Conclusion

The conclusion includes the summary of every chapter and also the significance of the themes therein. In our life we have happiness and sorrow, one following the other. Even though happiness may be a temporary phase, no body abhors it, while sorrow, every one, as far as possible wants to avoid. In view of Buddhism suffering pervades human life. Repeated birth is suffering, ageing is suffering, death is suffering, grief, lamentation, bodily and mental pain, despair is suffering, to get associated with those person or things which one dislikes is suffering. To be separated from those that one loves is also suffering. The insatiable craving is suffering. Precisely aggregates, Khandha which are objects of clinging Upādāna are suffering.

When one becomes aware of what is suffering one can make diligent efforts to remove it. For this purpose one should have Right-view of phenomenon which is the foundation of leading a life that leads one to Nibbāna.

When Lord Buddha was staying in the Jetavana monastery of Anāthapiṇḍika in Sāvatthi, Bhikkhus asked Venerable Sāriputta to define and explain the Right-view. At that time addressing these Bhikkhus Sāriputta has explained various aspects of the Right view.

The Sammādiṭṭhi or the Right-view is of two types-

Lokiyasammādiṭṭhi- Right-view in the mundane sense and Lokuttarasammādiṭṭhi, right view in the supramundane sense.

Lokiyasammādiṭṭhi is the view which consists of belief in :-

1. Kamma and its results

2. Vipassanā insight that is conducive to the knowledge of Four Noble Truths, preceding supramundane knowledge.

Lokuttarasammādiṭṭhi is the view that leads the aspirants to Magga and Phala, Insight and Fruition.

Who are those in whom Sammādiṭṭhi –the Right-view can arise, this could be probably the next question. Sāriputta has given answer to it. He has stated that the right view can arise in the following kinds of
individuals. 1. Worldlings (Pathujjana) 2. One who trains himself to achieve Arahatta fruition (Sekha) 3. One who has already attained Arahatta fruition and has no more need to train himself.

The Path to attain Right-view includes the knowledge of the following:

1. demerit, 2. the root cause of demerit, 3. meritoriousness, 4. the root cause of meritoriousness.

This is how the aspirant attains the right view.

It means that he has discriminative discernment of the true nature of the Dhammas known and seen through Sammā-diṭṭhi. Thus understanding has a deeper sense.

The benefit of holding the right view is that the aspirant arrives at the true Dhamma in which he has an unwavering faith that leads to Nibbāna.

Demerit is defined as follows:


Root cause of demerit is: Greed (Lobha), Anger (Dosa), Bewilderment (Moha)

Merit is defined as follows:

1. Abstinence from taking life,
2. Abstinence from taking what is not given,
3. Abstinence from sexual misconduct,
4. Abstinence from false speech
5. Abstinence from malicious speech resulting into discord,
6. Abstinence from harsh speech,
7. Abstinence from frivolous talk,
8. Abstinence from covetousness,
9. Abstinence from ill will,
10. Abstinence from wrong view.

Root cause of merit

1. Not being greedy (Alobha), 2. Not being angry (Adosa), 3. Not being bewildered (Amoha)

Result of Understanding Merit, Demerit, root cause of merit and that of demerit is explained in the Sammādiṭṭhi Sutta.

It has been stated that one who understands the results of the above mentioned things annihilates the following:

1. latent attachment (Rāgānusaya),
2. latent animosity (Paṭighānusaya)
3. latent conceit ‘I am’ (Mānānusaya),
4. ignorance (Avijjā)

Consequently knowledge Vijjā-(knowledge), the Arahatta Magga Insight arises in him-

Latent Anusaya indicates tendencies to Kilesā (defilements) lying latent within a sentient being in the endless round of Samāsāra. They sometimes appear, sometimes lie dormant.

Mānānusaya means the latent conceit, the wrong view that takes the aggregates of mind and matters as “I” and māna, conceit also means the Wrong-view of “I am.”

Following are the ways to understand the right view:

The first way is to understand the Noble Eightfold Path. The second way to understand the right view is to understand nutriment, to understand the cause of nutriment, to understand the cessation of
nutriment and to understand the practice leading to the cessation of nutriment (i.e. Nibbāna).

