CHAPTER - V

ADVANTAGE OF BUDDHANUSSATI KAMMATTHANA

To Create Peace of Mind:

The first advantage of Buddhanussati Kammattthana or Buddhist meditation exercise is to have peace of mind, a lot of meditation masters and forest monks have published a number of books, the researcher would like to mention as follows:

To have peace of mind, Phra Ajahn Thool Khippapañño has mentioned in his book known as handbook of study Buddhist meditation that the teaching in Buddhist religion as mentioned in Tri Sikkha (Sila, Samadhi and Pañña) was divided into three different levels that the levels of Sila Sikkha is the beginning level. Citta Sikkha or Samadhi Sikkha is the middle level and Pañña Sikkha is the highest level. Study in the Buddhist religion is to study Sila, Samadhi and Pañña, and the practice of Buddhist religion is to achieve Sila, Samadhi and Pañña, to study and practice the first stage of Tri Sikkha is to practice Kaya (manner) and Vaca (speech), to study and practice according to the last stage of Tri Sikkha is to study and practice of mind, mind practice is known as ‘Bhavana or concentration’. There are two different types of Bhavana (meditation). 1. Samatha bhavana or Samatha Kammattthana (concentration development), 2. Vipassana bhavana or vipassana kammattthana (insight development)

First of all we have to understand the meaning of samadhi samatha and vipassana. The Buddha said ‘Samadhi bhikkhave bhavetha yathabhutam pachanati’ means every Buddhist monk should practice meditation, persons who have peace of mind (highly concentration) will be able to know the knowledge of reality (wisdom).

Samadhi means meditation or concentration, it is the concentration of mind such as to make peace of mind and concentration of mind, whenever the mind is in concentration the wisdom will be created or occurred (the reality), mind practice known as Bhavana, the principle of Bhavana is Satipathana. The Buddha said “every monk should know the principle of purity of creatures to across the suffering and sorrow in order to extinguish the suffering and sorrow, and attain Nibbana1. To have
peace of mind is natural because peace of mind had been with the world before Buddhist period.

Before Siddhartha attained Enlightenment and became the Buddha, Udakadabasa and Alaradabasa had already known how to make peace of mind and achieved the stage of Apanasamadhi (fixed concentration) which is Rupajhana (the four Absorption of the formless sphere) and Arupajhana (absorption of the five material sphere), the Buddha also learned from them and practised well. The Lord Buddha and his disciples had been hermits, and practised having peace of mind. At the present time many people from Buddhist religion and other religions also know how to practise meditation and to create the peace of mind. Therefore, to have peace of mind is such a natural principle, people from any nations, any castes, and any religion, may have different methods of practice but they have got the same aim that is to have peace of mind.

The principle of meditation is to be aware of the mind, not to let the mind fly away nor think about the past and future, even at the present we should not think about either, because the thinking process of mind neither makes peace of mind nor achieved the singleness of mind (Ekaggata) therefore, the mind should be aware and consciousness should exit in each and every moment consequently the mind will become peaceful and calm and concentration will exist naturally, the mind will achieve any stage of meditation, depending upon how much concentration you are having, later on the concentration of mind will return to the normal condition (stage). The result, it brings happiness and relaxation to both body and mind. If you want to keep this type of happiness forever, you have to go on practising meditation, and the result is the happiness from the peace you are having. One can have no peace of mind, or can have a little peace of mind, and one can have total peace of mind, later the concentration of mind will be returned to the normal condition (stage) of mind and it brings happiness and one will be satisfied with this happiness and want to keep it forever. It is the happiness of meditation.

Phra Ajahn Chah Subuddho informed about practice of Buddhussati Kammathana or Buddhist meditation exercise is a method to have peace of mind, he has mentioned in the book known as ‘Bodhiñana’: In the Buddhist religion, to have peace of mind known as Kammathana, Thana means base, Kamma means action. Kaya (body) and Citta (mind), both of them are divided into two difference parts, kaya (body) is the natural condition and it is corporeality which we can see, citta
(mind) is also the natural condition, it is an abstract which is invisible but it exists in nature, body and mind, body is visible by human eyes but the mind is visible by divine eyes. To practice peace of mind is to practice Kammathana (Buddhist meditation exercise), it is the basic mind of practice, inhale and exhale is known as Anapanasati, breathing is the important basis of meditation exercise. Awareness of breathing in and out, breathing should be neither long nor short, and neither soft nor hard, it should be natural. Sati is consciousness, Sampachanna is awareness which is created by the mind, to be aware of breathing in and out, and to concentrate on the breathe at present only. At present our duty is to be aware of the breathing in and out and to concentrate on the breathe. Sati (consciousness) and Sampachanna (awareness) both are needed when we are breathing in and out through the nostril, be aware of breathe in, from the beginning of the breathe comes out through the nostril, in the middle the breathe comes through the chest, at the end the breathe comes through navel.

When we breathe out the beginning of the breathe starts from the navel, and the middle of the breathe comes through the chest, and the end of the breathe comes through the nostril. We have to be aware of this type of sensation from breathing.

Whenever the mind has already practiced this, the feeling of body is light, the breathe becomes softer and united with the mind with the knowledge of the beginning of breathe, the middle of breathe, and the end of breathe. Whenever the mind is at peace, we may concentrate at the beginning of the breathe or at the end of the breathe, any part of it, we do not have to concentrate from the beginning, middle and the end, just watching the breathe at the nostril when the air is coming in and going out. Mind practice is called to make peace of mind, and wisdom. It is the basic of ‘Kammathana’, try to practice everyday and can be practiced every where, awareness and consciousness should be controlled at all times of practice, this is known as Bhavana (meditation)³.

Somdej Phra Ṋanasanvara, the supreme monk of Thailand has mentioned about ‘Buddhanussati Kammathana’ or Buddhist meditation exercise in the book known as ‘the way of practice Kammathana’. “For the beginning who practises Buddhist meditation, according to the teaching from Pali text it may be difficult to control the mind, therefore the beginners should learn how to count numbers, from the beginning the numbers should be counted slowly, whenever breathing in should count number one and breathe out number one should be counted in the first time, and the
second time, number two will be counted. Counting the numbers should be practiced slowly from the beginning until the mind is at peace, then faster, and breathing in count number one breathing out number two until up to number five and start again until number six according to the method of counting the numbers is depending upon the practitioners, if the practitioners are satisfied and found easier, they can change the method of counting the number as they wish and which is easier for them. If they are not satisfied with this method, they may recite the word ‘Buddho’ in their mind, breathe in recite the word ‘Bud’ out recite the word ‘Dho’.

Counting of numbers or reciting the word ‘Buddho’, both are helpful for every beginner, whenever their mind is practiced, peaceful and becoming acquaintance with it. They can give up counting of numbers, just mindful of the existence of the breathe. This is the method of Buddhist meditation exercise, and it is only ‘Samatha’ (to have peace of mind)\(^4\).

Phra Ajahn Maha Bao Nanassampanno has discussed about meditation exercise that “Meditation exercise makes satisfactory, love an interest to everyone, in any stage of meditation exercise brings about peace of mind, mind never gets peace because of impurity of mind. Dhamma is practiced meditation exercise creating peace in mind, Dhamma is existence by nature no doubt, and Dhamma will be found whenever the mind is pure, meditation exercise is only the way to know Dhamma, ‘Samatha Dhamma’ is the peace of mind, peaceful meditation (bhavana), trying to get peace within the mind.

Mind which was busily engaged will become peaceful by practising meditation, and it is the wander of a peaceful mind that we never found before since we were born. It makes us realize :

1. To believe more in Dhamma (faithful)
2. To try more Dhamma practice.

The more we practise meditation, the more we have peace of mind, until we realize that peace of mind is such a great happiness that we never had before. Now, we realize even, when we are standing, sitting and laying down we always found the peace of mind with us. Though we are thinking about work etc., but the strong base of peace of mind always exist, and the base of peace within the mind is known as Samadhi.\(^5\)

Phra Ajahn Pasanno of Wat Pah Nanachat (International forest monastery) has mentioned about Buddhassati Kammatthana or Buddhist meditation exercise
in the book known as “Easier than thinking” : According to the teaching from meditation masters and their own experiences, it is a method to have peace of mind. He explained that “usually, whenever we think, the thinking process will occur in our mind, therefore, the mind is busy according to the thinking process and sense – objects, consequently the mind is far from peace, if the mind is controlled, we will get peace of mind.

The method of Phra Ajahn Sumedho, he taught to monks and novices, the method should exist to make peace of mind. Recite the word of ‘Buddho’ in the mind is also one of the methods of meditation exercise, and it becomes a unique practice of meditation exercise for the Buddhist monks in the North-Eastern region of Thailand, but not the entire country. It is the unique method of Wat Pah (forest monasteries) in Esan (North Eastern region) of Thailand. To recite the word ‘Buddho’ in the mind is one of the method to make peace of mind. Phra Ajahn Sumedho suggested that it is the state of letting the mind go into deep peace. To recite the word ‘Buddho’ in our mind always is also useful, it is the method because the difficulty of concentration development is thinking in process of mind, it makes mind busy never peaceful and calm.

To recite the word ‘Buddho’ in the mind always makes the thinking process of mind come into existence, it helps to make peace of mind easier, and the mind becomes Ekaggataramana (one – pointedness of mind), whenever the mind has become one-pointedness, there is only concentration existing with the breathing. While breathing in and out, recite the word ‘Bud and Dho’ in the mind. If we choose to practice this method, the mind will become strong and peaceful. This is one of a good methods, if there is no method, the mind will hardly get peace. You have to choose any type of method which is suitable for you, and you have to try that one… Mind practice, body is the basic of Sati (mindfulness), breathe in recite the word ‘Bud’ out ‘Dho’ in the mind, be aware of the feeling or sensation of the body, feeling pain, happy etc. We have to know the feeling or sensation continuously and clearly.... We observe the feeling and sensation, the peace of mind and calmness, the body is important and it is the tool for observation of feelings, the body must be relaxed with no tension, which helps to have peace of mind and the body and mind are united.

Phra Ajahn Chah Subhaddho has mentioned about meditation in the book known as ‘beyond the reason’ that to make peace of mind is to practice the mind
naturally, neither too serious nor carelessly. The nature of mind is always busy, the reaction of mind is not stable, therefore our mind has less power. Now, we are going to practice meditation, we have to watch the breathe at the nostril if the breathe is too short or too long, it is not stable, the peace does not exist. Control the breathe, consciousness is important, be aware of breathe if the breathe is short, long, soft, hard, the breathe should be controlled neither long nor short, and not too soft either, the breathe should be natural. When the mind is peaceful and stable, concentrate with the breathing only. Breathe in, the beginning of breathe is located at the nostril, the middle of the breathe is located at the chest and the end of the breathe is located at the navel, three points of these are importance for concentration of breathing.

