CHAPTER III

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3.0 Introduction

Given the background of the nature and various interpretations of Santi as depicted in Theravādic tradition in our previous chapters, we now switch on to the next chapters, which deal with actual Theravāda Buddhist teachings in their practical context that would lead to Santi or peace. In this study we will also discuss how various moral teachings of Buddhism correlate with that of Santi or peace in Buddhism.

Peace is the aim of every society. To achieve that peace there are targets and projects formulated, all aiming at the peace or security of the society, including, as a matter of course, the well-being of the people therein. It is, according to Buddhism, the development of an individual's life with emphasis laid on mental aspect. With the mind developed, an individual is sure to be correspondingly developed. This will facilitate other stages and aspects of a society's aim, including the well-being of people and the consequent prosperity of a country which, if steadily extended, will cover mankind as a whole. World peace is then a reality, with no turmoil or threat of war. A feeling of genuine friendship will reign in every society. It is certainly to produce loving-kindness and compassion. People are moved to be sympathetic and cooperative. The higher the mind is developed, the more blissful is the reign of peace.

The Buddha's teachings contained an excellent practical code, including one for the monks and another for the laity; but it is much more than an ordinary moral teaching. Morality in Buddhism is not founded on any doubtful divine revelation, nor is it the ingenious invention of an exceptional mind; but it is a rational and practical code based on verifiable facts and individual experience.¹

In assessing practises, a Buddhist takes into consideration the interests both of himself and others and of animals too. As a moral teaching, it excels all other practical systems; but morality is only the beginning and not an end.

in Buddhism. However; practical conduct is no less important, since it leads to wisdom and attainment of the ultimate goal (Nibbāna). Buddha perceived that, without practical base, man could not concentrate on the Dhamma and thereby attain the goal. Therefore, he devised the perfect practical theory for his followers to practise.

The word Dhamma is from the Pāli language. Dharma is Sanskrit language. The root of Dhamma is derived from Dhr, meaning to hold, to support, for the survival of all things. Dhamma translates to mean everything. But those unfamiliar with the word Dhamma or with Buddhism may translate Dhamma into many different meanings, such as: nature, things, phenomena, law, cosmic law, righteousness, duty, impartiality, morality, justice, and so forth. Unfortunately, these translations offer only partial meanings. When alluding to the actions or behaviors of human beings, people use a variety of words, including morality, ethics, culture, civilization, humanity, virtue, conscience, and so on. But in Buddhism, we use only one word and one phrase, "Dhamma" and practise Dhamma.

The Buddha’s teaching looks into man’s inner life in relation to external life, including social value as well. It views these values as being interrelated, inseparable and being in such harmony as to be one and the same. Internal and external development is achieved by practicing the Dhamma.

What does exactly mean by Dhamma in relation to peace? In these chapters, therefore, an attempt is made to answer this question. These chapters explore some of the eight integrated developments which bring the inner peace and social peace. They are as follows:

(i) Virtues conducive to benefits in the present (Ditthadhamnikattha saṅivattanikadhamma)
(ii) Middle Practise (Majjhimāpaṭipadā)
(iii) Threefold Training (Tisikkhā)
(iv) Seven Visuddhis is the ways for Santi
(v) The Law of Kamma and Santi (peace)
(vi) Five precepts (Pañcasila) for Santi

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(vii) Four Divine Bindings (*Brahmavihāra*)
(viii) Meditation is the way for Santi “*Kammaṭṭhāna*”
(i) Samatha Bhāvanā
(ii) Vipassanā Bhāvanā.

### 3.1 Dhamma in Buddhists’ practise of life

Buddhism teaches all lay people what is conducive to their own happiness in four ways (*Diṭṭhadhammikatthaśasaṅnvattanikadhamma*):

First (*Uṭṭhānasampadā*), to be skilled, efficient, earnest and energetic in whatever profession they are engaged, and to know it well.

Second (*Ārakkhasampadā*), they should protect their income, which they have rightfully earned through hard work.

Third (*Kalyāṇamittatā*), they should have good friends who are faithful, learned, virtuous, liberal and intelligent who will help them along with the right path away from evil.

Fourth (*Samajīvitā*), they should spend reasonably, in proportion to their income, neither too much nor too little. They should not hoard wealth avariciously, nor should they be extravagant – in other words, they should live within their means.\(^4\)

These teachings emphasize the importance of the economical or material development for the peace, a requisite for human happiness. However, the Buddha reminds us that economic and material happiness is not worth one-sixteenth part of the spiritual happiness arising out of a faultless and good life. The Buddha did not recognize the progress as real and true if it was only material, devoid of a spiritual and moral foundation. While encouraging material progress, Buddhism always lays great stress on the development of the moral and spiritual character for a happy, peaceful, and contented society.

### 3.2 The Middle Way (*Majjhīmapāṭipadā*).

The second important point in bringing about peace is the Middle Way. According to Buddhism, *Majjhimaṇḍapāṭipadā* is the middle path or the moderate practical code of conduct for both lay people and monastic life. *Majjhimaṇḍapāṭipadā* is regarded as the Buddhist ethic, that the Buddha recommends all monks and lay people to abide by. It is the Eightfold Path

\(^4\) *Aṅguttara-Nikāya* 4, 281.
for the cessation of suffering. This Eightfold Path is the way which consists of eight Folds [Magga]; Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. These eight folds are categorized into 3 fundamental modes of training, called Trisikkhā, particularly for Buddhist monks and lay Buddhist in holy life, namely; Sīla Sikkhā; training in higher morality, Samādhi Sikkhā; training in higher mentality and Paññā Sikkhā; training in higher wisdom. This threefold training is the fundamental teaching of the Buddha:

Not to do any evil [Sīla],
To cultivate good [Samādhi]
To purify the mind [Paññā]
Which may be abbreviated as “Clean conduct, Calm spirit and Clear vision.”

A detailed study of these three fold training necessarily reveals how Buddhism takes into account both individual and social peace. Sīla Sikkhā or training in higher morality is for the development of bodily and verbal actions under Right speech, Right action and Right livelihood. Samadhi Sikkhā or higher training in mentality under Right Effort, Right Mindfulness and Right Concentration. Paññā Sikkhā is the training for higher wisdom under the Right View and Right Thought.

For lay Buddhists, the Buddha recommends to practise the right middle way of life under the 3 bases of Meritorious Action; Dana - meritorious action consisting in generosity, Sīla - meritorious action in observing the moral precepts and Bhāvanā - meritorious action in mental development or in other word meditation.

Right Majjhimaṭṭipaddā or the right middle way is characterized by the following.

1. The middle way is the middle practise in which the Buddha recommends his Buddhist assembly to avoid the two extreme ways of life: self mortification and sensual indulgence, which lead to stagnation from the Buddhist goal of mental liberation and realization of the truth.

2. The middle way is the process of cessation of suffering. According to Buddhism, suffering is the human problem. The causes of suffering are the outflow or bias, ignorance and craving for desires, the cessation of suffering is the cessation of Kamma. The process of suffering is the Dependent Origination or Paṭiccasamuppāda. The process of cessation of suffering is the Eightfold path under the middle way or Majjhimaṭṭipaddā.
As we know, the middle teaching is simply a description of natural processes within the natural order. Studying the *Paṭiccasamuppāda* or the process of suffering will lead to an understanding of the basic principle involved, but it is not enough if we still lack practice. This is the point at which the natural process of *Paṭiccasamuppāda* must be connected to this middle practice.

