SCIENTIFIC EXPERIMENTS TO SUPPORT KARMA AS FACT NOT FICTION

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ABSTRACT

Most details of Karma are contained in Cula-Karmavibhanga Sutta, which is one of Theravada Buddhist philosophies. The principle of cause and effect is the underlining concept, and this Sutta gives specific examples of cause and effect of each type of Karma, often called "Law of Karma". Karmas have either negative or positive impacts on life quality including health, wealth, love or interpersonal relationships, depending on the past actions were related to what aspects of life quality. The researcher conducted three studies, with the purpose to 1) validate three research results against the Sutta, 2) find out consistent results between cause and effects described in the Sutta, 3) different participant groups and different times were used to ensure that the logic of Karmas hold true to everyone at any time. Using quasi experimental research method, the researcher provides examples of Karmas and their implications on life quality by taking the information from the experimental results. The paper demonstrates the comparisons of the experimental findings with the precepts or teachings described in the Sutta. Finally, the researcher demonstrates how to use the precepts from this Sutta to heal ones who are already suffered by their past evil Karma. Good Karma as a reversal direction to evil Karmas can dilute the implications of past life evil Karmas on life quality. These three studies used qualified and screened employees working at ICC International Company Limited

aging between 25 and 60. The study results show that Vividity of episodic and emotional memories of participants was 100% matched. And the match between past karmas and their present life qulity were 92.8%; this analysis confirms that precepts described in Cula-Karmavibhanga Sutta hold true over 2500 years. The remaining 7.2% is highly abstract beyond the matching technique can detect.

Keywords: Cula-Karmavibhanga Sutta, Vividity of Memory Recall, Life Quality (Physical, Psychological Social Relationship), Past-life Regression Therapy (PLRT)

INTRODUCTION

The purpose of this paper is to provide scientific experiment proof for Cula-Karmavibhanga Sutta and to confirm the Sutta as fact not fiction. Piya Tan, 2003, mentioned in his translation of this Sutta that, in Buddha's time, brahmin Todeyya was the fabulously wealthy. Although very wealthy, Todeyya is very miserly. After his death, he is reborn as a dog in his own home and of which Subha is very fond. One day, when the Buddha arrived at Subha's house. The dog when seeing the Buddha barked at him, and the Buddha addressed it as —Todeyya. The dog then runs into the house and lies on a bed, from which no one could drive it away. When Subha asked the cause of the uproar, the Buddha told him the reason: that the dog is Todeyya previously. Subha is greatly offended, claiming that his father has been reborn in the Brahma world. The Buddha then proves the dog"s identity by getting it to show where some of his father's treasure are buried. The dog is later reborn in hell. To refute the Buddha, Subha visits the monastery, and this is the occasion for the teaching of the Cūḷa Kamma Vibhaṅga Sutta.

Ñanamoli Thera, in 1994[1], translated the name of this Sutta to English "The Shorter Exposition of Karma". Piya Tan, in 2003[2], explained the meaning of this Sutta in his article "The Discourse on the Lesser Analysis of Karma" that what happens to ones at their present time is a consequence(s) of what ones had taken volitional actions in their pasts. The Sutta gives specific examples of the fruits of Karma, good and evil, based on the simple folk notion of good begets good, evil begets evil. Buddhism meritorious actions[3] are the performance of good actions gives rise to merit (punna), a quality which purifies and cleanses the mind. If the mind is unchecked, it has the tendency to be ruled by evil tendencies, leading one to perform bad deeds and getting into trouble. Merit purifies the mind of the evil tendencies of greed, hatred and delusion. The greedy mind encourages a person to desire, accumulate and hoard; the hating mind drags him to dislike and anger; and the deluded mind makes one become entangled in greed and hatred, thinking that

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[1]Ñanamoli Thera, , **Cula-kammavibhanga Sutta**: The Shorter Exposition of Kamma, 1994

[2]Piya Tan, **The Discourse on the Lesser Analysis of Karma**, Upari Paṇṇāsa 4, Vibhaṅga Vagga 5,2003.

[3]Venerable K. Sri Dhammananda Maha Thera, **What Buddhists Believe**, Buddhist Study and Practice Group, http://www.sinc.sunysb.edu/Clubs/buddhism.

these evil roots are right and worthy. Demeritorious deeds give rise to more suffering and reduce the opportunities for a person to know and to practise the Dhamma.