Chapter 1 - The Noble Eightfold Path

The Noble Eightfold Path is the way leading to the cessation of Dukkha (Dukkha nirodha gāmini paṭipadā ariyassacca). This is known as the “Middle Path” (Majjhimā Paṭipadā), because if avoids two extremes: indulgence (Kāmasukhallikānuyoga) in sensual pleasures which is low, worldly and leads to harm is one extreme; self-torture (Attakilamathānuyoga) in the form of severe asceticism which is painful, low and leads to harm is the other extreme.

Living in the palace amidst music, dance, luxury and pleasure, the Bodhisatta (Siddhārtha) realized by experience that sense pleasures (Kāmasukhallikānuyoga) do not lead mankind to true happiness and liberation. As an ascetic, he spent six years of rigorous mortification (Attakilamathānuyoga) in search of purification and final emancipation without any success. All efforts were in vain. He realized, with his own efforts the Noble truth of suffering that birth is suffering, aging is suffering, death is suffering; sorrow, lamentation, pain, distress, and despair are suffering; association with the unbeloved is suffering, separation from the loved is suffering, not getting what is wanted is suffering. In short, the five clinging-aggregates are suffering. The noble truth of the origin of suffering, he realized, that the craving is the root cause for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming. The noble truth of the cessation of suffering is complete fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

And the noble truth of the way of practice leading to the cessation of suffering is the Middle Path (Majjhimā Paṭipadā) which includes the following eight constituents:

1. Right view (Sammā-diṭṭhi),
2. Right thought (Sammā-saṅkappa),
3. Right speech (Sammā-vācā),
4. Right action (Sammā-kammanta)
5. Right livelihood (Sammā-ājīva),
6. Right effort (Sammā-vāyāma),
7. Right mindfulness (Sammā-sati),
8. Right Concentration (Sammā-samādhi)

Right-View

To understand suffering, to understand the origination of suffering, to understand extinction of suffering, to understand the Path leading to the extinction of suffering; this is called Right View.

Right Thought

Thoughts free from sensuous desire (Nekkhama saṅkappa), thoughts free from ill will (Abyāpāda saṅkappa), thoughts free from cruelty (Aviḥimsa saṅkappa): this is called Right Resolution.

Right Speech

It is avoidance of telling lies, avoidance of slandering, avoidance of hateful abusive language, avoidance of frivolous talk or useless chat. Avoidance of these four evil speeches is called Right Speech.

Right Action

It is the avoidance of killing, avoidance of stealing, and avoidance of sexual misconduct or misuse of the senses. Avoidance of these three physical evils is called Right Action.

Right Livelihood

The noble disciple avoiding a wrong way of living, getting his means of living by a right way is called Right Livelihood.

Right Effort

An aspirant avoids evil unwholesome thoughts not yet arisen; he makes efforts to overcome evil unwholesome things already arisen; he strives for arousing wholesome thoughts not yet arisen, to maintain wholesome thoughts already arisen and not to let them disappear, but to
bring them to growth, to maturity and to the full perfection of development. This is called Right Effort.

Right Mindfulness

An aspirant dwells contemplating the body (material qualities) in the body, ardently, clearly comprehending, and mindfully removing covetousness and grief in the world (of corporeality); he dwells contemplating the feeling in the feelings, he dwells contemplating the consciousness in the consciousness; he dwells contemplating the mental objects [Dhamma] in the mental objects, ardently, clearly comprehending, and mindful, removing covetousness and grief in the world (of five aggregates). This is called Right Mindfulness.

Right Concentration

An aspirant being detached from all sensual objects, detached from other unwholesome things, enters into the first stage of absorption (Jhāna), which is accompanied by thought conception (Vitakka) and discursive thinking (Vicāra), is filled with rapture (Pājñā) and joy (Sukha), ensued from detachment from evil thoughts.

After subsiding of thought conception and discursive thinking, and by gaining inner tranquility and one-pointedness of the mind, the aspirant enters into a stage of the second absorption, which is born of concentration and filled with rapture and joy.

After fading away of rapture, the aspirant dwells in equanimity, attentiveness and is clearly conscious; he experiences on that feeling of which the noble ones say ‘Happy is the man of equanimity and one-pointedness of the mind’ - thus he enters the third absorption.

After giving up of the physical pleasure and pain, and through the disappearance of mental happiness and grief, the aspirant enters into a state beyond pleasure and pain, into the fourth absorption, which is purified by equanimity (Upekkhā) and one-pointedness. This is Right Concentration.

