CHAPTER VI

CONCLUSION AND SUGGESTIONS

The concept of ‘Buddhanussati’ the word Buddhanussati could be separated as ‘Buddha + anu + sati’. When they are combined as “Buddhanussati” it can be translated as the consciousness and remind the virtue of the Buddha which consisted in many ways but can be concluded and divided into three phases such as

1. Visuddhidguna (purity).
2. Mahakarunadhidguna (compassion).
3. Paññaguna (wisdom).

Those who possessed these virtues, that person can be called the Buddha.

The concept of ‘Kammatthana’ the word Kammatthana can be separated as ‘Kamma + thana’. Whenever these words are combined as “Kammatthana” it means the base of action or the base of work which means all kinds of work, both action by body and mind, but in this sense, it means the action of mind. The practice of meditation exercise by using “Buddhanussati Kammatthana” as affection such as Ekkaggatacitta (one pointedness of mind), Cetasika (mentality of mind) which has strong power that creates perfection of mind. The word strong power created with perfection of mind is known as Samadhi. It can be explained as to make the mind to sense the object of mind consciousness and one pointedness natural or characteristic, duty, result and the cause of immediately before consciousness, or Buddhanussati Kammatthana is the condition of serenity, no existence of busily engaged mind in a duty, one pointedness of mind as the result or fruit, happiness is created within body and mind as the cause of the result consisted of joyful, happiness and equanimity.

The way or objective to develop meditation exercise by using Buddhanussati Kammatthana, if the practise of Lokuttarasamadhi (transcendental meditation exercise), Paññabhavana (wisdom development) is needed, means practising meditation exercise by using Pañña (wisdom) as conductor if wishing to practise worldly meditation exercise, the first stage of a practitioner must be to keep their Sila (rule of morality or precept) properly as well as to abolish palibodha or all kinds of hindrances and then start to practise meditation exercise through the middle way known as majjhimapatipada which is Ariyamagga (Eight Noble Path).
The person who follows the system must achieve success without outside help whatsoever. The fact that each individual must work out his own salvation need not be strongly emphasized. For the Buddha said: ‘by oneself alone is evil done, by oneself is one defiled. By oneself is evil avoided, by oneself alone is one purified. Purity and impurity depend on oneself; as one can purify another’.

The signposts of the Eight-fold Path and their meaning:

- Right View

The pilgrim on the path is expected to look about without rose-coloured glasses on. He must study the Four Noble Truths without bias and seek their acceptance on the basis of his own reasoning. He must say good-bye to superstition, wishful thinking and delusion. This is not easy etc.

- Right Resolution

In the words of the Buddha, he who aims at Right Resolution dedicates himself to ‘renunciation, non-resentment and harmlessness’. This must surely begin with a revaluation of values. The pilgrim has probably been a seeker after importance in the worldly sense. He has been proud of his professional or business position. He has a thought for the pursuit of money.

- Right Speech

‘What brethren, is Right Speech?’ asked a disciple to Lord Buddha. ‘It is abstinence from lying speech, from backbiting and abusive speech, and from idle babble. That, brethren, is called Right Speech’. Certainly a liar is out of place in Buddhism, the most honest of the world’s major religions etc.

- Right Conduct

The sign number Four on the Noble Eight-fold Path calls for conduct that is peaceful, honest and pure. It recommends observance of the Five Precepts to which Buddhist laymen as well as the monks offer their loyalty. These precepts will be detailed later. Roughly, Right Conduct can be summed up as a mode of existence that does not bring suffering to others or shame on oneself.

- Right Livelihood
This means the avoidance of work that causes suffering to others or makes a
decent, virtuous life impossible. In modern world Right livelihood can be one of
the most difficult rules to obey. So many kinds of work are harmful to society and
are unworthy of a true Buddhist etc.

- **Right Effort**

This means a course of strenuous self-improvement. It involves the
suppression of evil states of mind and, simultaneously, the strenuous development of
good states of mind. Right Effort has this fourfold classification:

The effort to avoid evil not yet existing.
The effort to conquer evil which already exists.
The effort to develop good which is not yet existing.
The effort to preserve the good already developed.