3. The middle way is the practical application of Buddhist ethics. It is not the ethic of thought, as claimed by some Western theologians, but it is the method of ethical practice for a better way of life, the Buddhist life style which leads to the cessation of suffering at both the individual and social levels.

4. The middle way is the way of Life, not only normal life, but also monastic life. The middle way is more a process than a rigid law or rule. It is meant to help us recognize that we, as human beings, can grow and experience richer, fuller lives, that each of us has an inner true nature that we realize by listening to our intuitive wisdom.

5. The middle way is the means to achieve the goals cessation of suffering, realization of the truth and spiritual liberation. The Buddha says:

   Buddhism provides its followers with the spiritual culture called “the middle way of life” which, if well cultivated and fruitfully practised, may lead them to the high good attainable here in this present life as well as in the other and finally to the highest goal.

   In view of the middle way, we may distinguish between the following elements: the noble and the ignoble (*Ariya* and *Anariya*), the good and the bad (*Kusala* and *Akusala*), advantage and disadvantage (*Attha* and *Anattha*), the Norm and the non-Norm (*Dhamma* and *Adhamma*), the blameworthy and the praiseworthy (*Sāvajja* and *Anavajja*), the bright way and the dark way of Life (*Tapaniya* and *Atapaniya*), etc. etc.\(^5\) Happiness or peace is believed to be found only in following the middle way.

   There are Eight Factors or eight steps indicating eight mental factors of the Middle Way. As a matter of fact, the whole body of the Buddha's teachings deals in some way or other with this middle way. They are interdependent and interrelated, and at the highest level they function simultaneously; they are not followed and practised one after the other in numerical order. Referring to this Path, in his First Discourse, the Buddha called it the Middle Path (*Majjhima̍nāṭipadā*), because it avoids two

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\(^5\) *Aṅguttara-Nikāya* 5, 274-280.
extremes: Indulgence in sensual pleasures which is low, worldly and leads to harm is one extreme; self-torture in the form of severe asceticism; which is painful, low and leads to harm is the other. It is not necessary that these two extremes are the two root causes for the violation of peace in this world. Some do not have peace because they are physically suffering due to lack of resources. On the other hand, some do not have mental peace even if they are materially superfluous.

The aim and the objective of the middle way are to cultivate Virtue, Meditation and Wisdom. Deliverance means living experience of the cessation of the three root causes of evil, Greed, Hatred and Delusion or Ignorance (Lobha, Dosa and Moha), that assail the human mind, that destroys the peace. These root causes are eliminated through training in Virtue, Meditation and Wisdom.

Thus it is clear that the Buddha's teaching aims at the highest purification, perfect mental health, free from all tainted impulses.

The path is: Virtue, Concentration and Wisdom, which are referred to in the discourses as the threefold training (Tividhā-Sikkhā) and none of them is an end in itself; each is a means to an end. One cannot function independently of the others. As in the case of a tripod which falls to the ground if a single leg gives way, so here one cannot function without the support of the others. These three go together supporting each other. Virtue or regulated behaviour strengthens meditation and meditation in turn promotes Wisdom. Wisdom helps one to get rid of the clouded view of things -- to see life as it really is -- that is to see life and all things pertaining to life as arising and passing away.

What is necessary above all for the peace is the practise of these three fold training?

Though he recites only a little of the sacred texts, but acts in accordance with the teaching, abandoning lust, hate and delusion, possessed of right understanding, his mind entirely released and clinging to nothing here or hereafter, he shares the fruits of the tranquil man.6

These are clear indications that the Buddhist way of life, the Buddhist method of grasping the highest truth, awakening from ignorance to full knowledge, does not depend on mere academic intellectual development, but on a practical teaching that leads the follower to enlightenment and final deliverance.

6 Dhammapada.19;20
Sila or Virtue, the initial stage of the Path, is based on loving compassion. Why should one refrain from harming and robbing other people? Is it not because of love for self and others? Why should one succour the poor, the needy and those in distress? Is it not out of compassion for others?

To abstain from evil and do well is the function of Sila, the code of conduct taught in Buddhism. This function is never void of loving compassion. Sila embraces within it qualities of the heart, such as love, modesty, tolerance, pity, charity and happiness at the success of others, and so forth. Samādhi and Paññā, or Concentration and Wisdom, are concerned with the discipline of the mind. By this way he gets peace, he distributes peace for others.

As stated above, three factors of the Eightfold Path form the Buddhist code of conduct (Sila). They are: Right Speech, Right Action and Right Livelihood.

Right Speech is to abstain (a) from falsehood and always speak the truth; (b) from tale-bearing which brings about discord and disharmony, and to speak words that are conducive to concord and harmony; (c) from harsh and abusive speech, and instead to speak kind and refined words; and (d) from idle chatter, vain talk or gossip and instead to speak words which are meaningful and blameless.

Right Action is abstention from (a) killing, (b) stealing, and (c) illicit sexual indulgence, and cultivating compassion, taking only things that are given, and living pure and chaste.

Right Livelihood is abandoning wrong ways of living which bring harm and suffering to others: Trafficking (a) in arms and lethal weapons, (b) in animals for slaughter, (c) in human beings (i.e. dealing in slaves which was prevalent during the time of the Buddha), (d) in intoxicating drinks and (e) poisons, and living by a profession which is blameless and free from harm to oneself and others. (These factors will be discussed in detail in the chapters that follow.)

From this outline of Buddhist ethics, it is clear that the code of conduct set forth by the Buddha is no mere negative prohibition but an affirmation of doing good a career paved with good intentions for the welfare and happiness of all mankind. These moral principles aim at making society secure by promoting unity, harmony and right relations among people.
This code of conduct (Sīla) is the first stepping stone of the Buddhist Way of Life for peace. It is the basis for mental development. One who is intent on meditation or concentration of mind must develop a love of virtue; for it is virtue that nourishes mental life and makes it steady and calm.

The next stage in the Path to Deliverance or permanent peace is Mental Culture, Concentration (Samādhi), which includes three other factors of the Eightfold Path: they are, Right Effort, Right Mindfulness and Right Concentration.

Right Effort is the persevering endeavour (a) to prevent the arising of evil and unwholesome thoughts that have not yet arisen in a man's mind, (b) to discard such evil thoughts already arisen, (c) to produce and develop wholesome thoughts not yet arisen and (d) to promote and maintain the good thoughts already present.

The function of this sixth factor, therefore, is to be vigilant and check all unhealthy thoughts, and to cultivate, promote and maintain wholesome and pure thoughts arising in a man's mind.

The prudent man who masters his speech and his physical actions through Sīla (virtue) now makes every endeavour to scrutinize his thoughts, his mental factors, and to avoid distracting thoughts.

Right Mindfulness is the application or arousing of attention in regard to the (a) activities of the body (Kāyānupassanā), (b) feelings or sensations (Vedanānupassanā), (c) the activities of the mind (Cittānupassanā) and (d) mental objects (Dhammānupassanā).