These Eight Factors are divided into three groups:- Right understanding and Right thought as Wisdom (Pañña), Right speech,
Right action, and Right livelihood as Virtue (Sīla), and then Right
effort, Right mindfulness, and Right concentration as Concentration
(Samādhi). After he followed the Middle Path, the Bodhisatta
was known Sammā Sambuddha (the Enlightened One).

The Buddha says, “O monks, it is through not understanding, not
penetrating Four Noble Truths that we have run so long in this round of
existence (samsara) both you and I. But when these Four Noble Truths,
O Monks, are understood and penetrated, rotted out is the craving for
existence (Bhava- Taṇhā), destroyed is that which leads to renewed
becoming, and there is no more coming to be. The Buddha also says,
“Vision arose, insight arose, discernment arose, knowledge arose,
ilumination arose within me with regard to things never heard before.”

Avoiding the two extremes the Buddha prescribed a path of moral
and mental training and finally he describes the result of comprehending
the Noble Eightfold Path in the following words “This world and the
other world has been clearly revealed by the enlightened one. Opened is
the door to Nibbāna of security and deathlessness by the self-enlightened
one who knows clearly all the worlds accessible to Māra as well as the
world inaccessible to the king of Death. Cut across is the stream of Evil
one, destroyed, is egotistical pride being made hallow like a
reed.”(Cūḷagopālaha Sutta, Majjima Nikāya, Mūlapaṇṇāsa,
Cūḷagopālaha Sutta.)

Chapter 2- (Micchādiṭṭi) The Wrong-view

The following sixty-two views were prevalent in the times of
Buddha. He mentions them as wrong views. According to the Buddhist
view there can be no Ariya in the system which holds one or the other of
the sixty-two views. Four individuals attaining Magga Insight, the four
attaining fruition, the four striving after the four Magga insights can exist
only in Buddhist practices.

These wrong views can be summarized as follows.

1. Four kinds of Sassatavāda, the eternity view,
2. Four kinds of *Ekaccasassatavāda*, the dualistic view of eternity and non-eternity,

3. Four kinds of *Antānantikavāda*, the view of *Atta* as finite or infinite,

4. Four kinds of *Amarāvikasakhapavāda*, the elusive view,

5. Two kinds of *Adhiccasamuppannavāda*, the view of non-causality,

6. Sixteen kinds of *Saññīvāda*, the view of existence of *Saññā* after death,

7. Eight kinds of *Asaññīvāda*, the view of non-existence of *Saññā* after death,

8. Eight kinds *Nevasaññānāsaññīvāda*, the view of existence of neither *Saññā* nor *Asaññā*,

9. Seven kinds of *Ucchedavāda*, the view of annihilation,

10. Five kinds of *Diṭṭhadhammanibbānavāda*, the view that immediate (mundane) *Nibbāna* can be realized in this very life.

The sixty two views were taught by different persons such as Purāṇakassapa, Makkhali Gosāla, Ajita Kesakambalī, Kakuda Kātyāyana, Sañjaya Bolāttiputta, Nigaṇṭha Nāthaputta etc.

The Buddha admits that they all led a religious life. They were ascetics. He uses *Paribbājakas* or *Titthiyas* as common terms for all of them.

In the *Dīghanikāya*, each one of them is mentioned as – “the head of an order, with a great following, the founder of the school, enjoying a great reputation as a dialectician, respected by the people, a man of experience, a recluse, old and well advanced in years.”

In the *Simhanādavagga* of Majjima Nikāya in the *Cūlasimhanāda Sutta*, the Buddha tells his disciples that these teachers should be asked the following questions, when they say that they too have a teacher, faith in teacher, in *Dharma*. They would say that they too have precepts and they fully observe their precepts. They too have the followers who have given up worldly life. So there is not much difference in Buddha’s *Dhamma* and their doctrines.
To these, the Buddha says that one should ask questions about their goal, whether it is with attachment on without attachment (Rāga), with hatred (Dosa) or without hatred, with bewilderment (Mohā) or without bewilderment, with craving (Tānha) or without craving, with clinging (Upādāna) or without clinging, with wisdom(Paññā), or without wisdom.

They should be further asked whether their goal harbors love or enmity, whether it annihilates the Samsāra or lengthens it. Thus Buddha points out how other views are wrong views.

