
The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists

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Abstract

This research article has 3 objectives: 1) to analyze the problems and impacts of the notion of kamma rectification among Thai Buddhists, 2) to study the kamma rectification in Buddhist Scriptures which is related to health and longevity, 3) to propose the process of kamma rectification for sustainable health and longevity for Thai Buddhists. The research methodology of this dissertation-based article is documentary, in-depth interview research, and focus group discussion.

The findings show that Thai Buddhists commonly think “kamma” refers to bad actions from their past life that are giving bad consequences in this life. This is believed to lead to many illnesses and short life but this is not entirely correct according to the Buddhas’ teachings. The “kamma rectification” is a Thai Buddhists’ belief to amend the result of the kamma by accepting its existence and trying to improve the present-kamma that is believed to rectify the result of past life kamma. But in the Tipitaka is not (directly) mentioned at all. To begin the process of kamma rectification for sustainable health and longevity for Thai Buddhists, the kamma rectifier must first have a right view of the meaning of “kamma” and “kamma rectification.” Then start the general process of kamma rectification which helps minimize kamma result. It generally starts with realizing, letting go, and overcoming mistakes. Then, minimizing negative behaviors and their effects by engaging in positive deeds like generosity, abiding by precepts, and practicing Dhamma. The wise kamma rectifiers should also aim to reach extinguishment of kamma by following the Noble Eightfold Path which leads to no more rebirth and ultimately no more illness. The process of the kamma rectification for sustainable health and longevity is to follow the health promotion methods as it appeared in the Theravada Buddhist Scriptures.

Keywords: Kamma Rectification; Sustainable Health and Longevity; Thai Buddhists; Superstition

Introduction

According to recent research, the Thai Buddhists' belief in kamma has deviated from the teachings of kamma in Theravada Buddhist philosophy. Kamma is only viewed in terms of its consequences as the result of bad actions from one's past life that led to many sufferings (Punjasunthorn et al, 2018). This led some people to just leave everything to happen according to their belief in their past life kamma without doing much apart from praying to the unseen which they believed to be one of the ways to rectify their kamma. But what this research has not looked directly into is the practice of "the kamma rectification for health and longevity" which many Thai Buddhists believe can cure illness and make them live longer. This practice is doubted to be correct according to the actual Buddhas' teachings and should be corrected.

What this research article would like to propose is the proper way to practice "the kamma rectification for sustainable health and longevity" that is relevant to the actual Buddhas' teaching. The problem with the practice commonly seen among Thai Buddhists today is the fact that they have little knowledge of what is right or wrong according to the Tipitaka. Even the most basic such as the meaning of the word "kamma" is misunderstood by many. In the actual teaching, "kamma" is the "action with determined intention" (Aṅguttara Nikāya, 1973) that can be in the past, present, or future; and can be good, bad, or neutral. Buddhism is a religion of action, especially physical and verbal action, that must be practiced in the present life according to the Middle Way (Payutto, 1982). Now, the practice called "kamma rectification" is part of contemporary practices, but this word is nowhere to be found in the Tipitaka. It is only "the cessation of kamma" that the Buddha taught in the "Kamma Sutta" (Saṃyutta Nikāya, 2000) the true form of kamma rectification.

This research paper presents insight into the problems with the notion of kamma and its rectification among Thai Buddhists, especially the one to do with health and longevity. What is wrong with it, how is it a problem, and why does this need to be changed? Where does the idea come from, and how does it develop? What common characteristics can be found in the practice? How is this compared to modern health care and medical treatment? These are some of the things to explore with the notion. Then the paper will look at the actual teachings of kamma and its rectification in the Buddhist scriptures. Start from the meaning of the word "kamma" to the fact whether or not "kamma rectification" can be the

actual teaching of Buddha, and how the Buddha and his followers deal with the disease in early Buddhism. The benefit of all these is to use the knowledge obtained to propose “The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists”.

Research Objectives

1) To analyze the problems and impacts of the notion of kamma rectification among Thai Buddhists.

2) To study the kamma rectification in Buddhist Scriptures which is related to health and longevity.