Right Concentration is the intensified steadiness of the mind comparable to the unflickering flame of a lamp in a windless place. It is concentration that fixes the mind right and causes it to be unmoved and undisturbed. The correct practise of Samādhi (concentration or mental discipline) maintains the mind and the mental properties in a state of balance. Many are the mental impediments that confront a yogi, a mediator, but with the support of Right Effort and Right Mindfulness the fully concentrated mind is capable of dispelling the impediments, the passions that disturb man. The perfectly concentrated mind is not distracted by sense objects, for it sees things as they really are, in their proper perspective.

Thus mastering the mind, and not allowing the mind to master him, the yogi cultivates true Wisdom (Paññā) which consists of the first two
factors and the final stage of the Path, namely, Right Understanding and Right Thought.

Thought includes thoughts of renunciation (Nekkhamma-saṅkappa), good will (Avyāpāda-saṅkappa) and of compassion or non-harm (Avihimsā-saṅkappa). These thoughts are to be cultivated and extended towards all living beings irrespective of race, caste, clan or creed. As they embrace all that breathes there are no compromising limitations. The radiation of such ennobling thoughts is not possible for one who is egocentric and selfish.

A man may be intelligent, erudite and learned, but if he lacks right thoughts, he is, according to the teachings of the Buddha, a fool (Bāla) not a man of understanding and insight. If we view things with dispassionate discernment, we will understand that selfish desire, hatred and violence cannot go together with true Wisdom. Right Understanding or true Wisdom is always permeated with right thoughts and never bereft of them.

Right Understanding, in the ultimate sense, is to understand life as it really is. For this, one needs a clear comprehension of the four Noble Truths, namely: The Truth of (a) Dukkha, Suffering or Unsatisfactoriness, (b) the Arising of Dukkha, (c) the Cessation of Dukkha and (d) the Path leading to the Cessation of Dukkha.

Right Understanding or penetrative Wisdom is the result of continued and steady practise of meditation or careful cultivation of the mind. To one endowed with Right Understanding it is impossible to have a clouded view of phenomena, for he is immune from all impurities and has attained the unshakable deliverance of the mind (Akuppāceto vimutti).

The careful reader will now be able to understand how the three groups, Virtue, Concentration and Wisdom, function together for one common end: Deliverance of the Mind (Ceto vimutti), and how through genuine cultivation of man's mind, and through control of actions, both physical and verbal, purity is attained. It is through self-exertion and self-development that the aspirant secures freedom, and not through praying to and petitioning an external agency. This indeed is the Dhamma discovered by the Buddha, made use of by him for full enlightenment and revealed to the others. This is in brief the essence of Buddha’s teachings for peace.
Now we can see the Noble Eightfold Path is arranged in three groups: Virtue, Concentration and Wisdom (Sīla, Samādhi and Paññā). This Path as it corresponds to the Threefold Training as shown in the table below: The Threefold Training “Magga 8”

A. Paññā or Wisdom
   1. Right View
   2. Right Thought

B. Sīla or Morality
   1. Right Speech
   2. Right Action
   3. Right Livelihood

C. Samādhi or Meditation
   1. Right Effort
   2. Right Mindfulness
   3. Right Concentration.

The Noble Eightfold path will now be discussed in detail.  

3.3 Three ways to Santi
   3.3.1 Sīla: Moral conduct

   The term Sīla means “morality, moral conduct, code of morality” collectively called Vinaya, the Sīla is regarded as the sound base for holy life. The Buddhist is not only advised to abstain from misdeeds, but is also exhorted to perform moral conducts. These correspond to the right speech (Sammāvācā), right action (Sammākamanta) and right livelihood (Smmājīva) in the Noble Eight fold Path. In the system of the three fold training, Sīla stands at the first stage of training. It implies that the Buddhist, with a view to attain higher spiritual development must, first of all, be a moral man. That is, the observance of Sīla is considered as the primary condition that must be fulfilled before all. As the first stage of trainings, Sīla formulates and checks the free acts of passions manifesting through speech and bodily action; it formulates the external controls of bodily and verbal conducts, including the right way or livelihood. In fact, Sīla is not an end in itself, it is the means of weakening the unwholesome states of mind, and hence the indispensable stepping-stone to Samādhi. In

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7 Majjhima-Nikāya 3, 44.; Dīgh-Nikāya 3. 220.
8 Vinaya 1,10; Saṃyutta-Nikāya 5, 420
10 Majjhima-Nikāya 1, 301.
other words, the observance of Sīla is a preparation for the practise of Samādhi, on which Paññā, in turn, is based.

Sīla in the sense of moral conducts is broadly classified under two categories;

1. For the member of monastic order (Bhikkhu Sangha), it also called discipline for unhouseholder (Agāriya-Vinaya)
2. For the general or lay Buddhist followers, it is called disciplines for householder (Gāriya-Vinaya).

The first category is divided into three groups:
A. the rules or discipline for the Buddhist monk (Bhikkhu), it consists of two hundred and twenty seven rules, called Bhikkhu Pātimokkha,
B. the rule for Buddhist nun (Bhikkhuni), it consists of three hundred and eleven rules called Bhikkhuni Sīla
C. the rule for novice (Sāmanera) it consists of ten rules, called Dasa Sīla.

Concerning the second category, there are two groups; first is the eight precepts (Attha or Uposathasīla) and the other is the five precepts (Pañcasīla) respectively.

Sīla generally means virtue, good conduct, morality, or the external control of bodily and verbal actions, including the light means of livelihood, which mainly refers to the five moral precepts or Pañcasīla, because Pañcasīla is objectively accepted as the basic principle of morality, and the entire code of moral conduct is based on it. Sīla in particular includes the whole code of moral rules or laws that are prescribed for Buddhist monks, nuns and laymen. The moral code of conduct of the monks and nuns (Bhikkhu and bhikkhuni) is prescribed clearly and distinctively in what is called “Pātimokkha”. Pātimokkha is fold two: for the monks and for the nuns called “Bhikkhupātimokkha” and “Bhikkhuṇipātimokkha” respectively. According to Theravāda Buddhism, Bhikkhupātimokkha code consist of 227 rules, while in Bhikkhuṇipātimokkha code, the number of rules is of 311.

According to the Buddhist commentaries, Sīla does not, however, refer to only the Pātimokkha code. Visuddhimagga and Abhidhammattha Sangaha classified the code of conduct (Sīla) into four levels (Sīla-Visuddhi) namely;

1. Pātimokkhasamvarasīla, means the restraint in accordance with the monastic disciplinary code,
2. *Indriyasaṅvaraṣīla*, means restraint of the sense contact,
3. *Ajīvapārisuddhiṣīla*, means purity of conduct as regards livelihood
4. *Paccayasannissitaṣīla*, means pure conduct as regards the
   necessities of the life.

