CHAPTER I

INTRODUCTION

A. “Buddhanussati Kammatthana” is very important for human beings. Those who have practiced “Buddhanussati-Kammatthana” have developed the power to attain peace of mind.

The word “Buddhanussati Kammatthana” can be split into two main words namely ‘Buddhanussati’ and ‘Kammatthana’. Among these two main words; each word further can be split into minor vocabulary items which as ‘Buddhanussati’ come from Buddha + Anu + Sati. Buddha means one who has knowledge, one who awakes first, one who is always cheerful. Anu means small, followed by the word Sati means mindful, memory, recognition, consciousness.

When they are joined together, they become “Buddhanussati”. Buddhanussati means recognition or recollection of the virtues of the Buddha and consideration of his virtues\(^1\). We should know that in Thailand there are many meditation centres which use the words “Buddho, Buddho” as a tool of practising meditation. Some meditation masters said about “Buddhanussati”:\n
“Buddhanussati” means recollection of the virtues of the Buddha by using the word ‘Buddho, Buddho’. It makes mind of one who practise attains the virtues of the Buddha, enters the territory of the Buddha, enters the boundary of the Buddha. The wonder will arise into mind of one who practises it continuously. That mind is not the mind of ordinary man but that mind which is pure, attains and has intuition in the virtues of the Buddha actually.

At the even level of the mind of one who practices he does not attain territory, boundary and some parts of the Buddha, so also the mind of one who practises would not see the virtues of the Buddha, though he recites “Buddho, Buddho” number of times, he could not attain the virtues of the Buddha. Suppose a person wants to attain and see through the virtues of the Buddha, he must carefully recollect “Buddho” sincerely. Not only recollection of “Buddho”, in the text, there are nine virtues of the Buddha starting with “Itipi so bhagava araham sammasambuddho” etc\(^2\). But also the recitation of the above phrase. According to Vissuddhimagga of Buddhaghosa,
the meaning of "Buddhanussati" is the mind of one who want to practise recollect
the virtues of the Buddha as an object of thought". 3

"Buddhanussati" means the recollection of the Buddha. There is a way to
practise as follows: one who wants to practise should live in a quiet place, there is no
swarm, there is no annoyance. One should sit down cross-legged, holding the body
erect and think of the virtues of the Buddha nine kinds "Itipi so bhagava---Buddho
bhagava" - the Buddha whom the world respected, who passed away long time, who
has no defilements, who knows rightly all things by himself, who is respected for his
knowledge and conduct, who has reached the good road, who is the knower of the
world, who is matchless, who is the Guide of men to be tamed, who is teacher of
divine and human beings, who awakens the world of beings, who distributes
knowledge to the world of beings.

While recollecting, one may recollect one word out of nine words or all nine
words respectively. Some meditation masters use a word "Buddho-Buddho"! Some
use "Samma Arahant-Samma Arahant". Some let a man take a look at a Buddha
statue beginning from its top of hair, head, face, hands finally all its body and then
close his eyes putting his thought to a word "Buddho-Buddho" one hundred times
each place such as "Buddho-Buddho" at its top of hair one hundred times and
moving to its head one hundred times until all its body and then be mindful at his
right palm, thinks of "Buddho-Buddho" one hundred times, at his right shoulder, at
his hand, at a place upper his navel two inches one hundred times each. And then
putting his thought to insight (Vipassana) that "Rising-Falling". When a man practise
Buddhanussati he will gain results. The result is classified into two kinds i.e., lower
result and higher result. Lower result thirteen kinds:

1. It makes a person have more respect to the Buddha.
2. It makes a person have more belief in the Buddha.
3. It makes a person be more mindfulness.
4. It makes a person know more virtues of the Buddha.
5. He is delighted more and more.
6. He can endure fearful things.
7. He can endure various painful feelings.
8. It arises a feeling in him to live with the Buddha.
9. He deserves to be respected by people like a stupa.
10. He has a mind that tends to become a Buddha.
11. He has moral shame and moral dread. He dare not do evil deeds since he lives in front of the Buddha.

12. He shines as a glow (Santana).

13. After death, he will be reborn in a blissful state of existence.

Higher result 1 kind:

1. He gains access to concentration (Upacarasamadhi)⁴.

In Suttanta Pitaka it is mentioned that Satipatthana is the base of Sati (awareness) which is the significant base of meditation exercise or the beginning of the natural meditation exercise, there are four classifications of meditation exercises which are mentioned below:

**Satipatthana** (The four-fold Satipatthana or the four foundations of mindfulness) as follows:

1. **Kayanupassana**: Contemplation of the body, mindfulness as regards the body.
2. **Vedananupassana**: Contemplation of feelings, mindfulness as regards feelings.
3. **Cittanupassana**: Contemplation of mind, mindfulness as regards thoughts.
4. **Dhammanupassana**: Contemplation of mind-objects, mindfulness as regards ideas.

One of the disciples of the Buddha known as Phra Anuruddha, hid himself from the public areas in order to stay alone in the unknown place. He considered that ... if anyone feels bored in Stipatthana 4, it is believed that they also get bored in the Eight Noble paths which enable them to the end of Dukkha (suffering). Ones who have tried and practised the four foundations of mindfulness, they are believed to be practising the eight Noble paths which lightly enable them to the end of suffering.

**Phramahamoggallana** knew such a kind of the consideration that had emerged in the mind of Phra Anuruddha, and he appeared before Phra Anuruddha as if the powerful man who straightened his arms like a long, and bent his arms like a lithe wire.

**Phramahamoggallana asked Phra Anuruddha that** ... Look Anuruddha What is the cause of the reason that monks, whom are believed to be practising the four foundation of mindfulness. Phra Aburuddha answered that: “Look Bhante (senior), monks who are in the norm-discipline all ways observe of body within body internally, having quality of diligence, clear consciousness and awareness. Get rid of Abhijja (covetousness) and displeasure of the world abide observing body within body externally etc., abide observing body within body both internally and externally,
having quality of diligence, clear consciousness, and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world.

Monks abide themselves to observing sensations within sensations internally, having quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world, abide observing sensations within sensations externally etc., abide observing sensations within sensations both internally and externally, having quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world.

Monks abide observing mind within mind internally ... abide observing mind within mind externally ... abide observing mind within both internally and externally, having a quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world.

Monks abide observing Dhamma (mental contents) within mental contents internally ... abide observing mental contents within mental contents both internally and externally. Having quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world. Look, Bhante (senior) due to this cause of the reasons, monks, whom believed are practised Satipatthana 4 (the four foundation mindfulness)\(^5\).

In the book known as Phra Abhidhamma Pitaka by Vibhangapakarana, has mentioned Satipatthana four within Satipatthana Vibhanga Suttantabhavini that :-

1. Religious monks always observe of body within body internally, abide observing body within body externally, abide observing body within body both internally and externally. Having quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world.

2. Abide observing sensations within sensations internally, abide observing sensations within sensations externally, abide by observing sensations within sensations both internally and externally. Having quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world.

3. Abide observing mind within mind internally, abide observing mind within mind externally, abide observing mind within mind both internally and externally. Having quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world.
4. Abide observing Dhamma (mental contents) within mental contents internally, abide observing mental contents within mental contents externally, abide observing mental contents within mental contents both internally and externally. Having quality of diligence, clear consciousness and awareness. Get rid of Abhijjha (covetousness) and displeasure of the world.

As mentioned above the word “abide observing” has got an analytic explanation that how one abides observing? Paññā (wisdom), well known action or movement etc., non-infatuation, analysis of Dhamma, and Sammaditthi (right view or right understanding), all are observed. Monks, who are already well reached, who are already entered and well entered, who are already occupied and well occupied, these are the components of servation. Thus, this word called “abide observation”.

The word “diligence” or done with care and has got analytic explanation. What is diligence? People always talk about diligence of mind etc. Sammavayama (right effort) known as diligence monks who have already reached and well reached, who are already entered and well entered, who are already occupied and well occupied, these are the components of diligence. Thus, this state is called “diligence”.

The word “clear consciousness” has got analytic explanation. What is clear consciousness? Paññā or (wisdom) a well known action or movement etc., non-infatuation, Dhamma analysis, Sammaditthi, all are known as clear consciousness monks who have already reached and well reached, who have already entered and well-entered, who have already occupied and well occupied, these are the components of clear consciousness. Thus, these states are called “having clear consciousness”.

The word “Sati” (awareness) has got analytic explanation that how is awareness? awareness or detached watching etc. Sammasati (right mindfulness) known as Sati (awareness). Monks who have already reached and well reached, who have already entered and well entered, who have already occupied and well occupied, these are the components of Sati (awareness). Thus, this word called “having Sati”.

The word gets rid of Abhijjha (covetousness) and Dhammas (displeasure) of the world has got analytic explanation that Loka (world) What is the world? Kaya (body) known as the world, even Upadanakhandha five, upadana (attachment) Khanda five (the five aggregates) are also known as the world.

Abhijjha (covetousness), What is abhijjha? it is covetousness, high covetousness etc., covetousness of mind this word called “Abhijjha”.
Domanassa (displeasure) how is domanassa? it is a painful mental feeling, displeasure, sad-mindedness, grief which is effected from mental impression, the action of uneasy emotional and suffering which is effected from mental impression. This is called "Domanassa".

Abhijjhā and Domanassa from the above mentioned have already been abolished, totally abolished, calmed, relieved, entered for relieving, extinguished, fully extinguished, destroyed, fully destroyed, dried up, totally dried up, disappeared from this world. Thus, this state is known as getting rid of Abhijjhā and Domanassa of the world.

Another form of Buddhanussatī or deliberation over the gratefulness of the Lord Buddha, it makes effective power and advantages, in the present and future, in this life and next life and the supreme advantage is attainment of Nibbāna.

The researcher would like to give example from Suttanta Pitaka as follows:

No I Subhutitherapadana. About the result of Buddhanussatī: At the foot of Himalayas, there is a mountain known as Nissabha, I built a beautiful cottage and hermitage at the Nissabha mountain, I was a priest known as Koliya, having super natural power, living alone in the Nissabha mountain. At that period of time I did not eat fruits or potato; I took only leaves to keep myself alive, I had simple living, even my life could be sacrificed for maintaining my pure mind in order to avoid Anesana (non association)… At that place, I have found Dhammakathā (ethical discussion) controlling of mind from sinful thoughts, I usually lived with awareness for thirty thousand years in the dense forest.

Lord Buddha known as Pathumuttara, further says: "I was living with fully aweariness, and seeking for the perfect advantage, he visited me at the cottage. The Lord Buddha emitted his rays of light in golden colour uncomparasion to anyone, he was walking in meditation in the air, no one could be compared to his wisdom. He was walking in meditation in the air like blooming flowers on a big tree, he liked streaked lightning in the cloud, he was walking in meditation in the air like a fearlessness lion, like a joyful elephant, like a brave tiger. The Lord Buddha emitted his rays of light of a highest quality of golden colour equally to the fire of charred coal from a timber tree of the genus Hopea, emitted his rays light that flourished like a gem stone. He was walking in meditation in the air at that particular time, he emitted his rays of light a snow mountain (crystal or clear glass) of the holy Kailas, he was
walking in meditation in the air at that particular time he looked like the full moon, like the mid day sun.

At that time, I saw him in the air, I thought that this creature is a great deva or a man, such kind of this form I have never seen on the earth, perhaps there was an incantation or this person is a Buddha, with this thought my mind became having faithfulness, I collected perfume and flowers as well as daisis raised platform for him and said to him that this appropriate platform has already prepared for you the honourable, please be satisfied with them and take a seat on the flower platform. The Lord Buddha never feared a lion, he sat down on the flower platform for seven nights and seven days then I requested him for seven nights and seven days. The Lord Buddha who is the supreme, after having finished his meditation. He predicted me that...

“You have to practise Buddhaniussati meditation (reflection on the virtue of the Buddha) which is the most advance compared to other meditation. You practise Buddhaniussati that will purify your mind and you will be in the world of heaven for thirty thousand Kappa (aeon), and you will be the highest of all deities having heavenly treasures for 80 times, you will be the great king or an emperor of a territory for thousand times, you will own wealthy territory. This is the result of the practise of Buddhaniussati (reflection on the virtue of the Buddha) circulation of your birth, you will have a lot of treasure and never lack of wealth, this is the result of practise of Buddhaniussati, within hundred thousand Kappa (aeon), the Lord Buddha known as Gotama by his clan, he was born in the family of Okakaraj, he will attain enlightenment in this world, and renounce his throne and wealth of eighty crore (800 millions) and a number of servants, you will ordain in the religion of the Buddha known as Gotama, refuged in Gotama Buddha, will be a disciple of the Buddha and known as Subhuti.