3) To propose the process of kamma rectification for sustainable health and longevity for Thai Buddhists

Literature Review

Conceptualizing Kamma in Thai Buddhism

Payutto (2013) explores the concept of kamma within Thai society in his book, "Believe Kamma, Know Kamma, Rectify Kamma." This work, derived from his Dhamma talks to Buddhist missionaries (Dhammadūta) and laypeople, addresses various aspects of kamma including belief, misunderstandings, genuine teachings, and efficient methods of teaching kamma. It also discusses the application of kamma principles for newer generations, and its relationship with paṭiccasamuppāda (dependent origination). This book is particularly valuable for this research as it provides foundational information on the notion of kamma among Thai Buddhists and aligns with the teachings of the Tipitaka.

In another significant work, "Buddha Dhamma, Revised Edition" (1982), Payutto elaborates on the principles of kamma as they relate to paṭiccasamuppāda. This text will serve as a key reference for understanding the conceptual and principled foundations of kamma, as presented in the Buddhist Scriptures, including the Tipitaka and its commentaries (Atthakathā). The book covers essential topics such as the meaning of kamma, its role within the concept of Niyāma, types of kamma, and criteria for determining good and bad actions.

Chonsawad (2013) in his book, “The True Buddhist Rectify Kamma with Good Dhamma,” discusses kamma rectification within Thai society. He examines various schools and cults focused on kamma rectification and addresses whether kamma can be rectified or not.

The book provides a detailed explanation of the truth about kamma and its outcomes, as well as the teachings of prominent Thai monks such as Luangpu Teds Desaraṅsī, Luangpho Put Ṭhāniyo, and Buddhadāsa Bhikkhu on kamma rectification.

Portrayal of Vengeful Beings:

Porn Ratanasuwan (1996) in ‘Sound of Heaven’ discusses ‘jaokamnaiwen’ (vengeance hateful beings), a concept in Thai Buddhism believed to cause trouble and illness. This book also covers topics such as the impact of kamma on love, life and death, hypnosis with seance, vengeful spirits, and mental illness treatment. These discussions provide a unique perspective on how kamma is perceived to influence various aspects of life.

Academic Research on Kamma Rectification:

Korarid Punjasunthorn, Sakun Onma, and Boonlert Yongphet (2018) conducted research on kamma rectification among Thai Buddhists, published in their article, "Kamma Rectification in Theravada Buddhist Philosophy." This research is directly relevant to the present study as it aims to analyze the concept of kamma and kamma rectification in Theravada Buddhism and critique these concepts within the Thai context. Their findings provide critical insights and will be a primary reference for this research.

Health Promotion in Theravada Buddhism:

Phrakhru Suttaphatthanaphon, Phra Vimarn Khamphirapanno, and Phaitoon Suanmafai (2020) explored health promotion in Theravada Buddhist scriptures in their article, “Approach of Health Promotion in Buddhism by Theravada Buddhist Approach.” This article examines how people during the Buddha's time managed health and illness, providing valuable historical context that supports other references in this study.

The literature reviewed provides a comprehensive foundation for understanding the process of kamma rectification for sustainable health and longevity among Thai Buddhists. Key contributions from scholars such as P.A. Payutto, Viravat Chonsawad, Porn Ratanasuwan, and others offer a rich tapestry of insights into how kamma is perceived, taught, and practiced within Thai society. The integration of these perspectives will be crucial in developing a nuanced understanding of how kamma rectification can contribute to sustainable health and longevity, aligning with the broader goals of this research.