Two main wrong beliefs are Bhava Micchādiṭṭi), belief in the eternal existence and Vibhava Micchādiṭṭi), belief in annihilation.

One classification of the wrong views is Pubbantanudiṭṭi and Aparantanudiṭṭi which respectively mean the group of wrong views based on the past existences and group of wrong views which are thoughts or speculations on the future. Pubbantanudiṭṭi is further divided into five sub-categories, viz.;


Sassata diṭṭhi is a group of false views of eternity of Attā and Loka. It contains four different eternity views. It says that Attā or Loka is permanent, unchanging, of unenduring nature while living beings go to the round of rebirths.

Ekacca Sassata diṭṭhi is a group of false views of eternity, which says that Attā and Loka are in some cases eternal and in other cases not eternal. There are four different dualistic views in this category.

Antananta diṭṭhi is a group of false views on the finiteness or otherwise of the world system. In this group there are four different views, the first view says that the world system is finite, the second view says that it is infinite, the third view says that it is finite vertically and infinite horizontally, and the fourth view says that it is neither finite nor infinite.
Amaravikkhepa diṭṭhi is the false view that makes one sit on the fence to be on the safe side. When a question is put to the person, who does not know the answer and does not want to admit his ignorance says, “I do not take it this way, neither do I take it that way; and I do not take it the other way; neither do I take it not this way, nor that way, nor the other way, and also I do not take it that it is otherwise.”

Adhiccasamuppanna diṭṭhi - (false view that Attā as well as Loka arises without a cause.) There are two groups of persons who hold this view.

The persons belonging to the first group are believed to be Asannasat̄ta Brahmas in their previous existence. They are reborn as human beings. They claim that Atta and Loka arise by themselves. Their view is based on meditation. The persons belonging to the second group also say that Attā and Loka arise without a cause. Their view is based on their speculation.

Regarding the future there are forty four views (Aparantanudiṭṭhi).

Under this category there are sixteen kinds of beliefs in the existence of Saññā after death.

They proclaim:

1) Attā is corporeal, it does not decay after death; and it has Saññā.
2) Attā is incorporeal, it does not decay after death; and it has Saññā.
3) Attā is both corporeal and incorporeal.
4) Attā is neither corporeal nor incorporeal.
5) Attā is finite.
6) Attā is infinite.
7) Attā is both finite and infinite.
8) Attā is neither finite nor infinite.
9) Attā has one kind of Saññā.
10) Attā has various kinds of Saññā.
11) Attā has limited Saññā.
12) Attā has unlimited Saññā.
13) Attā indeed has bliss.
14) Attā indeed has suffering.
15) *Attā* has both happiness and suffering.
16) *Attā* is neither happiness nor suffering.

Further there are eight kinds of belief in the non-existence of *Saññā* after death. They declare –

1. *Attā* is corporeal; it does not decay after death and it has no *Saññā*.
2. *Attā* is incorporeal; it does not decay after death and it has *Saññā*.
3. *Attā* is both corporeal and incorporeal.
4. *Attā* is neither corporeal nor incorporeal.
5. *Attā* is finite.
6. *Attā* is infinite.
7. *Attā* is both finite and infinite.
8. *Attā* is neither finite nor infinite; it does not decay after death and it has no *Saññā*.

Further to these, there are eight kinds of belief in the existence of neither *Saññā* nor *non-saññā* after death. Those who proclaim these views maintain that –

1. *Attā* is corporeal; it does not decay after death and it has neither *Saññā* nor *non-saññā*.
2. *Attā* is incorporeal.
3. *Attā* is both corporeal and incorporeal.
4. *Attā* is neither corporeal nor incorporeal.
5. *Attā* is finite.
6. *Attā* is infinite.
7. *Attā* is both finite and infinite.
8. *Attā* is neither finite nor infinite. It does not decay after death. It has neither *Saññā* nor *non-saññā*.

**Chapter 3 – Right view (Sammā-diṭṭhi)**

Nutriment is a technical term. It means ‘the cause that produces results.’ It is of four kinds which fall under two categories.