Woods, K, Baruss I. and his team[4] was the first researcher group conducted experimental research in the field of neuropsychology to study whether or not past life stories are stored in our long-term memoires. This study uses research design summarized below. No researcher has done experimental research on Buddhism precepts.

RESEARCH OBJECTIVES

This study was composed to achieve 3 main purposes 1) validate three research results against the Sutta, 2) find out consistent results between cause and effects described in the Sutta, 3) different participant groups and different times were used to ensure that the logic of Karmas hold true to everyone at any time.

VARIABLES AND MEASUREMENTS

Life Quality is measured using Life Quality Questionnaire (Thai Department of Mental Health, 2008)[5]. The measurement variables of life quality are (1) perception of ones' physical health (2) perception of ones' Psychological health and (3) perception of ones' Relationship. Life Quality questionnaire was modified and reselected to have left 20 questions, from original 26 questions. These questions are designed to focus on participant's evaluation of his or her perception of their own changes in physical health, mental health and interpersonal relationship. This questionnaire uses five-point Likert scale.

Psychological well-being was the Psychological Well-Being consists of 12 questions with five-point Likert scale which respondents can agree or disagree. The questionnaire items include questions such as Positive Relations with Others, Autonomy, Environmental Mastery, Personal Growth, Purpose in Life, and Self-Acceptance. The psychological well-being is immediately measured after the session, in order to measure the positive results of regression.

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[4]Woods, K, Baruss I. **Experimental Test of Possible Psychological Benefits of Past-life Regression**. Journal Scientific Exploration 2004; 18:597-608.

[5]Thai Department of Mental Health, **Psychological Well-being Questionnaire**, 2008.

Vividity of Memory recall questionnaire has 12 questions is adapted from Prefernce Clarity Index (PCI) standard questionnaire. The PCI is a 53-item self-report inventory that maps 12 major and 14 minor dimensions of subjective experience. The 12 major dimensions (with 14 minor dimensions in parentheses) of phenomenological experience assessed by the PCI include: altered state of awareness, altered experience (body image, time sense, perception, unusual meaning), volitional control, self-awareness, rationality, internal dialogue, positive affect (joy, sexual excitement, love), negative affect (anger, sadness, fear), imagery (amount and vividness), attention (direction and absorption), memory and arousal. The PCI was developed to assess various states of conscious experience such as: hypnotism fire-walking altered states such as an OBE within and NDE[6]

Data Manipulation Check (whether the told story are from long term memory or short term memory)**.** To improve the accuracy of past stories told by participants, all participants were asked to put-on the brain-wave equipment (Bio Feedback, the Wild Divine Software Programs, and Connects via Finger Sensors)[7] during the regression period. By using this equipment, the researcher started the regression procedure when the participants' brain wave dropped and relaxed to the point of near unconscious stage.

Psychological View on Memories and Memory Recall

Memories and Past Stories - Cowan, N in February 2001[8], found out that the storage in short-term memory generally has a strictly limited capacity and duration, which means that information is not retained indefinitely. By contrast, long-term memory can store much larger quantities of information for potentially unlimited duration (sometimes a whole life span). While short-term memory encodes information acoustically, long-term memory encodes it semantically. Baddeley[9], discovered that, after 20 minutes, test subjects had the most difficulty recalling a collection of words that had similar meanings (e.g. big, large, great, huge) long-term.

Another part of long-term memory is **episodic memory**, "which attempts to capture information such as 'what', 'when' and 'where'.

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[6]Pekala, **Quantifying consciousness: An empirical approach**, The PCI, (1991).

[7]www.wilddivine.com : website accessed on April 1 , 2016.

[8]Cowan, N (February 2001). **"The magical number 4 in short-term memory: a reconsideration of mental storage capacity"** Behav Brain Sci. 24 (1): 87–114; discussion 114–85.

[9]Baddeley, A. D. (1966). **"The influence of acoustic and semantic similarity on long-term memory for word sequences".** Quart. J. Exp. Psychol. 18 (4): 302–9.

Semantic memory, on the other hand, is a more structured record of facts, meanings, concepts and knowledge about the external world that we have acquired. It refers to general factual knowledge, shared with others and independent of personal experience and of the spatial/temporal context in which it was acquired. Semantic memories may once have had a personal context, but now stand alone as simple knowledge. It therefore includes such things as types of food, capital cities, social customs, functions of objects, vocabulary, understanding of mathematics, etc. Much of semantic memory is abstract and relational and is associated with the meaning of verbal symbols. The semantic memory is generally derived from the episodic memory, in that we learn new facts or concepts from our experiences,

Past Life Regression is a technique that uses a conversational dialogue or indirect questions to recover what participants believe are memories of past lives. Past-life regression is typically undertaken in pursuit of a spiritual experience. Plowman, J[10] stated that the technique used during past-life regression involves the subject answering a series of questions to reveal identity and events of alleged past lives, a method similar to that used in recovered memory therapy and one that similarly misrepresents memory as a faithful recording of previous events rather than a constructed set of recollections.

