

Abstract

The objective of this study is to explain and analyze the doctrine of Kamma in Theravāda Buddhism according to Abhidhamma principle which should benefit an individual's understanding in Buddhist principle and practice.

The result of this study is summed up as follows

1) Kamma means any good and bad actions which bring forth their fruits. Though the essence of Kamma is intention (Cetanā), intention (Cetanā) is not Kamma, since there are also other associated mental factors in constituting Kamma.

2) There are many categories of Kamma, some characterized by the way of action while other characterized by root – cause of action. The later should be classified into the root of bad deed and the root of good deed, since there is no indeterminate (avyākata) deed in Theravāda Buddhism.

3) Many problems arising from interpreting the twelve classes of Kamma can be solved by the process of cognition and the twenty – four conditions in Abhidhamma doctrine. For example, Anantariyakamma (bad weighty Kamma) can be ripened during this lifetime, in the next birth and in later birth by intention (Cetanā) from the first to the seven apperception (javana Citta) of that kind of action.

4) According to Abhidhamma doctrine, there is no person who carries over from one existence to the next. However, by the process of cognition between their existing lives and the next rebirth, all beings are heir to their own actions, since the name and form that arise in the next existence are the result of name and form which existed in this life.

5) Despite of the limits of his power to choose, an individual should have moral responsibility for his own deed, since he still maintains his free will to choose and control his action in his new deciding mind process.

6) Kamma is the natural law that operated independently of any mysterious outside force. Therefore, without the accuser, intentional action is still like a seed which

sooner or later, as part of a natural maturation process, result in certain fruits accruing to the doer of the action.

7) The result of Kamma can appear in all beings' experiences and personalities, including their tendency to make any decision. The right way to deal with their fortune and adversity is to accept and be neutral, and finally they should continually improve themselves to the ultimate good action in order to experience the state of liberation.