The beginning of the breathe is located at the navel; the middle of breathe is located at the chest; the end of the breathe is located at the nostril. This is the method of practice, be aware of the breathe or watching the breathe in and out, whenever the breathe goes through the nostril, chest, navel. We have to observe the sensation of the breathe at three different points always. In order to increase our knowledge and consciousness, we have to concentrate at the beginning of the breathe, middle of the breathe, and at the end of the breathe carefully until we are used the process and then we take breathe naturally, just observe the sensation of the breathe in and out of the nose or the upper lip. The mind becomes peaceful and calm and then pure, to practice meditation, whenever the mind is wandering (thinking), we must know the thinking process of mind, emotion and peace of mind.

The word 'peace of mind' is no mean 'nothing', there is existence of peace and calm. Phra Ajahn Chah Subhaddo has informed about the causes of peace in the first stage, it is the thought conception, to make any case and discrimination, consider according to the sense objects and then delight will come to exist within the thought conception and discrimination, it is the establishment of joy within itself, happiness comes into existence, where is happiness? Happiness is in the thought conception, happiness is in the discrimination, happiness is in the satisfaction, happiness is in these types of emotions, happiness is because of peace, the thought conception of peace, the discrimination of peace, the satisfaction of peace, the happiness of peace the four points of these are combined into only one object of consciousness and the fifth points is 'Ekaggata' (one pointedness of mind), the five different points are combined together known as sense objects, the characteristic is in the same scope, whenever the mind is at peace the thought conception exists, the discrimination exists,
delight exists, happiness exists. **Ekaggata** (one pointedness of mind) also exists, all of these become only one object of consciousness^7.

**Phra Rajñanavisuddhisobhana** (Phra Ajahn Maha Bao Ñanasampanno) has mentioned about ‘Buddhanussati Kammathana’ (Buddhist meditation) is a method to make peace of mind. In the book known as ‘Khenjai Khun Sudhamma’ (**push the mind into the Dhamma**): “To learn the method of mind practice, from the beginning of practice meditation exercise recite any word of ‘Buddho, Dhammo and Sangho’, if we search for free time, it is available, but we are not interested in searching for it. But, whenever people have died. There is a period of time for people to die, therefore they cannot always keep themselves busy for the time of death, hence we are still alive. Why don’t we have free time at all ? Why have we allowed the desire or impurity to come into existence in our mind. Therefore, there is sufficient time for us to practice ‘Buddhanussati Kammathana’ i.e. before we are going to bed, we have time to sit for meditation exercise, and recite the word ‘Buddho, Buddh’ in our mind along with the breathe and consciousness always existence, the mind will become peaceful and calm.

How is the peace of mind ? We have never found peace of mind since we were born. There is only busily engaged in our mind which is created from the mind. Therefore the mind should be practised in order to get peace. Whenever the peace of mind comes into existence, we will find the wonderful peace and calm which is the miracle within itself. It is called the understanding of the mind. We practice meditation up to the stage when we get peace of mind known as understanding of mind, one attains more peace of mind through practice of meditation, and more purity of mind is to be found. It is the way to know the emergence of the mind existing in any world’s and present existence. It will be peace of mind, realised by our meditation practice^8.

**Phra Ajahn Pudh Thaniyo** has mentioned in the book known as ‘Thaniya Puja’ that whenever our mind concentrates to the breathe continuously by attention, we practice by watching the breathe inhale and exhale until we are acquainted by this method, finally we are not aware of the breathe, but our mind observe the breathe automatically. Whenever the mind continuously is aware of the breathe (inhale and exhale) it is known as thought conception meditation. The thought conception is the thought of mind to the breathe continuously, therefore the concentration of mind within the breathe only, never leave the concentration from the breathe. It means the
consciousness comes into existence within our mind automatically it is known by our mind itself. It is the characteristic of the thought perception which is the component of meditation. Whenever there is the consciousness with the breathe, it becomes the characteristic of the discrimination which is called the knowledge such as the knowledge of mind and consciousness.

By consciousness, the mind and the breathe are together and never separated, this is known as ‘thought conception meditation’. The discrimination of mind is to be aware of the breathe and to know the breathe by the mind, the remembrance of consciousness also. Whenever the thought conception comes into existence in the mind the body and mind becomes light and peaceful. The body feels as though it is floating in the air, feeling like the body is not on the floor, feeling light and comfort in every part of the body, there is a feeling of joy in the mind. The calmness of body means to erase the suffering of pain from the body and mind is peaceful, observing the breathe inhale and exhale every time these are called the light of body and mind, the peace of body and mind⁹.

Phra Rajnirodharansi (Thes Thestransi) has mentioned about meditation exercise in the book known as ‘The compilation and the way to practice meditation’. Meditators may observe or concentrate on any particular part of the body, then the mind concentrates before the emotion, then the mind concentrates before the emotion, but not to achieve the stage of ‘Bhavanga’ (the subliminal consciousness) which is called ‘jhana’ (a state of serene contemplation attained by meditation), Sati Sampachañña (consciousness and awareness) are necessary to exist in order to know about the circumstances of the mind whether it is pure or impure, to realize according to the condition of themselves if Dhammarammana (a mind object) is created in that moment, the mind will not tremble according to such kind of Dhammarammana it is necessary to know Dhammarammana, the mind, the mental image.

Dhammarammana can be observed any time and can be left any time, sometimes there is a method to consider Dhammarammana as Pañña (Wisdom), creating the knowledge and realize within Dhammarammana, similarity to the persons sitting at the corner of the square on the road and are able to see others who are walking on the different direction of roads. Whenever they want to contact those people, they can easily succeed and if they don’t want to contact they go on their duty which is known as ‘meditation exercise’¹⁰.

“The special knowledge created from meditation is :-
1. **Cakkhun Udapadi** – The eye is the knowledge of Sacca Dhamma (the truth) which is known clearly by the eye of wisdom.

2. **Ñanān Udapadi** – The real knowledge which does not come from the eye only but also comes from the sense-objects and mind-objects (the six senses).

3. **Pañña Udapadi** – the knowledge of the three characteristics which is no doubt, the existence of ‘What’ is in the mind.

4. **Vijja Udapadi** – The special knowledge created to abolish the impurity.

5. **Aloko Udapadi** – The light of knowledge which is shining in the entire world, no existence of the impurity of mind which is the cause of the darkness in the mind.

The special knowledge created by meditation is for example when the disciples of the Lord Buddha were listening to the Dhamma preaching before the Lord Buddha i.e. Phra Ānākondañña. The knowledge created in that particular place only, it meant that he had not had jhāna a state of serene contemplation attained by meditation) before but he concentrated during the time of listening the Dhamma preaching. Concentration and knowledge created from meditation is the stage of Lokuttara (supramundane) and Sammamagga (the right path)\(^{11}\).

The Lord Buddha taught how to purify the mind by reciting the word ‘Buddho’ in the mind. One should concentrate with the word ‘Buddho’ only in order to know what is the mind, for the purification of mind, we have to meditate and recite the word ‘Buddho’, concentration, therefore we will know our mind, when we have already found the mind and know the origin of the mind which consists of many things (thought) existed in the world, the different kinds of thoughts are created from the mind only. When the mind concentrates with the word ‘Buddho’, there is no existence of impurity, and there is awareness of the mind with highly consciousness with the word of ‘Buddho’ only in each an every four different meditation postures until we are acquainted. Consequently the mind is controlled becoming peaceful or consider of the Dhamma, or considered in different Dhamma, and then bring peace of mind, when we have already understood the practice, the word ‘Buddho’ does not need to be recited. Mind is divided in two different meanings, the first is thinker, wander and the second is the well-informed, consequently being calm, never think of anything. Whenever we don’t want the impurity of mind or desire to come to
interfere, do not think of anything being equanimity consequently all kinds of desires or impurity of mind will not come to interfere\textsuperscript{12}.

\textbf{Phra Ajahn Fhun Acaro} has mentioned about ‘the base of mind’ in the book known as \textit{the autobiography of Phra Ajahn Fhun Acaro} that “we are here in body, to observe our mind and to know our mind which is supposed to be our home, since we were born. We have to seek for our dependence, if we were not dependent means we are homeless. Consequently we have to seek for the principle or basic, therefore, we have to practice \textit{Kammathana} (meditation exercise). Why it is known as Kammathana? \textit{Kamma} means action or work, \textit{Thana} means base. Now, where does our mind exist? In which word is it? If we want to know we have to concentrate the mind by reminding the word which is recited always until we come to know the base of our minds. To recite any word in our mind, we remind ourselves of that word and observe the mind in order to know where it exists, at present is our mind sorrowful or happy, peaceful or busily engaged.

If we want happiness and progress of life, we must bring peace into our mind by practising meditation exercise. The Lord Buddha has given us the base, and the principle of the Buddhist religion is Sila, Samadhi and Pañña as the instrument Sila (percept) at the present. We are aware of Sila by Kaya (body), vaca (speech), Cai (mind), they are peaceful and controlled in usual, but Samadhi (concentration) is to concentrate within the mind, we should try to know how to concentrate. The mind should not be allowed to wander nor right, nor above, nor below. It is concentrated only at the particular place…. Whenever we have already considered the root of Kammathana (fundamental of meditation) we find that we are not human being or animal, no existence of material body, how has it happened. We consider that “\textit{Pitan} (Gallbladder), \textit{Semhan} (sputum), \textit{Pubbo} (lymph), \textit{Lohitan} (blood), \textit{Sedo} (sweat), \textit{Medo} (fat), \textit{Assu} (tear), \textit{Vasa} (Mucus), \textit{Khelo} (saliva), \textit{Siganika} (nasal secretion), \textit{Lasika} (synovia), \textit{muttam} (urine)”, these materials are not human being or life, they are neither female nor male. When the mind is pure, it forsakes every kind of forms, forsaking the form is known as Arupabhop. Arupabhop is the emptiness of mind, only the well informed are the existence, these knowledge are the most important known as ‘Buddha’\textsuperscript{13}.

\textbf{Phra Bhavanavisuddhiguna} and \textbf{Professor Vichai Sudhirachanun} has mentioned about practice of meditation in the book known as ‘the principle of practice meditation’ that “the principle of practice Buddhist meditation is the peace of
mind which is an important key to bring the brightness to the world. It creates the
great power and wisdom to every human being in the entire world, and brings real
happiness to practitioners like one of the Buddhist concepts that ‘Natthi santi param
sukham’ means the peace of mind is the great happiness. When the mind is at
meditation, there is peace and whenever there is peace, happiness exists. Happiness
comes from the peace of mind. We may say that it is the greatest happiness of the
human being, the mind is the most excellent part of body and mind is the leader. The
body follows what the mind commands like a person who rides on the horse. If the
rider is able to control the horse with his expert experience, he will reach to the
destination safely but if the rider is not an expert in his experience or carelessness he
may fall down from the horse or he cannot reach the destination.