1. Physical nutriment (food for the body), 2. Mental nutriment (food for the mind)
Kinds of Nutriment:

1. The nutriment of gross or fine food (Kabalikāhāra), 2. The nutriment of sense contact (Phassa āhāra), 3. The nutriment of volition (Mano saṅcetanāhāra), 4. The nutriment of consciousness (Viññāna āhāra)

Nutriment arises because of the arising of craving. The cessation of craving leads to the cessation of nutriment. The cessation of nutriment uproots the latent attachment (Rāgānusaya), latent animosity (Paṭighānusaya), the latent conceit of 'I am' (Mānānusaya) that is identical to wring view and latent ignorance (Avijjā), thereby it lets knowledge arise and puts an end to suffering in this very life. Thus an aspirant has Right-view, undeviating view and he makes an end to the cycle of suffering in this very life.

One more way to have right view is to understand suffering, to understand the cause of suffering, to understand the cessation of suffering and to understand the practice leading to the cessation of suffering. As mentioned earlier, repeated rebirth, death, grief, lamentation, bodily pain, mental pain and despair are suffering. Association with those one dislikes is suffering. The cause of suffering is craving Tanhā accompanied by pleasure and attachment that finds pleasure in sense objects.

Extinction and cessation of craving is called the cessation of suffering. One has to be detached from craving, completely abandon it in order to put an end to suffering. The practice leading to the cessation of suffering is the Noble Eightfold Path. To understand the Noble Eightfold Path is one of the ways of having the Right-view.

Chapter 4- The Mundane Right-View (Lokiya sammādiṭṭhi)

The Buddhist view is that the living beings are the owners of their actions, heirs of their actions, they originate from their actions, are bound to their actions, have their actions as the refuge. Whatever deeds they do, good or bad, of those they are hairs. The actions (Kamma) fall under two categories, unwholesome Kamma and wholesome Kamma. Bodily unwholesome Kamma is of three types.
1. *Pānātipāta*: injuring and killing living beings,
2. *Adinnādāna*: taking or destroying animate and inanimate properties which are not given and

Verbal unwholesome *Kamma* is of four types.

1. *Musāvāda*: telling lies
2. *Pisuṇavācā*: backbiting and calumny
3. *Pharusavācā*: using abusive language

Mental unwholesome *Kamma* is of three types.

1. *Abhijjhā*: covetousness,
2. *Byāpāda*: malevolence,

Wholesome *Kamma* has ten foundations.

(1) *Dāna* - alms- giving or generosity.
(2) *Sīla* - observing five precepts, eight precepts, ten precepts.
(3) *Bhāvanā* - tranquility meditation and insight meditation.
(4) *Apacāyana* - reverence to elder and holy persons.
(5) *Veyyāvacca* - service in wholesome deeds.
(6) *Pattidāna* - sharing of merit.
(7) *Pattānumodana* - rejoicing in other’s merit.
(8) *Dhammassavana* - listening to the *Dhamma*.
(9) *Dhammadesanā* - teaching the right view.
(10) *Diṭṭhijukkamma*-straightening out one’s view or teaching the right view.

The Past *Kamma* decides in what species and what *Loka* one will be reborn. The wholesome *Kamma* leads to birth as a human being. Besides the three refuges Buddha, *Dhamma* and *Saṅgha*, wholesome *Kamma* is also regarded as a refuge.
The *Jhāna*, the mental states attained through meditation lead the meditator to realization of the Right-view. The seven constituents of *Jhāna* are:

1. *Vitakka* (Initial Application),
2. *Vīcāra* (Sustained Application),
3. *Pīti* (Pleasurable Interest),
4. *Somanassa* (Joy),
5. *Domanassa* (Grief),
6. *Upekkhā* (Hedonic Indifference) and
7. *Ekaggatā* (Concentration in the sense of capacity to individualise).

However if there has to be cessation of actions one has to turn towards meditation. There are two types of meditation *Samatha* and *Vipassanā*. *Samatha* calms down the defilements such as greed, anger etc. To serve the purpose the aspirant meditates on one of the forty objects known as *Kammaṭṭhāna* which include ten *Kasiṇas*, ten *Asubhas*, ten *Anussatis*, four *Brahmavihāras*, four *Arūpas*, one *Saññā* and one *Vavatthāna*.

Human beings are of different nature such as greedy, faithful, wise etc. These person have to choose *Kammaṭṭhāna* suitable to their nature.

A *Bhāvanā* (meditation) has three stages-

1) *Parikamma- Parikamma* means preparation for meditation. It is the stage when the aspirant begins to concentrate on an object. This helps him get mental concentration. The first sign of mental concentration is the appearance of a mental picture of the object in the eyes of the meditator, when he closes them. This mental picture is called *Uggaha Nimitta*.