Conceptual Framework

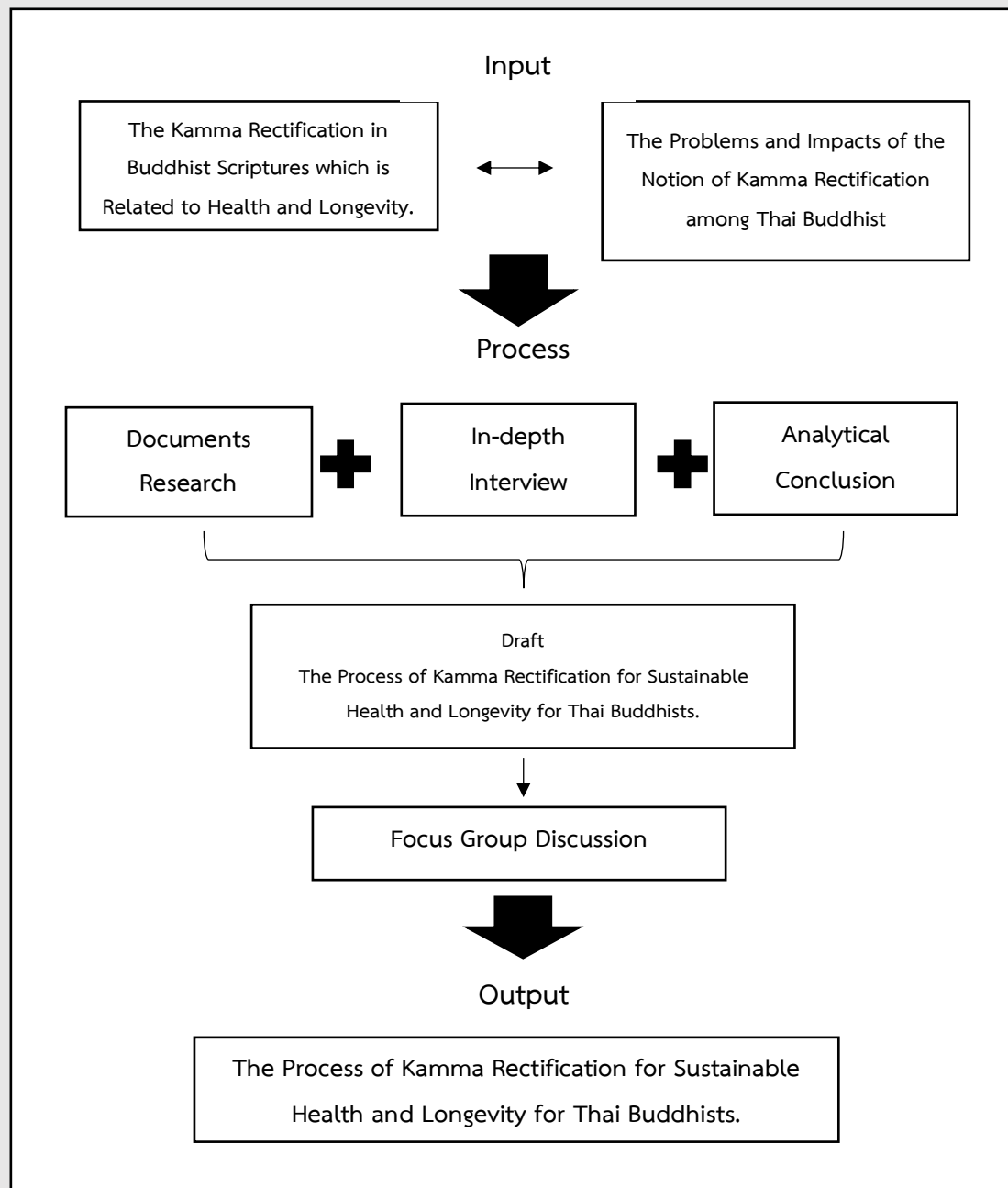


Figure 1 Conceptual Framework for the process of kamma rectification for sustainable health and longevity for Thai Buddhists.

Research Methodology

The research methodology of this dissertation-based article is documentary and in-depth interview research and focus group discussion. The key informants who were interviewed are the people who have a good knowledge of Buddhism and have experiences

in the kamma rectification in Thai society. These included the Buddhist scholars from IBSC and MCU who are Buddhist universities, the vipassanā master, and the Buddhists with some experience with the concept of kamma rectification. They should be able to provide some academic information regarding kamma and kamma rectification among Thai Buddhists. They gave their consent before being interviewed, but their names shall be kept confidential and will not be given in this article. The research methodology can be divided into three stages as follows:

1. The study will focus on issues related to Kamma Rectification among Thai Buddhists using Documentary Study and In-depth Interview. Data will be sourced from various materials like textbooks, articles, and interviews with key informants. Instruments such as note papers and voice recorders will be used for data collection and analysis.

2. A Document Study will examine Kamma Rectification in Buddhist Scriptures concerning health and longevity. Data will be gathered from Tipitaka, commentaries, and other relevant sources for analysis.

3. The research will analyze the findings from the previous objectives through Documentary Study, In-depth Interviews, and Focus Group Discussion to propose a process for Kamma Rectification for sustainable health and longevity among Thai Buddhists. Source materials will remain the same, but the final results will be further examined in the Focus Group Discussion.