   In this *Sīlaviśuddhi* four code of conduct is called purity of conducts
   (*Sīlaparīsuddhi*).\(^{12}\)

   In *Visuddhimagga*, for example, Buddhaghosa explains *Sīla* in four
   ways; *Sīla* as volition (*Cetānāsīla*), as consciousness concomitant
   (*Cetasikkasīla*), as restraint (*Samvārasīla*) and as non-transgression
   (*Avītikkamasīla*).\(^ {13}\) The first refers to a will present in one who undertake to
   abstain from killing living beings, stealing, etc., or in one who follows the
   duties. The second is defined as consciousness-concomitant or mental
   properties. Which signifies that *Sīla* is not only physical, but also mental.
   The third means the control or restriction in performing unwholesome states.
   The lest is defined as no-transgression, that is, abiding by the general code of
   conduct made by the *Sangha* either for the maintenance of the *Sangha* or for
   the individual moral purity, and non-indulgence in any deliberate
   transgressing of these rules is expected. This also indicates that *Sīla* is
   internal and external, mental and physical, negative and positive.

   Buddhist morality is not as it may appear from the negative
   formations in *Sutta* texts. *Sīla* is the very basis of concentration. It is not
   only the restraining of the body and speech to restrain from doing and
   speaking of the sinful, but it is also the control of the violence of society,\(^ {14}\)
   as well as of the world. *Sīla* is so called because it keeps one from body and
   verbal evils. *Sīla* is not just morality or moral conduct but it is the condition
   of peace.\(^ {15}\) In the Buddha’s teaching, moral conduct (*Sīla*) is of vital
   importance. The foundation of moral purity as a first step will give one the
   capacity to proceed towards the attainment of the higher stages of
   concentration (*Samādhi*) and wisdom (*Paññā*). To establish moral purity, a
   person who is aspiring to the attainment of wisdom needs to abstain from all
   sinful deeds and words in order to perfect himself. *Visuddhimagga* mentions

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\(^{13}\) *Visuddhimagga*. 7.

\(^{14}\) Phramaha Tuan (Pim- Aksorn), *Buddhist concept of Karuna and world peace*,
Varanasi: Banara Hindu University, 1998, p.159

\(^{15}\) Ibid. p.160.
thus: A wise man after establishing well his virtue, Develops conscious
consciousness and understanding.\(^\text{16}\)

In this way only, the *Visuddhimagga* explains, one’s virtue will be
perfected only virtue when one does not violate one’s body and speech
(*Silasampadā*) at all times and at all places. A person depends on himself or
herself for peace of mind by then abiding by the precepts. Moral purity or
moral conduct can only be gained by oneself in not violating one’s moral
precepts bodily, verbally and mentally. In fact, observing the moral precepts
provides one with a guard against anxiety and fear. On the contrary, we are
sure to come across those who break the moral precepts a lot because of
their evil deeds and crimes.

Thus we find that this four fold classification is suggestive of all kinds
of *Sīla* to both, the clergy as well as the laity.

It should, however, be understood that *Sīla* prescribed here aims at
promoting a happy and harmonious life both for the individual and for
society, for both clergy and laity, by which it serves as foundation
favourable and complementary to higher spiritual development. *Sīla* is,
therefore, considered as an indispensable foundation for all higher spiritual
attainments, because no spiritual development is possible, unless *Sīla* is
practised and perfected.

The five precepts (*Pañcasīla*) are regarded as *Manussadhama*, the
virtue of man. The virtuous man must refrain from killing, stealing,
committing adultery, telling a lie and taking intoxicating. If one commits any
of these acts then he loses his manhood and more like an animal. A man who
does not shun these evils has no morality indeed. After death he will fall into
the deepest hell.\(^\text{17}\)

### 3.3.2 *Samādhi*: Concentration

The word *Samādhi* is used in many ways with different purpose. In
Buddhism, *Samādhi* means “concentration”, one pointedness of mind
(*Ekaggatācitta*). *Samādhi* characterizes the “one pointedness” of mind and it
is the bliss, the peace and the power of mind.

The essential training is the mental discipline or purification of mind
(*Cittavisuddhi*) through concentration the practise of meditations. This
practise which is technically called “*Abhicittasikkhā*” or “*Samādhi*” forms

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\(^{16}\) *Visuddhimagga*. 1.

\(^{17}\) *Dhammapada*. 138.
the core of the Buddhist practise. Because; in Buddhism. Purity is more
tamental than physical and hence the emphasis is more laid on mental
discipline than physical one. For Buddhism, all external behaviours, both
bodily and verbal are preceded by mind or *Citta*. That is, all our acts
manifesting through bodily and verbal actions are basically presupposed and
determined by mind. In important of mind can be see from the following
passages, as stated in *Dhammapada;* All *Dhammas* the qualities and features
of things come into existence after the mind, are depended upon mind, and
are made up of mind. If a man speaks or acts with an evil thought (mind),
suffering or *Dukka* pursues him as the wheel follows the foot of the draught
ox. And if a man speaks or acts with a pure mind, happiness or *Sukka*
accompanies him just as a shadow follows a man without doing any harm.\(^{18}\)
Apart from this, there is in *Dhammapada,* dealing with the mind
(*Cittavagga*), its nature and problems in mind training, for example, as a
Fletcher straightens trembling, unsteady mind, which is difficult to guard
and hold back, and Good is to tame the mind, so difficult to control, fickle
and capricious (rushing whenever is lists). A tamed mind brings happiness.\(^{19}\)

In fact; the attainment of enlightenment, *Nibbāna,* is nothing but such
a state of mind of a person that intuitively penetrates into things, understands
and realizes things as they are; it is a true perspective present in the mind, to
view, to interpret, to understand life, the world and things in their true
nature. This situation can be possible though cultivation and development of
mental quality, the mind is, therefore, regarded as the key to all Buddha’s
teachings. To develop the quality of mind, to make the mind pliable, subject
to control and to get the mind concentrated is, therefore, considered as an
essential for the Buddhists. The mind can be trained, disciplined and
developed through the sixth, seventh and trained, disciplined and developed
through the sixth, seventh and eighth factors of *Magga,* i.e. *Sammāvāyāma,*
*Sammāsaati* and *Sammāsamādhi.* Which are grouped under the section of
*Samādhi.*

On the other hand, the goal of *Samādhi* in Buddhism is emancipation,
wisdom i.e. the knowledge of the real nature of things.
1. *Samādhi* helps one to be free from defilement and suffering
2. It benefits, the meditator to attain supernormal knowledge call *Abhiññā* means super normal knowledge or psychic power. It is the result of

\(^{18}\) Ibid. 1-2
\(^{19}\) Ibid. 33-35.
meditation (*Sammabhāvanā*). According to *Sutta Piṭaka*, *Dīgha Nikāya* and *Aṅguttara Nikāya* there are six (*Abhiññas*) together; 1. Magic power, 2. Divine ear, 3. Penetration of the mind of other is Telepathy. 4. Remembrance of former existences; Retro cognition, 5. Divine eye, 6. Knowledge of the exhaustion of all mental intoxicants. The first five is the knowledge in mundane stages (*Lokiya*) and the last is super mundane stage (*Lokuttara*). The absorption call *Jhāna* means absorption, it is the result of mental development (*Samathabhāvanā*). Three are eight together and another and subdivide into two groups. Four kinds of the fine-Material sphere (*Rūpajhāna*) and another four kind of the Immaterial Sphere (*Arūpajhāna*).

3. *Samādhi* is conductive to mental health and development of personality. The meditate will posses steadfastness, firmness, elegance, loving-kindness and compassion.