2) *Upacāra*- At this stage the mind of the aspirant reaches the immediate vicinity of *Appana Samādhi* (*Jhāna*). Now the mind of the aspirant is devoid of five *Nāraṇas*, namely, ill will, torpor of mind or body, worry and wavering. The mental picture appearing at this stage is called *Paṭibhaga nimitta*. It is clear and bright whereas the *Uggaha Nimitta* is identical with the original *Kasiṇa* object.
3) **Appana**- In this stage the mind attains **Jhāna**. Then it becomes concentrated on the object.

4) **Jhāna** is a mental state, attained by the means of appropriate meditation (**Bhāvanā**). It denotes the state of deep mental absorption in an object of meditation; **Samāpatti** denotes the attainment of sustained deep mental absorption in an object of meditation. When **Jhāna** is sustained, it is termed **Samāpatti**. The term **Jhāna** is usually used for attainment in the first four stages of deep mental absorption, i.e., the four **Rūpa Jhānas**.

To attain **Jhāna** the meditator has to concentrate his mind on the object mentally. For example, if the meditator is concentrating on **Pathavō Kasīna Bhāvanā** on a disc of mud painted on a white piece of cloth, he should repeat mud or earth so as to avoid flying of mind to objects other than the mud disc. The stages of **Jhānas** are subdivided into several steps. The first four **Jhānas** help the aspirant to overcome the lower spheres. It is a progressive movement towards the region of pure forms.

At the first stage, there is reflection, comprehension and the experience of joyous excitement and happiness. This state of the meditator’s being which is permeated with the feeling of bliss, is compared to a barber’s sponge that is saturated with soap.

The second state contains the experience of inner peace. The meditator’s bliss is compared to a lake through which a cool spring is flowing.

At the third state the meditator experiences equanimity, awareness and attention. The state is described as a lotus surrounded by cool water.

The feeling of bliss in the fourth stage overcomes happiness and sorrow. The meditator’s mind in this state is compared to a figure covered completely by a white cloth. Body becomes steady and at the psychic level there is a complete cessation of all feelings.

These four **Jhānas** lead the meditator to the fifth state in which he experiences infinity of space, the sixth stage of sphere of infinity of
consciousness, the seventh state the experience of nothingness, the eighth state of the experience of neither discernment nor non-discernment. Sometimes we find an addition of the ninth stage in which there is a temporary cessation of consciousness and sensation. The first four stages belong to Rūpa jhānas while the next four belong to Arūpa jhānas.

The Jhāna factors- Cetasikas (mental concomitants) appear when mind comes in contact with an object.

The six Jhānaṅgas are: Vitakka (Doubt), 2. Vicāra (Sustained Application), 3. Pāti (Pleasurable Interest), 4. Sukha (Joy), 5. Upekkhā (Hedonic Indifference), 6. Ekaggatā (Concentration in the sense of capacity to individualise)

The first Jhāna contains all the five Jhānaṅgas. The second has Pāti, Sukha and Ekaggatā. The third has Sukha and Ekaggatā. In the fourth Jhāna Upekkhā appears. Ekaggatā is the essential factor in all the Jhānas.

Vitakka has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. Vicāra has the characteristic mark of reviewing the object over and over, and it attaches the mind firmly to the object. Pīti has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of Vedanā i.e. joy, grief and indifference have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable and neutral objects. Ekaggatā has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object

Forty objects are prescribed for meditation. They include ten Kasiṇas (aids to meditation), ten Asubhas (disgusting corpses), ten Anussatis (constant mindfulness), the four Brahmavihāra (sublime states), four Arūpa samāpattis (immaterial states), one Saññā Āhāra Paṭikkūla, one Vavatthāna (the analysis of four elements).