Research Results

Objective 1: The Problems and Impacts of the Notion of *Kamma* Rectification Among Thai Buddhists. The results show that *Kamma* rectification, or “kaekam,” is a widely practiced concept in Thailand (Punjasunthorn et al, 2018), but not found in the Tipiṭaka. Thai Buddhists classify certain teachings, such as *dāna*, *sīla*, and *bhāvanā*, as *kamma* rectification and can be found in the Tipitaka. They often misunderstand the concept of *kamma*, believing it refers to bad actions from past lives. This view is incorrect, as it does not align with the authentic teachings of Buddhism. (Payutto, 2016) Thai Buddhists also overlook self-responsibility and responsibility towards others, leading to confusion on the “right dhamma.” This confusion can be exacerbated by other religions, such as Jainism, which teaches that everything depends on past-life *kamma*. Additionally, the rectification idea of the wrong understanding can lead to incorrect or ineffective methods, such as *dāna* and *sīla*, which may not help in achieving true

kamma rectification. The only true *kamma* rectification in Buddhism is the “Noble Eightfold Paths.” (*Samyutta Nikāya*, 2000).

Kamma rectification is a belief among Thai Buddhists that stems from their blind faith in vengeful spirits, known as “jaokamnaiwen,” (Ratanasuwan, 1996) which can cause troubles like illness and short life. The concept of *kamma* rectification is linked to the Buddhas’ teachings on the law of *kamma* and the *opapātika* beings, who cause trouble. It has become part of Thai tradition and culture, with merit from methods like offering *saṅgha dāna* and practicing meditation. Common factors of *kamma* rectifications include the participant, ritual doer, belief in past-life *kamma*, jaokamnaiwen, communication, and ritual of *kamma* rectification. (Punjasunthorn et al, 2018).

Thai Buddhists use *kamma* rectification methods to cure illness and extend life. These methods include traditional practices like *āmisadāna*, observing precepts, dhamma practice, and mantras. (Chonsawad, 2013). However, these methods are not scientifically proven and are not in line with the authentic teachings of the Buddha. Examples include examining *kamma*, doing the opposite of past *kamma*, chanting spells, contacting jaokamnaiwen, using sacred item power, writing a formal paper, and asking for forgiveness after creating merit. Common *kamma* rectification is a method where the rectifier sees their bad *kamma* as a result of their failure to achieve desired outcomes. It is not a problem to rectify, but rather a result of bad *kamma*. The ability to communicate with jaokamnaiwen is questionable, and many methods are too easy and not logical. They often involve superstition and magical power.

Science suggests factors for living a longer life, including diet, nutrition, lifestyle, attitude, norms, and values. Modern methods for a healthy life include eating well, exercising regularly, getting sufficient sleep, having a positive attitude, and engaging in stress-reducing activities like meditation and yoga. However, if ill, professional medical care is necessary. (Radhika, 2022).

The interview with key informants suggests that while common *kamma* rectifications can be beneficial, they are not true *kamma* rectifications in Buddhism. The authentic path is the Noble Eightfold Path. Maintaining good health involves being active, eating healthy, practicing meditation, being cautious, and living a moderate lifestyle.

Objective 2: The *Kamma* Rectification in Buddhist Scriptures Which is Related to Health and Longevity. The results show that the Tipiṭaka is the primary source of authentic Buddha teaching, and studying *kamma* rectification requires understanding the word “*kamma*” and incorporating various Buddhist scholars’ definitions to form a comprehensive guideline. The word “*Kamma*”, as defined by the Buddha, refers to “action with determined intention,” (Aṅguttara Nikāya, 1973) encompassing four aspects including “mental formation”, “body, verbal, and thinking actions”, and “human activities”. (Payutto, 1982) *Kamma* rectification, a newer term among Thai Buddhists, is a method to amend past *kamma* by accepting its existence and creating a present-*kamma*. This is believed to reduce or eliminate past life *kamma*, allowing for a more balanced and positive life. Both terms are essential in Buddhist teachings and practice. The matter of *Kamma* is much more profound and complex than most Thai Buddhists comprehend today. It is far beyond the capability of an ordinary person to understand oneself (Phrakhrū Prachak Sirivāṇṇo, 2009).