The happiness from peace of mind is the cheapest investment, but greater
value than any kind of properties, the real happiness of mind will happen to the
persons who always practice their minds. Mind practice or practice meditation in
Buddhist religion known as ‘Kammathana’ means the best of action which is
divided into two different methods:

1. **Samatha Kammathana** means the method and practice of concentrating
   the mind.

2. **Vipassana Kammathana** means insight development or it may be said
   that practice knowledge to realize the truth, but in this case just give the
   suggestion to practise the basic of meditation known as “**The studies of
   meditation**”\(^14\).

The information collectors of Loktip magazine have collected about practice
of **Buddhanussati Kammathana** or meditation exercise in the book known as ‘the
hand book of practice meditation for monks, novices and persons who are interested is
“**Samathayanic – Vipassanayanic**”. There are forty methods of meditation exercise
which are divided into two different kinds such as ‘**Rupa Kammathana**’ and
‘**Arupa Kammathana**’ (formal meditation exercise and nonformal meditation
exercise). A state of serene contemplation attained by meditation (Jhana) was
achieved by formal meditation exercise known as ‘**Rupa Jhana**’ (Absorption of the
Fine – Material sphere). A state of serence contemplation attained by meditation was
achieved by nonformal meditation exercise known as ‘**Arupa Jhana**’ (the absorption
of the formless sphere) and it was divided into two different methods as the following:
1. **Meditation exercise** which uses the thought and consideration to purify the mind and have peace of the mind. The practitioners who practise this method are known as ‘Vipassanayanic’ means the practitioners who use the thought, reasons and reality or the fact from the meditation exercise, the thought is supposed to be like the vehicle that brings peace to the mind.

2. **Meditation exercise** which is the emotion of peace and calm by nature, do not have to use the thought, consideration and reasons just concentrate until achieving the stage of one-pointedness of mind (peace of mind) the practitioners of this type of the meditation exercise are known as ‘Samathayanic’ means the practitioners who use the peace and calm as vehicle to bring peace into the mind.¹⁵

**Phra Ajahn Sri Mahaviro** taught about practise of meditation that “the method of sitting in meditation, we shall recite the word ‘Buddho’ in our mind or being conscious the breathe inhale and exhale. To recite the word ‘Buddho’ in the mind is the tactics or the way to make peace of mind. If the mind is not at peace we are unable to know about our mind, as if, we try to look at the horses and cows. If they are running in the field we are unable to know clearly, we have to capture them consequently. We can see them clearly, it is the same of the mind, the mind must be peaceful first and then we can observe our mind clearly. We have already learned the methods of practice meditation from many different meditation masters, to make peace of the mind by concentrating on any particular spot. The mind is the knowledge by nature, if we concentrate on others, it will know about others. The Lord Buddha taught to recite the word ‘Buddho’ in the mind or any other words in the mind in order to make peace of mind or watching the breathe inhale and exhale, or concentrate to any part of the body until the mind is at peace. Consequently it will become meditation.”¹⁶

**Phra Rajvisuddhikavi (Bicitta thitavanno)** has given speech about practice meditation that “meditation exercise is the science and is the important principle in Buddhist religion. We may say that “one who neither understands nor practice meditation, will never know about Buddhist religion”. There are two different kinds of meditation exercise:

1. **Samatha Kammathana** or **Samatha Bhavana** (concentration development).
2. Vipassana Kammathana or Vipassana Bhavana (insight development).

We discuss only Samatha Kammathana. Samatha Kammathana is the method and practice of concentrating the mind or the Dhamma which extinguishes hindrance from the mind. Practice meditation is practice of Citta Sikkha (study of the mind) and Citta sikkha is the meditation exercise to extinguish the middle stage of impurities and he explains about the advantage of practising meditation exercise that the practitioners who practise meditation in the right method, will have advantage as follows:

1. Better memories
2. Perfection of work and consciousness.
3. Efficiency of work and study,
4. Cure of some kind of illness,
5. To make peace and calm, and happiness of mind as well as increase brightness on skin,
6. Living happily among societies,
7. Bringing happiness and a peaceful way of life,
8. Can solve all kind of problems of life in the right way,
9. Can extinguish hindrance which always disturbs the mind or at least to bring light of mind,
10. If we are able to achieve the stage of Jhana (a state of serene contemplation attained by meditation), we will have the real happiness of peace, and be able to have super normal power i.e. divine eye, divine ear.
11. It is the basic of insight meditation

Somdej Phra Ñanasanvara, the supreme monk of Thailand has mentioned about the Buddhist meditation in the book known as 'Buddhist meditation' that “The meaning of meditation, the Lord Buddha taught about mind and meditation that concentration and purification of mind is the basic of meditation, but concentration of mind means Samatha (one pointedness of mind) and wisdom or insight development also. Concentration of mind is a base of meditation exercise which means ‘it is difficult to control and maintain the mind which is always wandering, the intellectual people always practise their mind nicely same as a machine who makes the arrow. The arrow must be sharp and straight some like they practice their mind. Everyone observe their own mind, they will realize that it is difficult to control and maintain the wandering of mind, further more the mind should be purified, the mind should be
controlled, the mind should be at peace. Practise the mind to be happy and joyful, and attentive. There are four different sort mentioned as below:

1. 'Purification of mind' means the weakness of mind which is not attachable to Bojjhanga (wisdom — factors), weakness of mind is the mind that falls into 'Kosajja' (idleness). To practise 'Dhammavicaya Sambojjhanga', means research on the Dhamma of wisdom — factors, 'Viriya Sambojjhanga' means the effort of wisdom — factors, 'Pati Sambojjhanga' means interest of wisdom — factors, therefore the weakness of mind will be purified, and whenever the mind is weak 'Passaddhi Sambojjhanga' should not be practised, 'passaddhi Sambojjhanga' means wisdom — factors of tranquillity, 'Samadhi Sambojjhanga' means wisdom-factors of concentration, 'Upekkha Sambojjhanga' means wisdom — factors of equanimity.

2. 'Control of mind', whenever the mind is wandering 'Passaddhi Sambojjhanga' should be existed passaddhi Sambojjhanga means wisdom-factors of tranquillity'. 'Samadhi Sambojjhanga' means wisdom-factors of concentration, 'Upekkha Sambojjhanga' means wisdom-factors of equanimity. But Dhammavicaya Sambojjhanga (research on Dhamma of wisdom-factors), 'Viriya Sambojjhanga', the effort of wisdom-factors), 'Pati Sambojjhanga' interest of wisdom-factors) are not existed or practised because of busy state of mind.

3. 'Happiness of mind' whenever there is no existence of 'Assada' (satisfactory) of mind because of Paññapayoga (ignorance), particularly attainment of 'Upasamasukha' means the happiness of peace and calm, no existence means neutrality. Consequently consideration of Samvegavatthu (materials apt to ruse the sense of urgency) should be observed or considered, in the sense, which means that it is the base of the sense of urgency of consideration in 'Jati (birth; rebirth), Jara (old age, decay), Byadhi (disease, sickness, ailment), Marana (death)', these are the facts of each of human life. This is number four. Five consideration of 'Apayadukkha', suffering from unhappy existence means suffering from rebirth in the form of creatures and the realm of the brute creation, rebirth in the hell, rebirth in the form of ghost, rebirth in the form of demons because committed of sin and immorality. Six consideration of Dukkha
an existence of \textbf{Vatta} (the cycle of rebirth) means rebirth from
time to time which is effected from previous \textbf{Kamma} (good and bad
volition). Seven consideration of \textbf{Dukkha} (suffering), rebirth from time to
time which will be effected from the future Kamma. Eight consideration
of \textbf{Dukkha} (suffering) which have to seek for food to eat at the present.

The above mentioned are known as \textit{‘Samvegavatthu’} which is the base of
right sense of urgency\textsuperscript{18}.

Consideration of \textit{‘Buddhanussati’} remind to the virtue of the Lord Buddha
\textit{‘Dhammanussati’} remind to the virtue of the Dhamma \textit{‘Sanghanussati’} remind on
the virtue of the Sangha’, creation of \textit{‘Passada’} means calm and clarity of mind,
faithfulness, it makes joyful within the mind, extinguish of Assada.

4. \textit{‘Concentration of the stability of mind’} means whenever the mind is not
weak there is no adjustment of mind, no wandering of mind to be
controlled, remaining of Aassada (satisfactory). According to the three
points on the above mentioned, they are existed within the sense-objects of
meditation exercise. Process in the method of \textbf{Samatha} (tranquillity)
means it is the way of Samatha, peace and calm, no existence of
adjustment and controlled of mind, but only concentration of mind exists,
observing the peace of mind only.

And about \textit{“Citta sikkha means meditation or concentration”} that is about
training in mentality which has already been mentioned into four different points, in
the conclusion, it is about to bring concentration into the mind and creation of the
wisdom in the mind. Meditation, what is the meditation ? \textit{‘Ekaggata’} is the
meritorious thought of mind known as \textbf{Kusalacitta}, only one pointedness of mind
come into existence known as \textit{‘Samadhi’} (meditation or concentration). \textbf{Samadhi} is
about concentration of mind and \textbf{Cetasika} (mental activities) in the Dhamma which is
created within one pointedness of mind always and highly concentration, there is no
existence of busily engaged mind become the characteristics, there is only the
existence of extinguishing of busily engaged mind is the duty, existence of the
stability of mind is showing, existence of happiness is the coming destination. This is
the characteristic of the general meditation exercise\textsuperscript{19}.

Samadhi one pointedness of mind is \textbf{Samatha Kammathana} (concentration
development), \textit{“Kammathana”} (meditation exercise) means the sense objects of
mind which is practised and trained in order to make peace of mind and bring
knowledge or wisdom. Therefore concentration development is divided into two different types:

1. *Samatha Kammathana* (concentration development) and
2. *Vipassana Kammathana* (insight)

In *Trisikkha* (threethold training), there are *Sila* (precept), *Samadhi* (concentration) and *Pañña* (wisdom or knowledge).

We have already talked about meditation practise, and today we will talk more about *Samatha Kammathana* (concentration development or tranquillity development). There are two different forms of Dhamma vocabularies in meditation practice: (1) Samatha and (2) Samadhi. *Samatha* means calm or tranquillity and *Samadhi* means concentration or one pointedness of mind. Therefore, we should know the nature and burden of mind. The mind, usually the nature of mind is not at peace, which was mentioned in the Buddhist concept that ‘squirm, brandish, restless’ because of *Nirvana* (the find hindrances). It means the defilement or impurities of mind come to interfere, consequently the knowledge or wisdom cannot be created, therefore the method to make peace of mind is needed, and known as *Kammathana* (meditation exercise) or *Samatha Kammathana* (tranquillity development) means the method of concentration development. Whenever the mind is developed, there will be peace of mind.