The ten Kasiṇas are
1. Pathavī kasīna – earth-circle, i.e. pure earth or dawn-coloured clay smeared on a canvas of optimum size.
2. Āpokasina – water-kasina i.e. water placed in suitable vessel or container.
3. Tejokasina – fire-kasina, it may be prepared by placing evenly burning charcoal in an old tray or one may look through a hole of an old tray into the middle part of a big fire.
4. Vāyokasina – air-kasina, to develop it, one concentrates on the wind which blows the hair-tops or the grass-tops or which touches the cheek.
5. Nilakasina – blue-kasina, one should take a blue circle of paper or cloth on a white background.
6. Pītakasina – yellow or golden-coloured kasina; prepared as above.
7. Lohitakasina – red-kasina, prepared as above.
8. Odātakasina – white-kasina, one should take a white circle of paper or cloth on a black background.
9. Ālokakasina – light-kasina, it may be developed by concentrating on the morning or evening sun, the moon, or on a circle of light cast on the floor or wall by sunlight entering through a hole in the wall.
10. Ākāsakasina – space-kasina, it may be developed by looking through a hole in the wall towards the outside space having sky as background.

The ten Asubhas help the meditator to create detachment to body. They are:

1. Uddhumātaka: a rotten or bloated corpse two or three days after death,
2. Vinīlak: a discoloured corpse which becomes brownish black,
3. Vipubbaka: one with cracked skin and pus oozing out,
4. Vicchiddaka: one which has been cut into two or three pieces,
5. Vikkhāyitaka: one which has been gnawed and mangled by dogs, crows, vultures, etc.,
6. Vikkhittaka: one which has been bitten and scattered into pieces by dogs, vulture, etc.,
7. Hatavikkhittaka: one which has been cut and mutilated by knife, etc., and thrown away in fragments,
8. Lohitaka: a bloody corpse,
9. Puḷuvaka: a worm-infested corpse
10. *Aṭṭika*: a skeleton.

Ten *Anussatis* (Constant mindfulness) are:

2. *Dhammānussati* – repeated reflection on the attributes of the *Dhamma* comprising of four paths, four fruitions and *Nibbāna*.
4. *Sīlānussati* – repeated reflection on one’s morality,
5. *Cāgānussati* – repeated reflection on one’s charitable deeds performed out of generosity.
6. *Devatānussati* – repeated reflection on one’s own virtues such as conviction, morality, etc., referring to celestial beings as witness and reflecting thus, “those endowed with conviction, morality, etc., are reborn in celestial realms. I do posses such virtues.”
8. *Kāyagatāsati* – repeated reflection on thirty-two (impure) parts of the body.
9. *Ānāpānassati* – mindful reflection on the in-breathing and out-breathing of one’s respiration.
10. *Upassamānussati* – repeated reflection on the peaceful nature of *Nibbāna*.

The four *Brahmavihāra*-sublime states are:

*Mettā*- loving-kindness, benevolence for the welfare of all beings.
*Karuṇā*- compassion, wishing miserable beings be liberated from sufferings.
*Muditā*- sympathetic joy, appreciative joy.
*Upekkhā*- equanimity, equilibrium of mind without love or hatred towards all sentient beings.

Four *Arūpa samāpattis* (Immaterial states)
1. Contemplation on infinite space to develop Ākāsānañcāyatana jhāna,
2. Contemplation on Ākāsānañcāyatana consciousness, i.e., infinity of consciousness, to develop Viññānañcāyatana jhāna,
3. Contemplation on the non-existence of Ākāsānañcāyatana, i.e., infinity of nothingness, to develop Ākincaññāyatana jhāna and
4. Contemplation on Ākincaññāyatana consciousness, i.e., the infinity of neither perception nor non-perception, to develop Nevasaññā-nāsaññāyatana jhāna.

One Sañña is the repeated contemplation to develop the perception of loathsomeness on the food and drinks we eat and swallow (Āhāra Paṭikkūla). Contemplation on the loathsomeness of food (Āhāre paṭikkūlasañña) is practiced to control sensuous desire. The meditator meditates on the disgusting aspects of the preparation, ingestion, and elimination of food.

One Vavatthana means the analysis of four elements (Catudhātu), namely, the element of extension (Pathavī), the element of cohesion (Āpo), the element of heat (Tejo), the element of motion (Vāyo). Analysis of the four great elements (Dhātu vavatthāna) makes the meditator realize that the body is nothing more than a chance union of elements. Consequently he refrains from attachment to body.

Samatha-calm meditation leads to the understanding of the Buddha’s teaching while Vipassanā – Insight mediation leads to Nibbanā. The former is associated with Sā, the latter with Pañña.

Through Vipassanā the meditator realizes the impermanence (anicca), suffering (dukkha) and insubstantial (anattā) character of everything in the sphere of sense perception and consciousness and sees things as they are which means emptiness of everything.

