

Thesis Title : The Study of the Relationship between the Āsannakamma (The Action Near to Death) and The Life After Death

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ABSTRACT

The thesis is of 3 main objectives : 1) to study Āsannakamma in Theravāda Buddhist Scriptures. 2) to study the life after death in the perspective of Theravāda Buddhism. 3) to Study of the Relationship between the Āsannakamma (The Action Near to Death) and the Life After death.

The result of this research found that in Mahākammavibhangasutta, explained the Āsannakamma in two meanings, the first one, the kamma was realized by the people who closed to the time of death, another one was the kamma that had done at the moment of his death.

Life after death is divided into two ways, named Dugatibhūmi and Sugatibhūmi the total are 31 Bhūmi. Dugatibhūmi is an unpleasant place divided into 4 Bhūmis (1) Tiracchāna bhūmi (2) Asurakāyabhūmi (3) Petabhūmi (4) Nirayabhūmi. Sugatibhūmi is a pleasant place divided into 3 Bhūmis (1) Manussabhūmi 1 (2) Devabhūmi 6 (3) Brahmabhūmi 20

The Relationship between the Āsannakamma (The Action Near to Death) and the life after death, there are temperament held by the persons who are near to death which give 3 kinds of vision (1) Kammārammaṇa (2) Kammanimitta (3) Ārammaṇa. Any kind of any temperament appear and show the sign which is telling that the birth will arise in Dugatibhūmi or Sugatibhūmi according to the temperaments arising from the powerful action done by the person. If he was a

person who did only the bad action, at the moment near to his death, the bad action will cause him to be born in the 4 Apāyabhūmis. By making merit Āsannakamma will cause the soul recognized the good deeds before the time of the death, so his soul will be pure and uplift to be born in the happy state.

The Kusala Āsannakamma will reminisce to the person who is near to death are : (1) to have faith in the Tripple Gem. The person's kin will put some flowers, candles and incenses in his hand for worshiping and also reminded him to recall the Triple Gem by chanting "Sammā Araham" or "Sammāsambuddho". This will help him to forget the sickness and will cause his mind to be pure. (2) By observe religious precepts, when he has a firm mind and a volition to observe the precepts, his mind is bright. (3) By listen to the Dhamma from the monk which the relatives invited or turn on the radio to listen to the Dhamma. This causes Sammāditthi to arise. When the nearly passing away person has faith on the words of wisdom, his mind will become intellected and peaceful. These methods will help the person to die peacefully, with pure mind and to close the door to the state of misery (Apāyabhūmi).