Gotama Buddha sits among his disciples and praises two excellent disciples within the group of one worthy of a donation 1, living without enemy 1,. The flourishing of the Buddha, the highest one, the philosopher, after saying so, he floats into the air like the great king of swan in the heaven, I who thought of the Buddha, offered respected salutation with joint palms, having joyful mind, practised Buddhaniussati perfectly every moment, with the good merits, I have done with strong intention that after death, I could go to the second tier of heaven above the earth, I became the highest of deities and having divine treasure eighty times, and being the
emperor for 1000 times, being a wealthy king of a territory and ascended to the throne, this is the result of the practise of Buddhanussati. During the cycle of my rebirth, I received a lot of treasure, and I never lacked any wealth, this is the result of practising Buddhanussati. Within hundred thousand Kappa (world-aeon) onward, what I have done Kamma-process, with the result of the active process of becoming I never knew the world of suffering, this is the result of the practise of Buddhanussati.

The word Buddha... It is the name of purification or excellent, according to the interpretation in Tipitaka “the word Buddha means the Buddhas, the Buddha who attained enlightenment by himself. The word Buddha means the Buddha, What is the correct sense? The correct sense is to attain enlightenment and teaching creatures to attain Nibbana, the Omniscient One (an epithet of the Buddha), expert in Dhamma, fully mindfulness, abolish mental intoxication, no existence of defilement or impurities, no greed, no ill-will, no delution or ignorance, he has no existence of impurities. He has already gone to the correct way, one who has been well enlightened, abolishing of problem, received wisdom of enlightenment. The name “Buddha” was not given by mother, father, brothers, sisters, friends, councillor, relatives, priests or even God. Buddha is the name of liberation because it is the fruit of the Worthy One from the Lord Buddha who has already attained enlightenment, the word Buddha has been prescribed since attain the enlightenment of the Buddha under Bodhi tree.

The word Boddho means the Buddha who has already attained enlightenment, the name of Buddho is a prescription, the Omniscient One who has notified that Samanta Cakkhu (divide eye), or the one who has Samanta Cakkhu can abolish ignorance and existence of mental intoxication or defilement, no suffering, the real name is an excellent person, therefore the Buddha is believed the enlighten one who has Samanta Cakkhu ... and one who has abolished ignorance.

The name Buddha is believed that Buddha came from the world of the Buddha, the independence and constant one. The Lord Buddha who is self made, and attained the enlightenment by himself, expert in Dhamma. Lord Buddha believed that meaning of the Buddha, in the correct sense this word means attain enlightenment, helping creatures to attain Nibbana, being the Omniscient One, who is an expert in Dhamma, wisdom, joyful, no existence of mental intoxication, no existence of impurities, no existence of greed, no existence of ill-will, no existence of ignorance, no existence of impurities, he is the one who has gone through Ekayanamagga (the
noble path), the one who attains excellent enlightenment, one who believe that being
the Buddha who abstains from ignorance, having wisdom and knowledge. The name
of Buddhho was not given by mother, father, brothers, sisters, friends, councilor,
relatives, priests, great deva. The name of Buddhho is the name of liberation (this
name is existed in Arahattaphala the fruit of Worthy One) from the stage of
Arahattamagga (the path of the Worthy One), it is the prescription (the prescription
has been done because the attainment of the fruit of the Worthy One, and Dhamma) as
well as the enlightenment under Bodhi tree of every Buddha who has already attained
enlightenment$^{10}$.

Approaching to the Buddha is to enable oneself to reach or attain the
Dhamma, as mentioned in Sundari Therigatha that ‘Look Brahma, the Buddha has
already been to Mithila, he preached Dhamma to all creatures in order to abolishing
from there the suffering, Look Brahma I learned Dhamma where there was no
existence of impurities around the Buddha who has Saddhamma (the true Dhamma),
at that place I could reduce my sadness about son, then I also want to go to Mithila
Brahma said, however, the Lord Buddha will abolish me from the suffering, Brahma
met the Lord Buddha who has no existence of impurities, the Lord Buddha who is
Muni (ascetic), knowing the suffering, preaching Dhamma of Dukkha (suffering), the
cause of suffering, abolishing of suffering an Ariyamagga (Atthangiko maggo) (Eight
noble paths) which is the way to extinguish the suffering. Brahma understood
Saddhamma (the true Dhamma) infront of the Buddha, he satisfied himself and
ordained himself as a Buddhist monk, after three nights, he attained Vijja three (the
threefold knowledge), ‘come here the driver, now you can leave, I offer you the
vehicle, please inform Brahmani that I am fine, but Brahma has ordained as a
Buddhist monk, has already attained the threefold knowledge after three nights’. At
that time, the driver drove the vehicle with thousand of kahapana in order to offer to
Brahmani and inform her that her husband was fine and being ordained as a monk,
after three nights he attained the threefold knowledge$^{11}$.

**In Karanapali Sutta** it is mentioned that “The Lord Buddha stayed in
Kutagarasala (rest house) at Mahavana forest near Vesali, the servants of Karanapali
Brahma were working for king Lichavi, Karanapali Brahma saw Pingiyani Brahmani
was walking from the far distant, and asked her Where had she come from so early?
Pingiyani Brahmani answered ‘I just came from Gotama place’.
Karanapali : Pingiyani, you may know the intuition and wisdom of Samana Gotama as intellectual one. How is your understanding?

Pingiyani : Who am I and how am I able to know the intuition of Samana Gotama? Only the person who knows his intuition and wisdom, that person could be compared equally to his wisdom.

Karanapali : I heard you are praising Samana Gotama a lot.

Pingiyani : Who am I and why do I have to praise him? and Samana Gotama, not only human praise on him but deities also praise him that he is the excellent one, above all deities and human beings.

Karanapali : what is the advantage for you Pingiyani? and Why do you have a lot of faithfulness on Gotama?

Pingiyani : Compare to persons who satisfied with good taste and never demand other different taste, those persons who listen Dhamma preaching from Gotama in any characteristic i.e. Sutta, Geyya, Veyyakarana or Abhbutadhamma, they do not wish any other preaching from any other priests... Like clean and clear water in the beautiful pond, a man who is affected by the heat of the sun shine, he is exhausted and thirsty, whenever he reaches to the pond, he approaches to that pond to take bath and drink water in order to quench his anxiousness, his exhaustion and heat. The persons who listen Dhamma preaching from Gotama Buddha their anxiousness is exhausted as well as agitation will get suppressed.

After Pingiyani Brahma got up from the seat and put his piece of cloth on his shoulder in a deviating form and knelt down on the right side on the floor, and saluted with joined palms in the direction where the Buddha stayed and said three times that may I bow to the Lord Buddha, may I bow to the Lord Buddha, may I bow to the Lord Buddha’... May I approach to the Gotama Buddha, his Dhamma and disciples and depend on them12.

In Anussatipaththana Sutta it is mentioned as “Look monks Anussati six (constant mindfulness), how are the six reflections of Anussati? Look monks, Noble disciples in Dhamma Vinaya remind to the Accomplished One that due to this cause of reason the Buddha, that one... joyful, Allocate Dhamma. Look monks whenever Noble disciples remind to the Buddha at that time the mind of Noble disciples will be purified of greed, ill-will, ignorance, and the impurity of mind will be gone directly from the desire. Look monks the meaning of desire is the name of the five objects of
sensual enjoyment, any one in the world who practises Buddhanussati often and
disposes, the purification will come to be existed

In Anomaya Sutta, deities practised the Buddho, and asked to look at the
Buddha, his name is unknown, he who knows clearly of advantage, he who
distributed the wisdom and never deplored with desire, enlightenment in Dhamma,
having good intuition, has already gone to the way of excellent, seeking for great
merit...

In Gaggara Sutta, Vangisa praised the Buddha: The Buddha stayed on the
Bank of Lotus pond known as Gaggara, Campanagara, with his five hundred
disciples, seven hundred of Upasaka and many thousand of deities. Vangisa praised
the Buddha in front of him with appropriate incantation (Pali verse) as follows:

The moon, The sun without stain is fully shining in the clear sky, the Buddha
who has emitted rays of light from his body, he who is Mahamuni (the great ascetic)
the Buddha is the thriving one and above all creatures with his dignity.

In Vangisa Sutta, about proverb in Pali verse as mentioned follows:
Vangisa stayed at Jetavana Mahavihara, the monastery of Anathapindikasetthi,
Savatthi Nagara. Vangisa just attained enlightenment, he was in Bless of
Emancipation, in Pali verse is as follow:

Previously, I was addicted with poetry, travelling
from house to house, from city to city, since I met
the Buddha, the faithfulness occurred to me, the
Buddha gave Dhamma preaching about Khandha (category),
Ayatana (the Twelve Bases), Dhatu (an element)
to me. I listened his Dhamma preaching, then
became ordain as a monk. The Buddha attained
enlightenment for advantage of the large number
of people, Bhikkhu and Bhikkhuni who approach
to Niyama Dhamma (fixed method of Dhamma). My
paying visit at the Buddha place is really good,
Vijja three (the threefold knowledge) which I have
already attained the religion of Buddha I have approached.
I knew khandha Sandana (Aggregate trait) which
Existed previously, divine eye I have done
clearly, I have completed the threefold knowledge
already, attainment of Psychic Powers: Intelligent
in Cetopariyāṇaṇa (knowledge of others thought). 16

About Buddhaguna (the virtue of the Buddha) “Look monks, the Buddha took
birth in this world, being Arahanta, enlightened by himself reaching transcendental
wisdom and good conduct, knowing the world being charioteer of men who can be
appropriated and trained, no one is above him, being master of deities and human,
awakened, who distributed Dhamma. The Accomplished One who has already
thought clearly of this world, celestial realm, the Evil world, the Brahma world with
his wisdom, thought creatures, Samanabrahma, deities and human to follow,
preaching beautiful Dhamma from the beginning, middle and the end, totally
proclaimed the holy life with the correct sense, purity consonant, totally purity, head
of the house hold and their son, or young generation in any family, can listen
Dhamma preaching, after listening Dhamma having faith in the Accomplished One.
After faithful in the Accomplish One, they realized that life of a layman is narrow and
it is the way of a dust, ordained is quited the way of purity. House holder practise
holy life perfectly, purity like polished conch is not easy. Therefore, we should shave
our hair, beard, wear monks robe and ordain... 17 this reminds the virtue of the
Buddha, and makes excellent way which is ordained, believed that perfect life.

About the virtue of the Buddha. “Sakka, the chief of deities has informed
eight sort of the virtue of Buddha to the deities in the realm of the thirty-three Gods
that look deities, deities in the realm of the thirty-three Gods how to consider this
matter, the Buddha practised himself in order to help the entire human race for their
happiness. I have never seen the master who has this kind of virtue ever before, the
master who practiced himself in order to support the large number of people, to bring
happiness for large number of people, support the world for advantage and happiness
for deities and all mankind. Even now, I have never seen any one except the Lord
Buddha.

Dhamma preached by the Buddha, the persons have heard themselves at any
time, they should be invited to listen to the wise men, I have never seen such kind of
this master before, the master who preaches proper Dhamma for us, even now I have
never seen, except the Lord Buddha. The Lord Buddha has prescribed
Nibbanagaminipatiqada for his disciples. Nibbana (The extinction of the fire of
greed) and patipada (path) can be compared equally like water of Ganga and Yamuna mixed together. I have never seen such kind of virtue like this before, he prescribed Nibbanagaminipatipada, even in the previous and present word I have never seen except the Lord Buddha.

Lord Buddha maintained Sekha in his conduct and Khinasava. Who achieve holy life as a friend, consequently the Buddha is pleased at him, I have never heard of any other Accomplished One who has such kind of virtue before in the previous and present except Lord Buddha that One Labha (axquisition) and praise worthy Buddha as well as all kings who are satisfied, but the Buddha was never occupied with pleasures of food, I have never heard of any other Accomplished One who has such kind of this virtue before, in the past or at present except the Lord Buddha that One.

Lord Buddha usually, practices what he preached consequently he’s believed that he has done what he said, I have never seen such Accomplished One who has such kind of virtue and practiced Dhamma appropriately in the past or at present except the Lord Buddha that One.