Past life stories stored in brain is still half way proven. Daniel Amen, MD, neuro-psychiatrist, did a brain scan on a patient attempting to go into past life regression, a process in which someone tries to tap into unconscious connections with the past. This image compares the baseline level of the brain to one undergoing a regression analysis. During this analysis, parts of the brain where memories and emotions are stored are activated, though one cannot determine scientifically whether the action in the brain is related to a past life and not just deep therapy.

21- Days Habit Change was by Dr. Maxwell Maltz, in 1950[11]. He suggests determined modification to create new habits, neurons in our brain start to form a new pattern that leads to the changes in the habit (thinking, routine behaviors).

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[10] Plowman, J, **"Past life memories and present day problems"**. European Journal of Clinical Hypnosis. 3 (2): 36–39. 1996.

[11] Maxwell Maltz, **Psycho-Cybernetics: A New Way to Get More Living out of Life**, 1960.

66- Days Habit Change was proposed by Phillippa Lally and her team[12] in 2009. The methodology is more profound and most cognitive behavioral psychology used 66 days as the period that suggests changes in human thinking and behaviors.

RESEARCH DESIGN - EVIDENCE BASED EXPERIMENTS

In order to study the relationship between past life stories being recalled from long term memories and implications to ones' present lives, research process and results of 2015 and 2016 studies done the researcher will be used. After the study, the researcher will make a careful comparison to what describes in Cula-Karmavibhanga Sutta.

2015 study focused on using both PLRT and meritorious actions as treatments to improve life quality; as follows, 1) studying past life stories being recalled 2) understanding the consequences of past evil Karmas on present life quality and 3) designing how to create new good Karma to dilute past evil Karmas and 4) statistically proving that the implications of evil Karma dilution on life quality over the period of 35 days holds true. 2015 uses Quasi-experimental with one Control Group. Both Quantitative and Qualitative analysis are treated equally important and are applied in parallel.

2016 study focused more on overall implications of behavioral change and meritorious actions to improve life quality, as such, behaviors and kamms are focused, compared to 2015 research. After the PLRT treatment, participants were requested to do reversal meritorious actions to evil Karma in the experimental period of 66 days.

This study uses one-way multivariate analysis of variance (MANOVA) as the statistical quantitative method. The researcher found from literature reviews that PLR and PLT could improve both psychological well-being and life quality. In addition, this research is designed to have both control and experimental groups. Therefore, one-way MANOVA will be used to determine whether there are any differences between independent groups on more than one continuous dependent variable.

In order to focus implications of good Karma on life quality improvement to ones' present lives, 2017 research was conducted. PLRT was used only once, and the period of behavior change and **making meritorious actions** using most effective actions from 2015 and 2016 studies. The focus was given to mindset change, behavioral change

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[12] Phillippa Lally, **Research Designs European Journal of Social Psychology**, 2009.

and committed meritorious actions since they were designed to be more intense than 2015, and 2016 studies with the extended period of practice from 66 days to 120 days.

PARTICIPANTS

2015-6 studies used Quasi-experimental research with a control group is designed to use twenty individuals (N=20) aging between 25 and 60. 2017 studies used 50 participants who were working at ICC International Company Limited[13] as the experimental group (E), and the control group (C) of twenty working individuals working at the same company. The inclusion criteria were made to screen in all volunteers, who have strong determination to improve their life quality. Exclusion criteria were also made to let go those who did not committed to the research conditions. It was made clear that those with a history of traumatic emotional or those experiencing problems with concentration, memory, or thinking are not participated in the study. Nine of the participants were men and eleven were women in the experimental group and 8 of the participants were men and twelve were women in the control group. 20 indicated that they wanted to improve their psychology well-being, 5 wanted to improve their physical health and 10 wanted to improve their interpersonal relationship. The researcher used G*Power to calculate the number of participants by specifying the statistical MANOVA with 2 effect variables, and by using both experimental and control groups. It suggests the minimum number of sample size of 18.