The study of Buddhist scriptures reveals various types of *kamma*, including those based on causes (greed, anger, and delusion) (Aṅguttara Nikāya, 1973), ways (*Kāyakamma*, *Vacīkamma*, and *Manokamma*) (P.A. Payutto, 2016), and results (Dark *Kamma*, Bright *Kamma*, Dark and Bright *Kamma*, and Neither Dark nor Bright *Kamma*) (Aṅguttara Nikāya, 1973). There are twelve types of *kamma* according to the Visuddhimagga, (Buddhaghosa, 2010) including *Diṭṭhadhammavedanīyakamma*, *Uppajjavedanīyakamma*, *Aparāpariyavedanīyakamma*, *Ahosikamma*, *Janakakamma*, *Upatthambhakakamma*, *Uppīlakakamma*, *Upaghātakakamma*, *Garukamma*, *Bahulakamma*, *Āsannakamma*, and *Katattākamma*. The causes of *kamma* include greed, anger, and delusion. The causes of unwholesome actions are categorized into *Akusalakamma* (bad deed), *Kusalakamma* (wholesome action), and *Vacīkamma* (verbal action). The results of these actions are categorized into “Dark” *Kamma*, which has a dark result, and “Bright” *Kamma*, “Dark and Bright” *Kamma*, and “Neither Dark nor Bright” *Kamma* which have their result accordingly.

The *Kamma* in Cūḷakammavibhaṅga Sutta (Majjhima Nikāya, 1995) explains that a person is reborn to be short-lived and long-lived due to killing many living beings, sickly and healthy due to encroaching on them, ugly and beautiful due to anger and irritability, uninfluential and influential due to enviousness, poor and wealthy due to donations, low-born and high-born due to obstinate and arrogant behavior, and stupid and wise due to not

visiting a recluse or Brahmin. The study of *kamma* rectification in *Lonaphala Sutta* (*Aṅguttara Nikāya*, 1973) reveals that the Buddhas' teachings on *kamma* can help minimize the result of minor *kamma*. Vipassanā meditation and the Threefold Training can minimize the result of *akusalakamma*. The Buddha's metaphor of a grain of salt compared to water can also be used to illustrate the concept of *kamma* rectification.

The study of health promotion in Theravada Buddhist scriptures reveals several causes of illness in Buddhism, including ignorance, inappropriate physical and mental training, *Kamma* Result, unsuitable environment, and harmful spirits. (Phra Vijit Dhammajito, 2011) Buddhists approach illness prevention through mindful living, regular physical health care, suitable shelter, and living in a sufficient need place. They also use dhamma as mind medicine, promoting mental health and highlighting illness benefits. The study also discusses the use of herbalists' medicines for physical illness. The Buddhas' teachings emphasize the importance of a strong mind for recovery and the use of dhamma as mind medicine. These practices aim to promote a healthier and longer life.

The *Kammanirodha Sutta* (*Samyutta Nikāya*, 2000) is considered the true "*kamma* rectification", and teaches the Noble Eightfold Path, which includes the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This path leads to the cessation of *kamma* and the attainment of parinibbāna, a state of an arahant, avoiding rebirth and suffering.

Objective 3: The Process of *Kamma* Rectification for Sustainable Health and Longevity for Thai Buddhists. The result was proposed through the study of the first 2 objectives. To begin the process, the *kamma* rectifier must first have a right view of the meaning of the word "*kamma*" and "*kamma* rectification". Together with the right view of the causes of sustainable health and longevity, "*kamma* as one of the five *niyāma*", "belief" and "scientific knowledge", and the relationship between *kamma* and "health and longevity".

The word "*kamma*" according to Buddhist Scripture at the simplest term is "action with determined intention", but to get a complete sense of meaning there are four aspects: 1) action with determined intention; 2) "*saṅkhāra*" (mental formation) as the origin of action; 3) the body action, verbal action, and thinking action that can be in the past, present, or future; and can be good, bad, or neutral; 4) the aspect of human's activities, including *kamma* in the sense of occupation, lifestyle, and various business operations.

The word “*kamma* rectification” or “*kaekam*” is a Thai Buddhists’ method to amend the result of the *kamma* that was committed in their past life, by accepting its existence and trying to create the present-*kamma* that is believed to reduce or eliminate or rectify the result of past life *kamma*. Many causes of sustainable health and longevity are found in the Tipitaka, not just *kamma-vipāka*, but the past *kamma* that will lead to a healthier and longer life is non-encroaching nor killing. When one falls ill, it is not necessary because of the *kamma* as one of the five *niyāma*, but it may also be because of the others combined. The “belief” and “scientific knowledge” may have a different background but they may be practiced together as the method of *kamma* rectification. The relationship between *kamma* and “health and longevity” is related to the past and present *kamma*. Killing and encroaching on animals in the past may become a reason for illness and short life, but changing the present *kamma* or behaviors in this life to be good may lead to a solution to such problems.