Buddha has crossed the abyss of doubt, having contemplated with disposition prior the beginning of his holy life. I have never seen such an Accomplished One who has such kind of virtue before in the past or at present except the Lord Buddha that One. The chief of deities has informed eight virtues of Buddha to the deities in the realm of the thirty-three Gods.

Another virtue of the Buddha “After Brahma said like this, Brahma Sonadanda said all of you please listen to me, we should visit Gotama, Gotama should not come to us, having heard Samana Gotama is being Ubhatosujata from both his mother and the womb, being purified practised through seven generations, nobody but we should visit him.

Having heard Samana Gotama renounces his relatives and the world, he is still young, his hair still black, leaving the world as an ascetic… his parents do not wish him to leave the world, their face full of sorrows, tears in eyes, he has his hair shaved wearing robe and leaving the world as an ascetic… he is good looking and having good faith in, having shining skin, looked like The great deva creator… he has Sila (moral conduct), excellent moral, he has excellent conversation, good sound consisting of proper word that the listeners can understand clearly…

He is the teacher of large number of people… he has extinguished sensual passions… given up ornament… he is the formal word of an act (Kammavadi), a
volitional action words (Kiriyavadi). Never intends to do any harm to Brahma... he had left the world from royal family... he left the world of wealthy family... people from different territories approached to him and asked him many questions... thousands of deities sacrificed and depended on him... his good fame has been diffused because of this reason... Lord Buddha attained Arahantship, enlightenment by himself achieved Vijja (transcendental wisdom) and Carana (good conduct) knowing the world, being charioteer who trained suitable person, being Accomplished One of deities and mankind, being joyful and distribution of Dhamma...

The Buddha has thirty two marks of the Great Man... he usually speaks with good words and friendly speaking, his face is joyful, usually he starts speaking to the four assemblies of the Buddhist devotees bow respect to the Buddha... Large number of deities and mankind have good faith in him... Wherever he stays the demon will not persecute mankind... he is the chief of party, being an esteem teacher founders of all. Those Samana Brahma are thriving with dignity but Samana Gotama is not like that. In fact Samana Gotama is thriving with Vijja (transcendental wisdom) and Carana (good conduct)... The King of Magadha who is the commander-in-chief name Bimbisara with his son and wife among the surrounding people and councillor are sacrificed and depended on him... Passendikosala with his son and wife among the people and councillor who sacrificed and depended on him.

The King of Magadha who was the commander-in-chief known as Bimbisara... He was the one who was bowed respectfully by Passendikosala... He is the one who was bowed and respected by Brahma Pokkharasati... Samana Gotama has been to Campanagara stayed near the pond known as Pokkharanigaggra, he being our guest who should be bowed and respected consequently he should not come to us we should pay visit him. I know the virtue of Buddha only this much but Samana Gotama has not only this much of virtue in fact his virtue is invaluable.19

B. The word “Kammathana” can be split into two words as Kamma + Thana = ‘Kamma’ means work, the doing, dead. ‘Thana’ means place, region, locality, abode, part. Together “Kammathana” means locality of work. In this context it means the base of mind work or the instruments of meditation especially objects used by meditation to realize impermanence.

Therefore when these words come together, it becomes “Buddhanussati Kammathana”. It means the instrument called ‘Buddho’ acted as a recollection.
According to Visuddhimagga, it shows a way to a practise “Buddhanussati Kammatthana” as follows: - a meditator makes his mind composed of pleasant unshakably in the virtues of Buddha, dwells in a quiet lodging, sits down cross-legged, recollects the virtues of the Buddha with phrase “Itipī so bhagava arahan sammasambuddho vijjacaranasampanno sugato lokavidu anuttaro purisadammasarathi satthadevamanussanant buddho bhagavati”; otherwise he recollects that “So bhagava itipī arahan”, “So bhagava itipī sammasambuddho”, “So bhagava itipī vijjacaranasampanno”, “So bhagava itipī sugato”, “So bhagava itipī Lokavitam”, “So bhagava itipī anuttaro”, “So bhagava itipī purisadammasarathi”, “So bhagava itipī satthadevamanussanan”, “so bhagava itipī buddho”, “So bhagava itipī bhagava” each or recollects short words such as “Arahan”. It is sufficient.

In the recollections stated immediately after the Foul, “mindfulness” (sati) from arising repeatedly, is recollection (anu-sati). Or, mindfulness which, from arising in places where it ought to arise, is suitable for a well-born man who has entered the religious life through faith, is recollection.

1. Recollection arisen with reference to the Buddha is Buddha-recollection, a name for mindfulness with the Buddha’s virtues as object.

2. Recollection arisen with reference to the Law is Law-recollection, a name for mindfulness having for object qualities of the Law such as being “well-announced” and so on.

3. Recollection arisen with reference to the Order is Order-recollection, a name for mindfulness having for object qualities of the order such as “well-progressing” and so on.

4. Recollection arisen with reference to morality is morality-recollection, a name for mindfulness having for object qualities of morality such as “being unbroken” and so on.

5. Recollection arisen with reference to liberality is liberality-recollection, a name for mindfulness having object qualities of liberality such as free liberality and so on.

6. Recollection arisen with reference to spirits (devata) is Spirit-recollection, a name for mindfulness having for object virtues such as one’s own faith with spirits as witness.
7. Recollection arisen with reference to death is Death-recollection, a name for mindfulness with the breach in the life-controlling faculty as mental object.

8. Concerning the material body differentiated as the hair and so on, or just concerning the body, is the meaning of “as to the body”. It is regarding both body and mindfulness, hence “mindfulness as to the body”. Though the term for this should be “Kayagatasati”, the unshortened vowel in “Kayagatasati” is used, a name for mindfulness having for mental object the sign of the parts of the body such as hair.

9. Mindfulness arises with reference to respiration is Respiration-mindfulness, a name for mindfulness with the characteristic of inhaling and exhaling as mental object.

10. Recollection arisen with reference to calm is calm-recollection, a name for mindfulness with the calming of ill as object²⁰.

Thus the student who wished to develop first the Buddha-recollection from among these ten, and who is endowed with strong faith, in a suitable dwelling, in seclusion, in solitude, should recall the Buddha’s virtues thus: “It is he, the Blessed One, Saint, Perfectly Enlightened, proficient in knowledge and conduct, well-farer, world-knower, peerless, driver of men to be tamed, Teacher of devas and men, Buddha, Blessed One. Here is the way in which he should recollect them: “It is he, the Blessed One, also the Saint, also the Perfectly Enlightened One... also the Blessed”, thus he recollects. The expression is used for this and that reason (as follows).

He recollects that the Blessed one is Saint (araham) for these reasons: because of the distance (arakā, i.e. from the vices), destruction (han) of the foes (ari) and the spokes (ara), worthiness (arahā-tta) to receive the necessaries of life and so on, absence of secret (a-raha) evil doing. For he is far from all the vices, stands at a really great distance, because of the destruction of the vices together their innate tendencies (vasana) by the Path, - thus is he the Saint because of distance.

He’s far from that which he possesses not.
Possessing not the faults, on that account
The Leader is considered as the Saint.
And he kills those foes, the vices, by means of the Path. Thus is he Saint, from the killing of the foes also.

And since the Lord has slain all foes of lust

With sword of knowledge, he is called the Saint. …²¹

And there is that wheel of repeated births, whose name is made of ignorance and craving for existence, whose spokes are the storing up of merit (demerit, imperturbability), whose rim is old age and death, which is pierced by the axle made of the cankers, the cause (of ignorance and so on), and yoked to the chariot of the three existence and which has been rolling from time immemorial. Standing on the legs of energy, on the ground of morality, at the circle of the tree of knowledge, and holding with the hand of faith the axe of knowledge which brings about the loss of Karma, he has destroyed all the spokes of this wheel.

From this destroying the spokes also is he “Saint”. Or, the wheel of repeated births is called the round of births of unknown beginning. And of this wheel ignorance, being the centre (lit. root), is the nave; old age and death being the end, are the rim; and the remaining ten states are the spokes just because ignorance is the centre and old age and death the end. Herein nascence regarding ill and so on, is ignorance. And in sensuous life, in form life, in formless life, ignorance is the cause of complexes therein. Complexes, in sensuous life are the causes of birth-consciousness therein. And the same with other forms of life. Birth-consciousness in sensuous life is the cause of mind and matter therein, likewise in form-life. In formless life it is the cause of mind only. Mind-and-matter, in sensuous life, is the cause of the six organs of sense therein. Mind-and-matter, in form-life, is the cause of three organs therein. In formless life mind is the cause of one organ therein.

The six organs in sensuous life are the causes of the six-fold contact therein. In form-life three organs are the causes of three contacts therein. In formless life one mind-organ is the cause of one contact (viz. mind) therein. The six contacts in sensuous life are the causes of the six feelings therein. In form-life three contacts are the cause of three feelings therein. In formless life one contact (viz. mind) is the cause of one feeling therein. The six feelings in sensuous life are the cause of six groups of craving therein. In form-life three of the former are the cause of three of the latter therein. In formless life one feeling is the cause of one group of craving therein. In this and that life this and that craving is the cause of this and that attachment, and the attachment and so on is the cause of becoming and so on. How? Here someone,
thinking “I will enjoy sense-pleasures”, misconducts himself indeed on account of his attachments to sense-desires, and misconducts himself in word and in thought. From the fulness of misconduct he is re-born in state of woe. The karma which is the condition of his re-birth there is called karma-life. The aggregates born of karma are called re-birth-life. The coming to be of the aggregates is birth. The maturing is old age. The break-up is death. Another man, thinking “I will enjoy celestial bliss”, lives a good life, and from the fulness of good conduct, is re-born in heaven. The karma which is the condition of his re-birth there is karma-life and so on. Again, another man, thinking “I will enjoy happiness in the Brahma world”, develops from his attachments to sense-desire, love, pity, sympathy, equanimity.

Herein ignorance and complexes form one group; consciousness, mind-and-matter, six organs, contact, feeling, another; craving, attachment, becoming; birth, old age, death. Of these the first group is in past time; the middle two are in the present; birth, old age, death, are in the future. And craving, attachment, becoming, are taken together with ignorance and complexes. Thus these five states form the round of karma in the past. The five beginning with consciousness are the round of result in the present. Ignorance and complexes are taken together with craving, attachment, becoming, - thus these five states are the round of karma in the present. Because consciousness and so on are shown in the exposition of birth, old age, death, they (the former) are the cycles of the result in the future. And the states in detail are twenty-fold.

Of these there is one union between complexes and consciousness, another between feeling and craving, another between becoming and birth. Thus the Blessed One knows, sees, comprehends, penetrates in all respects this causal genesis of four groups, three times, twenty items, three unions. That is, knowledge in the sense of knowing, understanding in the sense of understanding. Hence it was said, “Understanding which arises in the comprehending of the cause... is knowledge of the duration of the law of cause and effect”. By this knowledge the Blessed One, knowing the states as they really are, and being disgusted with, and detached and freed from them, has broken, destroyed, demolished the spokes of this wheel of repeated birth described. Thus from the destruction of the spokes is he the Saint:

Since by the Sword of knowledge he has cut
The spokes (ara) within the wheel of births renewed,
The Lord of Worlds is therefore named the Saint (arahan)\(^22\).
From worthiness to receive the best offerings he is worthy to receive the robe and the other requisites and a special worship. Therefore when the Tathagata arose, those of the devas and men who were mighty made worship nowhere else. For so Brahma Sahampati worshipped the Tathagata with a garland of precious stones of the height of Sineru. And other devas and men, as well as Bimbisara, king of Kosala, and others spent according to their means ninety-six crores of wealth for the sake of the Blessed One, although he had then passed away. Asoka the great king put up eighty-four thousand monasteries in the whole of Jambudipa. What need is there to mention other special acts of worship? Thus from “worthiness” to receive the requisites and so on he is “saint”.

And since this Lord of Worlds is worthy of
Distinctive worship with the requisites,
The Conqueror, he deserves this name of saint,
According to its meaning in the world.
And he never behaves like those fools who in the world imagine themselves to be wise and do evil in secret for fear of evil-repute—thus from the absence of secret evildoing also is he “saint”.

Since he no evil does in secrecy (rāha),
The Saint—thus is he known on that account.

Thus in every way also:

From distance, cutting off the foe of vice,
The Sage is called the Saint, destroyer of
The Wheel of birth renewed, the Worthy One
For gifts and requisites and other things.
He works no evil things in secrecy.
And therefore is he called the Worthy One.