4. It is also useful in our daily life. It is an instrument for relaxation, the supplement to physical health and cure of a malefaction, physical and mental (*Nibbāna*) the five hindrance is the obstruction of mindfulness (*Samādhi*) there are five; 1. *Kāmachanda*, sensual desire, 2. *Bhayāpāda*, ill-will, 3. *Thīnamiddha*, sloth and torpor, 4. *Uddhaccakukkucca*, distraction and remorse, 5. *Viccikicchā*, doubt.

According to *Visuddhimagga* there are three levels of *Samādhi*,

1. The momentary concentration (*Khanikasamādhi*), which we use in daily life and every day duties successfully and use as a starting point of practicing wisdom as well (*Vipassanā*)

2. The access concentration (*Upacārasamādhi*), which means the *Samādhi* at the level of extinction of five hindrance (*Nibbāna*) prior to the entrance to the state of *Jhāna* before reaching *Appanāsamādhi*;

3. Attainment concentration (*Appanāsamādhi*), which signifies the ultimate concentration. The five hindrances (*Nibbāna*) which present the functioning of consciousness must be eradicated by *Appanāsamādhi* with reference to the Noble Eight fold path. *Sammādhi* comprises of, right effort (*Sammāvāyāma*), right mindfulness (*Sammāsati*), and right concentration (*Sammāsamādhi*).
The *Visuddhimagga* describes the term *Samādhi* synonymously as the unification of mind (*Cittassaekaggatā*).\(^{24}\) It means that mind is put in focusing on a single object.\(^{25}\) It focuses on only one object to stand still. The real nature of mind is always flirting. Whenever the mind is controlled at one point, it will become very powerful, useful and peaceful. The nature of mind is reaching towards objects to catch the objects. On the one hand, *Samādhi*, in the *Abhidhamma*, is defined as ‘*Cittassaekaggatā*’ (one pointness of mind). Concentration has non-distraction as its characteristic. Its foundation is to eliminate distraction. It is manifested as non- wavering. Because of the words being blissful, his mind becomes concentrated its proximate cause is bliss.\(^{26}\) *Samādhi* take as its origin moral conduct. As such, *Samādhi* is regarded as the basis of insight knowledge (*Vipassanā* or *Paññā*).

By *Samādhi* means the mental discipline or the purification of mind through concentration or meditation practises. The mind based on *Samādhi* (*Samādhicitta*) means such a state or condition which is firmly established in only one object, not trembling, not excited and not listed by external objects that come into contact. Just as a firm foundation of a house can withstand a great load of structure above, so also a mind that has developed itself into a firm foundation can hold its own against the influences that will lead it to astray. Thus it is invulnerable to distracting thoughts and emotions.

The mental disciplines, the inner trainings, which are included in the last three factors of *Magga*, are grouped under the section of *Samādhi*. Though *Sammāvāyāma*, Right effort, the will is trained and controlled. It is the energetic will to cut off and to prevent unwholesome states, and the will to preserve and encourage wholesome states. *Sammāsati*: Right mindfulness, means living thoughtfully. It is to be diligently aware, mindful and attentive with regard to the activities of body (*Kāya*), sensations or feelings (*Vedanā*), mind (*Citta*) and feature of things (*Dhamma*). These must be learned to see as they are in every moment of their movement. *Sammāsasamādhi*, Right concentration, means the practise of meditation for developing and purifying the mind. This aims at one-pointedness of mind (*Ekaggatācitta*). Where in the state of mind remains only pure equanimity, directing towards a wholesome object.

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\(^{24}\) *Visuddhimagga*. 84.
\(^{25}\) Ibid.
\(^{26}\) Ibid. 85
According to Buddhism, the true knowledge of things can be acquired through the one pointedness of mind; *Samādhicitta* or *Ekaggatācitta*. This means when the mind of a person becomes one pointed, he can see, consider and penetrate into things as they really are; as impermanent, suffering and soullessness. The mind is like a pool. Too often the pool is agitated and muddy, reflecting nothing but its own turbidity. The practise of meditation is designed to tranquillize the mind till it becomes completely steady, still and calm. Just like the deep recesses of the pool which is not agitated and not muddy, can be seen clearly and it will reflect a true picture of whatever is presented to it. As also, the mind with *Samādhi* perfectly developed, sees things as they really are.

Two systems of Buddhist meditation, practically, there are two systems of Buddhist meditation, namely:

1. *Samatha Bhāvanā*, Tranquility meditation
2. *Vipassanā Bhāvanā*, insight meditation.\(^\text{27}\)

The difference of these two systems can be roughly distinguished according to their functions; the former is to tranquillize the mind, aiming at the concentrated, untaken, peaceful and undefiled state of mind, or in other words, at an acquisition of trances or *Jhānas*; whereas the later is the intuitive insight into the reality of things, i.e. into the impermanence, suffering and soullessness (*Aniccatā, Dukkhatā* and *Anattā* respectively) of all bodily and mental phenomena of existence, which are included in the five groups of existence or *Pañcakhandha*.

However; it is to be noted here that tranquility meditation is merely the means for proceeding to the insight meditation. That is, the gradual purification of mind through the attainment of trances or *Jhānas* is only a basis for the development of insight meditation. Insight meditation or *Vipassanāb̄havāna*, on the one hand, is concerned with examining, considering or scrutinizing the characteristics of the object with a view to know things as they are, and finally dispersing ignorance or *Avidyā*, destroying all defilements and achieving the *Arahantship*. This means, as the aspirant is well equipped with his tranquility meditation, he now directs his concentrated mind to consider, examine and scrutinize his five groups of existence or *Pañcakhandha* one by one, and there by realizing that all things are changing (*Aniccā*), Suffering (*Dukkha*), and non-soul (*Anattā*).

\(^{27}\) Dīgha-Nikāya 3, 273; Aṅguttara-Nikāya 1, 60.
From this point of view, we can say that based on Samādhi, Paññā can be more and more developed and sharpened, ready in an ascending scale of progress towards Transcendental wisdom or ultimate knowledge of truths. That is to say, one can realize and penetrate into things as they are, only through the concentrated mind or Samādhi. And from this perspective, now we can examine the relationship between Samādhi and Paññā.