- **Right Mindfulness**

The pilgrim on the path must keep his mind alert. There must be constant
vigilance in thought, speech and action. Conduct and character depend upon the mind
behind them. ‘All that we are the result of what we have thought’, says the
Dhammapada. ‘It is founded on our thoughts, it is made up of our thoughts’. The
Buddha was a keen enthusiast for mental alertness. He despised lazy, slothful minds
etc.

- **Right Concentration**

The Buddhist does not pray. Instead he concentrates his mind in meditation
and thereby reaches a comprehension of Reality. Meditation, as practiced in Asia for
thousands of years, is comparatively new to the West. Formerly it was regarded here
as a useless pagan practice... Finally, in the concentration of a much practiced and
fully dedicated Buddhist, reason, emotions and feelings are lost in Nibbana, the
highest state of enlightenment. Later in this book we shall study the stages of
meditation as described by the Buddha3.

Since Prince Siddhartha entered the monkhood to search for
**Mokkhadhanna** (salvation) and then found the truth by himself. **Ariyasacca**: The
Four Noble Truths:

- **Dukkha** = suffering; unsatisfactoriness.
- **Dukkha samudaya** = the cause of suffering; origin of suffering.
- **Dukkha nirodha** = the cessation of suffering; extinction of suffering.

- **Dukkha nirodhagamini patipada** = the path leading to the cessation of suffering. As well as to know Ariyasacca four (The four Noble truth), understand the duty and practice every stage of the four Noble truth, then believed that he has known the four Noble truth or the enlighten One. The duty of the four Noble truth if:

**Ariyasaccasukiccati** (Functions concerning the Four Noble Truths) : -

- **Pariñña** = Comprehension; suffering is to be comprehension.

- **Pahana** = Eradication; abandonment, the cause of suffering is to be eradicated.

- **Sacchikiriya** = Realization; the cessation of suffering is to be realized.

- **Bhavana** = Development; practice; the path in to be followed or developed.

After attaining enlightenment Lord Buddha determined that he would propagate his teaching which later came to be known as Buddhist religion everywhere in Jhambudipam in order to show mercy toward creatures who are in suffering situation helping them to overcome suffering by guide them to find the truth as he has already found by enlightenment he gave the first sermon to **Pañcavaggi at Isipatana marigadayavana forest**. After the first sermon finished, **Aññagodanañña** who was one of Pañcavaggi had attained **Arahattaship** which is the first witness of enlightenment of the Lord Buddha and afterwards every **Pañcavaggi** also attained Arahattaship. They became Ariyasavaga (chief disciples) who are the witness of enlightenment of the Buddha, the fame of Buddha had been spreading all over Jhambudipam, large number of people heard about the enlightenment of the Buddha and his Arahant disciples, they had happy feelings, they turned faithful to the Buddha, they were eager to meet him in order to hear his sermon. This is the origin of the theory of “**Buddhanussati Kammathana**”.

When people having faith in him and his Dhamma, they practised his teaching and then attained Arahantaship, the number of Noble disciples also increased. Buddha sent his noble disciples to propagate Buddhist religion all over Chambudipa. Later **Ven. Sona** and **Ven. Uttara** had brought Buddhist religion to propagate in **Suwannabhum** including Thailand, Thai people have been influenced by Buddhism in their mind, and they practise Dhamma of the Buddha, they remind themselves of the great virtues of Buddha which is known as Pañña, Purity and Compassion till today. That is large number of meditation centres have come into existence in
Thailand, by using Buddhanussati as the principle of their practise, each of meditation centre has different method and technique, for example:

- **Wat Suan Mokkhaphalaram**, Chaiya district, Suratthani province, Buddhadasa Bhikkhu is the president of monks.
- **Wat Pah Suddhavas**, Muang district, Sakolnakorn province, Phra Ajahn Mun Bhuridatto was the abbot.
- **Wat Pah Kung**, Srisomdej district, Roi-Et province, Phra Ajahn Sri Mahaviro is the abbot.
- **Wat Khao Sukim**, Thamai district, Chanthaburi province, Phra Ajahn Somchai Thitaviriyo is the abbot.
- **Wat Doi Mae Pang**, Prao district, Chiang Mai province, Phra Ajahn Waen Sucinno was the president of monks.
- **Wat Hinmarkpeng**, Srachiangmai district, Nongkhai province, Phra Ajahn Tes Tersangri was the abbot.
- **Wat Pah Salawan**, Muang district, Nakornratchasima province, Phra Ajahn Budh Thaniyo is the abbot.

There are various methods of consciousness in Buddhist religion, they can be performed into forty different methods:
### Forty Subjects of Meditation

<table>
<thead>
<tr>
<th>Ten Pleasing</th>
<th>Ten Disgusting</th>
<th>Ten Reflections</th>
<th>Ten Higher states</th>
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<tbody>
<tr>
<td><strong>The Kasinas</strong></td>
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<td>Four Elements:</td>
<td>The Corpses:</td>
<td>The Triad:</td>
<td>Four Exalted States</td>
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<td><strong>Four Colours</strong>:</td>
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<td>25. Generosity</td>
<td>Four Formless States</td>
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<td><strong>Light and Space</strong></td>
<td>20. Bony</td>
<td>30. Quiescence</td>
<td>Consciousness nor Unconsciousness</td>
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<td>9. Light</td>
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<td>One Realization : of the</td>
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<td>10. Glimpse of sky</td>
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<td>39. Loathsomeness of Food</td>
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<td></td>
<td>One Analysis : of The</td>
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<td></td>
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<td>40. Four Elements</td>
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</tbody>
</table>

The Ten Disgusting Subjects (11-20) and Meditation on the Thirty-two constituent parts of the Body (28) lead to the First Trance. The first three of the Four Exalted States (31-33) lead to the Third Trance. The Ten Kasinas (1-10), the Meditation on In-and-out Breathing (29), the last of the Four Exalted States (34), and the Four Formless States (35-38) lead to the Fourth Trance. Ten subjects of Meditation do not lead to the Trances at all : the first seven and the last of the Ten Reflections (21-27, 30), Realization of the Loathsomeness of Food (39), and Analysis of the Four Elements (40). These Trances are of course nothing but self-induced
hypnotic states. The four Trances and the Four Formless States are counted as the Eight Attainments. The Forty Subjects of meditation and the Four Trances to Detachment and to the Cessation of Craving; that is to say, to the destruction of the cause of Rebirth and suffering, to Deliverance from the Round of Existences, to Nibbana.\(^5\)

Thai Meditation masters who use Buddhismasati Kammatthana from the beginning up to this day in Thailand are:

- **Somdej Phra Sangharaja** (Supreme patriarch) Sri, Wat Raghanghositaramvora-mahavihara, Bangkok Noi, Bangkok.
- **Somdej Phra Sangharaja** (Supreme patriarch), Suk, Wat Rajasittharam, Bangkok.
- **Somdej Phra Sangharaja** (Supreme patriarch), Don, Wat Saket, Bangkok.
- **Somdej Phra Buddhacaraya** (To Phromrangori), Wat Raghanghositaram, Bangkok.
- **Luang Poh Toud**, Wat Phago, Sathingphra district, Songkhla province.
- **Phra Ajahn Sao Kantasilu**, Wat Liab, Muang district, Ubolratchathani province.
- **Phra Ajahn Mun Bhuridatto**, Wat Pah Sudhavas, Muang district, Sakolnakorn province.
- **Phra Ajahn Kongma Cirapuñño**, Wat Doi dhammadedi, Muang district, Sakolnakorn province.
- **Phra Ajahn Mahapin Paññabalo**, Wat Sainsamran, Varincharrrab district, Ubolratchathani province.
- **Phra Dhammacedi** (Joom Banthulo), Wat Bodhisomporn, Muang district, Udornthani province.
- **Phra Ajahn Suk**, Wat Pakklongmakhamthao, Watsingh district, Chaiinacht province.
- **Phra Ajahn Sing Khantayagamo**, Wat Pah Salawan, Muang district, Nakornratnasima province.
- **Phra Upaligununamacaraya** (Chandra Siricando), Wat Boromnivasavorvihara, Bangkok.
- **Phra Ajahn Khao Analayo**, Wat tham Klongpel, Nongbaolamphoo province.
- **Phra Ajahn Juan Kulasettho**, Wat Cetiyagirivihara (Bhutok), Buengkarn district, Nongkhai province.
- **Phra Ajahn Khamdee Pabhaso**, Wat Thamphapoonmet, Muang district, Loei province.
- Phra Ajahn Phun Acaro, Wat Pah Udomsompong, Phannanikom district, Sakolnakorn province.
- Phra Ajahn Chob Thanasamo, Wat Pah Sammanusorn, Wangsapung district, Loei province.
- Phra Ajahn Chah Subhaddo, Wat Nong Pahpong, Varinchamrab district, Ubolratthathani province.
- Phra Ajahn Dul Atulo, Wat Burapharam, Muang district, Surin province.
- Phra Noraratrajmanit (Dhammavitakkobhikkhu), Wat Debsirindaravas, Bangkok.
- Phra Ajahn Phang Cittagutto, Wat Udomgongagirikhet, Mahajagiri district, Khon Kaen province.
- Phra Debsiddhimunīnasiddhithera, Wat Mahathatu, Thaphrackhan, Bangkok.
- Phra Ajahn Tes Tesrangsi, Wat Hinmarkpeng, Sranchiangmai district, Nongkhai province.
- Phra Ajahn Buddha Thavaro, Wat Klanghusricharoen, Bangrachan district, Singburi province.
- Phra Ajahn Kasem Khemako, Susarntriluksana, Muang district, Lampang province.
- Phra Ajahn Wan Uttamo, Wat Tham-apaidamrongdhamma, Songdao district, Sakolnakorn province.
- Phra Ajahn Lee Dhammadharo, Wat Asokaram, Muang district, Samutprakarn province.
- Phra Ajahn Waen Sucinno, Wat Doi Maepang, Prao district, Chiang Mai province.
- Somdej Phra Ñanasanvara Supreme patriarch, (Charoen Suvatthano), Wat Bovornnivesvihara, Bangkok.
- Phra Subrommañanathera (Luang Poh Phrabuddhabattakpha), Wat Phrabuddhabattakpha, Pahsang district, Lampoon province.
- Phra Ajahn Sim Buddhacaro, Wat Tham Phaplong, Chiang dao district, Chiang Mai province.
- Phra Ajahn Sod Candasaro (Phra Mongoldebmuni), Wat Paknam, Phasicharoen district, Bangkok.
- Phra Ajahn Sri Mahaviro, Wat Prachakomvanaram (Wat Pah Kung), Srisomdej district, Roi-Ét province.
- Phra Ajahn Somchai Thitaviriyo, Wat Khao Sukim, Thamai district, Chanthaburi province.

- Phra Debvaralangkarn (Luang Poh Srichan Wannabho), Wat Pah Srisuddhavas, Muang district, Loei province.

- Phra Ajahn Mahabao Ñanasampanno, Wat Pah Bantard, Muang district, Udonthani province.

- Phra Ajahn Budh Thaniyo, Wat Pah Salavan, Muang district, Nakornratchasima province.

- Phra Ajahn Rian Varalabho, Wat Arañabanpot, Srirangmai district, Nongkhai province.

- Phra Ajahn Suwathana Suvaco, Wat Thamsrikaew, Muang district, Sakolnakorn province.

- Phragru Saradhammanidesa (Ma Ñanavaro), Wat Pah Santiviveka, Selaphum district, Roi-Ét province.


- Phra Ajahn Chagaro Bhikkhu, Wat Pah Bodhiñana, Perth Australia, etc.