“Perfectly Enlightened” — because he knows rightly and by himself all things. For he himself known of all things, known of knowable things as knowable, comprehensible things as comprehensible, removable things as removable, realizable things as realizable, things that may be developed as such. Hence it is said:

“All that which should be known is known by me,
What may be brought about, that have I wrought,
What’er should be removed I have removed,
Hence, Brahmin, am I Buddha-one Awake.”

Further, sight is the Truth about Ill; the preceding craving which sets it up by being its root-cause is the Truth about the Origin; the non-proceeding of both is the Truth about the Cessation; the middle path which knows cessation is the Truth about the Path. Thus by bringing out one word after another, he knows of himself all things rightly. And the same with the ear, nose, tongue, body, mind.

In Suttanta Pitaka it has been mentioned that the cause of creation and extinction of Sankhara which is the nature and significant of consideration of Kammatthana (meditation exercise) that “Desana Sutta (Preaching dialogue or the original sermon and dialogue of the Buddha), about Paticcasamuppada (the chain of causation).

I learned that the Buddha stayed in Chetavan Mahavihara which was donated by Anathapindika Setthi in the area of Sravatthi. At Chetavan Mahavihara, the Buddha called all of the monks and said that Look monks! I want to give a preaching to you about Paticcasamuppada, you must attend the preaching of Paticcasamuppada carefully. Thus monks were ready to attend the preaching from the Buddha.

The Buddha said, Look monks, how is Paticcasamuppada? Look monks, because “Avijja (ignorance) is Paccaya (aiding condition) consequently Sankhara (compounded things) is existed. Because Sankhara is Paccaya consequently Vīñāṇa (act of consciousness) is existed, because Vīñāṇa is Paccaya consequently Namara (Mind and matter or name and Form) is existed, because Namara is Paccaya consequently Salayatana (the six senses or sense-organs) is existed, because Salayatana is Paccaya consequently Phassa (Mental impression or contact) is existed, because Phassa is Paccaya consequently Vedana (sensation) is existed, because Vedana is Paccaya consequently Tanha (craving or desire) is existed, because Tanha is Paccaya consequently Upadana (attachment or clinging) is existed, because Upadana is Paccaya consequently Bhava (becoming or process of becoming) is existed, because Bhava is Paccaya consequently Jati (birth or re-birth) is existed, because Jati is Paccaya consequently Jara (decay) and Marana (death) is existed.

Sokaparidevadukkhadomanasssa and Upayasa”… the creation of all suffering rests into existence, this is called Paticcasamuppada.
Because, “Avijja is extinguished by rubbing or polishing until it is ended consequently Sankhara is extinguished, because Sankhara is extinguished consequently Viññana is extinguished, because Viññana is extinguished consequently Namarupa is extinguished, because Namarupa is extinguished consequently Salayatana is extinguished, because Salayatana is extinguished consequently Phassa is extinguished, because Phassa is extinguished consequently Vedana is extinguished, because Vedana is extinguished consequently Tanha is extinguished, because Tanha is extinguished consequently Upadana is extinguished, because Upadana is extinguished consequently Bhava is extinguished, because Bhava is extinguished consequently Jati is extinguished, because Jati is extinguished consequently Jara and Marana Sokaparideva-dukkhadomanassa and Upayasa” are extinguished.

Extinction of all kinds of suffering becomes into existence, thus said the Buddha… Those monks were delighted in the Buddha’s saying”.24

“In this way should be construed the six objects of sense beginning with things seen, the six groups of consciousness beginning with eye-consciousness, the six contacts beginning with that of eye, the six feelings beginning with that which is born of eye-contact, the six perceptions beginning with that of things visible, the six volitions beginning with volition in the seen, the six groups of craving beginning with that of things visible, the six ways of applied thinking beginning with that of things visible, the six ways of sustained thinking beginning with that of things visible, the five aggregates beginning with that of body, the ten devices, ten recollections by way of perception of the swollen corpse and so on, thirty-two parts beginning with hair, twelve organs, eighteen elements, nine existences beginning with that of sense, four Jhanas beginning with the first, four immeasurables beginning with the developing of love, four formless attainments, and the factors of causal genesis, in reverse order beginning with “old age and death”, in direct order beginning with “ignorance”.

Here is the summary in single compounds: Old age death is ill-truth, birth the Origin-truth, escape from both is the Cessation-truth, the middle path which knows cessation is Path-truth. Thus by bringing out one word after another, he knows, comprehends, penetrates of himself all things rightly. Hence is it said: Perfectly Enlightened—because he knows rightly and by himself all things”. 
And from the possession of knowledge and conduct is he "proficient in knowledge and conduct". Of them, knowledge is three-fold, also eight-fold. The former is understood to be as stated in the Bhayabherava Sutta26, the latter as in the Ambattha Sutta26, wherein the eight kinds of knowledge are stated by taking the six higher knowledge together with insight-knowledge and psychic power of mind. These fifteen states are to be understood as "conduct" : restraint of morality, guardedness of the door in faculties, moderation in food, application in wakefulness, the seven good states four Jhanas of the realm of senses. For since by means of these fifteen things the noble disciple conducts himself, betakes himself towards deathlessness, therefore are they said to be "conduct". As has been said, "Here, Mahanama, the noble disciple is virtuous", and all should be understood as said in the Middle Fifty (Suttas) of the Majjhima. Being endowed with such knowledge and conduct, the Blessed One is said to be "proficient in knowledge and conduct".

Here the fulfilment of knowledge serves to fulfil the omniscience of the Blessed One, the fulfilment of conduct his great mercifulness. Knowing through omniscience what is advantageous or not advantageous for all beings, he by means of his great mercifulness wards off the disadvantages and engages the advantages, as did the Buddha in the past who was endowed with knowledge and conduct. Hence his disciples are well-behaved, and other wise as were the Attantapa disciples of those devoid of knowledge and conduct.

From beauty of going, from having gone to the beautiful place, from having gone rightly and spoken rightly, is he "well-farer"(lit. well-gone). For the going is the same as "gone". That of the Blessed One is beautiful, pure, faultlessness. What is that? The Noble Path. For by it he has gone without faltering to the place of security. Thus from the beauty of his going is he "well-gone". And he has gone to the beautiful place, the deathless Nibbana. Thus from having gone to the beautiful place also is he "well-gone". And rightly has he gone by this and that path, not allowing the removed vices to return to. For this has been said : "He does not allow to come again, return, come back again those corruptions which have put away by the Path of stream-winning : hence 'well-gone'... which have been put away by the Path of Saintship : hence 'well-gone'."27

Or, rightly he goes, working benefit and happiness for the whole world by his right attainments of fulfilling the full thirty perfections, since he was at Dipankara's feet till he sat in the circle of the Tree of knowledge without having recourse to the
extremes of eternalism, annihilation, devotion to pleasure and self-mortification. Thus from his going rightly is he “well-farer”. And rightly he talks, speaks befitting words in fitting places—thus from speaking rightly also is he “well-farer”. Of this, here is the testifying Sutta: These words which the Tathagata knows to be unreal, untrue, not connected with benefit, and which to others are not lovable, delightful, - these words the Tathagata does not speak. Those words which the Tathagata knows to be real, true, not connected with benefit, and which to others are not loveable, not delightful, - for the utterance of such words the Tathagata bides his time. Those words which the Tathagata knows to be unreal, untrue, not connected with benefit, and which to others are loveable, delightful, - those words the Tathagata does not speak. Those words which the Tathagata knows to be real, true, not connected with benefit, and which to others are loveable, delightful, - these words also the Tathagata does not speak. And those words which the Tathagata knows to be real, true, connected with benefit, and which to others are loveable, delightful, - for the uttering of such words the Tathagata knows the time”.

Because he knows the world in all respects, he is “world-knower”. For he, the Blessed One, has known, understood, penetrated the world in all respects i.e., as to its intrinsic nature, origin, cessation, means of cessation. As has been said, “Where, friend, one does not get born, nor grows old, nor dies, nor deceases, nor gets re-born, - “that” is end of the world, I say, I am unable by walking to come to know, nor to see, nor to arrive at. But neither do I say, friend, that by not having got to the end of the world is the end of ill to be accomplished. It is in this fathom-long carcass, friend, with its impressions and its ideas that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world... Further, there are the three worlds: the world of complexes, the sentient world, the visible world. Of these, “the world is one: All creatures subsist on account of a cause” - in such places the world of complexes is to be understood. The world is eternal or the world is not eternal”, - in such places the world of living beings is meant.

“As long as sun and moon go round
And shed their light on quarters all,
So far the world is thousand-fold
Wherein thy sway is exercised.”
in such places the spatial world is meant. That world also the Blessed One has known in all respects. Indeed he knows the world of complexes also in every respect thus:

“The world is one: all creatures subsist on account of a cause. There are two worlds: name and form. There are three worlds: the three feelings. There are four worlds: the four nutriments. There are five worlds: the five clinging aggregates. There are six worlds: the six subjective organs of sense. There are seven worlds: the seven durations of consciousness. There are eight worlds: the eight worldly conditions. There are nine worlds: the nine abodes of beings. There are ten worlds: the ten sense-organs. There are twelve worlds: the twelve sense-organs. There are eighteen worlds: the eighteen elements.”

And because he knows the wish of all beings, their inclinations, their conduct, their intentions, knows who have little or no dust in their eyes, and who have much dust in their eyes, who have sharp faculties and who have soft faculties, who are of good behaviour and who are of bad behaviour, who are easy to convince and who are difficult to convince, who are possible persons and who are impossible persons, - therefore does he know the world of living beings in all respects...²⁹

And as with the world of living beings, so also with the spatial world. For he knows that a single world-system is twelve hundred thousand, thirty-four hundred and fifty yojanas in length and breadth...³⁰

... “Buddha”, the Enlightened: - Whatever knowable thing there is he has understood all by means of a knowledge by way of consummation of emancipation. Or, since he himself has understood the Four Truths, he causes others also to understand them; for these reasons and others he is the Enlightened (Buddha). Also he is Enlightener in the Truths in order to make known the meaning. Enlightened, the Enlightener of all mankind: thus all procedure, whether Niddesa method or Patisambhida method is to be expanded.

Blessed One (Bhagava) is an appellation of respect and reverence for the best of all beings distinguished in virtues. Hence said the Ancients: -

Blessed One is the best of names
Blessed One is the word supreme,
Fit for respect and reverence,
Hence is he called the Blessed One.
This appellation of Blessed arises in the Buddhas, the Blessed Ones, with the attaining, the realizing of omniscience at the foot of the tree of Knowledge. Thus they muse the following staza forth those qualities of which this is the significant name:

"Endowed with," "divider", "sharer", "owner",
Revered is he, for he hath made the "broken",
His is "the Wealth".
Having the self well-trained by methods manifold,
Gone to Becoming's end: he's called the Blessed One.

And here the meanings of the various terms are to be understood as stated in Niddesa:

... Herein, taking the etymological meaning from the vowel augment, vowel-change and so on, or the grammatical meaning thrown in by the pisodara method and so on, because there is in him glory which produces worldly and transcendental bliss, and which has reached the summit of charity, virtue, and so on, therefore is he called as bhagava (Blessed One), though the word should be bhagyava. And because he has destroyed covetousness, hate, delusion, perverse attention, shamelessness, indiscretion, anger, malice, hypocrisy, rivalry, envy, meanness, craftiness, rigidity, hardness, impetuosity, pride, haughtiness, insolence, negligence, craving, ignorance, the threefold immoral root, misconduct, vice, taint, irregularity of perceptions, medley of thoughts, fourfold contrariness, the cankers bonds, floods, yokes, evil courses, attachments to craving, delight in the fivefold mental barrenness, bondage, the hindrances, the six roots of dissension and groups of craving, the seven tendencies, the eight-fold wrongs, the nine roots of craving, the ten causes of immoral action, the sixty-two heresies, the hundred and eight kinds of walks in craving, and the hundred thousand vices which bring trouble and fever to all, - in short, the five aggregates of the vices, accumulation (of kamma), celestial joys and death itself, - therefore, as destroying these perils, he is called Bhagava, although the right word should be bhaggava (the breaker). And here it is said:

With broken lust, with broken hate,
With broken-in delusion,
Th' uncankered one has broken all
The evil states-the Blessed One.
And because the word bhaga (blessing) is used in connection with the six states: lordship, state, fame, glory, desire, endeavour, e.g. because there is the highest kind of lordship in his own mind, and there is the lordship which in the world's opinion is consummated in all sorts of forms, such as power to make one's body minutely small, lightness in travelling through the air, and so on; there is also the transcendental state; there is the fame exceedingly pure and got by real merit; there is the glory of his limbs, big and small, being marked with the characteristic signs and capable of producing clearness of vision in men who make an effort to see his physical form; there is the desire appearing as accomplishment of desire from his effecting at will whatever is wished for, aspired after, whether it be one's own benefit or another's, and there is the endevour called right effort as the condition of attaining teachership of all the world, therefore is he called the Blessed (bhagava).