Therefore, the concentration of mind known as *Samadhi*, and the peace of mind without the existence of squirm, brandish, and restless known as *Samatha*. The mind at peace is called Samatha. *Samadhi* is the concentration on mental discipline, and the mind will be concentrated whenever there is no existence of Squirm, brandish and restless of mind, the concentration and peaceful of mind are combined together. The calmness and tranquillity known as Samatha concentration known as Samadhi, both of them must be combined together.

**Phra Ajahn Chah Subhaddo** has mentioned about ‘*Samadhi*’ in the book known as ‘*meditation*’ (*Samadhi Bhavana*) that “seekers of goodness who have gathered in order to hear the Dhamma, please listen in peace. Listening to the Dhamma in peace means that you must have one-point of the mind, paying attention to what you have heard and then letting go, this is called making the mind peaceful. Listening to the Dhamma is of great benefit and as it is one aspect of the practice of Dhamma, when you listen you are encouraged to firmly establish your body and mind in Samadhi. In the time of the Buddha they would listen to the Dhamma with
Samadhi in order to know it and many of his disciples would actually come to realise
the Dhamma as they were sitting listening.

The place is well suited for the practice of meditation. I have already stayed
here a few nights and am aware that it is an important place. On the external level it
is already peaceful here. What remains is that which is internal, the heart and mind.
So I ask all of you to make an effort to concentrate, but not to be upset if your minds
are only peaceful for some of the time. Why have you come together to practise
meditation? It is because your mind and heart still do not understand those things
that should be understood. In other words you don't understand in accordance with
the truth of how things are or what is what. What is wrong and what is right? What
it is that brings you suffering and what causes you to doubt? So first you come to
make yourselves calm. The reason that you have come here to develop calm and
restraint is that your hearts and minds are not at ease. Your minds are not calm, your
minds are not restrained, rather there is still doubting and agitation. Thus you have
arranged to come here today and accordingly you should determine your minds to
listen to the Dhamma.

Also of importance, is to see that if your mind is not yet wise. Once the formal
meditation is over, you will give up altogether, without any further contemplation or
sensitivity towards the practice that still has to be done. Actually, when you withdraw
from Samadhi, you will be well aware that you have left it and continue to conduct
yourself in a normal manner. However, there must still be the knowing — an
evenness and continuity of Sila. It is not that you meditate only in a sitting posture,
Samadhi means having a mind that is firmly under control. As you are walking you
must make your mind firm and steady, and maintain this steadiness of mind
consistently in all activities and at all times having Sati and Sampajaña. Not only
when you are sitting, but when walking, in a car or wherever, if your eyes see a form
or your ears hear a sound, you must concentrate. If there is a sense of attraction or
repulsion towards anything in the mind, the mind should be kept under control. They
are all uncertain. The mind will stay calm and 'normal' in this way.

When the mind is calm like this you must contemplate mind objects. You
should contemplate the whole of this form, the body and mind and to do this at all
times; not just when sitting, but when at home or while working, whatever the
situation. Contemplate continuously.... Just seeing a tree surrounded by fallen
leaves, when you are walking, this is a sign of impermanence as well. We are the same as those leaves. Once old age arrives we just shrivel up and fall away. All people are the same. This is called raising the mind to the level of Vipassana; you are contemplating like this continuously. Sati will be maintained evenly and consistently whether you are standing, walking, sitting or lying down. When you are closely following and checking the mind at all times, this is called practising meditation in the right way

The opinion of Phra Ajahn Sanong Katapuño of Wat Sanghadana, has explained about practise `Buddhanussati Kammathana’ or ‘meditation exercise’ bringing happiness of mind, purity of mind in the book known as ‘the mind’ that “practising `Buddho’ leads to a happy mind”. Practising the Dhamma is to learn the art of concentration; practise `Buddho’ regularly. If we cannot say `Buddha’ just ‘Bud’ when inhaling, and `Dho’ on exhaling. What else can we do? Where else can we seek happiness? Nowhere. If we cannot even say `Buddho’, what chance is there to hope for happiness?

`Bud’ breathing in `Dho’ breathing out, for only five or ten minutes; if we still cannot do it, and we still cannot control our mind, how can we create happiness in our minds? If we cannot concentrate, it shows that we cannot be calm. If we cannot be calm, we will never be happy. It is like plants which product no fruit. Where can we get fruit to eat? Similarly, it is like a fruit which drops off the branch before it has grown and ripened, where can we get fruit to it?

If our minds are not trained to concentrate, cannot practise `Buddho’, we cannot be calm at all. When we cannot control our minds, we cannot seek happiness, for there will not be any to be found. If we cannot say `Buddho’ and cannot be calm in the temple, one will not find any happiness in this world — or outside it — even though one is a multimillionaire, can fly around the world or go to the moon, because one cannot even control one’s own breathing with `Bud’ and `Dho’.

If we cannot even control the mind and stop thinking, where can we find happiness? There will be no hope for it. If everyone is like that, no one will find happiness in this world. This is because we do not know how to say `Buddho’, do not know how to concentrate and be calm. It shows that we do not have enough wisdom to find the way to extinguish suffering. Disappointments will always occur:
disappointments in family life, with children, or marital partner, in business, or way of life; why? Because our minds have never stopped wandering.  

A calm mind finds happiness. The reason we go to the temple is to gain more merit, in order to increase existing merit and clarify our minds, so as not to engage in delusions, be at fault, or deviate into undesirable paths, which would bring us disappointment and sorrow in the end. But if we make merit, there would be no suffering in consequence. Even if there were, we would be able to solve the problem, knowing the causes of suffering, by not having desires, or excessive desires. If such is the case, we have to train our minds to make them stay still, stop being greedy and realize that we cannot take anything at all with us at the end. If we cannot do this, nothing will go right with us, nothing will make us happy. If we cannot make up our minds, cannot train them, there is no way for us to go, lacking mindfulness, concentration and wisdom to pacify our minds. But if our mindfulness and wisdom can control our emotions, while eating, walking, sitting or sleeping, we always know our minds are. If your mind is disturbed, you should repeatedly say 'Buddho' 'until you are calm; then you will experience real happiness.  

This is what we should consider when we come to the temple; we have to control the mind, bring it peace and take that peace back home and apply it in our daily life.  

Clear the mind. If we do not train it, we will sit with innocent eyes but unclear mind. Our minds will not accept any knowledge, because they cannot understand. Sitting with innocent eyes when the mind is not peaceful and cannot concentrate means that we cannot control the mind. Our minds have been wandering for a long time, they cannot be controlled in one day, they will always wander. Therefore, whichever temple one goes into, one will not be pull at ease, not even at Wat Sanghathan, Wat Dhammakaya, Wat Suan kaew or any other Wats. This is because one's mind is not at ease. We go to the temple, we sit with innocent eyes, but our minds are not clear. Even going to a hundred Wats, our minds are still not calm. Even listening to the Dhamma until our last day, we will still not understand it.  

The mind cannot be calm, one cannot concentrate nor say 'Buddho' so what will one get? One should be firm, for it is up to oneself to calm one's mind. It is not up to whether the Bhikkhu's say of preaching is nice or understandable. One has to understand one's own mind, so that suffering will cease, and peaceful happiness will replace it. According to Dhamma, we have to understand our minds. We are only
told to contemplate; why do we learn a lot? Only say ‘Buddho’; why do we know of 84,000 Dhammakhandha, sin and merit, heaven, hell and Nibbana? Only ‘Buddho’; how do we know? The answer is because we have concentration.

Concentration generates wisdom, to know inner defilement, how they develop, what suffering and happiness are? If we practise alms-giving, the precepts, and concentration, we shall be led to heaven’s gate. A constant calm heart will produce constant tranquillity. We will be able to do it. This is called entering the cessation of suffering. The entrance to Nibbana opens when the mind is calm, there is no turmoil nor attachment. We have to correct ourselves so that we will attain true and peaceful happiness.

Better watch your minds. The teaching makes us know the method of keeping the Dhamma, that is to know that we have thirty-two characteristics hair, body-hair, nails, teeth, skin, body, mind, etc. Whether eating, walking, sitting or sleeping, we should remind ourselves of them. If one’s mind wanders, try to pull it back, attaching it to one’s breathe, body and heart. A lot of these reminders, and thinking of the Triple Gems — The Buddha, The Dhamma and the Sangha — will enable one to extinguish one’s suffering immediately.

We should start to correct this attitude by saying ‘Buddho’ when we are pleased, as well as ‘Buddho’ when we are not, since we know that being sad or angry is bad, and contrariwise, being infatuated will lead to obsession. If things are not done as we wish, we will be resentful and suffer. Thus it is better to control our minds, becoming impassive and mindful that no body can make us suffer. We will not be angry when abused, nor be trapped by temptations. If we are not subject to passions of hatred and love, who will suffer? Human beings are tormented by excess love and disappointment. If we are indifferent to any pleasure or sorrow, shall be like children in simplicity, without artificiality or guile. When we grow up, things are more complicated because we are not in tune with our emotions or ourselves, and ourselves be unmindful, not even training to be mindful at all.

When we know the Dhamma, we have to practise it until it becomes habitual. We have to train to be patient and to have concentration in our minds. When we have ‘Buddho’, we will not hate nor dote, neither be agitated nor angry. Our minds will not be erratic, for we have something to hold onto to keep us secure. We will have both the shade of a tree and a cool breeze, for we have ‘Buddho’. Even with such a
shady protection, we sometimes want to walk out into the sun, to be in the heat. Even with a shade to hold onto, we still reject it. We have the three Gems, the principle for calming the mind, but we are still not calm, our minds still wander with uncontrolled thoughts, resulting in unhappiness and agitation.

In short, everything – happiness, suffering, merit, sin, hell or heaven – is in our minds. Mind is the sole remedy for everything. Having a good mind, everything becomes good. We have to depend on our deeds, nobody can help us. The mind controls the form in which we shall be reborn; how stupid or wise, good or bad we are, depends upon our own minds. Therefore, let us correct our minds, so that everything will be as we wish. We will be less disappointed if we know how to correct our own minds. If anyone insults or rebukes us, and we are not pleased, we should not correct the person who does so, but correct our own minds.

Hence, it is concluded that practice ‘Buddhanussati Kammathana’ or ‘concentration development’ in the Buddhist religion, and the advantage of Buddhhanussati Kammathana is bringing peace and calm to the mind, therefore the practitioners should have strong determination, seek for proper areas which is silence place of solitude and no disturbance for their practice meditation. Finally the practitioners will find the purification, light, peaceful of mind and the wisdom will be created which is able to attain Nibbana, and certainly it makes happiness of mind. The Lord Buddha said that ‘Natthi santiparam sukham’ means the most happiness is the peace of mind.