APPARATUS

A reclining chair was used during the guided regression sessions to enable volunteers to lie back with their feet up from the floor. This study used both guided regression techniques and 4 regression ladders, step by step, to attempt to induce past-life experiences. This guided regression technique as such have been designed particularly for this research so that it would help design life improvement practices, Behavior Therapy, during counseling sessions.

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[13] www.icc.co.th /dotnet/html/eng/corporate_ overview.aspx.

PROCEDURE

The researcher conducted the research by having an opening workshop to explain Regression Therapy concepts and procedures used in this research project to all 40 participants, 20 in the control group and the other 20 in the experimental group. At the end of this workshop, they were asked to complete quality of life questionnaire. The therapy schedule was made for all participants over the period of 35 days so that they would receive 3 therapies. After the therapy session ends, participants answered psychological well-being, and spirituality consciousness questionnaires.

At the end of this research project, the researcher conducted the research closing workshop to conclude the key findings and let all participants shared their experiences and suggestions. At the end of this workshop, they were asked to complete quality of life questionnaire.

In each therapy session, a participant came individually to the session and was required to sign a research consent form. Then participants were left at a table in a regression therapy room provided by ICC Company. He or she sat back in the reclining chair and the researcher led them through a guided regression exercise using the modified regression technique, giving them either an open suggestion or past-life suggestion. The guided regression experience lasted for about one and a half hours. Afterwards, participants completed the Psychological Well-being, the moral conscious questionnaire. They were also given an opportunity to make any written comments.

While each participant lies back in a reclining chair with her feet up, he or she was told to close his or her eyes and relax. Then, in a series of verbal dialogues, he or she was told to relax his or herself expanding beyond the boundaries of his or her physical body. Having become expanded, participants were asked to recall memories and describe verbally in detail. Following that, the participant was told to go up in the air to progressively greater heights above his or her living place and to describe what he or she saw. At one point he or she was asked to change the scene from day to night and back again and asked who was creating these changes. Eventually he or she was able to recall their memories, and they were guided to watch the recalled memory without thought intervention.

Behavioral counseling was mutually designed between the researcher and the participant right after the trance session ends. Life improvement practices would reflect both spiritual motivation and real life situations that they were facing. The purpose of

this cognitive behavioral change was designed to enable them to continue improving their spirituality and improving their behaviors for a period of 7 days for 3 consecutive treatments.

RESEARCH RESULTS

The researcher consolidates participants of 2015 and 2016 studies including 40 participants who past the manipulation tests, 17 were deselected as appeared not to align with the experiment conditions.

A. Exclusion of Unqualified Participants

In scientific research on Buddhism, manipulation check has to be well designed. Pre-screen individuals after using bio-feedback equipment 40 individuals demonstrated their mind was in transcendence state while tell past life stories. 8 individuals told their past life stories while they are in cognitive mode. The table 1 shows such information.

Table 1 Illustrating the numbers of pre-screen individuals interested in joining the research

Categories	2015-6 Un-wellness	2017 Un-wellness
Total individuals	48	59
Not having trance state	8	9
Inclusive Participants	40	50

Before the treatment begins, qualified participants declared what they want to improve their life quality in 3 categories. All declared that they would like to be happier in mind, 94.5 percent wanting to improve relationships with people having close relationship to them and 24.5 percent wanting to improve their physical health. The table 2 demonstrates such information.

Table 2 Illustrating 3 categories of participant symptoms (all past screened test)

Categories by life quality	2015-6 Un-wellness	2017 Un-wellness	Percent from Total
LQ - Psychological	40	50	100
LQ - Physical	10	12	24.5
LQ - Relationship	35	50	94.5

B. Finding 1 – Past Life Stories were recalled from long term memories of participants

Clarity of stories being recalled from participants' long term memory was monitored. Immediately after the regression was completed, participants were asked to rate what they perceived during their transcendence state. The major 3 categories suggested by PCI standard includes pictures with motions of pictures, emotion connection to picture and motions, connectivity of emotion to motions of pictures, and un-expectancy of such stories. The analysis is that the first treatment, participants felt that parts of the stories they have ever seen or read before. However, the second and third treatment shows a different trend that the unpredictability is higher and familiarity is lesser than that of the first treatment.

Note: The score of 3 means the motions and feeling appear blur but can be recognized, 4 means the motions and feeling appears real and clear but has to be recognized, 5 means real as alive. Information is shown on table 2.