When in that (formula) a man recalls the Buddha's merits: - For this reason and that is he the Blessed One, the Saint... for this reason and that is he the Blessed One", - his mind at that time is neither invaded by lust, nor invaded by hate, nor invaded by delusion; but is quite upright with the Tathagata as object. And in him, who, by absence of the invasion of lust and so on, has discarded the hindrances, and whose mind is upright towards the subjects of meditation, there arises applied and sustained thought bending towards the Buddha's merits. Rapture arises when he applies and sustains the thought of the Buddha's merits. In the rapturous mind, bodily and mental sufferings subside through repose which is the cause of rapture. When his sufferings subside, there arises bliss physical and mental. The mind of the blissful who has the Buddha's merits as object is composed. Thus in due order the factors of Jhana arise simultaneously.

And owing to the depth of the Buddha's virtues, or to intentness in recollecting the virtues of various kinds, the Jhana attains not to ecstasy but just to the access. Because this Jhana arises by way of recollecting the Buddha's virtues, it comes to be known as the Buddha-recollection. And the monk who applies himself to this Buddha-recollection has respect and reverence for the Teacher, attains an abundance of faith, of mindfulness, of understanding, of merit, is abundantly rapturous and joyful, overcomes fear and dread, is able to bear pain, obtains a sense of intimacy with the Teacher; and his body, inhabited by recollection of the Buddha's virtues, is worthy of adoration like a temple; his mind bends towards the sphere of the
Buddha; in contact with sinful objects he feels a sense of shame and dread of blame as though he stood in the very presence of the Teacher; (though) penetrating no further, yet is he bound for a happy destiny.

Hence always eager one should wisely be

For Buddha-minding's mighty majesty.

This, first of all, is the substance of the detailed discourse on the Buddha-recollection.

According to Edward Conze mentioned the meanings and aims of Buddhist meditation or practice meditation by thinking of the virtues of the Buddha were stated as the follows:

"The meaning and purpose of Buddhist meditation. Meditational practices constitute the very core of the Buddhist approach to life. An intensely practical religion, Buddhism is by contrast inclined to treat doctrinal definitions and historical facts with some degree of unconcern. As prayer in Christianity, so meditation is here the very heartbeat of the religion.

Enlightenment, or the state of Nirvana, is, of course, the ultimate aim of Buddhist meditations. On the way to Nirvana they serve to promote spiritual development, to diminish the impact of suffering, to calm the mind and to reveal the true facts of existence. Increased gentleness and sympathy are among their by-products, together with an opening up to life's message, and a feeling that death has lost its sting. The intended result is stated quite clearly in the verses by which the monks of old testified to their attainment of gnosis (anna). These poems are a mirror for the monks believed, together with the occasion of the final insight which may spring from any of the meditations outlined in this book. For in them the monks 'tell of the good they have won (attha), without bringing in their own ego (atta).

There is, first of all, a deep sense of the perishable nature of all that exists, and a desire not to become again. Nowhere is there any permanence in becoming, and there is no eternity about conditioned things. The skandhas rise, and then dissolve again. 'Now I know that this is a reason to feel perturbed. No longer do I seek for further becoming. Freed am I of the objects of sense. All my blemishes are now extinct.' So Uttar's testimony. Vitasoka, when he has his hair cut, saw that a few had turned grey. This revealed to him the insignificance and triviality of his body,
darkness vanished from his spirit, 'to a state from which there is no more coming back to be.'

'O would that I who hourly waste, might change
For that which ne'er decays.....

In their Lion's Roar' these monks often speak of the freedom from anxiety and fear which they have gained. As Sambula-Kaccana has it, 'So has my nature been transformed by the Dharma that, dwelling alone in this fearful cave, I have no dread, and feel no terror and no consternation.' Or, to give as a final example the words of Khitaka:

'My heart stands like a rock, and swayeth not,
Void of all lust for things that lust beget,
And all unshaken in a shifting world.

My heart thus trained, - whence shall come ill to me.'

This is the goal of Buddhist meditation as described by the Indian Buddhists themselves.

This allusive, poetic, and slightly cryptic mode of expression is clearly influenced by Taoism. It is on the basis of his Chinese experience that Reichelt can define meditation as 'a devout reflection about the inmost and highest powers in the universe', as 'the quiet and devout consideration of life's inner meaning, the listening to the voice of Heaven in the soul'. Others further define Buddhist meditation as a training which aims at 'satori', - the intuition of the totality of reality as concentrated in one particular object. Different temperaments and different cultures are indeed bound to react in different ways to the demands of these practices. It would lead us too far here to enumerate all the possible variations, and we now proceed to discuss the central tradition behind them all\(^\text{33}\).

**The Recollection of the Buddha** (The formula): The Yogi who is endowed with trusting faith, and who wants to develop the recollection of the Buddha should, in a suitable dwelling place, in solitude and seclusion, recall the virtues of the Buddha, the Lord, as follows: 'This Lord, is truly the Arahat, fully enlightened, perfect in his knowledge and conduct, wellgone, world-knower, supreme, leader of men to be tamed, teacher of gods and men, the Buddha, the Lord.' (The 10 points of the formula):
1. (a) Because he is at a great distance (Ara-ka) from the defilements, stands quite far away from them, has, by means of the path, destroyed the defilements together with their residues, - therefore he is an Arahant, on account of this distance. (b) And since by that path he has slain (hata) the foes (ari) i.e., the defilements, he is an Arahant on account of his having slain the foes. (c) And since the Lord knows conditioned co-production in all respects, he cognizes its constituents as they really are, turns away from them, detaches and frees himself from them, and he has broken (hata), destroyed and demolished the spokes (ara) of this wheel of Samsara.

In this sense also he is called an Ara-hat. (d) And he is an Arahant because he is worthy (arahati) of the highest gift; for he is worthy to receive the robe and the other requisites, as well as special worship : (e) And finally he is unlike certain fools in this world who imagine that they are wise, and who are afraid of a bad reputation, but do evil in secret; therefore he is also an Arahant on account of the absence of secret (raha) evil-doing.

2. He is the Fully Enlightened (Sammasambuddho) because he has understood (buddhatta) all dharmas correctly (Samma) and by himself (Samam).

'What should be known that I have known;
What should developed be, I have developed;
What should forsaken be, that I forsook.
Hence, Brahmin, am I Buddha, - One Awake.'

3. He is perfect in his knowledge and conduct : Here 'knowledge' refers to either the three, or the eight, kinds of knowledge. 'Conduct' comprises these 15 dharmas : - (1) moral restraint, (2) guarding the doors of the senses, (3) moderation in eating, (4) cultivation of vigilance, (5) - (11) the seven good dharmas, and (12) - (15) the four formless trances. These 15 dharmas are called 'conduct', because by them the holy disciple conducts himself, or moves in the direction of the deathlessness. And here the perfection of the Lord's knowledge brings about his omniscience, and his perfection of conduct his great compassion. Through his-omniscience he has understood what is, and what is not, salutary to all beings : with his great compassion he wards off that which is not salutary, and joins them to what is salutary. Just so someone perfect in knowledge and conduct would act.

4. (a) 'Gone' (gata) can refer to his 'Journey' (gamana), which, in the case of the Lord, is auspicious, quite pure and faultless. And What is that journey ? The holy path. By that journey he has gone without hesitation to the place of Safety, -
therefore, from his auspicious journey he is called the 'Well-Gone'. (b) Or he has
gone to the exquisite place, the deathless Nirvana; he then is 'Well-Gone' in the sense
that he has gone to the place where all is well. (c) Or he has gone rightly, without
again going back to the defilements which he has forsaken on this or that path (i.e.,
that of a Stream-winner, etc.). Or he has 'gone rightly', from the time that he fell at
the feet of Dipankara to the time when he sat on the terrace of enlightenment; during
all that time he has worked for the weal and happiness of the entire world by his right
progress, which consisted in the fulfilment of the thirty perfections; and he kept out of
the way of the extremes, rejecting the doctrine of eternity as well as that of
annihilation, and avoiding both sense-pleasures and selftorment.

5. He is the world-knowner, because he has known the world in all respects.
For the Lord has known, understood, and penetrated the world in every way, - its own
being, its origination, its cessation, and the expedient which leads to its cessation.

6. He is supreme, because no one is superior to him, or more distinguished in
virtues than he is.

7. Leader of men to be tamed : He leads men who can be tamed. He 'tames'
means that he disciplines them.

8. Teacher of Gods and men : He instructs others, each one according to his
worth, in the ultimate truths regarding this life and the next one.

9. (a) He is the Buddha because, whatever there may be that is cognizable, all
that he has known (buddhatta) through the cognition which constitutes his final
deliverance. (b) Or, because he himself has understood (bujjhi) the four Truths, and
caused other beings to understand (bodhesi) them.

10. Lord (Bhagavat), finally is a term which denotes respect and reverence for
him who, through the distinction of his virtues, is the highest among all beings

(The results) : The heart of him who recalls the virtues of the Buddha, by way
of recollecting that for such and such reasons the Lord is an Arahant, Fully
Enlightened, and so on, 'is not obsessed by greed, hatred or delusion, and his mind
becomes quite straight with reference to the Tathagata'. When, in the absence of
obsession with greed, etc., the hindrances are impeded, and the mind has become
straight by facing towards the subject of meditation, then (1) applied and (2)
discursive thinking can turn towards the Buddha's virtues. Thinking is repeatedly
applied to them, the practitioner discourses to himself about them, and as a result (3)
rapturous zest arises in him. After he has felt rapturous zest, (4) the tranquillity which is based on it makes the cares of body and mind subside. When his cares subside, (5) a feeling of happiness, both mental and physical, arises in him. Happy, with the virtues of the Buddha for his object, he concentrates his mind. In this way the (five) Jhana-limbs arise in due order in one single moment. But because of the profundity of the Buddha's virtues, and the effort required to keep in mind virtues of so great a variety and manifoldness, the trance does not reach a full ecstasy, but only access.

The monk who is devoted to this recollection of the Buddha is respectful and reverent to the Teacher; he reaches an abundance of faith, mindfulness, wisdom and merit; he is always full of zest and joy. He overcomes fear and dread; he is able to bear pain; he obtains a sense of intimacy with the Teacher; and his body which has embodied this recollection of the Buddha is, like a shrine, worthy of worship; his mind steers in the direction of Buddhahood; when he is confronted with reprehensible situations, a sense of shame and a dread of blame are set up in him, as though he saw the Teacher before him. Even if he does not penetrate further, he is at least bound for a happy rebirth.

C. Nature of Buddhanussati Kammathana:

In Samadhi Niddesa of the Path of Purity, Buddhaghosa has compiled about the nature of Buddhanussati Kammathana and the way how to practise Buddhanussati Kammathana as follows:

The nature of Buddhanussati Kammathana or concentration in general is classified into four sorts namely:

1. Deals with character.
2. Deals with duty.
3. Deals with fruition.
4. Deals with the near cause.

Buddhaghosa has explained the way to practise concentration respectively as below.

The acceptance of the subjects of meditation. He who has established in this morality, cleansed by qualities such as limited wishes, which have thus been fulfilled in observing the ascetic practices, should develop concentration (samadhi) as shown under the head of mind (citta) expression.

The man discreet, on virtue planted firm,
In intellect and intuition trained;
And because it is not easy to understand, much less to develop that concentration,
since it has been set forth so briefly, therefore, to show it in detail and the manner of
developing it, the following questions are asked:

1. What is concentration?
2. In what sense is it concentration?
3. What are its characteristics, its essence, its manifestation, its proximate cause?
4. How many kinds of concentration are there?
5. What is its corruption?
6. And what is its purification?
7. How should it be developed?
8. What are the advantages of developing concentration?

The answers are:

1. **What is concentration?**
   Concentration is manifold and of various kinds. In trying to explain all that,
   the answer might not fulfill the intended meaning, and moreover it might lead to
   wavering path, therefore we say with reference to what is intended here:
   Concentration is a collectedness of a moral thought.

