improvement, discontinuing damaging actions to prevent adverse outcomes and abstaining from malevolent deeds to evade distressing repercussions. We must be cognisant of our activities, fostering awareness and determination to create a favourable current existence, as elucidated in the Anguttara Nikaya: "When this exists, that exists; when this arises, that arises; when this does not exist, that does not exist; when this ceases, that ceases"¹³.

Humans often suffer due to careless speech uttering thoughtless or harmful words that offend others, creating negative karma that leads to isolation and rejection. Understanding this, we resolve to transform our actions, words, and thoughts immediately. We replace meaningless speech with gentle, truthful words that benefit ourselves and others, and we engage in actions that uplift. In doing so, we take full responsibility for our lives.

5.4. The Law of Karma and Its Benefits for Society

When the Law of Karma is comprehensively comprehended and assimilated into our everyday existence, society will undergo positive transformation. Corruption among authorities will terminate, theft will disappear, and the suffering resulting from exploitation or loss due to robbery would cease to exist. If the Law of Karma were taught in schools, teachers, parents, and children alike would experience respite from grief. Children will comprehend the repercussions of their acts and assume responsibility for their lives and societal contributions.

The Law of Karma distinctly illustrates the dichotomy of good and evil, right and wrong, within society. This action aids in the prevention of detrimental behaviours and social problems. Furthermore, it motivates us to diligently engage in virtuous actions and cultivates a feeling of individual accountability. It instructs individuals to cease attributing fault to others or seeking redemption via supplication to gods or deities. This life approach

¹² Most Venerable Thích Chơn Thiện, *Introduction to Buddhist Studies*, Ho Chi Minh City Publications, 1999, p. 280.

¹³ Venerable Thích Minh Châu, *Vietnamese Buddhist Canon: Anguttara Nikaya 7*, Hanoi Religious Publications, 2005, p. 96–97.

serves as an effective instrument for teaching, promoting the adoption of a moral, healthy, and purposeful lifestyle that fortifies society collectively.

The job of authors is particularly crucial in assisting others, as they influence cultural and ideological ideas. Master Chon Quang articulated: "A writer must shoulder a responsibility as substantial as a mountain. They must initially dedicate themselves to disseminating the illumination of love and truth to enlighten the world, ensuring that riches or prestige does not pervert righteousness. Writers must meticulously pursue justice, authentic morality, and enduring happiness. These are the ideals they must advocate with utmost conviction and bravery. By igniting the divine flame of truth in their life, authors will discover profound and lasting happiness in the future."¹⁴ Consequently, in the Dhammapada, the Buddha imparted:

"Content in the present, content in the afterlife, Performing virtuous actions yields happiness in both existences, Content and tranquil, One observes the outcomes of their deeds"¹⁵.

5.5. The Law of Cause and Effect: environmental and scientific benefits

Regarding the environment: An understanding of the Law of Cause and Effect enables individuals to comprehend the functioning of the environment. By abstaining from indiscriminate destruction and exploitation, we save trees and forests. During storms, substantial trees serve as obstructions, diminishing wind intensity. In flood conditions, tree roots absorb water, therefore avoiding erosion and diminishing the destructive force of swift currents. Consequently, the effects of storms and floods are mitigated, and natural calamities are reduced. Furthermore, trees manage the atmosphere, offering fresh, clean, and agreeable environments for everybody.

For science: scientists adopt the Law of Cause and Effect in their life, they foster a worldview grounded on ethical responsibility. Their study exclusively aims to help humanity, devoid of avarice or detrimental rivalry. In contrast to certain previous researchers motivated by avarice or competition, who were embroiled in detrimental disputes, scientists adhering to this approach escape such hazards.

Reflect on the catastrophic repercussions of research motivated by detrimental intentions, shown as the creation of chemical agents employed during the Vietnam War. These compounds inflicted significant devastation, with repercussions that persist to the day, eluding complete characterisation. The economy stalled, several lives were lost, and many innocent infants were born with defects. These devastating repercussions persistently impact people who endure the weight of this unfortunate inheritance.

Likewise, chemical explosives, such as the atomic bombs deployed by the United States on Hiroshima and Nagasaki, obliterated entire cities and resulted in innumerable fatalities. The consequences of those events continue to reverberate today. In contemplation of this, the Buddha imparted a significant insight: "Just as physical science cautions that consuming contaminated water jeopardises our health, the Buddha similarly warns humanity that certain unwholesome actions result in pain and suffering. In contrast, virtuous behaviours promote health, pleasure, and tranquilly. This immutable principle underlies the Buddha's teachings and corresponds with contemporary viewpoints..¹⁶

6. Conclusion

Before Buddhism came into being, the Law of Cause and Effect was an unavoidable aspect of existence. "With the Buddha's vision, I perceive beings with little worldly dust and those with much, beings with sharp faculties and those with dull ones, beings of virtuous nature and those of unwholesome nature, beings easy to guide and those difficult to teach, and a few who recognise the peril of rebirth in other realms and the danger of unwholesome actions," the Buddha said after achieving enlightenment under the Bodhi tree, where he realised the three knowledges and six supernatural powers"¹⁷. The Buddha identified the causes of beings' wandering through the three realms and six pathways by using his knowledge from innumerable previous lifetimes. From this insight, he refined the Law of Cause and Effect into a fundamental principle of Buddhist teachings and an

¹⁴ Venerable Thich Chon Quang, *On Cause and Effect*, Religion Publications, 1998, p. 99

¹⁵ Most Venerable Thich Minh Chau, *Dhammapada Sutra*, Religion Publications, Hanoi, 2000, p. 10, verse 16

¹⁶ Most Venerable Thich Minh Chau, *Buddha- The Great Educator*, Religion Published, Hanoi, 2005, p. 20.

¹⁷ *Majjhima Nikàya, Ariyapariyesanà sutta*, Venerable Thich Minh Chau (trans.), Vietnamese Buddhist Canon, No. 80, CXB

11/05/1992, p. 378.

essential practice within the tradition, linking their suffering to the causes they had produced throughout several lives. All occurrences in the universe are governed by this law, which is an obvious and fundamental reality.

The idea of "cause and effect" in the context of Buddhist emancipation goes beyond common sense. The Buddha thus alludes to the cause of freedom, a type of cause and effect that is untarnished by residual karma in the mind and free from defilements. "Liberation is the result; freedom from greed, anger, ignorance, and attachment is the cause," as the sutras frequently instruct. Here, the phrase "cause and effect" is just employed as a stylistic device. Actually, it refers to a mental exercise: emancipation is experienced right then and there when habitual impurities are eliminated and thoughts of greed, rage, and ignorance stop.

Thus, knowing the Law of Cause and Effect becomes a useful lesson for our day-to-day activities, directing our behaviour in both our local communities and society as a whole. It challenges us to change our behaviour and character to become clean and virtuous by making us conscious of our words, thoughts, and actions. This awareness acts as a link to emancipation and enlightenment.

Furthermore, "cause and effect" is a natural rule that influences all facets of life—religious, scientific, and social—rather than only being a religious idea. We own a master key that enables us to guide our spiritual and material journeys in the direction of success. We can improve society, our communities, ourselves, and all of mankind by adopting this idea. In the end, all we have to do to meet the objectives we set for ourselves is to behave in line with this knowledge.

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