    Persons who intend to practice meditation exercise, and practice seriously as per the teaching from the Lord Buddha, may use the method of Buddhanussati Kammathana or any other methods. They will receive merit or advantage from their practice i.e., peace of mind, joyful and concentration, curable of diseases creation of Ñana or Wisdom of six super knowledge:

Abhiñña: Superknowledge or ultra - conscious insight :

1. Iddhividha = magical powers
2. Dibbasota = divine ear
3. Cetopariyañana = penetration of the minds of others
4. Pubbenivasanussati = remembrance of former existences
5. Dibbacakkhu = divine eye
6. Asavakkhayañana = knowledge of the exhaustion of all mental intoxicants

They can achieve one of them without any doubt, from number first-fifth are in the stage of Lokiya Abhiñña (worldly super knowledge) and the last one is Lokuttara (supramundane) as well as create Paññañana (wisdom) which achieve to the attainment of the Noble path and fruit known as Nibbana.
The researcher would like to give suggestion to persons who are related and responsible Buddhist all over the world as well as senior administrators of Buddhist religion in every country that: "The International Buddhist organization should be established with the cooperation among Mahayana Buddhist sect and Theravada Buddhist sect. Once the International Buddhist organization is established, the official members should be appointed such as the president and vice-president, and the members of the International Buddhist organization come from every Buddhist country all over the world. The members have to take responsible of administration system in every section according to the four commands such as administration, education, propaganda and public utility. The fund should be raised for the establishment of the foundation of Buddhist International organization every year in order to from every member country in order to use the interest for the purpose of administration management according to the policy of the four commands as mentioned earlier. The meeting will be arranged at-least once a year in order to make a new policy and project to do the task the host of meeting will be circulated every year among every country member. Duration of membership should not over three or four years, and the new election should be held, if any members are satisfied they may be re-elected for the second term.

For every country member, they should have their own Buddhist organization also, and within the organization they should have official members same like the International Buddhist organization, and each Buddhist organization in every country should collect funds for establishment of or the foundation for the purpose of administer the four commands, the meeting should be called twice a year or as time demands on the appropriation of time in order to exchange ideas or deliberations and decide the policy for the task for themselves and the International Buddhist organization as-per the policy of their administration.

For the education, and propaganda of Buddhism they should study and take up research work more about Dhamma teaching of the Buddha from Tripitaka and then find the significance from them for the people all over the world, and translate it from Pali and Sanskrit languages (which are difficult) into easy languages that encourage people to study and practise in their daily life. And translate into English which is International language, further more, the translation should be offered to every country member for publication and propaganda in their own languages. Difficult idioms should be simplified for better understanding and inspire the common man to
know and practise for common people. For public utility all the funds raised from foundations need be arranged to help people who suffered from unforeseen calamities i.e., flood, conflagration, storm etc … everywhere in the world. It is a kind of helping hand with the compassion. When they are helped and when they get advantages from the Buddhist religion, they will be converted to Buddhist faith, therefore, the number of Buddhist people will be increased.

If it succeeds, the Buddhist religion will be well united, strong and have more power to propagate the religion than present day religions full of din. And there is clear task within the organization, consequently the existence of rule and regulation are the same, being able to practise with qualified system. Propaganda of Buddhism is the truth that can bring good results to the practitioners. At present, there is one Buddhist organization known as “The World Fellowship of Buddhists (WFB)” was established in 1950 as an international organization to promote the Buddhist cause and to realize the Buddhist goals⁷. But the task of organization is still not clear, therefore, the rule and regulation should be improved, because the present world is modernized and there the progress of science and technology consequently the human mind decays, consequently the society becomes complicated, more competition, selfishness, taking advantage from one and others, oppress weaker sections without compassion.