2. **In what sense is it concentration?**
   It is concentration in the sense of placing well (sam-adhana). What is this
   concentration? It is said to be the placing, setting (adhana, thapanā) of mind and
   mental properties fittingly and well in a single object. Therefore that state, by the
   strength of which mind and mental properties are placed in one object fittingly and
   well, without wavering, without scattering, should be known as concentration.

3. **What are its characteristics, its essence, its manifestation, its proximate cause?**
   The characteristic of concentration is not-wavering. Its essence is to destroy
   wavering. Its manifestation is as steady as a rock not shaking. From what has been
   said that “The mind of the happy one is concentrated”, happiness (or ease) is its
   proximate cause.

4. **How many kinds of concentration are there?**
(i) It is a kind of not wavering (moral 1).

(ii) It is of two kinds as access and ecstasy (dyad 1); like-wise as worldly and transcendental (dyad 2); as being with rapture and without rapture (dyad 3); and as accompanied by ease and accompanied by indifference (dyad 4).

(iii) It is of three kinds as inferior, meddling, superior (triad 1); likewise as being applied thinking and sustained thinking and so on (triad 2); as accompanied by rapture and others (triad 3); as limited, sublime, infinite (triad 4).

(iv) It is of four kinds as of painful progress and sluggish intuition and so on (tetrad 1); likewise as limited (in power) and with a limited object and so forth (tetrad 2); by way of the four Jhana-factors (tetrad 3); as partaking of worsening and so on (tetrad 4); by way of the realm of sense and the rest (tetrad 5); and as the dominating influence (tetrad 6).

(v) It is of five kinds by way of the five Jhana-factors in the Fivefold System (pentad 1).

Of these,

(i) the one-fold division (monad 1) is evident in meaning.

(ii) In the twofold division (dyad 1), collectedness of mind which is obtained by means of these ten (subjects of meditation), to wit: the six recollections, mindfulness of death, recollection of calm, perception of the abominableness of food, determining of the four elements, as well as collectedness which comes before ecstasy and concentration-this is an access concentration.

From what has been said in as: "The preparation of the first Jhana renders service to the Jhana itself by the relation of succession", that collectedness which comes immediately after the preparation is ecstatic concentration. Thus it is twofold as access and ecstasy.

In the second dyad, the collectedness of moral thought on the three planes is worldly concentration; the collectedness associated with the Noble Path is transcendental concentration thus it is twofold as worldly and transcendental.

In the third dyad, the collectedness in the two Jhanas of the Fourfold System and in the three Jhanas of the Fivefold System is concentration with rapture; and that in the two remaining Jhanas is concentration without rapture. And access-concentration may be with or without rapture: - thus it is twofold as being with and without rapture.
In the fourth dyad, the collectedness in the three Jhanas of the Fourfold System and in the four Jhana of the Fivefold System is concentration accompanied by ease, and in the remaining Jhana the concentration is accompanied by even-mindedness. And access-concentration may be accompanied by ease or by even-mindedness—thus it is twofold as accompanied by ease and by even-mindedness.\(^{38}\)

(iii) In the first triads, concentration which is just obtained is inferior, that which is not developed too far is middling, that which is well developed and brought under control is superior: thus it is threefold as inferior, middling and superior.

In the second triad, concentration of the First Jhana together with the access-concentration is with applied and sustained thinking; concentration of the Second Jhana in the Fivefold System is without applied thinking and with just sustained thinking. For he who sees fault only in the applied thinking and not in the sustained thinking, and just desires the putting away of only the applied thinking passes the First Jhana; he gets concentration without applied thinking and with only sustained thinking. The collectedness in the Second Jhana and the Fourfold System and in the three Jhanas beginning with the Third is concentration without applied or sustained thinking. Thus it is threefold.

In the third triad, the collectedness in the first two Jhanas of the Fourfold System and in the first three of the Fivefold System is concentration accompanied by rapture; and that in the third and fourth respectively of the two Systems is concentration accompanied by ease. In the remaining Jhana it is accompanied by even-mindedness. And the access-concentration is accompanied either by rapture and ease, or by even-mindedness. Thus it is threefold as accompanied by rapture and the rest.

In the fourth triad, the collectedness on the access-plane is limited concentration; that on the moral (consciousness) realms of form and of the formless is a sublime concentration; that which is associated with the Noble Path is infinite concentration. Thus it is threefold as limited, sublime, infinite.\(^{39}\)

(iv) In the first of the tetrads there is concentration which is of painful progress and sluggish intuition, there is concentration which is of painful progress and quick intuition, there is concentration which is of easy progress and sluggish intuition, there is concentration which is of easy progress and quick intuition. Herein, the Jhana-development which proceeds from the first resolve till the access of the particular Jhana arises is called progress. And the insight which proceeds from the access till
the ecstasy is called intuition. And the progress is painful to some. The meaning is that, from the abundant production of such opposing states as the Hindrances, it is difficult, and unpleasant to carry on. To others, from there being no such opposition, it is easy. To some, again, intuition is sluggish, weak, and of slow process; to others it is quick, strong, and of a swift process.

What is befitting and is not fitting, preliminary works such as cutting off the impediments, skillfulness in ecstasy. Of them, he who pursues what is not fitting is at a painful progress and sluggish intuition. He who pursues what is fitting is of easy progress and quick intuition. And he who in the preliminary stage to access pursues what is not fitting and in the subsequent stage to access what is fitting, or who at the preliminary stages pursues what is fitting and the subsequent stage pursues what is not fitting should be understood as of mixed progress towards intuition. Further, the progress of one who, without accomplishing the preliminary works such as cutting off the impediments, applies himself to culture is painful.

The reverse is easy progress. Again, the intuition of one who is not perfect at skillfulness in ecstasy is sluggish, and it is quick in one who perfects skillfulness in ecstasy. Moreover, the classification according to craving and ignorance, and the chief reason of calm and insight should be understood. Namely, to one who overcomes by craving for progress is painful; to one is not affected by craving it is easy. And to one who overfilled by ignorance for him intuition is sluggish; to one not so overfilled it is quick. And he who has no past conditions for calm makes painful progress; one who has such a make of mind does easy progress. And one who has no past conditions for insight is of sluggish intuition.

Classification in respect of our lower nature and controlling faculties should also be understood. Namely, to one whose nature is acutely corrupt and whose controlling faculties are soft, progress is painful and intuition sluggish. But to one of keen controlling faculties, intuition is quick. To one with a mild lower nature and soft controlling faculties progress is easy and intuition sluggish. But to one of keen controlling faculties intuition is quick. Thus in progress and intuition the concentration of that person who attains to concentration by means of painful progress and sluggish intuition is said to be at painful progress and sluggish intuition. In the remaining three clauses the same method is to be understood. Thus it is four-fold as of painful progress and sluggish intuition and so on.⁴₀
In the second tetrad there is concentration limited and with a limited object, there is concentration limited and with an infinite object, there is concentration infinite and with a limited object, there is concentration infinite and with an infinite object. Of these, that concentration which, is not being fit, is not able to become a cause for the next higher Jhana is “limited”. But that which proceeds concerning a not-grown object is with a limited object. That which, being fit and well developed, is able to become a cause of the next higher Jhana is “infinite”. And that which proceeds concerning an extensive object is “with an infinite object”. And from the combination of the characteristics already mentioned the combined method should be understood. Thus it is fourfold as limited and with a limited object and so forth.

In the third tetrad the First Jhana (Pathamajhana) has five factors by way of applying a sustained thinking, rapture, ease, concentration, which have all discarded the Hindrances. Next, the Second Jhana (Dutiyajhana) has three factors with the suppression of applied and sustained thinking. And then the third Jhana (Tatiyajhana) has two factors with the elimination of rapture. And the Fourth Jhana (Catuththajhana) in which ease is put away, has two factors by way of concentration which exists together with indifferent feeling. Thus the four kinds of concentration are factors of four Jhanas.

In the fourth tetrad there is concentration which partakes of worsening, that which partakes of stability, that which partakes of distinction, that which partakes of penetration. Of these, the partaking of worsening is due to the frequent arising of opposing states; the partaking of stability is due to the persistence of that mindfulness which is in conformity with concentration; the partaking of distinction is due to the attainment of a higher distinctive state; the partaking of penetration is due to the promptings of perception and attention associated with disgust. So it should be understood. As it has been said “Perceptions and attention mixed with sensuality keep on prompting him who gets the First Jhana-this is wisdom partaking of worsening. The mindfulness which is in conformity with the First Jhana stands stationary-this is wisdom partaking of stability. Where perceptions and attention associated with the absence of applied thinking keep on prompting, wisdom partakes of distinction. Where perceptions and attention associated with disgust and connected with dispassion keep on prompting, wisdom partakes of penetration”.

In the fifth tetrad there are four kinds of concentration: of the realm of sense, of the realm of form, of the realm of the formless, and that one which is excluded. Of
these, all the collectedness at the access is concentration of the realm of sense. And the other three kinds of concentration are the collectedness of moral thought of the realm of form and so on. Thus it is fourfold by way of the realm of sense and the rest.

In the sixth tetrad “If a monk, making desire-to-do the dominant influence, gets concentration, he gets collectedness of mind-this is called desired-concentration. If a monk making energy... mind... investigation the dominant influence gets concentration, he gets collectedness of mind-this is called investigation-concentration”. Thus it is fourfold as the dominant influence⁴¹.

(v) In the pentad dividing the Second Jhana, as mentioned in the division of the tetrads, into two as a second (Jhana) which transcends just applied thinking, and a third which transcends both applied thinking and sustained thinking, we should understand five Jhanas, where the factors would make five kinds of concentration. Thus by way of the five Jhana-factors a fivefold nature should be understood.

5. What is its corruption? 6. And what is its purification?

The answer here has been said in the Vibhanga. For there it is said “Corrupting is a state that partakes of worsening. Purifying is a state that partakes of distinction”. Wherein perceptions and attention mixed with sense-desires keep on prompting him who gets the First Jhana-this is wisdom partaking of worsening. In this way a state partaking of worsening should be understood. Where perceptions and attention associated with applied thinking keep on prompting, wisdom partakes of distinction. In this way a state partaking of distinction should be understood⁴².

D. How should it be developed?

Here the method of developing that concentration which is spoken of as being associated with the Noble Path in “It is of two kinds as worldly and transcendental and so on”, is comprised in that of the developing of wisdom. For concentration is developed when wisdom is developed. Therefore we say nothing separately as to how it should be developed. He who, having purified the precepts in the way already mentioned, is established in well-purified morality, who if there have been (against) him any of the ten impediments, has cut it off and, having approached the good friend who gives him subjects of meditation, has accepted, among the forty subjects of meditation, that subject befitting his own conduct, he having forsaken that monastery which is unsuitable to his concentration-culture and living in a suitable monastery
should sever the minor impediments, and by not slacking the arrangement of the entire process of the culture should develop that concentration which is worldly.

Here is the detailed account: It is stated: “One who has cut off any of the ten impediments”, these ten impediments are:

Abode and family, the gains, the crowd and work the fifth, Wayfaring, Kin, illhealth, the book
And psychic power-these ten.

Of these, (i) the “abode” itself is the abode as impediment. And the same with family and the rest. Of them, an inner room, a single cell, the whole monastery for the Order is called an abode.

This is not an impediment to all. But he who in regard to an abode falls into anxiety over caring making repairs and so forth, or who has accumulated a bundles of personal belongings, or is interested in, enamoured of it for some reason or other-to him it is an impediment, not to another. Here is a story:

It is said that once two sons of a good family left Anuradhapura and in due course received ordination at Thuparama. One of them mastered the two Matikas and, having resided there for five rainy seasons and performed the Pavarana ceremony (at the end of the rains), he went to Pacinakhandaraji; the other remained where he was. He who had gone to Pacinakhandaraji lived there for a long time and became an Elderly person.

He thought “Pleasant and suitable is this place. Now I will tell my friend”. He sets forth and in due course enters Thuparama. Seeing him enter, the Elder one who was of the same standing met him and talking of his bowl and robe, carried out what was due. The elder who was the quest entered the dwelling thinking “Now my friend will send butter, molasses or drinks, for he has lived long in this town”. Not getting anything during the night he thought early in the morning, “Now he will send rice-gruel and food obtained from his supporters”. Not seeing that yet he thought, “there are none to send anything. They will give him when he enters the village, I fancy”. And early in the morning he entered the village together with him. While the two of them going along the street got just a ladelful of rice-gruel, sat in the sitting-hall and drank it.