**Cure of Disease**

The advantage of ‘Buddhanussati Kammathana’ or practice Buddhist meditation can cure many kinds of diseases just like the medicine. However, it depends upon the faith of the people who practise meditation and their mind practice, their sincerity, they are able to cure their illness. For example:

The persons who have got these kinds of experience. 1. Phra Ajahn Mun Bhuridatto, he went to the forest “Khao Yai national park”, Nakorn Nayok province, Thailand. When he went to the village near the mountain, he requested the villagers to guide him to the cave known as ‘Sarika’ when the villagers heard his request they were all surprised, and they tried to convince him, to change his mind. Because the cave is too dangerous for people to stay, particularly a number of Buddhist monks who stayed there got sick and died, because they did not keep their
discipline carefully, therefore, nobody should go to that cave because no one returned afterward. But, the villagers have observed that Phra Ajahn Mun had decided to go to that cave, hence, they had to guide him to the cave and were unable to change his mind.

The villagers had informed him that "if you find anything dangerous, please do not stay over night in the cave". But Phra Ajahn Mun satisfied, it was clean, located in a suitable place, silence, and good for practising meditation.

The period of two and three rights in the cave, Phra Ajahn Mun practised meditation nicely, he enjoyed his Dhamma practice and insight in Buddhist meditation, therefore he wanted to stay there longer. The forth night, there was a phenomenon, he had serious illness, it was his previous sickness. He had pain in his stomach, he did not have food in proper times, some days he could have food properly and sometimes he could not have food for four-five days continuously. It created this kind of problem in his stomach. At this time, Phra Ajahn Mun found his sickness was more serious, his excrement mixed with blood, food was unable to be digested. Phra Ajahn Mun was suffering a lot, he lost his energy, he was feeling so weak and could not walk.

He remembered the words of the villagers who informed him that "many Buddhist monks died inside this cave", and "I may be the next one". The villagers came to visit Phra Ajahn Mun at the cave, and found he was very seriously ill, they criticised that Phra Ajahn Mun became ill because the spirit of the cave harmed him, therefore, the villagers suggested him to leave the cave immediately, in order to give him proper treatment in the village. But Phra Ajahn Mun disagreed with their opinion, he wanted to stay in the cave for a longer period. He requested the villagers to guide him to search for natural herbs (plant in the crude form), but this kind of treatment was incurable, his symptom was increasing and more serious, he was feeling weak both physically and in mind.

Phra Ajahn Mun gave up taking the herbage medicine and he considered by his own wisdom that his illness cannot be cured by any kind of medicine, therefore, he stopped taking the medicine. He started another kind of treatment which is known as 'Dhamma medicine' (Dhamma practice), if it was still incurable, he was ready to die in the cave. He believes in the law of Dhamma and Nibbana and was not afraid, his mind never weaken from all kinds of suffering, "this kind of suffering created by the illness, it is just a little suffering that I am facing, if compared to the
situation of at death door, then suffer much more, therefore, how could I have the energy to fight to the desires (impurities) of mind". Phra Ajahn Mun remind himself.

Phra Ajahn Mun understood by his wisdom, he stopped taking the medicine, and continued practising his meditation seriously. In order to use his meditation power to cure his suffering from the illness, and increase his mind power also, he never cared about his life which is consisted of five elementaries. He understood the Dhamma that ‘Sankhara’ is temporary, to be born, old age, illness and death is natural phenomenon and unavoidable. And at that period of time, Phra Ajahn Mun had a deep meditation and insight development he considered Dukkhavedana (suffering), by his own wisdom he convinced suffering from his own illness, and considered both Kaya (body) and Vedana (feeling) are kinds of suffering as well as Sañña (perception) is suffering too. Sankhara (component things) is also suffering. Phra Ajahn Mun meditated and he achieved to the stage of insight development.

He excavated everything by his own wisdom continuously from evening until midnight, finally he had found the miracle of mind, he understood everything by his own mind, doubtless of Dukkhavedana (suffering) which was creating from his stomach, suddenly his illness was totally cured, his mind was very peaceful, his sickness had gone, his suffering had extinguished, his mind was so peaceful and achieved to Catutthajhana (the forth stage of jhana) and then returned to the stage of ‘Upacarasamadhi’ (the beginning stage of meditation)⁵⁶.

Finally his stomach pain or his illness totally disappeared, it happened by meditation practice and strong determination of all forest monks.

Another Buddhist monk who used meditation power to cure illness, is Phra Ajahn Fhun Acaro. Phra Ajahn Fhun stayed in the district known as Ban Jeed, there was a sick who had a bad cough, she coughed all day and nights, her symptom was unable to cure by any kind of medicine. Whenever she sat for meditation she still cough and could not sit for meditation easily. After she listened Dhamma preaching from Phra Ajahn Fhun, Phra Ajahn Fhun asked her to go for medical treatment, and she answered that she has already tried all kinds of medicines, but still incurable. Phra Ajahn Fhun informed the lady that the problem she was having is the effect from her previous kamma since her previous life, she should practise meditation and recite these words ‘Patika mantubhotani’ in her mind. The first day of her practice the cough still remained, the second day, her throat was getting better, and the cough
symptom had improved. The third day, the cough was totally cured and her throat became normal.

The lady sat for meditation and recited the words in her mind all days and nights and finally her illness “cough” had been cured. This is one of the examples that meditation power cures the illness.

Another example to indicate that meditation or Buddhanussati Kammathana is able to cure diseases, in 2474 B.E. 1931 A.D. Phra Ajahn Fhun Acaro stayed for a Buddhist lent (during the rainy season) at Bhurangam mountain, Chonnabot, district, Khon Kaen province. Phra Ajahn Kongma Cirapañño was companion of Phra Ajahn Fhun. Before Phra Ajahn Fhun had gone to Bhurangam mountain, he went to ‘Wat Sri Jhan Buddhist monastery, Muang, Khon Kaen province, in order to assist Phra Ajahn Singh and Phra Ajahn Maha Pin to reordain all of the Buddhist monks in the monastery and converted them into Dhammaduttanikaya, he assisted to make robes day and night until he became sick. He had requested the senior monks to give him a period of time for his treatment, and he wished to practise his meditation to cure his illness in Bhurameng mountain, Khon Kaen province, and he stayed there for a period of Buddhist lent (rainy season). There, Phra Ajahn Fhun had very strong determination, he sat for deep meditation in order to cure his illness, and on the way he went to Bhurangam mountain his illness was not totally cured, and when he stayed in the forest his symptom of illness had increased. He felt pain and suffering, medicine could not cure him, one night, he went to sit for meditation under the big tree, and he made his decision that, if he is able to continue of his making merit within this life, let the illnesses be cured by meditation power. Otherwise he preferred to die by the symptom of illness. He continued his meditation and recited the word ‘Buddho’ in his mind and his mind became very peaceful and achieved the stage of ‘Ekaggata’ (one pointedness of mind). He had no vedana (feeling), he had only peace and happiness from peace. He awoke when a novice approached him and invited him for food, he opened his eyes and saw the novice. In the beginning he was not knowing that vision (novice), he saw only the figure (novice) but he could not remember.

When he awoke from deep meditation properly he said that “how can I eat? I have not gone for alms food yet”. The novice said that “you do not have to go because every monk has already come back from alms food”. And at that time, it was 10 a.m. Phra Ajahn Fhun realized that he was sitting for meditation since 9 a.m.
until 4 a.m. on the next day, he found his mind was very peaceful. There was no vedana (feeling), no track of time. After his meditation, his symptom of illness had gone, his illness had been cured already. Another example, Phra Ajahn Dul Atulo is a Buddhist forest monk, he and his companions went to Tha Khantho district, Kalasin province. They were altogether totally five monks. They have not gone half the way when distant of Tha Khantho district yet, they all got malaria and they had no medicine. The symptom of malaria was increasing, one of them expired during the period of Buddhist lent.

Phra Ajahn Dul realized that it was a very dangerous attack of malaria, there was no medicine for treatment, he reminded himself that he might not survive from the danger of malaria during the period of Buddhist lent. Therefore he determined that ‘if I am going to die, I would like to die in the deep meditation’. Consequently, he tried to practises meditation seriously and in every meditation posture, as well as he remembered ‘Marananussati Kammathana’ (remind of death), he never had the fear of death which was approaching to him.

Finally, he was cured of malaria by the power of meditation of Phra Ajahn Dul.

Phra Ajahn Sanong Katapunño mentioned about Dhamma practice and meditation exercise which create the power of mind and cure of disease in the book known as the mind that The Dhamma as medicine in this life, it is necessary to prepare our minds to practise the Dhamma in order to solve major problems, to convert them to minor inconveniences and not to transform minor problems to major ones. Nowadays, people are afraid of illness, especially cancer. Many of them have frequent medical check-ups. Sometimes the pain is here, now there. The more we know of an illness, the more we are afraid of it and imagine the pains.

When we enter a period of deteriorating health, we suffer from many illness, and feel afraid of them. Actually, these arise in our own minds and are transferred to our bodies. We do not cure the disease in our minds or by our deeds, but we consult medical doctors. Sometime the illness can be treated. A doctor’s mother, wife, child, or he may have serious cancer without being aware of it. When it is found, it is also too late to be cured; he can cure others but is unable to diagnose it in himself.

Why so? This is because of our bad deeds in the previous life. We rarely make merit, do not donate anything, nor keep any of the precepts, nor practice the Dhamma. Being without any sacrifice or merit causes us danger and illness. Many
people are ill nowadays, hospitals proliferate, but still are always full of patients. Medicine cannot cure certain diseases, no matter how good it is.

Therefore, there are still more illness. In these days, we try to cure the illness but not the suffering, the root cause, by the Dhamma. We have not been trained to use the Dhamma, ‘the Dhamma – the Buddha’s medicine’ – to cure illness. If the Dhamma is practised profoundly, sick person will be healthy; one who is suffering will be rid of it. The Dhamma can solve all problems in life.

One who has been disappointed, if he does not practise the Dhamma, will feel sorrowful, lonely and resentful all his life. Studying the Dhamma, no matter how disappointed or inferior he is, his life will still be a success. We are fortunate to be able to come to the temple and practise the Dhamma. If we do not, we will be full of suffering and our minds and hearts scared forever.*

All of the above mentioned are the examples of the advantage of Buddhist meditation used for curing disease without taking any kind of medicine. It is the miracle of Buddhist meditation and practice by Buddhist monks in Thailand.

**Achievement of Supreme Knowledge**

Another advantage of Buddhanoussati Kammattana is achievement of supreme knowledge, means understanding the reality (the truth), in the Buddha period. A large number of Buddhist monks achieved supreme knowledge i.e. Phra Maha Moggallana, but in the present time many Thai Buddhist monks practice meditation exercise and number of them could achieve supreme knowledge, but their achievement of supreme knowledge are different as per their different nature (Buddhist monks). Some monks could achieve ‘divine eye’ (Dibbacakkhu), some could achieve extraordinary intuition. They are able to know about disease and rebirth, some monks achieve ‘divine ear’, they can hear any kind of sound from very far distance. Some monks achieve Pubbenivasanussatiñana. They are able to know the previous events (the events of previous life), some monks achieved super natural power.