Insight into the impermanence of everything results into removal of self-conceit, insight into universal suffering results into removal of craving, insight into the non-substantiality of everything results into removal of all wrong views.
The practice of Insight meditation leads to clear understanding of the Four Noble truths and the Dependent Origination and thereby leads the meditator to Nibbāna.

Chapter 5 - Lokuttara Samādiṭṭhi (The Supramundane Right-View)

There are four stages of noble individuals (Ariyas), stream-enterers (Sotāpanna), Once returners (Sakadāgāmī), Non-returners (Anāgāmī) and Arahats. One who has destroyed the first three fetters, namely, (i) illusion of self-hood or ego - illusion, (belief that there is Self), (ii) doubt and uncertainty, (iii) belief in practices and paths other than the Ariya Path of Eight Constituents, as in the case of the woman devotee Sujātā of Nātika village, who becomes a Sotāpanna, Stream-enterer, or Stream-winner. Such a person, being confirmed in the knowledge of the truth, based on Sīla, Samādhi and Paññā, has entered the stream that leads surely to Nibbāna; he or she has attained Sotāpatti magga, ‘the path’ of one who has entered the current of emancipation.

This is followed immediately by Sotāpatti phala, ‘the fruit’ or ‘fruition’ or stream – entering. Such a person, refraining from committing evil deeds which lead to rebirth in sub-human realms of existence, cannot be reborn in any species lower than the human, and if he does not attain full emancipation earlier, he certainly attains it within the course of seven lives at the most.

When, in addition to the destruction of the first three fetters as above, the next two fetters, namely, sensual desire, (sensuous passion), and ill will, as well as Moha, (i.e., having no proper attitude to right or wrong and to the Noble Truths), are attenuated or weakened, one becomes a Sakadāgāmi or Once – Returner, as in the case of devotee Sudatta of Nātika village. A Once – Returner is so called because even if he fails to realize Nibbāna in the current life, he, for sure, in the next birth he can attain it. He does not undergo more than one rebirth in the sensuous realms.

The third stage in that of the Anāgāmī, the Non – Returner, such as the bhikkhuni Nandā of Nātika village, who has completely destroyed the first five fetters, the lower or grosser fetters, including even the subtle
remnants of sensual desire and ill will. He or she is no more subject to rebirth in the sensuous realms (Kāmaloka). In case he does not attain Nibbāna before he dies, he will realize it in his next birth, which, it is believed, takes place in Suddhāvāsa, the Pure Abodes of the Brahmās. There he attains Arhatship, complete emancipation, and realizes Nibbāna without returning to the sensuous realms.

The fourth and last stage is that of the Arhat, such as the Bhikkhu Sālha of Nātika village, who has eradicated all the fetters, including the subtle fetters of Rūparāga (craving for existence in the fine material Brahmā realms), Arūparāga (craving for existence in the formless, i.e., existence with only mind and no body Brahmā realms), Māna (pride) Uddhacca (restlessness) and Avijjā (ignorance), who has burnt out all defilements and impurities or taints. There is no rebirth for him. While the mental or bodily formations (the five khandhas) continue to function, he experiences Sa-upādisesa nibbāna, or Nibbāna with the elements of existence still present. After he leaves body, this becomes Anupādisesa nibbāna, or parinibbāna, the complete extinction of the life-asserting, life-sustaining factors.

These four stages of the Noble Individual (Ariya puggala) are sometimes separated by intervals, sometimes they follow immediately one after another, but at each stage ‘the fruit’ or ‘fruition’, Phala or attainment, follows instantly upon the realization of Magga in the series of thought moments. The flash of Insight into Nibbāna is magga ūpāna, and the repeated experience of Insight into Nibbāna, Fruition is Phala ūpāna. Starting with the Sotāpanna, those who have reached any or all of these four stages are called Ariyas or Noble individuals.

Thus the Sammā-diṭṭhi—the Right View inspires a noble individual to aspire for enlightenment. It shows the aspirant how to move on the path step by step. While doing so he forsakes vices one by one right from his entry on the path till he becomes an Arhat—a holy person. This purity is indeed the need of the hour, for a society of pure and holy persons can make human life, which is insecure, beautiful and secured. Sammā-diṭṭhi serves as a road map to good life. However, a road map, we should not forget, only shows us the direction in which we have to move. It is up to us to undertake to actual journey.