The general process of *kamma* rectification consisted of four steps. 1) Realize, let go, and overcome the mistakes. To start the process of *kamma* rectification, one must first “realize” the mistakes one has made. After one realizes their mistake, one must try to “let go” and “overcome” the mistakes that were made. If one is currently doing *akusalakamma* one must stop doing it. 2) Do good deeds to minimize bad deeds. One must understand that the “new good deeds” that going to be created cannot eliminate, delete, or get rid of the “previous bad deeds”. The fruit of the good *kamma* will only help minimize the old bad one, maybe to the point that cannot see the impact. But only minor *kamma* can be minimized. 3) Aim to reach the extinguishment of *kamma*. To solve this endless cycle of suffering, one must solve the chain of *paṭīccasamuppāda*. According to the Buddha, the ending of *kamma* (action) can arise from the ending of contact (*phassa*), this can be explained through the chain of *paṭīccasamuppāda*. The only way to do this is the Noble Eightfold Path. 4) Using the Dhamma principle of *khanti*, *sati*, *sampajañña* and *upekkhā*. As the suffering happens, one uses *khanti* (tolerance) to cope with it, then uses *sati* (mindfulness) and *sampajañña* (attentive) to observe it, see it according to its reality of *aniccāṃ dukkhaṃ anatta* (impermanent, suffering, non-self), arise and cease through causes (*hetu*) and conditions (*paccaya*), no essence and unworthy of clinging on to but should be letting go (*upekkhā*).

The “*kamma* rectification for sustainable health and longevity” is proposed according to the research finding, and based mainly on “health promotion according to Buddhist Scriptures”. This process consisted of four steps. 1) Avoid the causes of illness. Some

things should be avoided so illness does not have a chance to happen in the first place. This included 1. avoiding being ignorant, 2. avoiding inappropriate training, 3. avoiding killing and encroaching living beings, 4. avoiding unsuitable living conditions, 5. avoid harmful beings. 2) Prevention of illness. This step helps prevent illness from happening. This included 1. living a mindful life, 2. looking after physical health, 3. living in a safe place, 4. having sufficient requisite supplies. 3) Cure of illness. These are things that should be done once ill. This included 1. encouraging oneself, 2. practicing and contemplating dhamma, 3. seeing a doctor and using medicine. 4) Maintain good health. This included 1) being active, 2) eating healthy food, 3) practicing *dāna*, *sīla*, and *bhāvanā*, 4) being cautious, 5) living a moderate life's style.

The ultimate *kamma* rectification is the Noble Eightfold Path. This consists of the right view, right thought right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Discussion

The findings of this study align with existing literature and underscore the profound impact of kamma rectification on sustainable health and longevity within Thai Buddhist communities. Drawing from Buddhist texts and cultural practices, this study enriches our understanding of the interplay between kamma, health, and well-being, corroborating previous research outcomes.

Notably, a study by Punjasunthorn et al. (2018) established a connection between the kapurpurTheir research, which involved a thorough review of relevant literature and documents, revealed significant correlations between religious participation, beliefs about kamma, and practices aimed at kamma rectification. These findings are consistent with our study, which highlights the prevalent belief among Thai Buddhists in the beneficial effects of kamma rectification on both mental and physical well-being, despite potential deviations from traditional teachings.

Further, our qualitative analysis reinforces prior research on the health benefits of religious engagement and kamma rectification found in Buddhist texts. Studies by Phrakhrū Suttaphatthanaphon et al. (2020) and Chonsawad (2013) have demonstrated a link between religious practices, such as prayer and meditation, and improved health outcomes, including lower rates of illness and mortality. This study builds on these findings by elucidating how

specific Buddhist practices-such as merit-making ceremonies and mindfulness meditation-promote kamma correction and overall well-being among Thai Buddhists.