Table 3 Vividity of Memory 2015 and 2016 Research

During Regression	$\bar{X}$ (Max = 5)		
	First Regression	Second Regression	Third Regression
Motion pictures recall during regression (Uncontrollability, Un-Recognition, Clarity, Reality)	3.61	4.17	4.01
Emotion (Degree of arousal, Connectivity to stories, Reality, Uncontrollability)	3.73	4.38	4.06
Un-expectancy of stories (Rationality Memory, never read the stories before, never seen movies like this before)	3.22	3.61	3.85
Average	3.53	4.06	3.98

C. Finding 2 – Evidence based experiments are able to confirm that Cula-Karmavibhanga Sutta is Fact not Fiction, with 92.8 percent coverage of Sutta's content.

All participants mentioned that they never heard or read Cula-Karmavibhanga Sutta before. Therefore the logical connections of their un-wellness in their present life quality to their past actions are unknown to them. The researcher recorded their told stories and compared the whole stories to precepts in Cula-Karmavibhanga Sutta. The match is astonishingly alignment. The research is able to match 40 participants one with 3 past life stories or **120 past life stories to 13 out of 14 precepts**, or **92.8 percent** in Cula-Karmavibhanga Sutta. Callous and arrogant is very abstract so the researcher finds it difficult to match the precept with the participants' lives status.

2015 and 2016 researches focused equally on good and evil Karma. 2017 research focus more on understanding of good gamma and how to make fruits of new Karma as fast as we can. Yet, Cula-Karmavibhanga Sutta was used as the main principle of 2017 with lesser use of western theory. The matching between the told past life stories from participants with Cula-Karmavibhanga Sutta is shown on Table 4.

Table 4   The Match between Past Life Stories from participants against the precepts of the Cula-Karmavibhanga Sutta (2015, 2016, 2017 Studies)

Precepts abstracted from Cula-Karmavibhanga Sutta	Evidences from Participants 2015, 6 and 7		
	Physical	Psychological	Relationship
1. kills living beings	Deadly Illness	Down	Low Confidence
2. has given up harming living beings			Often being helped
3. habitually injures living beings	Chronic Illness	-	Chronic problems
4. not of the nature of injuring beings,			Often receive good medication
5. is angry, often irritable	Women (plastic surgery)		Irritating relationship
6. neither angry nor often irritable			Being offered helps
7. has a jealous heart			Less respected
8. has no jealous heart			Respectful
9. not a giver		Financial Worried	
10. a giver			Quality Friendship
11. callous and arrogant			
12. neither callous nor arrogant			Holding high position
13. does not visit a recluse or a brahmin		Likely irritable	
14. visits a recluse or a brahmin		Good mind	

D. Finding 3 – Creating meritorious in a reversal direction to evil Karma mentioned in the Cula-Karmavibhanga Sutta can dilute the implication of past evil Karma.

2015 research with 3 regression therapies and making meritorious actions in an on-going basis over 21 days, participants find that their life quality improved in all 3 categories. 2016 research with 3 regression therapies and making meritorious actions in an

on-going basis over 66 days, participants find that the live quality improved significantly. Statics show the same level of significant results. However, 2016 participants demonstrate higher level of confidence in Buddha's teaching, and they are more committed to do good things than 2015 participants. Table 5 shows the statics proof.

Table 5 Illustrating improvement of scores - quality of life, and psychology well-being (before and after Regression Therapy) for the experiment group for both 2015 and 2016

Dependent Variables	Measure-ment	n	$\overline{x}$	SD	SE	t	df	Sig. (1-tailed)
psychology well-being (r=0.590, sig.=0.006)	Before	20	3.591	0.612	0.137			
	After	20	3.980	0.516	0.115			
	After – Before		**0.389**	**0.518**	**0.116**	**3.358**	**19**	**0.001***
Quality of Life (r=0.520, sig.=0.019)	Before	20	3.375	0.334	0.075			
	After	20	3.663	0.229	0.051			
	After – Before		**0.288**	**0.291**	**0.065**	**4.425**	**19**	**0.000***

Note: α = .05

Table 5 shows that, in the experiment group, Regression Therapy has strong relationship towards quality of life and psychology well-being. By comparing scores of the 2 variables before and after Regression Therapy sessions, the result shows that quality of life, and psychology well-being after Regression Therapy has higher scores than the scores before the treatment with level of confidence at 0.05. It this therefore concludes that Regression Therapy can improve quality of life, and psychology well-being.

The changes in psychological well-being were in the predicted direction, which is to say that participants after receiving Regression Therapy and behavior therapy counseling had higher well-being scores than the time before the treatment. And the scores have improved from one session to the next sessions. However, there were cases where there was a deterioration in scores at the 7-day follow-up for 21 days (but not immediately afterwards) for those who had received treatment.