**Abhiññā (supreme knowledge) in Buddhism**, there are six differences of supreme knowledge in Buddhism: 1) Dibbacakkhu (divine eye), 2) Cutupapatañana (the knowledge of the disease and rebirth of beings), 3) Dibbasota (divine ear), 4) Pubbenivasanussatiñana (Reminiscence of past or
previous births), 5) Iddhidhi (Psychic powers), 6) Asavakkaññana (knowledge of the destruction of cancers).

In the Buddha period, the Buddha and large number of his disciples achieved ‘Asavakkaññana’ (knowledge of the destruction of cankers), and finally they attained Nibbana, but in the present, researchers are unable to however attain Asavakkaññana, except ones who has already attained Asavakkaññana, they are able to know among themselves. In the book known as “The way to Nibbana” written by Narada Thera, he mentioned about five differences of Abhiñña, it is mentioned as follows:-

**Abhiñña:** When once the aspirant succeeds in cultivating the Jhanas, he can without difficulty, develop the five supernormal powers (abhiñña) namely, Divine eye (dibbacakkhu), Divine ear (dibbasota), Reminiscence of past births (Pubbenivasanussatiñña), Thought-reading (paracittavijañña) and various psychic powers (iddhidhidha).

Samadhi and these supernormal powers, it may be mentioned, are not essential for the attainment of Arahathship, though they would undoubtedly be an asset to the possessor. There are, for instance, dry visioned Arahats (Sukkhavipassaka) who without the aid of the Jhanas, attain Arahathship straight away by merely cultivating insight. Many men and women attained Arahathship in the time of the Buddha Himself without developing the Jhanas.

It is only one who has gained the fifth jhana that could develop the five kinds of Abhiñña:

- **Dibbacakkhu** is the Celestial or Divine Eye, also called Clairvoyant, which enables one to see heavenly or earthly things, far or near, that are imperceptible to the physical eye.

- **Cutupapatañña**, knowledge with regard to the dying and reappearing of beings, is identical with this Celestial Eye. Knowledge with regard to the future and knowledge with regard to the faring of beings according to their own good and bad actions, are two other kinds of knowledge belonging to the same category.

- **Dibbasota** is the Celestial Ear, also called Clairaudience, which enables one to hear subtle or coarse sounds far or near.
- **Pubbenivasanussatiñña** is the power to remember the past lives of oneself and others. With regard to this knowledge, the Buddha’s power is limitless, which in the case of others it is limited.

- **Idhividha** is the power to fly through the air, walk on water, dive into the earth, create new forms, etc\(^{31}\).

The researcher would like to give an example of Abhiñña number five which is about super normal power. There are a lot of Buddhist monks practise ‘**Buddhanussati Kammathana**’ in Thailand, and they attained Abhiñña, they have achieved super natural power. The researcher would like to give example of some Thai Buddhist monks who have got super natural power, that we can study as below :-

Whenever the King and Queen of Thailand went to stay in the palace (Bhuphanrajnives) in Sakolnakorn province, they always visited Phra Ajahn Fhun Acaro in his monastery. One day, they were talking to Phra Ajahn Fhun in his monastery, Phra Ajahn Fhun stopped his conversation suddenly, he closed his eyes and meditated for a few minutes, afterward he raised up his right arm and jerked his hand and said, ‘let the unlucky away and good luck come’. This type of his action made everyone confused.

The Queen asked him that ‘What has happened ?’ and Phra Ajahn Fhun said “*it was not so serious incident, our prince went for parachuting, but the main parachute was not working and I saved his life by jerking the spare parachute, now his life is safe*”. The King and Queen were excited and for a moment the King command his soldier to phone to the military training camp where the Prince parachuted, to check the incident of the Prince, because they both were worried about him, and finally, it was confirmed that the Prince got a little injury on his ankle, and he was under treatment in hospital\(^{32}\).

Another example, in the rainy season of 2487 B.E. 1944 A.D., there were a lot of Japanese Camps were established in Ubolratchathani province, and it is normal that the Alliance sent their airforce to attack those areas frequently. Therefore, many, local people migrated from the urban areas of Ubolratchathani and seek for other safety places. Inside the urban areas of Ubolratchathani became silent, only a few people still stayed back, and it was difficult for them to sleep at night because they had to be aware of shelling by alliance air force. Usually the alliance air force attacked the Japanese military camps by dropping bombs two-three times a week.
Whenever the alliance airforce attacked the urban area where Japanese military camps were located, Phra Ajahn Fhun would inform his disciples at least two hours earlier. For example, in the evening, monks and novices were busy with their daily routine, Phra Ajahn Fhun informed them that they should finish their works as early as possible, and be ready to escape from bombs, because the alliance airforce will come to attack. Everybody believed him, and at night the alliance airforce come to attack.

Sometimes, during the day time, he informed his disciples that the alliance airforces were going to come be ready and finish the work soon, everyone looked at each other with confusion. Later on the group of alliance airforce came to attack. Many people came to the monastery for refuge, Phra Ajahn Fhun came down from his place (Kutti) and told everyone to keep silent, and recite the word ‘Buddho, Buddhho’ in mind.\(^{33}\)

Begged for rain, in 2489 B.E., 1946 A.D. there was less of rain, in rainy season, it was too dry for agriculturists to cultivate their fields, they discussed about their problems with Phra Ajahn Fhun Acaro, Phra Ajahn Fhun informed them to keep five precepts (Pañcasila) and their disciplines carefully, as well as be highly faithful in the Triple Gemes (Buddha, Dhamma and Sangha). He said to believe in Dhamma practice will bring peace and happiness to everybody. Phra Ajahn Fhun started the begging of rain ceremony. He placed mats in the open area of his monastery in the afternoon, two Buddhists monks and two novices sat on the mats, and they started to recite the sacred incantation written by Phra Ajahn Fahn. Half an hour later, the rain began pouring, it rained for three hours continuously, and the rain continued till the end of the rainy season. Consequently people realized the miracle of Dhamma practise and they were much more respectful and faithful to Phra Ajahn Fhun Acaro.\(^{34}\)

Another example which was told by Phra Ajahn Kong Ma Phra Ajahn Fhun Acaro went to Chandaburi province, he was invited to Dhamma preach at a cremation ceremony. Many people came to attend his Dhamma preaching, but there was a group of people who were drinking and playing chess, they were making loud noise and did not care about disturbing others who were attending the Dhamma preaching. Phra Ajahn Fhun had observed this problem and he used his super natural power to stop the disturbances made by these persons. The result was that everybody was in deep sleep, even though they had played chess and talked. After he finished the Dhamma preaching, everybody appreciated the miracle Dhamma
preaching by him. The group of these persons awakened from their unconsciousness and they were afraid of the punishment by Phra Ajahn Fhun, consequently they became good and obedient Buddhist people.$^{35}$

Another example of Phra Ajahn Fhun used his super natural power. Phra Ajahn Fhun went to stay for a period of Buddhist lent in Ban Huay Sai, Mukdaharn district, Nakorn Phanom province. Phra Ajahn Fhun prefer to stay there because there was a suitable cave for him to practise meditation exercise. During his stay for the Buddhist lent, he had been sick by gastritis, but he became well after the period of Buddhist lent, and could go to visit Phra Ajahn Singh in Ubolratchathani province.

After his visiting Phra Ajahn Singh, he wanted to go to Khon Kaen through Sakolnakorn province. He was invited to go by private car, and on the way to Phannanikom, Phra Ajahn Fhun was eager to know the working system of the car machine, therefore, he used his divine eye to observe the machine system. He could see the plugs of the machine, and suddenly the machine stopped working. The driver want to check the machine but he found nothing wrong with it, and again he started the engine, the machine was working.

Whenever Phra Ajahn Fhun used his divine eye to observe the machine, the working system of the machine always stopped and it happened several times until Phra Ajahn Fhun give up his eagerness to know about working system of the car machine. The miracle of his super normal power is known by a large number of people, he became very popular among the Thai people. Everyone always remember and realized his super normal power until the present time.$^{36}$

This is an example of Thai Buddhist monks who practise Buddhussati Kammathana, and are able to achieve the stage of Abhiñña. The researcher has given example to some of the Thai monks to study. Actually there are a large number of Thai Buddhist monks who practise Buddhussati Kammathana and they succeeded to achieve Abhiñña; they all are known to the Thai people.

**Having wisdom to attain Nibbana:**

Another advantage of ‘Buddhussati Kammathana’ is the wisdom to attain Nibbana, it is the creation of wisdom as well as attainment of Nibbana.

Somdej Phra Ñanasanvaro (the supreme monk of Thailand) has mentioned in the book known as “Pañña” (wisdom) in the Buddhist religion and its
meaning. Pañña means knowledge and wisdom, it is the knowledge of the cause of reasons and the reasons, which is the truth. Whenever the knowledge came into existence in any cause of the reasons, it is believed that pañña (wisdom) came into existence also. But if it is a wrong knowledge which is not the truth, it is not called pañña, and there is a proper word called as ‘Sammappañña’ or the right of pañña, the wrong knowledge called ‘micchappanna’ or ‘micchappañña’ means wrong pañña. Therefore, pañña are divided into the right pañña and the wrong pañña, but the right knowledge is called pañña or Sammappañña. If it is not Sammappañña, it is Micchappanna or the wrong pañña which is not called pañña but it is the wrong knowledge. Consequently pañña in general are used in the right way or correct knowledge as on the above mentioned that the knowledge of the cause of the reasons and the reasons according to Sacca or the truth.

The word truth or Sacca or Yathabhuta, is the existence of reality and the knowledge of the reality which exists, it is not the wrong knowledge. In short it is the knowledge of truth, this pañña is known as Sikkha in the sense one should learn practice pañña until pañña occurs.

‘Pariyatti pañña, Patipatti pañña, Pativeda pañña’ are the knowledge occurred from study which is the art including study of Buddhism at the present, by using eyes and ears also called pañña and known as ‘Pariyatti pañña’ means the teaching to be studies and the word study means listening or hearing. But in the ancient time people only listened because there was no scriptures. When the scriptures existed, the reading became available, remembrance by heart and consideration is the right understanding. This is called ‘Pariyatti pañña’.