3.3.3 Paññā: Wisdom or Knowledge

The word “Paññā” means understanding, knowledge, wisdom and insight. Almost all systems of Indian thought have objectively held that Avidyā or ignorance is the material cause of all Kamma, that it is regarded as the leading factor in life which is responsible for the bondage in the Samsaric world, and that Vidyā or ignorance can be dispersed only through the true knowledge or wisdom. Thus we find the knowledge or wisdom has always occupied an important position in Indian schools of thought. Buddhism has also valued knowledge as higher as other Indian systems; the aim of Buddhist’s teaching is to organize human effort for the attainment of knowledge and virtue. Man, according to Buddhism, is bound to, submerged into, the world which is always burnt by the fire of passions, as he is surrounded by the darkness of Avidyā of ignorance. And so long as man does not lead his life in such a way that is guided by (light of) Paññā or wisdom, he has to wander in this samsaric world and undergo suffering again and again. This signifies that, unless man uses or applies Paññā for the light and the guide to his way of life, the cessation of suffering or Dukkha cannot be possible. Because the cessation of suffering, the attainment of Nibbāna, the understanding of the Four Noble Truths, the practice of the Noble Path etc., all fundamentally depends upon Paññā or wisdom; these higher attainments of the Buddhist culture can be accompanied and assured only through the exercise of knowledge. Thus, in the Buddhist system of training, training in higher wisdom (Adhipannasikkha) has been recommended by putting in the third constituent

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29 Dhammapada 146.
30 Ibid. 33- 35.
of the three fold training. In the light of the Noble Eight fold Path, first two factors of Magga i.e. Sammādīthi and Sammāsaṅkappa, are placed and grouped at third stag of the course of training; they are grouped under the section of Paññā or wisdom, By Sammādīthi means the understanding of things as they are. And it is the doctrine of the four Noble Truths that characterizes things as they are. This means, we must see life as it is, i.e. as characterized by the three marks of existence (Tilakkhana) namely, impermanent, suffering and non-soul. We must possess a clear understanding of the nature of existence, of moral law, of the factors and component elements or the feature of things (Dhamma) that go to make up this Samsāra or conditional realm of life. In short, it means the development and application of one's intellectual capabilities for understanding and resolving the problems of life. The factor of Magga that deals with intellectual development is Sammāsaṅkappa. It means thought or aspiration of selfless renunciation, or of attachment, thought of love and thought of non-violence, which are extended to all the beings. According to Buddhism, in developing into the true knowledge, it must be endowed with these Noble qualities, because thought of selfish desire, of ill-will, of hatred and of violence; all are the result of a lack of wisdom of true knowledge. The specific Buddhist knowledge or wisdom, however, is part of the Noble Eight fold Path; right view (Sammādīthi) and right thought (Sammāsaṅkappa), is insight (Vipassanā) that intuitive knowledge which brings about the four stages of holiness and the realization of Nibbāna, and which consists in the penetration of the impermanence (Aniccatā), misery (Dukkhatā) and impersonality (Anattatā) of all forms of existence. It is the understanding of things as they really are. About the condition of its arising, Dīgha-Nikāya of Sutta Piṭaka and Vibhaṅga of Abhidhamma Piṭaka states knowledge that comes from three sources;

1. Knowledge based on learning and listening (Suttamayapaññā)
2. Knowledge based on thinking (Cintāmayapaññā)
3. Knowledge based on doing or mental development (Bhāvanāmayapaññā).

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34 Dīgh-Nikāya 2,219; Vibhaṅga.324
It is stated that only the third kind of Knowledge (Paññā) can penetrate and eliminate the root-cause of suffering called craving, ignorance and clinging. While observing Sila the coarse type of defilement is not eradicated, and in practising Samādhi, the more subtle types of defilement is eliminated. Therefore; Paññā is regarded as penetrative knowledge. The regard in higher wisdom means the development of (Vipassanābhāvanā) with regard to suffering, the cause of suffering, the extinction of suffering and path leading to the cessation of suffering.35

Briefly speaking, Paññā, according to Buddhism, consists of direct apprehension of the four Noble Truths, which must be, at first, accepted in faith, but with a will to verify these Truths for oneself experientially, it can be eventually developed into transcendental wisdom (Lokuttara paññā). That is the reason why the first two factors of Magga i.e. Sammāditthi and Sammāsamkappa, are placed and grouped on the side of Paññā or wisdom in the system of three fold training.

3.4 Meditation is the way for Santi

The term “Kammaṭṭhāna” is a Pāli word which means “Meditation”. The word Kammaṭṭhāna can be also substituted as Bhāvanā is only the way of Ekacitta Santi or peace to eradicate the mental defilements, that is meditation.

Meditation cleans the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries and restlessness, sceptical doubts. A mind without meditation is a mind running wide, being always restless, without control weakened and incompetent. But the mind with meditation increases its own value. It is the source and producer of tranquillity and equilibrium. Doing meditation means to cultivate such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, finally, leading to the attainment of enlightenment which sees the things as they really are (Yathābhutam). There are two categories of meditation. They are:36

1. Samatha Bhāvanā: Meditation leading to tranquillity or development of concentration.
2. Vipassanā Bhāvanā: Meditation leading to insight or development of insight which in turn leads to wisdom and eliminates the ignorance.

35 Āṅguttara-Nikāya, 1, 234.
36 Dīgha-Nikāya 3, 273.
According to Buddhism, ignorance (Avijjā) is the origin of all sufferings and pollutions. The purpose of both kinds of meditation is to eliminate the ignorance.

The function of Samatha and Vipassanā are clearly explained in the following passages of the Aṅguttara-Nikāya: “Monks, these two conditions lead to knowledge. What two? Samatha and Vipassanā (tranquillity and introspection). If cultivated, what benefit does Samatha confer? The mind is cultivated. What benefit does result from a cultivated mind? All lust is abandoned (Yo Rāgo So Paḥiyati). Monks, if Vipassanā is to be cultivated, what benefit does it confer? Insight (Paññā) is cultivated. If insight be cultivated, what benefit does it confer? All ignorance is abandoned (Yā Avijjā So Paḥiyati). A mind defiled by lust, monks, is not set free; not can insight defiled by ignorance be cultivated. Indeed, monks, the freedom from lust leads to release of the tranquillity of mind (Rāgavirāgā Ceto-Vimut-Ṭi), the freedom from ignorance leads to the release of the insight (Avijjāvirāgā Paññā-Vimutti).

Samatha and Vipassanā are compared to the pair of swift messengers (Sīgham dūtayuganī), who carry the message of truth, that is, Nibbāna to the consciousness who is the Lord of the town, viz., the body, mindfulness (Sati) being the gatekeeper of the six senses, and the Noble Eightfold Path being the way leading to Nibbāna.

The purpose of Samatha is to induce concentration in the mind and free it from all distraction (Vikkhepa). The essence of Vipassanā is to see the truth as it is (Anupassanā). The two jointly act as a single harmonious entity as the way to Nibbāna. Hence, both of these modes are ending up with peace.

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38 Saṁyutta-Nikāya 3,174.
3.4.1 Tranquillity Meditation \textit{(Samatha Bhāvanā)}

Tranquillity Meditation is the translation of \textit{Samatha Bhāvanā} which is used for tranquillity of mind. It is the development of concentration. The departed word \textit{Bhāvanā} means meditation. Sometimes \textit{Samatha Bhāvanā} is called \textit{Samatha Kammaṭṭhāna} too. Here \textit{Kammaṭṭhāna} is substituted of \textit{Bhāvanā}. All together there are forty categories or objects for the practise of it. These depend on each person’s character, interest etc.

3.4.1.1 Objects of tranquillity meditation

The themes or objects of tranquillity meditation are depended on each person’s interest and inclination. In \textit{Abhidhammatthasaṅgaha} there are written forty kinds of objects for tranquillity meditation classified into seven headings. They are:\footnote{Visuddhimagga.110.} 10.