E. Finding 4 – Scheduled PLRT with reversal on-going meritorious actions over a period of merely 21 days life quality more as opposed to positive thinking alone.

The control group in 2015 and 2016 used positive thinking psychology. The assistant researcher conducted positive thinking session to the control group 5 days a week, over the period of 3 weeks. The comparison of quality of life and psychology well-being scores between the control and the experimental group was proved by the paired-sample t-test, shown in Table 6.

Table 6   Illustrating improvement of scores - quality of life (before and after regression therapy)

Variables	Measure	Group	$\overline{x}$	SE	Sig. (1-tailed)
paired-sample t-test 2015 and 2016					
Quality of Life	Before	experiment– control	.055	.130	.338
	After	experiment– control	**.385**	**.105**	**.000***

F. Finding 5 – Participants after the therapy and committed reversal on-going meritorious actions were asked to fill in both parts of Vividity of Memory.

Part one focuses on memory recall, and part 2 focuses on connectivity of past life Karma to their down-graded life quality of their present life. 2015 and 2016 **participants have strong belief that their deteriorated life quality was a consequences of what they did in their past.**

Table 7   Connectivity of Past life Karma to the present life (2015 and 2016 Researches)

During Transcendence State	$\overline{X}$		
	1 treatment	2 treatment	3 treatment
1. You have strong belief that what happens to you is a consequences of what you did in your past (that you saw during the therapy)	3.15	3.55	3.39
2. You have understanding of conditions for you to do wrong doing.	3.70	3.75	3.90
3. You understand the cause and effect by using your own life experiences.	3.60	3.70	4.00
4. You are convinced that law of Karma is fact not fiction.	3.95	4.05	4.40
5. You believe that nothing is incidentally happens.	4.10	4.20	4.40
6. You develop your own wisdom by learning from your	3.85	3.85	4.15

G. Finding 6 – Participants with Theta brain wave demonstrate better quality of transcendence, seeing clearer pictures and sensing better emotions. Moreover, the statics shows that their healing period is shorter than those who have lower brain wave.

The bio-feedback equipment used in the research can make differentiation of varies brain waves. In 2015 and 2016 studies, the researcher found that **Beta Waves (12 Hz – 20 Hz) describe the state where participants make a**ttention to external environment and calculations. Staying in wave long will cause stressfulness. **High Beta waves (20 Hz – 40 Hz) will cause f**ear, anxiety and excessive thinking. Participants with brain wave cannot be in transience state.

Alpha Waves (8 Hz – 12 Hz) indicate the beginning of having mediated mind, relaxation, daydream, relax, or close your eyes. Alpha waves link the conscious mind with our subconscious. Alpha is one of the brain wave that the participants have and becomes the brain wave for memory recall and neuropsychology healing.

The studies find that Theta Waves (4Hz – 7Hz) become the most effective for memory recall with half sleep and half awaken. The mind transcendence of having fuzzy thinking, poor decision making, slow reaction, and external attention deficiency indicates that participants will not or cannot use their recent or present memories to intervene the memories recall from the deep long term memory.

15 participants in 2015 have theta wave when they dipped to transcendence state and one of their past life stories show that they 14 practiced "visits a recluse or a Brahmin" as indicated in the Cula-Karmavibhanga Sutta. The theta-wave participants showed more commitment to meritorious actions than those who do not have.

Table 8   Illustrating brain wave and relationship to vividity of memory and connectivity of past like Karma to present live and healing period. (2015 Research)

| Brain Wave and Vividity				Therapy results	
Alpha	Theta	Vividity		Psychological well being	Life Quality
4 persons		Good		Good	Improved
1 persons		Good		Good	Unchanged
	9 persons		Very Good	Very Good	Improved
	4 persons		Very Good	Very Good	Improved
	2 persons		Very Good	Good	Unchanged
20 persons					

G. New Knowledge – Life Quality Improvement by Psycho-karma Therapy

The above 6 findings can be concluded that Karmas can be diluted in conjunction with the use of Past Life Regression Therapy. The researcher propose 4 steps psycho-karma therapy model as shown below,