Then the guest thought “I think there is no continual (offering of) rice-gruel. Now at meal-time men will be giving excellent food”. Then after they had gone round for alms at meal-time and eaten just what was obtained he said “What, sir, do
you live thus at all times?” “Yes, my friend”. “Sir, Pacinakhandaraja is a prosperous place. Let us go there”. The Elder left the town by the south gate and took the road to Kumbhakara Village. The other said, “Sir, do you take this road?” “Did you not, my friend, speak in praise of Pacinakhandaraja?” “But, sir, you who has lived so long in this place, do you not own any extra equipment?” “No friend. The bed couch belongs to the order: and that is laid by. There is none other”. “But, sir, I have there a walking-stick, an oil-bowl, a shoe-box?” “Have you, my friend, deposited so much after staying there only one day?” “Yes, sir”. And he being convinced in mind saluted the elder and said “to such as you, sir, everywhere is as a forest dwelling. Thuparama is a fit place for the relics of the four Buddhas. In Lohapasada it is convenient to get a hearing of the Law, and to visit the Mahacetiya and the Elders. It is, as if it were, in the time of the Buddha. Do you abide just here”. On the following day he took his bowl and robe and went by himself. To such an one the abode is no impediment

(ii) “Family” consists either of relatives or supporters. To some brother who lives very intimately with the family on his supporters it is an impediment. He is happy when they are happy and so forth. Without the members of that family he does not even go to a monastery hard by to hear the Law. To some like the young brother, nephew of the Elder resident at KorandakaMonastery, even parents are no impediment. He, it is said, went to Rohana to study. The mother, a lay-disciple, sister to the Elder, always asked the Elder for news of him. One day the Elder set out for Rohana thinking “I will bring the lad”. And the lad too had left Rohana saying “Long have I dwelt here. After seeing my preceptor and learning news of the lay-sister I will return”. And they met on the Ganga bank. The lad performed his duties to the Elder at the food of a tree; and on being asked “Whether goest thou?” told him his intention. And the Elder let him go saying “Thou hast done well. The lay-sister asks continually. And I have come for this very purpose. Go thou, but I will abide here for the rains”.

He also gave him the cloth and saluted him and departed, saying “Rohana suits me, sir”. And the Elder came to the monastery and the next day entered Korandaka village. And the lay-sister thought “Now my brother will come bringing my son”, and she stood constantly looking down the path. When she saw the Elder coming alone she said, “Methinks my son is dead! The Elder comes alone” and she fell down at his feet and cried in distress. The Elder comforted her saying “surely, out of fewness of
wishes the lad has gone without making himself known!” and after relating the whole story, took out the cloth from the bowl-bag and showed it. The lay-sister became calm and lay down on her breast facing the direction in which her son had gone and said, doing obeisance, “Methinks it was to a living testimony of a monk like my son that the Blessed One preached the practice (prescribed in the) Rathavinita, Nalaka, Tuvataka and Maha-ariyavamsa Suttas, in which contentment with the requisites and joy in culture are set forth. Though he ate for three months in the house of the mother who gave him birth, he could not say ‘I am thy son, thou art mother!’ Oh! the wonderful man!” To such person even parents are no impediment, much less the family of supporters45.

(iii) “Gains” mean the four requisites. How are they impediments? Wherever a brother possessed of merit goes, men give him the requisites with many accessories. In thanking them and preaching the Law, he has no opportunity of doing the duties of a recluse. From sunrise until the first watch there is no break in his social intercourse. Again, even well after dawn, greedy almsmen come and say to him “Sir, such and such a lay-brother, such and such a lay-sister, a minister or a minister’s daughter wishes to see you”. “Then get the bowl and robe, friend”, and he gets ready to go. Thus he is perpetually engaged. To him the requisites are the impediments. Hence he should forsake company and where they know him, he should walk alone. So the impediment is cut off.

(iv) “The crowd” is either of Suttanta students or Abhidhamma students. In giving lessons or putting questions to a crowd, he has no opportunities of doing the duties of a recluse. To him the crowd is an impediment. He should cut it off thus: - if the monks have learnt much but little remains, he should carry on to the end and then enter the forest. If little has been learnt and much remains, he should approach another teacher of a crowd within the distance of a league, not further, and say “May the Venerable one favour these with lessons and so forth?” Failing this he should avoid them saying “Friends, I have something to do. You may go where you please”, and he should do his own work.

(v) “work” means making repairs. In doing such work one has to know if carpenters and so on have been engaged or not, and to worry over what has been done and not done. Thus at all times it is an impediment. It should be cut off in this way: - If little remains to be done, he should finish it. If there be much to do and it pertains to the Order, he should make it over to the Order, or to those brothers who are the
burden-bearers of the Order. If it pertains to himself, he should make it over to his own burden-bearers. Failing such persons, he should leave it to the Order and go away.

(vi) “Wayfaring” means going on a journey. If at any place somebody is waiting to be ordained, or any of the requisites are to be received, and he cannot endure not to get them, then if, on going to the forest, and performing the duty of a recluse he finds it difficult to suppress his will to go, he should go and finish what he had to do, and then use zeal in the duty of a recluse.

(vii) “Kin” means, in the monastery, the teacher, the preceptor, a resident pupil, a personal pupil, fellow-brethren under the same teacher or preceptor as oneself; in the house it means mother, father, brother and so forth. When they get ill they are an impediment, which, therefore, one should cut off by ministering to them and making them well. Herein if the preceptor being ill does not recover quickly, he should be taken care of as long as life lasts.

And the same with the initiation-teacher, the ordination-teacher, a resident pupil, personal pupils one has ordained and initiated, and fellow-brethren under the same preceptor as oneself. But the teacher of paraphrasing, the teacher of textual study, a pupil in paraphrasing, a pupil in textual study and fellow-brethren under the same teacher should be taken care of so long as the paraphrasing and the textual study last. They should be taken care of beyond that stage by one who can do so.

Parents should be tended like the preceptor. Indeed, even if they are placed in royal authority, yet they expect service from their son, he should serve them. If they have no medicine, he should give them his own. If he has none, he should seek for it in going round for alms and give it to them.  

(viii) “Illhealth” means any disease which may befall and is an impediment. Therefore it should be cured by medical means. If it is not cured, yet he has to take medicine for some days, he should blame himself saying, “I am not thy slave nor thy servant. Verily in nourishing thee I have suffered pain in this endless round of existence”, and so do the recluse’s duty.

(ix) “The book” means learning the scriptures. It is an impediment to one who is always engaged in learning and so on. The following story shows relevance to the effect:- Once Reva the Elder, reciter of the Majjhima, went to the Elder resident in Malaya and asked for a subject of meditation. The Elder asked “Friend, of What kind art thou in scripture?” “I study the Majjhima, sir,”. “Friend, the Majjhima is hard to
acquire. While learning the First Fifty, one comes to the next Fifty; while learning this, one comes to know the upwards of second Fifty. Whence is thy subject of meditation to be?" "Sir, having got the subject of meditation in your very presence, I will not look at (the scriptures) again". And he received it and without learning the scriptures for nineteen years reached Saintship in the twentieth year. To the Brethren who came to learn he said, "Friends, for twenty years I have not looked at the scriptures. However, I have made a study of this (the Majjhima). Begin!" And from the beginning to the end he was never in doubt, not even about a single consonant.

Naga, too, the Elder, resident at Karaliyagiri, after having given up the scriptures for eighteen years, thought the monks the Dhatukatha. And to them, who were in concert with the Elders residing in the village (of Anuradha Town), not a single question came out of order 47.

(x) "Psychic powers" are those of an average man. Like a child lying on its back and like tender corn it is difficult to manage. It is broken by the slightest thing. It is an impediment to insight, but not to concentration, because it ought to be obtained when concentration is obtained. Therefore one who desires insight should cut off the impediment of psychic powers, but another man only the remaining impediments 48.

Thus far is the detailed discourse on impediments. In each story, one character "Approaches the good friend who gives him subjects of meditation" - a subject of meditation is of two kinds: that which is beneficial to all and that which is special. Of them, love for he Order of monks and so on and mindfulness of death and - according to some-perception of the Foul also are subjects beneficial to all. The monk who practises the meditation should first of all define (his object) and develop love thus: - "May the Order of monks in the ordination - hall be happy, may they be free from trouble!" He should then extend his meditation to the devas in the Ordination-hall, then to the village of his begging-round, to the ruler of people, then starting with the people in the village, to all beings. His love for the Order of monks engenders softness of heart among his fellow-inmates, who, therefore, live happily with him. For his love towards themselves the devas of the Ordination-hall with sympathetic hearts maintain by righteous means a well-ordered watch over him.

And because one ought constantly to practise that subject of meditation which, among the forty, befits one's practice, and because (such a subject) is the proximate cause of higher and higher work in culture, it is called "Special". Whoever gives this
twofold subject of meditation is known as a giver of a subject of meditation. That giver of a subject of meditation, the good friend means the good friend who is

Adorable, revered and loveable,
A councillor, a patient listener,
A speaker of discourses deep, one who
would not apply himself to useless ends,

Who is endowed with such and other qualities, who verily is a seeker after good, and already is on the side of progress. From such expressions as "Indeed Ananda, on account of me the good friend, beings liable to birth are freed from birth", the Buddha supreme himself was a good friend endowed with all qualities. Therefore the subject of meditation which was received from the Blessed One during his lifetime was well-received. After his final decease, one received it from him who, among the eighty great disciples, was still alive. Such being no longer the case, one should receive it from a Saint, who by these same means has produced the Fourth and Fifth Jhanas, and who by increasing insight, with Jhana as the proximate cause, has reached the extinction of the cankers...49

In the absence of a knower of one Pitaka, one should get it from him who is a reciter of one (Nikaya) with the commentary, and who is himself a respectable person. For such a person is a knower of the text, a preserver of the traditional lore, a teacher and a follower of the teacher’s doctrines, not a follower of his own doctrines. Therefore the Ancient Elders have said three times: "a respectable person will ward, a respectable person will ward (the religion)". And herein the saints and other persons mentioned earlier announce just the path they have themselves attained.

But a man of much learning, after approaching this and that teacher and, because of his accuracy in the texts and the queries thereon, noting here and there a Sutta with reasons for so doing, and comparing what is suitable and unsuitable, will teach a subject of meditation, showing a wide path like a great elephant going through a jungle. Therefore approaching such a giver of a subject for meditation, the good friend, one should perform the main and minor duties, and receive it.

And if such a person is available in the same monastery as oneself, well and good. If not, where he lives there one should go. And in going there, the student should not go wearing slippers on feet washed and oil-besmeared, himself holding an umbrella and causing others to carry an oil-flask, pots of honey and molasses and so on, and surrounded by a retinue of disciples. Fulfilling the duties of a monk about to
travel, himself holding the bowl and robe and doing the duties, main and minor, everywhere on entering a monastery on the way, he should go simply equipped and with the highest simplicity of life. On entering the monastery he should enter holding a tooth-stick obtained on the way as a presentable gift. And when he has rested awhile and washed his feet and besmeared them with oil and so forth, he should not enter another cell with the intention of calling on the teacher.

Why? If there were monks there holding different views from the teacher, they might ask for the reason of his coming, and speak in dispraise of the teacher, and cause regret to arise in him, saying “Thou art lost, if thou art come to his presence”, on which account he might turn back. Therefore asking for the teacher’s abode he should go there straightway. If the teacher be younger than himself, he should not acquiesce in his receiving the bowl, robe and other things. If the teacher be the older, he should go and stand saluting him. When the teacher says “Friend, put down the bowl and robe”, he should do so. When he says “Drink some water”, he should drink if he wishes. When he says “Wash thy feet”, he should not, for that wash them.

And when he says “Friend, this oil is for common use. Smear you feet also”, he should put a little on the head and smear the feet. And saying “Sir, I will put by the oil-flask”, he should give it, the teacher taking it. He should not begin asking on the day of his arrival “Sir, teach me a subject of meditation”. But from the second day he should ask permission from an old attendant of the teacher—if there be one—and do the duties. If the permission asked for be not given, he should not do them without it. And in doing them he should offer three tooth-sticks, small, medium and large, and prepare water in two ways, hot and cold, for washing the mouth and for the bath. And in whichever way the teacher uses the water for three days, the same should be served ever after. To him who makes no choice, but makes use of this or that kind, such water as is available should be served.