1. Ten \textit{Kasiṇa} (\textit{Dasa Kasiṇa}).
2. Ten stages of corpses (\textit{Dasa Asubha})
3. Ten recollections (\textit{Dasa Anussati})
4. Four divine abodes (\textit{Catāri Brahmavihāra})
5. Repulsiveness of food (\textit{Āhārepatikūlasaṅnā})
6. The four elements (\textit{Catudhātuvaṭṭhāna})
7. Four formless (\textit{Catāri Arūpa})

\begin{itemize}
\item (1) The ten \textit{Kasiṇa} (\textit{Dasa Kasiṇa}). They are:\footnote{Ibid. 118-169.}
\item 1. Earth \textit{Kasiṇa} (\textit{Pathavikasiṇa})
\item 2. Water \textit{Kasiṇa} (\textit{Āpokasiṇa})
\item 3. Fire \textit{Kasiṇa} (\textit{Tejokasiṇa})
\item 4. Wind \textit{Kasiṇa} (\textit{Vāyokasiṇa})
\item 5. Green \textit{Kasiṇa} (\textit{Nīlakasiṇa})
\item 6. Yellow \textit{Kasiṇa} (\textit{Pitakasiṇa})
\item 7. Red \textit{Kasiṇa} (\textit{Lōhitakasiṇa})
\item 8. White \textit{Kasiṇa} (\textit{Odātakasiṇa})
\item 9. Light \textit{Kasiṇa} (\textit{Akasakasiṇa})
\item 10. Space \textit{Kasiṇa} (\textit{Alokakasiṇa})
\end{itemize}
(2) The ten corpses (Dasa Asubha)
1. A bloating corpse (Uddhumātaka)
2. A bluish corpse (Vinilaka)
3. A festering corpse (Vipubbaka)
4. A mutilated corpse (Vicchiddaka)
5. A corpse bitten by animals (Vikkhayitaka)
6. A corpse with different parts scattered (Vikkhittdka)
7. A corpse which was hacked and scattered (Hatavikkhittdka)
8. A corpse with blood oozing out (Lohitaka)
9. A corpse eaten by worms (Puluvaka)
10. A corpse reduced to a skeleton (Aṭṭhathika)

(3) The ten recollections (Dasa Anussati). They are:
1. Recollection of the Buddha (Buddhānussati)
2. Recollection of the Dharmma (Dhammānussati)
3. Recollection of the Saṅgha (Saṅghānussati)
4. Recollection of one’s own precepts being without (Sīlānussati)
5. Recollection of charity having been dispensed with (Cāgānussati)
6. Recollection of virtues making a person a deity (Devatānussati)
7. Recollection of death (Marāṇanussati)
8. Recollection of repulsiveness of the body (Kāyagatāsati)
9. Recollection of breathing (Ānāpānasati)
10. Recollection of the virtue of Nibbāna (Upasamānussati)

(4) The four divine abodes (Catāri Brahmavihāra). They are:
1. Loving-kindness (Mettā)
2. Compassion (Karunā)
3. Sympathetic joy (Muditā)
4. Equanimity; neutrality (Upekkhā)

(5) Repulsiveness of the food (Āharepatikulasānā): Contemplation of the nature of food to be eaten and stressing its characteristic of being utterly repulsive.

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41 Ibid. 179.
42 Aṅguttara-Nikāya 1, 30.; 40.; Visuddhimagga 197.
43 Dīgha-Nikāya 2, 30.
44 Visuddhimagga 110.
(6) Contemplation of the four elements (*Catudhātuvaṭṭhāna*)

This means such contemplation concentrated on what the body is composed of i.e. the four so-called elements viz. earth, water fire and wind. These all are repulsive.

(7) The four formless (*Cattari Arūpa*)

1. Ākāsānañcāyatana Arūpa: Contemplation of the infinity of air
2. Viññānancāyatana Arūpa: Contemplation of the infinity of consciousness
3. Ākiñcāññāyatana Arūpa: Contemplation of the infinity of formlessness of consciousness
4. Nevasaññāsaññāyatana Arūpa: Contemplation of the neither-perception-nor-non-perception

Development of these above mentioned forty kinds of object are conducive to tranquillity of mind, making the mind stilled or tranquil. They are to be chosen by the mediator according to their character and thought. An agreeable object of them can be practised. Whatever of them we do practise, the essential thing we have to do is to be mindful and concentrate on that object because concentration comes first to start insight meditation.

Concentration (*Samādhi*) is the first level to develop insight. If one cannot concentrate in a single object he cannot develop the insight, so it is said that “who is concentrated knows a thing as it really is”. It is the state of unwavering of mind in which the mind is free from five hindrances (*Nivarana*). They are:

1. Sensuous desire (*Kāmachanda*)
2. Ill-will (*Byāpāda*)
3. Sloth and torpor (*Thīna-middha*)
4. Restlessness and anxiety (*Uddhacca-kukkucca*)
5. Doubt (*Vicikicchā*)

The mind, eliminated on these five hindrances is possible for the development of insight. That position of mind, concentrated mind, is the preparatory stage for the *Vipassanā* or insight.

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45 Ibid.
46 Samyutta-Nikāya 4, 227.
47 Samyutta-Nikāya 5, 352.
48 Aṅguttara-Nikāya 3, 62.
Samatha is a kind of meditation which develops the mental concentration. It means one-pointedness of mind (Citta-Ekaggatā). Concentration or one-pointedness is the final goal of Samatha which is the way or path leading to insight. This kind of meditation was existed before the Buddha's period, especially in Brahmanism. It was widely practised by ascetics at that time. Even today's circle of modern medicine there is an awakening to its value. In the Upanisadic literatures it is known as Yoga which enables them to realize at man which is the complete emancipation of them. The Buddha himself, before his enlightenment, studied and practised this form of meditation under different teachers.

Samatha leads up to the highest mystic states such as “the Sphere of Nothingness” or “the Sphere of Neither-Perception-nor-Non-Perception”. According to Buddhism these mystic states are mind-created, mind-produced, conditioned (Sārikkhata). The Buddha himself attained up to this mystic states but he was not satisfied with it because it is not essential for the realization of Nibbāna. The Buddha considered that these mystic states only as “happy living in this existence” (Dīthhadhammasukhavihāra), or “peaceful living” (Santavihāra), and nothing more.

3.4.1.2 Benefits to be obtained from Samatha Bhāvanā.

A meditator who practises Samatha Bhāvanā the meditation is valuable and indispensable in the life of human beings and will obtain these benefits:

1. Achievement of progress in secular education, with high grade or marked gained. This is due to calm and not easily disturbed mind being able to absorb better whatever is studied.
2. Reduction of errors in whatever is done. This is due to mindfulness being steadily developed.
3. More work can be expected, both in volume and value.
4. Self-healing power for some kinds of diseases.
5. The mind is more poised and unruffled, with the consequent inner happiness, brightness of complexion and longevity.

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49 Phramaha Prayoon Mererk, Selflessness in Sartre’s Existentialism and Early Buddhism, Bangkok: Mahachulalongkorn Buddhist University, 1988, p. 123.
50 Majjhima-Nikāya 1, 53.
51 Phra Tepvisuddhikavi (Thitavan), Mind Development, Bangkok: Mahamakut Buddhist University, 1988, p.36.
6. An ability to get along with others. As a student, the aspirant will be the source of joy for teachers and other fellow students. At home, other members of the family will feel the warmth radiating all rounds. At the office, his superiors, colleagues and subordinate will “sense” something delightful in his presence.