When people got pressure from the current complicated societies, they have been suffering from their mind, consequently they change their direction to the religion again. It is a good opportunity for the Buddhist religion which is the final truth and always ready to give Dhamma teaching of the Lord Buddha. Dhamma is a science, to prove and to analysis. Particularly the principle of meditation exercise. There are two different principles of meditation exercise such as: I. Samatha Kammathana (tranquillity development), which is a way to have peace of mind and II. Vipassana Kammathana (Insight development), which is a way to have wisdom, as well as the forty objects of consciousness of meditation exercise, and many other different methods to practise meditation exercise to practise for practitioners such as Anapanasati Kammathana and Buddhavussati Kammathana which is the Dhamma and result is attainment of Nibbana. Lord Buddha said “look Bhikkhus Dhamma that proper persons who practise sufficiently, will be from voluptuousness for extinction, for peace, for wisdom, for enlightenment and Nibbana. What is that Dhamma?, That Dhamma is “Buddhanussati”⁸.
Whenever people change their direction and practise meditation exercise as Buddhist religion, their mind will get peace, and having joyfulness of their body, speech, and mind, just like the Buddhist proverb “Natthi Santi Param Sukham” means peaceful is the supreme happiness. When mind is peace, wisdom is occur, knowing reason that what is wrong? and what is right?, appropriate or not, neither killing nor persecute nor discord. Compassion will be existed in ever one mind, pitiness from persons to persons and all kind of creatures who are living in the world will be existed in their mind, consequently there is peaceful in societies. Societies become perfect, there are great deal of happiness and Union, the real peace and happiness in societies.

In Thailand, there is Mahathera council which is the supreme council of Sangha, and the task of this council is to take responsibility of Buddhist religion in any action such as administration, education, propaganda and public utility. But in practise, lack of unity, and fund. The fund is not sufficient for supporting, the four commands, therefore, the unity of processing of task is not absolute, the result is not clear. For example propaganda of Dhamma now a days has no proper system, they propagate Dhamma individually as well as funds are raised individually, thus the task of Dhamma propaganda depends on individual thought, sometimes Tripitaka is neglected. The researcher would like to suggest about Dhamma propaganda that charity funds should be raised in Thailand for the purpose of this task with full cooperation of both Nikaya (schools), the special school for teaching Dhamma-Messengers particularly should be established. Any monks or layman wish to become Dhamma-Messengers, having faith to propagate Buddhist religion and bring the teaching of Buddha to common people. They have to study in this school until the course is completed. We have to educate and have qualified Dhamma-Messengers for the unity of Dhamma propaganda.

Further more, about teaching meditation exercise at present, there are over one hundred meditation centres available in Thailand. Each meditation centre teaches different method from another. Though there are many different methods of meditation exercise in Buddhism. But within various methods should be taught in proper way and some point. Practitioners should not get complicated methods. The result of practise should be satisfactory and may be faster which depends upon the capability of the practitioners. Whenever the number of people who practise Buddhanussati Kammaṭṭhāna (meditation exercise) it increases. Their mind will be
filled with peace, wisdom. In the end they will find the truth and the reality of life which will lead them to the attainment of Magga, Phala and finally Nibbana. As Lord Buddha told to Subhaddaparibajaka in Mahaparinibbana Sutta: “Look Subhadda, if in any Dhamma Vinaya there is no component of Eight Noble Path within that Dhamma Vinaya. There is no existence of Samana one (a recluse), Samana two (a recluse), Samana three (a recluse), or Samana four (a recluse). Look Subhadda within Dhamma Vinaya there is existence of Eight Noble Paths, and only within that Dhamma Vinaya which is available of Eight Noble Paths, there is existence of Samana one, Samana two, Samana three, or Samana four. Other doctrines are vacancies of philosophers recluses who know all. These Bhikkhu, are the practising of the Eight Noble Paths. There is no vacancy of Arahanta monks in this world”.

I have studied through Buddhist literature and the interview from several meditation masters, and have found out with the help of Buddhanussati Kammathana means various meditation exercise which enables us to attain Nibbana. The very aim of this subject is to study and find out the goal and aim of Nibbana.

I have found out from this study the way Lord Buddha attained Enlightenment. From this study a layman can also come to understand the importance of Buddhanussati and Kammathana in Buddhist philosophy which helps in attaining Nibbana.
REFERENCES

2. Ibid., pp. 244-245.

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