Moreover, this study's conceptual framework integrates insights from Thai Buddhist cultural research into the relationships among the concept of kamma, longevity, health, and kamma rectification. It emphasizes the importance of correct understanding (*sammā diṭṭhi*) and beliefs regarding kamma, suggesting that accurate perceptions can enhance the efficacy of kamma rectification practices among Thai people. By proposing a process for kamma rectification aimed at sustainable health and longevity, this study contributes to our comprehension of how Thai Buddhists can rectify misconceptions about kamma and its impact on health and lifespan. This also highlights the broader significance and cultural specificity of Buddhist teachings on moral development and ethical action.

In summary, this research extends the current body of knowledge on the nexus between religion, kamma, and health by offering theoretical insights into the mechanisms fostering long-term well-being in Thai Buddhist communities. Through the integration of documentary research, in-depth interviews, and focus group discussions, this study provides a comprehensive understanding of how kamma rectification shapes perceptions of health and longevity. It underscores the potential of spiritual practices to promote holistic wellness across diverse cultural contexts.

Knowledge from Research

The research highlights a structured approach to kamma rectification and its application for sustainable health and longevity among Thai Buddhists. The general process of kamma rectification involves realizing and overcoming past mistakes, performing good deeds to mitigate the effects of bad deeds, aiming for the extinguishment of kamma through the Noble Eightfold Path, and applying essential Dhamma principles such as tolerance, mindfulness, attentiveness, and equanimity. Specifically, the process of kamma rectification for health and longevity includes avoiding the causes of illness, preventing illness through mindful living and maintaining physical health, curing illness through self-encouragement, Dhamma practice, and medical treatment, and maintaining good health by staying active, eating healthily, practicing generosity, morality, and mental cultivation, exercising caution, and living a moderate lifestyle.

Ultimately, the Noble Eightfold Path serves as the foundation for the highest form of kamma rectification, integrating right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This path not only addresses the cessation of suffering and the extinguishment of kamma but also provides a comprehensive framework for achieving a balanced, healthy, and meaningful life according to Buddhist teachings. (in figure 2)