**Diagram 1: Psycho-Karma Therapy Model**

Psycho-Karma Therapy Model
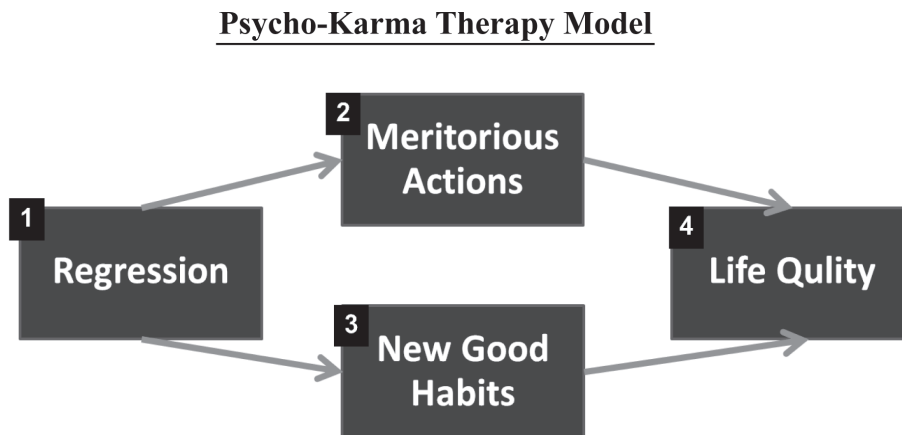
F. New Knowledge – Integrated PLRT and Buddhism Regression Dialogue

Regression dialogue utilizes what PLRT has used in the West. Yet, the researcher modified the 3rd and 4th steps in which western PLRT uses their belief in Christianity.
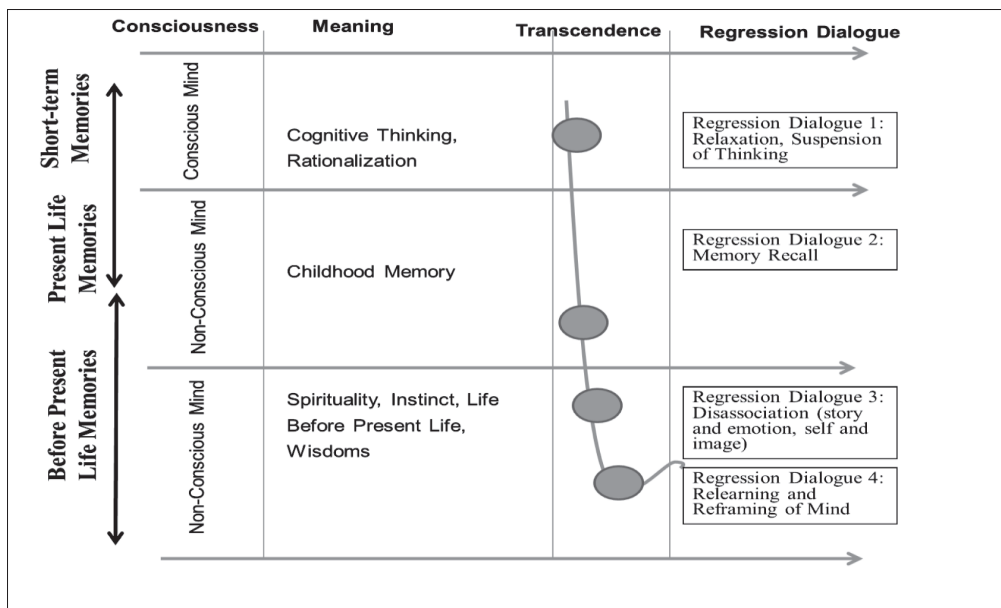
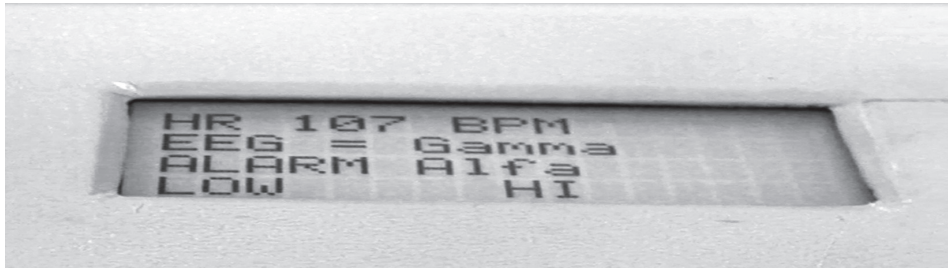**F. New Knowledge – Tension Release (Abreaction Reaction of Heart and Skin)**