After study and understanding the practical should be followed like one study mechanic and technology, practical knowledge is needed such as building houses etc. Study in Buddhism, after having the knowledge of pariyatti the practical is need through body, speech, and mind. For example, to learn sīla, samadhi, pañña and afterward Sīla, Samadhi, pañña should be practised and therefore, pañña will occur from the practice, and particularly in the Buddhist religion which was taught from the Lord Buddha is concerned about avoiding evil, perfect what is good, and purify the mind. It is the way to purity the impurity of mind which consist of sorrow, craving, desire, greed, anger, ignorance. When the mind is pure the knowledge from the practice will occur. This is called patipatti pañña which occurs from practical experience.
After completing the practical knowledge means purification of mind by pañña, the mind is pure or totally pure known as Magga (the way or the Noble path), Phala (fruit or result), Nibbana (the extinction of the fires of greed) from the beginning stage known as Sotapattimagga (the path of stream-entrance), Sotapattiphalā (the fruition of stream-entry) until to the end known as Arahattamagga (the path of the worthy one) and Arahattaphala (the fruit of the Worthy One) which is the ultimate aim of extinguishing the impurity of mind known as Pativedapañña. Pañña is the knowledge of reality means purification of the impurity of mind and extinction of the impurity within the mind. Therefore, there are three differences of pañña such as (1) Pariyattipañña, (2) Patippipañña and (3) Pativedapañña.

The way to make pañña ‘the development of knowledge’ depends upon Ayatana (the twelve Bases) which is the component and practise to make pañña in the way of the Buddhism, and there are three different ways such as Suta (hear) including reading and other Ayatana, listening or hearing by ears, reaching by eyes and others from nose, tongue, and body. Depending upon the five bases to increase more knowledge, but in ancient time there was no scripture therefore people depended upon listening. Consequently Suta means hear (listening), is the way to make pañña, and pañña from hearing including reading as well as knowledges from nose, tongue and body are known as Sutamayapañña or pañña from the hearing.

Cinta means thought, searching and consider the causes and reasons in the right way which is the way to make Pañña called Cintamaya-pañña, pañña which occurs from cinta or thought and consideration still depend upon practice known as Bhavana. Pañña occurred from Bhavana known as Bhavanamaya-pañña. In Buddhist religion, there are three different ways of pañña such as Suta means hear, cinta means thought or consideration and Bhavana means development and training. They guide the way of Pañña but they are not exactly pañña ‘the actual pañña is the knowledge of truth’. It means the reality of the causes and the reasons, it is a fact that pañña must be combined with Sacca (the truth) which is the fact or the knowledge of reality according to the causes and the reasons. Therefore both must be combined together and are known as pañña.

Pañña of Ariyasacca (the Noble truth) is the highest pañña, the thought of mind which occurs from eyes (vision) and ears (hear). These thoughts may be right or wrong, because there is no pañña of the reality. Therefore the intellectual try to
practise their knowledge to use eyes and ears in order to develop the knowledge of reality, to know how the power and scope of eyes and ears, and the things are seen by eyes such as the side of a road. The place where we stand looks bigger than other which is far away, and stars, sun, moon look small, but actually the scientists proved that the sun is bigger than the earth, and the large number of stars are also large in size, even the moon is big. This is the knowledge which occurs from Cinta (thought) which depend upon eyes (vision, seeing) and consideration, and then prove as well as practise until we can find Sacca (the truth) which is the reality, therefore the development of knowledge exists until the present time.

This knowledge also was developed by the Lord Buddha. It is the right knowledge, he attained enlightenment and realized Ariyasacca 4 (four Noble Truth) as well as extinguished all kind of suffering. The knowledge of mind has been ultimately developed. In the wordly or mundane, the knowledge has been developed both for the creation and destruction. But the knowledge of the Lord Buddha is known as Paññaparami (perfection of wisdom) which is the highest knowledge. The knowledge of Ariyasacca (four Noble Truth) is the knowledge of the causes and the reasons of suffering and extinction of suffering, but in the wordly or mundane, those knowledges are the knowledge of the causes and reasons of creation the suffering and never extinguishes the suffering.

Therefore, there is the existence of creation and destruction. But the Lord Buddha said more or less of the common knowledges, it always creates suffering, because it is not the knowledge of extinction of desire. Whenever desire is extinguished, the suffering is also extinguished. Therefore, the Lord Buddha attained enlightenment. He knew the cause of suffering and extinction of suffering. It is Pañña in Ariyasacca 4 (knowledge in the four Noble Truth) which is the highest Pañña. This is the result of Paññaparami (perfection of wisdom) which was developed or cultivated by the Lord Buddha.

Therefore the religion is necessary to teach and train people, and pañña is important in order to know the causes and the reasons. Therefore, pañña is guiding the right way and using the causes and reasons in the correct way. This kind of pañña is not available in any schools or training institutions, but it will occur within oneself who are aware of Sila (precepts) which means self-control or mindfulness, in order to pay attention of hearing and knowing which is becoming concentration. Therefore, the knowledge of reality or pañña will occur as study in school and study many
subjects or hearing Dhamma and study Dhamma in school, listening Dhamma preaching with high attention, pañña or knowledge of Dhamma will occur, but it is just a knowledge of pariyatti (the teaching to be studied), but it may not be the pañña which is known from the reality of the causes and reasons. The knowledge from remembrance and understanding is the pañña of pariyatti.

Therefore, the Lord Buddha taught to realize by knowledge which is known as ṇatapariññā. The Pariñña means exact knowledge but according to the vocabulary means full understanding, Pari means completion of a forward movement, ṇa means to know, both are combined together known as Pariñña means full understanding or comprehension. In the practical knowledge was translated as exact knowledge means the exact knowledge of comprehension by wisdom or insight. It means the knowledge comes from eyes (vision), ears (hear), nose, tongue, body. The knowledge which is known from nose, tongue, body and mano (mind) or the thought of mind, to bring (fix) this knowledge with full understanding are known as ṇatapariñña means to know from eyes and ears are not sufficient, the realization and experience with full understanding are important.

Tiranapariñña means consideration with full understanding in order to know the condition of those things according to the reality or the fact and then learn how to practise pariñña. In the next stage known as Pahanapariñña means the exact knowledge of abandoning which is the direct principle of the Buddhist religion such as abandoning of chandaraga (desire of greed). It is the practice of purification the impurity of mind, abandoning all kind of suffering according to the teaching of Buddhist religion. Pahana (abandon) is necessary to exist and to abandon those things which should be abandoned. Therefore, there are three different pariñña (full understanding) in the Buddhist religion such as ṇatapariñña (realize or brought to knowledge with full understanding), Tiranapariñña (consideration with full understanding), Pahanapariñña (the knowledge of abandoning). These are the pañña (wisdom) in the Buddhist religion.

Practice meditation exercise particularly ‘Buddhanussati Kammavutta’ is the way to create the wisdom and attainment of Nibbana. Edward Conze has mentioned in the book known as ‘Buddhist meditation’ that “wisdom”:

1. The four holy truths
(a) The truth of ill ‘Birth is ill’, why then is birth regarded as ill? Because it is the basis of a great variety of ills. Seven varieties of ill can, indeed, be distinguished, i.e.:

1. The ill which consists in pain – these are the mental and physical painful feelings, which are ill both by nature and in name.
2. The ill from reversal – when a pleasant feeling is reversed, it becomes the cause of the arising of ill.
3. ‘The ill of conditioned things’ – in so far as indifferent feelings, as well as all the other conditioned things on the three planes of existence, are oppressed by rise and fall.
4. ‘Hidden ill’, refers to physical affection such as sharp pains in the ears or teeth, or mental affection such as the feverish pain born of passion or hate. In these cases when one can recognize (the reason why someone seems to suffer) only by making enquiries, and when (the occasion which causes) the attack is not apparent. It is also called ‘non-apparent ill’.
5. ‘Unconcealed ill’, – these are the affection brought about by the thirty two kinds of torture, since they are recognizable even without making enquiries, and (the occasion which causes) the attack is apparent. It is also called ‘apparent ill’.
6. ‘Indirect ill’, – this refers to all the kinds of ill with the exception of the ill which consists of pain, i.e. birth, etc., which are the basis of this or that ill. But the ill which consists of pain is called ‘direct ill’.

And here birth is ill because it is the basis of (a) the sufferings of the states of woe which the Lord has revealed by way of simile in the Sutra about the wise and the Fool, and others; and (b) of the ill which arises even to one who has a happy destiny in the world of men, and which is rooted in the descent in the womb, the experiences during one’s stay in the womb, in miscarriages, the act of birth, and the shocks one has to undergo immediately after birth. (c) In addition there is the ill rooted in attacks on oneself. In the course of their life those suffer this kind of ill who kill themselves, or, in the manner of the Naked Ascetics, and others, give themselves up to self-torture and self-castigation, or in their anger refuse to eat, or hang themselves. (d) By contrast, ill rooted in the attacks of other is that which arises in someone who experiences the pains of being killed, beaten or fettered by others. And thus birth is the basis for all these ills.
‘Sickness is ill. Old age is ill’. And old age is ill, (a) in that it is one of the ills (characteristic) of conditioned things, and (b) because it is the basis of ills. It is the basis of the physical and mental suffering which arise as a result of many and various things such as the loosening of all the limbs, the disturbance of the sense faculties, unsightliness, loss of youth, debility, impairment of memory and judgement, and the contempt of others.41

‘Death is ill’, ‘The evil man discerns (at the hour of death) the evil deeds (he has committed during his life), or an indication of his evil destiny (in his next life); the good man who cannot bear to be separated from the things dear to him; whatever mental ill there is in one who is dying, and whatever, in addition, there is by way of physical suffering, unendurable and irreparable, such as the tearing apart of the joints and sinews, and the pressure on the soft and vital spots of the body – for all these ills it is death which constitutes the basis. It is therefore that death has been called an ill’.

To be conjoined with what one dislikes means suffering.

To be disjoined from what one likes means suffering.

Not to get what one wants, also that means suffering.

‘In short, all grasping at (any of) the five Khandhas (involves) suffering’. Birth, and so on, oppress the five grasping Khandhas in many ways, just as in the case of the fire and the fuel, the weapons and the target, gadflies, mosquitoes, etc., and a cow’s body, the reapers and the field, robbers and a village. And they are brought forth in the grasping Khandhas just as grass, creepers, etc., grow on the ground, or flowers, fruits that sprouts on trees. But even in the course of many aeons it would not be possible to enumerate all this suffering in detail or to do justice to it. In order to demonstrate all this ill, the Lord has summed it up in these five grasping Khandhas: just as the taste of all the water in the whole Ocean can be found in a single drop of seawater, He has said: ‘in short, the five grasping Khandhas are ill.

(b) The sixteen aspects: There are sixteen aspects of the four holy truths, and it is by wisdom that they are understood. They are:

I. For the fact ill
   1. Impermanent, because things rise up in dependence on causes.
   2. Ill, because by their very nature they are oppressive.
   3. Empty, because they do not bear out the view that anything belongs to a self.
4. Impersonal, because they do not bear out the view that there is a self.

II. **For the fact of Origination.**
5. Cause, in so far as things are due to a number remote causes.
6. Origination, in so far as they become manifest as a result of their proximate causes.
7. Product, because they are, as a series of momentary dharmas, subject to successive acts of causation.
8. Condition, in so far as they are achieved by the concord of many conditions.