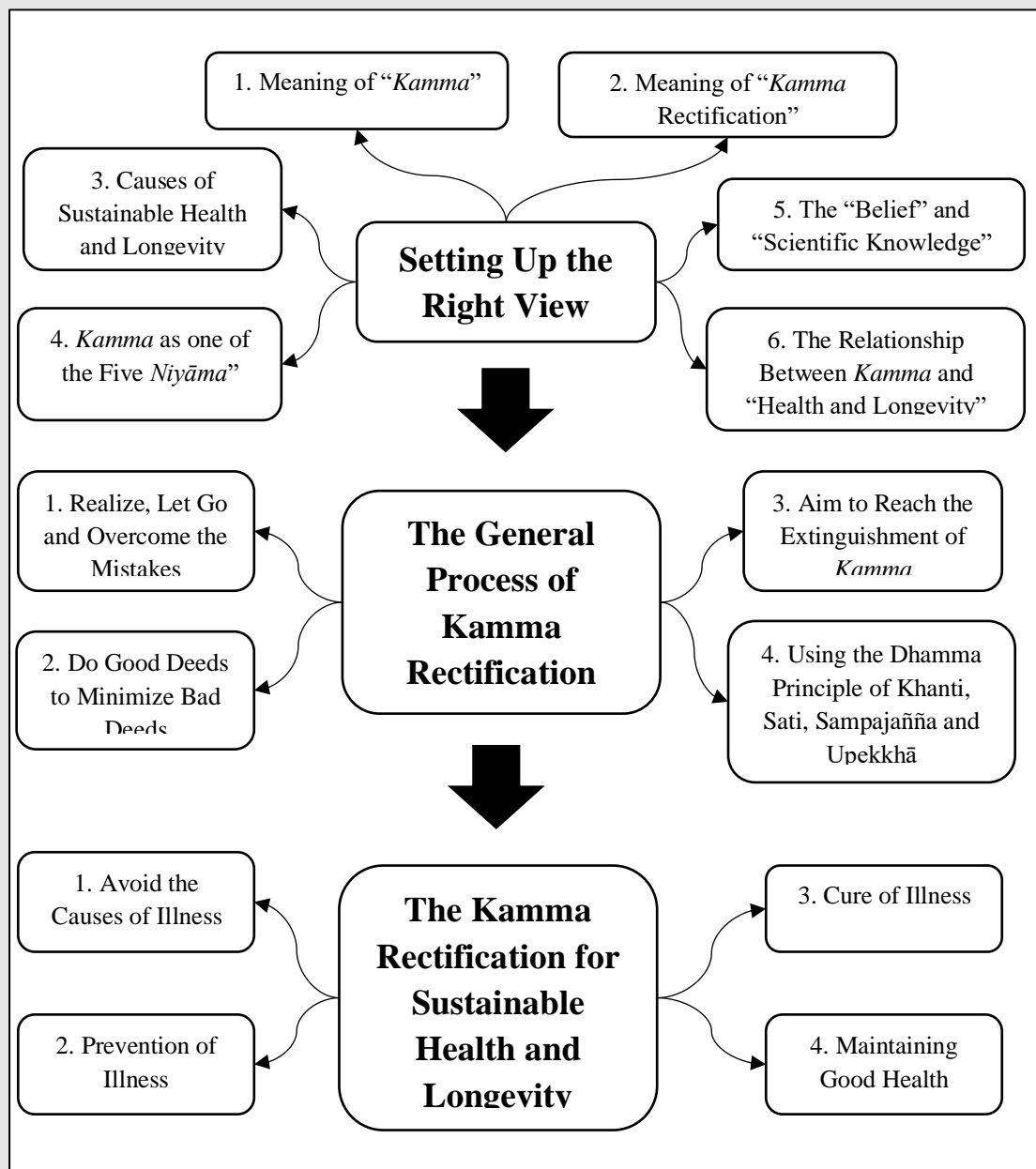


Figure 2: The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists

Conclusion

This study proposes a structured process of kamma rectification aimed at promoting sustainable health and longevity within the Thai Buddhist community. The focus is on comprehending the significance of “kamma” and its underlying causes, as well as exploring the correlation between kamma and well-being over an extended period, as an integral part of the five *niyāma*. According to Buddhist scriptures, “kamma” is defined as intentional action, encompassing various elements such as mental formations, physical, verbal, and cognitive actions, as well as human behaviors. Thai Buddhists engage in “kamma rectification” to address past kamma by acknowledging its presence and generating present kamma aimed at alleviating or eradicating the effects of past actions. The Tipitaka emphasizes abstaining from activities like intrusion and killing to foster a healthier and prolonged lifespan. The association between kamma and well-being is intricately connected to both past and present kamma, with modifications in past conduct potentially leading to a reduction in illnesses and a longer lifespan. The process of kamma rectification involves four distinct steps: recognition, relinquishment, rectifying mistakes, and performing virtuous acts to diminish negative deeds, albeit only to a limited extent. Attaining the cessation of kamma necessitates addressing the series of *paṭiccasamuppāda*, which can be interrupted by terminating contact. The Noble Eightfold Path stands out as the sole means to attain this objective. This process entails the application of Dhamma principles such as *khanti* (patience), *sati* (mindfulness), *sampajañña* (clear comprehension), and *upekkhā* (equanimity) to manage suffering and detach oneself from its core. The study advocates for a “kamma rectification for sustainable health and longevity” grounded in health advocacy in accordance with Buddhist scriptures. The approach involves a fourfold strategy: avoiding illness causes, preventing illness through mindful living, curing illness through self-encouraging practices, and maintaining good health through active living, healthy eating, and a moderate lifestyle. This framework fosters well-being and longevity through the prism of Buddhism. Ultimately, the most profound kamma rectification materializes through the practice of the Noble Eightfold Path, which comprises right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Suggestions

Researchers exploring these areas can enhance the understanding of the relationship between kamma beliefs, health, and longevity in Thai Buddhist communities, and develop strategies to improve health sustainability. Further research is recommended.

1. Impact Assessment of Kamma Beliefs on Health Behavior: Conduct a comprehensive study to assess how deeply ingrained beliefs in kamma (karma) influence health-related behaviors among Thai Buddhists.

2. Policy Analysis on Integrating Kamma Principles into Healthcare: Investigate the feasibility and implications of integrating kamma principles into healthcare policies and practices.

3. Exploration of Kamma-Based Interventions for Health Promotion: Explore the development and effectiveness of interventions based on kamma principles for promoting health and well-being among Thai Buddhists. This could include mindfulness-based interventions that incorporate teachings on kamma, as well as community-based initiatives aimed at fostering supportive social networks.

4. Ethical Considerations in Applying Kamma Principles in Healthcare: Investigate the ethical implications of incorporating kamma principles into healthcare policies and practices.

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