What need is there to say much? Whatever right duties in the Khandhaka have been ordained by the Blessed One thus: “Brethren, the pupil should behave properly towards the teacher. This herein is the right behaviour. Rising betimes and taking off his sandals and wearing the upper garment on one shoulder he should give the tooth-stick, and the mouth-water and prepare a seat. If there be rice-gruel, he should wash the vessel and offer the gruel”—all that should be done.

Thus, having fulfilled his duties and saluted the teacher with a conciliatory heart, in the evening on being discharged with “Go!” he should go. When he is asked
"Why haste thou come? he should tell the reason of his coming. If the teacher just asks not, but acquiesces in his duties, he should not, even on being discharged, go in ten days or a fortnight, but finding an opportunity, he should announce the reason of his coming. Or going to him at the wrong time and being asked “For what purpose art thou come?” he should announce it. If he say “Come early in the morning”, he should go early. If at that time his stomach aches with an upset bowels, or his food is not digested due to heat-weakness, or some disease troubles him, he should explain the true nature of his complaint and, announcing the time suitable to himself, should approach him at that time. For at an unsuitable hour it is impossible for him to give attention to the subject of meditation, even though it may have been taught him.

This herein is the detailed account of “Approached the good friend who gives him subjects of meditation”. 51

"Befitting his own conduct": Now as "befitting his own conduct", conduct is of six kinds: conduct of lust, of hate, of delusion, of faith, of intelligence, of applied thought. Some make four others out of lust etc. by way of mixing and grouping, likewise with faith etc. Thus together with these eight they would have fourteen. Though the division is stated thus, various kinds of conduct are obtained by mixing lust etc. with faith etc. Therefore, in general only six should be understood.

Conduct, natural habit, surplus energy are as subject one. By way of these there are six kinds of persons walking in lust or passion, hate, delusion, faith, intelligence, applied thought. Of these (take passion and faith :) - when there is moral pressure in a passionate person, faith is strong, because as a virtue it approaches passion. As in things immoral passion is clinging, not repulsive, so in things moral is faith. As passion seeks objects of sense-desire, so faith seeks what is righteous and the like. As passion does not abandon what is bad, so faith does not abandon what is good. Hence the man of faith has something in common with the passionate man.

Again (take hate and intelligence): - when there is moral procedure in a man of enmity, intelligence is strong, because as a virtue it approaches hate. As in things immoral hate does not cling, does not cleave to its object, so in things moral intelligence does not. As hate seeks the flaw that does not exist, so intelligence seeks the flaw that does exist. As hate proceeds by the method of avoiding creatures, so does intelligence proceed by the method of avoiding the complex. Hence the man of intelligence has something in common with the hater.
Again, in delusion and thought: - When a deluded man is striving to make moral states arise, harmful thoughts usually arise, because these in character approach delusion. As delusion is unstable because of surrounding complexity, so is the application of thought because of multiform attending. As delusion because it cannot penetrate deeply is shaky, so is application of thought in our fluttering disposal of it. Hence a man thinking of this and that has something in common with a deluded person...

Therein (in these statements) because those who formerly were given to desirable motives and beautiful actions as well as those who had passed away from the next world are reborn here—not all of them are of lustful conduct only, neither are all the others of inimical and deluded conduct, and similarly there is no definiteness of surplus energy of the elements in the way mentioned above; and in the determination of the disorders the other two: lust and delusion also have been mentioned, and that determination also is contradictory in sequence, and the source of not one among the faith-conduct and the rest has been stated—therefore all those aforesaid statements are indefinite...

And in the expression “And how may it be known that this person is lustful in conduct?” and so forth: - this is the method:

From posture, seeing and the rest,
From eating, work, procedure of
The states of mind one may explain
The different kinds of conduct all.

Of these, the postures: indeed who so is of lustful conduct is graceful in his natural gait, puts down his foot softly, and evenly, lifts it up evenly, and the footprint is divided in the middle. He who walks in hate walks as if digging with the toes, puts down his foot suddenly, lifts it up suddenly, and the footprint leaves a trail behind it. He who is deluded in conduct goes with a wobbling gait, puts down his foot as though frightened, lifts it up as though frightened, and the footprint is a hasty impression, ...

... Work: - in such work as sweeping the room he who is of lustful conduct takes hold of the broom well and without scattering the sand in haste, but spreading it out like sindhuvara flowers makes a clean and even sweep. He who is of inimical conduct takes hold of his broom roughly and being in haste spreads the sand on both sides and sweeps uncleanly and unevenly, making a harsh noise. He, who is of deluded conduct takes hold of his broom loosely and sweeps uncleanly and unevenly,
turning back here and there and making a mess of the rubbish. And as in sweeping, so also in all kinds of work, such as washing and dyeing the robe.

He who is of lustful conduct is a subtle, polished, even, circumspect worker. He who is of inimical conduct is a firm, stiff, uneven worker. He who is of deluded conduct is an unpractised, clumsy, uneven, inaccurate worker. And the robe-wearing of one who is of lustful conduct is neither too stiff nor too loose, is pleasing and complete; that of one who is of inimical conduct is too stiff and is incomplete; that of one who is of deluded conduct is loose and untidy. In accordance with such persons, to whom they bear a resemblance should be understood those who walk in faith etc. Thus one may explain the kinds of conduct from work.

**Eating:** - He who is of lustful conduct loves soft, sweet food; and eats without haste enjoying the various tastes and making lumps round and not too big. He becomes happy on getting anything tasty. He who is of inimical conduct loves coarse and sour food; and he eats in haste without enjoying the taste, taking mouthful of lumps. He becomes sad on getting something untasty. He who walks in delusion is fond of casual food and eats making lumps, small and not round, chucking the remains into the plate and smearing his mouth, distracted in mind, thinking of this and that. In accordance with such persons, to whom they bear a resemblance should be understood those who walk in faith etc. Thus one may explain the kinds of conduct from eating habits.

**Seeing and the rest:** - On seeing just a small object of delight he who walks in lust looks long at it as though in surprise, clings to a merit though a small one and does not grasp even a real fault. And in going away from it he does so with a longing look, not wishing to leave off. He who walks in hate on seeing a small undesirable object does not look long at it, as though he were tired. He is struck by a fault though a small one and does not seize even a real merit. And in going away he does so without a longing look, being desirous of leaving off. He who walks in delusion, on seeing whatever object is dependent on others, gives blame when he hears the blame of others, bestows praise when he hears the praise of others, himself looking on with a disinterestedness due to lack of intelligence. And the same with hearing sounds and so on. In accordance with such persons, to whom they bear a resemblance should be understood those that walk in faith etc. Thus may one explain the kinds of conduct from seeing and the rest.
Procedures of the states of mind: wiliness, deceitfulness, pride, evil desire, covetousness, discontentedness, lasciviousness, frivolity, - these and other states arise abundantly in one who walks in lust. Anger, malice, hypocrisy, rivalry, envy, meanness, - these and other states arise abundantly in one who walks in hate. Sloth, torpor, distraction, worry, misgiving, obstinate grasping, tenacity, - these and other states arise abundantly in one who walks in delusion. Clean liberality, desire to see the Noble Ones, desire to hear the good Law, abundance of joy, absence of craftiness, absence of wiliness, faithfulness in objects of faith, - these and other states arise abundantly in one who walks in faith. Docility, good friendship, moderation in food, mindfulness and comprehension, application to wakefulness, emotion over objects of emotion, wise effort due to emotion, - these and other states abundantly arise in one who walks in intelligence. Talkativeness, fondness of society, want of delight in moral application, unsteadiness in work, smokiness by night, luminosity by day, running after this and that object, - these and other states abundantly arise in one who walks in thoughts. Thus one may explain the kinds of conduct from various states or conditions of human mind.  

... The system of explaining the kinds of conduct in all their ways does not come in Pali, neither in the commentary, but is only stated after the opinion of the teachers, therefore it should not be trusted in all its essence. For those who walk in hate etc. can perform, by leading a zealous life, the postures and so on which have been stated as belonging to those who walk in lust etc. And for a single person of mixed conduct, the postures etc. having various characteristics are not suitable. But that system of explaining the kinds of conduct which is stated in the commentaries, should be trusted in essence. For this has been said: "The teacher who has attained to a knowledge of the thoughts of others knowing the conduct will teach the subject of meditation. Another kind of teacher should ask the pupil. Therefore either by knowledge of the thoughts of others, or by asking the person, one should know: this person walks in lust, this one in either hate or any of the others".

What is suitable for a person of which conduct? speaking first of him who walks in lust: - Among dwellings which are built on an unclean spot, ornamented with balusters, which possess no higher story than the ground floor, natural mountain bends, grass-sheds, leaf-huts and other dwellings, that dwelling which is strewn with dust, full of bats, fallen to pieces, too high or too low, partaking of a rough and salty soil, fearsome, unclean, approached by an uneven path, where the bedstead also is
covered with bugs, ill-shaped, ill-favoured so that one feels loathing to look at it, such a dwelling is suitable. A dress, consisting of an undergarment and an outer cloak that is torn at the edges, strewn over with hanging threads, like a net-shaped piece of cake, hard to the touch like a plank with spikes, dirty, heavy, hard to carry about is suitable.  

A bowl, whether an ugly bowl of clay, or an iron bowl disfigured by pegs and knots - that is heavy, ill-shaped, loathsome like a skull is fitting. And the path he takes in his begging-round should be unpleasant, far from a village uneven. And the village to which he goes for alms should be one where men go about as though not seeing him, and where they introduce him, as he comes out without getting any food from a household, into the sitting-hall saying “Come Sir”, give him rice-gruel food and go away without taking leave as though they had introduced cattle into a pen. And the men who attend on him should be such as are slaves or workmen, ugly, ill-favoured, wearing dirty clothes, evil-smelling, despicable, men who serve him in a disrespectful manner as though chucking him the rice-gruel food...

... Among the postures that of walking to and fro is suitable for him. But an object that is limited, the size of a tray, the size of a pot-lid, small, is not suitable. For in a confined space the mind all the more falls into confusion; hence the object should be a big, large device. The rest is the same as has been said for one who walks in hate. This is what is suitable for one who walks in delusion.

Such is the detailed account of the kinds, origin, explanation, suitability of the conduct which is comprehended under the phrase “befitting his own conduct”. But this does not make fully clear the subject of meditation which befits the conduct. This will make itself clear in the detailed account of the following table of contents “accepted among the forty subjects of meditation that subject”, first the decision of subject of meditation should be understood in these ten ways: exposition of the number, inducement of access and ecstasy, different kinds of Jhana, object-transcending, question of increasing or not increasing, object, plane, grasp, cause, suitable conduct.

Thus: All the above mentioned states of conduct in the chapter is the definition, interpretation and the meaning of “Buddhanussati and Kammathana” as well as the nature and characteristic of “Buddhanussati Kammathana” in Buddhist religion although it is not a very clear interpretation but be able to guide the way to practise for those who are interested and intent to practise, beside the
researcher has already suggested the way and method including the aim of development or the way to practise Buddhanussati Kammathana as well. Thus the practitioners, particularly those who practise Buddhanussati Kammathana can use as the guide line for their practise in order to develop and up grade their mind to achieve the attainment in Dhamma such as Magga (Noble path) Phala (fruit) and Nibbana (The extinction of the fires of greed) in the future.

Why Does a researcher study this topic?

Buddha saw no grounds on which any one can justice make the following charges: -

1. You who claim to be fully enlightened are not fully enlightened in these things.
2. You who claim to have destroyed all taints have not utterly destroyed these taints.
3. These things which have been declared by you to be harmful have no power to harm him that follows them.
4. The doctrine taught by you for the purpose of utter extinction of suffering does not lead him who acts accordingly to such a goal.

The Buddha has three conducts for service to the world as follows: -

1. Conduct for the well-being of the world.
2. Conduct for the benefit of his relatives.
3. Beneficial conduct as functions of the Buddha.

The Buddha has three virtuous qualities or attributes: (1) Wisdom (2) Purity and (3) Compassion. By these ways the Buddha could mission his religion in many states in ancient India. At present, by practising Kammathana (subject of meditation) almost of schools in Thailand (more han 100 schools) use “Buddhanussati Kammathana” as a tool to make mind calmed and arised wisdom. There are many techniques to practise Buddhanussati Kammathana, a researcher wants to know this method deeply, therefore, I, as a researcher choose to do this research through.
The Methodology of this Topic

A researcher will collect data from primary sources and secondary sources namely Tipitaka i.e. Suttanta pitaka, Vinaya pitaka, Abhidhamma pitaka, Visuddhimagga, Milinda panha, various books about Buddhism and Interview some of the meditation masters in Thailand.
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