The diagram below shows one of the participants' abreaction reactions, at the 3rd step of regression therapy. An abreaction is an emotional, unconscious reaction that you have in response to a stimulus that brings back a painful situation you have experienced before. It may be an event that you remember, or it may be something that suddenly pops into your consciousness when having the abreaction.
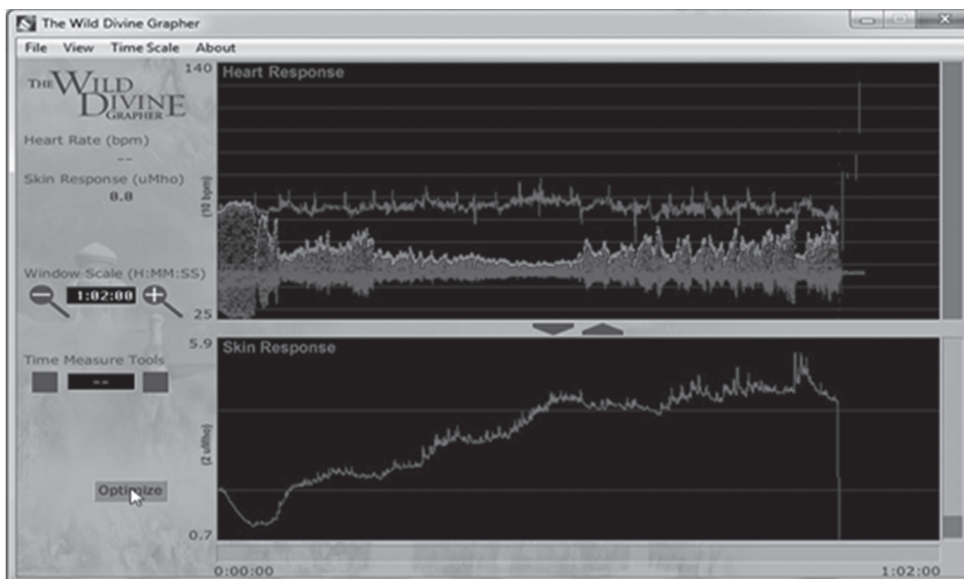
F. New Knowledge – Brain Wave Improvement after the 3rd treatment

The diagram below shows one of the participants' brain wave improvements at transcendence state of mind, after the 3rd treatment. The bio-feedback equipment used in the research can make differentiation of varies brain waves. In 2015 and 2016 studies, the researcher found that Beta Waves (12 Hz – 20 Hz) describe the state where participants make attention to external environment and calculations. Staying in wave long will cause stressfulness. High Beta waves (20 Hz – 40 Hz) will cause fear, anxiety and excessive thinking. Participants with brain wave cannot be in transience state.

Alpha Waves (8 Hz – 12 Hz) indicate the beginning of having mediated mind, relaxation, daydream, relax, or close your eyes. Alpha waves link the conscious mind with our subconscious. Alpha is one of the brain wave that the participants have and becomes the brain wave for memory recall and neuropsychology healing.

CONCLUSIONS

The researcher achieved what is intended in developing this paper. First it used three studies, covering the period of 2015, 16 and 17, all of which done by the researcher. The main purpose of the consecutive studies is to gather scientific evidences to support the Karma Sutta. By supporting that Karma Sutta is fact, the researcher, on the other hand, openly deny the saying that Karma and Law of Karma is a belief or fiction not fact. By repeating three studies around the same area of Karma and its implication to life quality, the research observes the repetitive pattern that holds true for every human being. As born in Theravada Buddhist culture, the researcher tends to believe that Theravada Buddhist will help our world much more if its major principles are deepened by modern researches that everyone in the world would accept it easily

Secondly, by matching the life evidences to the Sutta, the researcher found that there are a few elements that our current equipment and methodology cannot prove them as true today such as the cause and effect coming from "callous and arrogant".

There is no fully convincing methodology to prove the past life or even future is true or fiction as well. However these areas of study are not of the researcher's interests. This 3 year on-going research may enlighten many Buddhist around the world that only one very good research may not explain even one Sutta comprehensively. Several planned researches may be required; perseverance to reveal facts and faith in Buddha may become the magic power we need to do research is this area.

The new research that would be interesting is the deep study whether or not past Karma is embedded in Bhavaṅg Citta, waiting for the time to give their fruits. The meaning of Bhavaṅg Citta in the article "Bhavanga Citta - fact or fiction?" that of Bhavaṅg Citta is a subconscious life-stream, a continually changing process of psychic and corporeal phenomena is very mysterious but very interesting.

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