III. **For the fact of stopping**
9. Stopping, because (in Nirvana) the Khandhas have become extinct.
10. Calm quietude, because the three fires – of greed, hate and delusion, – have become extinct.
11. Sublime, because here there are no misfortunes.
12. Definite Escape, because it is free from everything that may cause ill.

IV. **For the fact of the Path.**
13. The Path, in the sense that one walks along it towards Nirvana.
14. Correct Method, because it is both effective and expedient.
15. Progress, because it imparts Nirvana.
16. Factor of Release, because it can produce a definite going-forth (from this world)\(^2\).

**There is, however, a second explanation:**
1. Impermanent, because not perpetual.
2. Ill, because it is like a burden.
3. Empty, because void of such attributes of personality as being an agent, etc.
4. Impersonal, because uncontrollable.
5. Cause, in so far as things arise from it.
6. Origination, in so far as they emerge, as it were, from the future.
7. Product, in so far as they consist of interconnected processes.
8. Condition, when the chief factor in any given act of production is considered.
9. Stopping, because all past ill have been stilled, and future ill cannot take place.
10. Calm Quietude, because freed from rise, persistence and fall (the three marks of all conditioned things).
11. Sublime, because it is good in the ultimate sense.
12. Definite Escape, because it brings complete security and the highest possible consolation.
13. Path, because opposed to the wrong paths.
14. Correct Method, because opposed to wrong methods.
15. Progress, because it does not disappoint those who are on their way to the city of Nirvana.
16. Factor of Release, because it abandons the triple becoming.43

Since the traditional explanation do not agree, we will offer a third one:

1. Impermanent, because it is born and perishes.
2. Ill, because it is repugnant to the thought of holy men.
3. Empty, because no self can be found in it.
4. Impersonal, because it is not a self.
5. Cause, - Craving, in the sense of self-love, is the initial cause of all suffering, as the seed is the initial cause of the fruit.
6. Origination, - Craving, in the sense of desire for rebirth, is the intermediate cause of suffering, as the production of shoot, stem, etc. is a causal process leading to the fruit.
7. Product – Craving, as the definite decision to win a definite rebirth, is the proximate cause of suffering, as the flower is the proximate cause of the fruit.
8. Condition – Craving, as the desire for a definite rebirth, is the subsidiary cause of suffering, as the soil, water, manner, etc., are the subsidiary causes of the fruit.
9. Stopping, because it cuts off the round of births.
10. Calm Quietude, as the termination of all ill.
11. Sublime, because nothing can be superior to it.
12. Definite Escape, because it is irreversible.
13. Path, because like a straight and direct road.
14. Correct Method, because in according with true reality.
15. Progress, because purity can be obtained by this path only, and by no other.

16. Factor of Release, because it separates definitely from the triple becoming.

*There is still a fourth explanation.* The aspects are then considered as antidotes to the following false views:

1. Impermanent, the view that there are things which are permanent.
2. Ill, the view that happiness can be found in conditioned things.
3. Empty, the view that anything belongs to a self.
4. Impersonal, the view that there is a self.
5. Cause, the view that there is no cause.
6. Origination, the view that there is only one single cause, such as God (Ishvara).
7. Product, the view that entities evolves or can undergo transformation.
8. Condition, the view that the world is created by an intelligent being.
9. Stopping, the view that no deliverance is possible.
10. Calm Quietude, the view that deliverance consists in pain and suffering.
11. Sublime, the view that the happiness of the trances is the sublimes thing of all.
12. Definite Escape, the view that deliverance is not definite, that one can fall away from it.
13. Path, the view that there is no Path.
14. Correct Method, the view that a wrong path is the right one.
15. Progress, the view that there is another path.
16. Factor of Release, the view that the path may fail us.

**The Goal (Nirvana), the recollection of peace:**

**The Formula:** If someone wants to develop the recollection of peace he should, in solitude and seclusion, recall the qualities of Nirvana, which is defined as the appeasing of all ill, with the words: ‘As far as there are dharmas, conditioned or unconditioned, dispassion has been taught as the highest of these dharmas, i.e. the sobering down of self-intoxication, the removal of thirst, the uprooting of clinging, the halting of the round (of Samsara), the extinction of craving, dispassion, stopping, Nirvana.

**Explanation:** ‘Dharmas’ are (things considered in) their own –being (as they really are). ‘Conditioned or unconditioned’, - made or not made, by the combination
and concurrence of conditions. And here dispassion does not only mean the bare absence of greed; but it should be taken as that unconditioned Dharma which get the epithets of (the above statement), i.e. the sobering down of self-intoxication, etc., up to: Nirvana.

And because thanks to it all forms of intoxication, like self-conceit, intoxication with one’s manhood, etc., are sobered down, are disintoxicated and destroyed, therefore one speaks of ‘the sobering down of self-intoxication’. And thanks to it as all sensuous thirst is removed, and disappears, therefore it is called ‘the removal of thirst’. And thanks to it as the clinging to the five sense qualities are uprooted, therefore it is called ‘the uprooting of clinging’. And thanks to it as the round (of samsaric life) in the triple world is halted, therefore it is called the ‘halting of the round (of samsara)’. And thanks to it as craving is in every way extinguished and fades away, and is stopped, therefore it is called ‘the extinction of craving, dispassion, stopping’. And it is called Nirvana because it has left craving, has escaped from it, is dissociated from that craving which goes by the name of ‘weaving’ (vana). On account of the fact that it ties, binds stitches into an ever repeated series of existences the four forms of life, the five places of rebirth, the seven stations of conscious life and the nine abodes of sentient beings.

**Other epithets of Nirvana:** In this way one should call to peace of mind which is defined as Nirvana by way of its qualities, such as the ‘sobering down of intoxication’, etc. In addition one should also recall the qualities of peace as they are taught by the Lord in other Sutras, as for instance: ‘The unconditioned, oh monks, I will point out to you, the Truth, the Other Shore, That which is hard to see, the Ageless, the Everlasting, That which is beyond all multiplicity, the Deathless, the Bliss, Safety, the Wonderful, the Undistressed, the Troublefree, Purity, the Island, the Shelter, the Place of Rest’, and so on.

**Limitations:** Like all the six recollections, so also this one can be properly and successfully accomplished only on the level of sainthood (i.e., after one has entered the First Path). Nevertheless also the worldling should attend to it, if he attaches weight to peace. For even if one only hears of it, the mind brightens up at the thought of peace.

**Results:** And the monk who is devoted to the recollection of peace sleeps with ease, wakes up with ease, is calm in his faculties, calm in his mind, endowed with a sense of shame and a dread of blame, amiable, intent on sublime things,
respected and honoured by his brethren. Even if he does not penetrate any further, he is at least bound for a happy destiny.\textsuperscript{45}

King Milinda asked about the advantage of Buddhist meditation to Ven. Nagasena that when the persons practise meditation exercise, what are the advantages? How does it benefit them? Ven. Nagasena has explained clearly as the follows:

On the advantages of meditation, 'Venerable Nagasena, your people say that everything which a Tathagata has to accomplish that the Blessed One already carried out when he sat at the foot of the Tree of Wisdom. There was then nothing that he had yet to do, nothing that he had to add to what he had already done. But then there is also talk of his having immediately remained plunged for three months in ecstatic contemplation. If the first statement be correct, then the second must be false. And if the second be right, then the first must be wrong. There is no need of any contemplation to him who has already accomplished his task. It is the man who still has something left to do, who has to think about it. It is the sick man who has need of medicine, not the healthy; the hungry man who has need of food, not the man whose hunger is relieved. This too is a double-headed dilemma, and you have to solve it!'

'Both statements, O King, are true. Contemplation has many virtues. All the Tathagatas attained, in contemplation to Buddhahood, and practised it in the recollection of its good qualities. And they did so in the same way as a man who had received high office from a King, in the recollection of its advantages, of the prosperity he enjoyed by means of it, remain constantly in attendance on that king. In the same way as a man who, having been afflicted and pained with a dire disease, and having recovered his health by the use of medicine, would use the same medicine again and again, calling to mind its virtue'.

'And there are, O King, these twenty and eight good qualities of meditation in the perception of which the Tathagatas devoted themselves to. And what are they? Meditation preserves him who meditates, it gives him long life, and endows him with power, it cleanses him from faults, it removes from him any bad reputation giving him a good name, it destroys discontent in him filling him with content, it releases him from all fear endowing him with confidence, it removes sloth far from him filling him with zeal, it takes away lust and ill-will and dullness, it puts an end to pride, it breaks down all doubts, it makes his heart to be at peace, it softens his mind, it makes him glad, it makes him grave, it gains him much advantage, it makes him worthy of
reverence, it fills him with joy, it fills him with delight, it shows him the transitory nature of all compounded things, it puts an end to rebirth, it obtains for him all the benefits of renunciation. These, O King, are the twenty and eight virtues of meditation on the perception of which the Tathagatas devote themselves to. But it is because the Tathagatas, O King, long for the enjoyment of the bliss of attainment, of the joy of the tranquil state of Nirvana, that they devote themselves to meditation, with their minds fixed on the end they aim at.

'And there are four reasons for which the Tathagatas, O King, devote themselves to meditation. And what are the four? That they may dwell at ease, O King – and on account of the abundance of the advantages of meditation, advantages without drawback – and on account of its being the road to all noble things without exception – and because it has been praised and lauded and exalted and magnified by all the Buddhas. These are the reasons for which the Tathagatas devote themselves to it. So it is not, great King, because they have anything left to do, or anything to add to what they have already accomplished, but because they have received how diversified are the advantages it possesses, that they devote themselves to meditation.' 'Very good, Nagasena! That is so, and I accept it as you say.'

All that is mentioned in Chapter 5 are the advantages of practice 'Buddhanussati Kammathana or Buddhist meditation exercise' that the researcher has given for example as the follows:

1. It makes the mind of practitioners have purity, light and peacefulness.
2. Whenever the mind is peaceful and calm, consequently there is the existence of high concentration which creates miracle power to cure many types of diseases (meditation as medicine or Dhamma medicine).
3. Attainment of Abhiññanana, Ñana means knowledge or wisdom i.e. in the Buddha time Phra Maha Moggallana Thera, has attained Abhia, Abhiñña means Higher knowledge or Supernormal Powers, Phra Anuruddha attained Abhiñña of divine eye. Nowadays, there are many meditation masters who practise Buddhanussati Kammathana or Buddhist meditation exercise (Vipassanacariya, forest monks) and they attained one of the five items of Abhiñña and
4. The last advantage, attainment of Nibbana, creation of wisdom and the real knowledge or the reality of Dhamma.
Actually, there are many advantages of practising 'Buddhanussati Kammathana or Buddhist meditation exercise'. It is impossible for the researcher to mention all of them within the limited pages of the thesis. Therefore, the researcher has to mention a few to give example. The practitioners are able to search more from other books written by many well known meditation masters including 'Tripitaka' (Buddhist text).
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