

Thesis Title : A Study of Remaining of the Kamma Result in Buddhist Scriptures

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Abstract

This thesis entitled “The study of remaining of the Kamma result in Buddhist scriptures” is of three objectives. (1) to study the concepts of Karma and the reaction of Karma in Buddhist scriptures, (2) to study the remaining of the consequences of one's action in Buddhist scriptures and (3) to study the relationship between Karma, the remaining of the consequences of one's action and Samsara. The research methodology is the qualitative one with documentary researcher on Buddhist scriptures and related documents.

Research studies are found:

Kamma, a volitional action, is a significant Buddhist teaching, conveying good and bad volition, as to do good receive good and to do evil receive evil. Kamma, if indicates action means the tenfold way of good or wholesome cause of action. However if it indicates results of action, it means twelve kammass with Ditthadhamma-vedanīya kamma:- kamma to be experienced here and now as first category in this life.

In the context of Kammavipākāvesesa, it implies the kamma results that fall on to a noble one who attained the final stage of holiness. Truly, though yet an arahat having relinquished merit and demerit, is to experience results of the past action he had done in this very life until his final nibbāna without any remainder of physical existence. Example could be seen from Moggallānathera killed by the opposites. Besides, when speaking of the law of Kamma (action) so far as a person depends on a round of rebirth (a circle of life) result of kamma shall fall on him in any existence he is born until his end of kamma in the final life. It is true that ignorance, craving, conceit,

and view holding of one's self are inclusive to the resending of rebirth, if this circle is cut there is no more rebirth in the next existence. Furthermore, an Arahant who has already cut off defilements, but is still in his life, results of kamma still fall on him. All the results of kamma are void after his entering into nibbāna without any remainder of physical existence. The relation between kamma, results of kamma, and circle of life are dependent on each other as this.