7. A tranquil and balanced mind in the face of threats and dangers. This includes the ability to solve the problems and difficulties in life in an appropriate manner. In other words this means not to be hypersensitive or to arrive at a hasty conclusion.

8. The ability at least to weaken the mental hindrances. Even though not absolutely eliminated, they are under efficient control.

9. In case the Jhāna (absorption) level is attained, the aspirant is in a position to experience the supreme bliss (Atima Dhūram Sukhaṁ) and may in some cases be endowed with such miraculous powers as clairvoyance, clairaudience and telepathy.

10. Such an achievement is the infrastructure for the edifice of Vipassana or insight, which needs the power of Samāthi for the summit of its development, which is the final goal of Buddhism.

These benefits can only be obtained by the well trained of Samatha Bhāvanā and are the self proven of them.

3.4.2. Insight meditation (Vipassanā Bhāvanā)

Insight Meditation is known as Vipassanā (Skt. Vipaśyanā or Vidarsana) Bhāvanā. The aim of it is “knowing and seeing things as they are (Yathābhūtanāṇadassana)” 52 The Four Foundation of Mindfulness leads to Insight Meditation because it is the method of practise of Insight Meditation. Below is the explanation of The Four Foundations of Mindfulness. (Satipatthānasutta)

Satipatthānasutta which means “The Setting-up of Mindfulness” is the most important discourse ever given by the Buddha on mental development.

“Thus have I heard. The Blessed One was once living among the Kurus, where there was market town of the Kurus, named Kammassadamma. There the Blessed One addressed the Bhikkhus and spoke thus:”

52 Majjhima-Nikāya 1,149.
Venerable Ananada was asked to be the Buddha’s permanent personal attendant, one of the Bhikkhus of the group served as His attendant.

“This is the only way, Bhikkhus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the noble path, for the attainment of Nibbāna, namely the four foundations of mindfulness.”

When the Buddha said, “Bhikkhus” it means monks as well as nuns and lay people because anybody who accepts and follows the Buddha’s teaching can be called a Bhikkhu (in Pāli). The sentence “This is the only way” is “Ekāyana” in Pāli. “Eka” means “one” and “Ayana” means “way”, therefore, “Ekāyana” means “one way”. Here “Ekāyana” means.

1. “Single way” which has no branch.
2. “Alone” means when we practise meditation we go on our own way
3. “Way of the One” which means way of the Excellent One or the way discovered by the Buddha.
4. “Only way” means it is the way which leads to Nibbāna.
5. “Only way to reach Nibbāna” means there is no other way to reach to the Ultimate Truth, Nibbāna.

For the purification of beings means for the purification of the minds of-all beings which contaminated by different defilements such as craving, greed, hatred or anger, ignorance, pride, envy, jealousy, and so forth. After reaching to Nibbāna by the practise of meditation, sorrow and lamentation would be overcome and defilements, as well as suffering, physical pain, and grief, mental pain, would be disappeared. Noble Path means a type of consciousness, called “path consciousness” that appears at the moment of realization of truth, Nibbāna.

“What are the four? Here a Bhikkhu, ardent, clearly comprehending things and mindful, lives observing (the activities of) the body, having overcome covetousness and repugnance towards the world (of body); observing feelings, having overcome covetousness and repugnance towards the world (of feelings); observing (the activities of) the mind, having overcome covetousness and repugnance towards the world (of mind); observing mental objects, having overcome covetous-ness and repugnance towards the world (of mental objects)”

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54 Ibid. p.18.
The four kinds of way of practising, in above saying, are mindfulness of.

1. Observation of body (Kāyānupassanā bhavanā)
2. Observation of feeling (Vedanānupassanā bhavanā)
3. Observation of mind (Cittānupassanā bhavanā)
4. Observation of mental objects (Dhammānupassanā bhavanā)

Four of these should be practised ardently, refers to the energy or effort which is invested in practicing meditation, and clearly. Energy or effort is requirement for the practise of meditation because without it one cannot keep the mind in control on the object.

Sometimes an aspirant develops Vipassā preceded by Samatha (Samatha pubbañgamam). In him the fetters (Samyojanāni) are abandoned, the lurking tendencies (Anusayā) come to an end. Sometimes the aspirant develops Samatha preceded by Vipassā (Vipassā-pubbañgamam). In him also, the fetters are abandoned and the lurking tendencies come to an end. Sometimes the aspirant develops Samatha and Vipassā together (Ugananaddham). As he does so, the fetters are abandoned and the lurking tendencies come to an end.

We have mentioned that the essence of Vipassā is Anupassā, that is, to see the truth as it is. Such Anupassā is practised by the discipline called Satipaṭṭhāna which is translated as Foundations of Mindfulness (Retention of Mindfulness). The discourses on Satipaṭṭhāna occur at several places in the Pāḷi scriptures, for instance, in the twenty-second discourse of the Dīgha-Nikāya, the tenth discourse of the Majjhima-Nikāya, the forty seventh discourse of the Samyutta-Nikāya, and the seventh Vagga of the ninth Nipāta of the Aṅguttara-Nikāya. The Paṭisambhidāmagga is also replete with passages that throw abundant light on the theme of Satipaṭṭhāna.

Exhorting his disciples to practise Satipaṭṭhāna in all earnestness, the Buddha said:

“"The one and only path, Bhikkhus, leading to the purification of beings, for overcoming sorrow and lamentation, for destroying pain and grief, for reaching the right path, for the realization of Nibbāna is the way of the fourfold Foundations of Mindfulness. These fourfold foundations are: (i) Contemplation of the Body, (ii) Contemplation of Feeling (iii)

55 Dīgha-Nikāya 2, 290 – 315.
56 Aṅguttara-Nikāya 2,166
Contemplation of Mind, (iv) Contemplation of Mind-objects. These are practised by the aspirant, remaining ardent, self possessed and mindful, having overcome both the hankering and the dejection common in the world.\(^{57}\)

3.4.2.1 The contemplation of the body (Kāyānupassāṇā Bhāvanā)
The Buddha taught about the observation of body in fourteen different ways or topics. They are.\(^{58}\)

3.4.2.1.1 Mindfulness of Breathing
“And how does a Bhikkhu live observing (the activities of) the body? Here Bhikkhus, a Bhikkhu having gone to the forest, to the foot of a tree or to some empty place, sits down, with his legs crossed, keeps his body straight and his mindfulness alert.” The Buddha indicated three suitable places for meditation. They:
1. Forest
2. The foot of a tree and
3. An empty place or a secluded place.

The forest means any kind of forest, where nobody lives, which offers the bliss of seclusion. It should be the place where nobody lives, away from the sounds and noise of people. Foot of a tree is the next suitable place for meditation but it should be in a quite place. The most important one is an empty place or a secluded place whether in city, village or forest. Besides these three kinds of main suitable place, there are others too such as a hill cleft, a mountain cave, a charnel ground (cemetery), a jungle thicket, open space and a heap of straw.

Besides these three suitable places, for the practise of mental development there needs the beneficial environment for meditator. It is called Sappāya in Pāḷi means favourable conditions. Whereas non-

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\(^{58}\) Dīgha-Nikāya 3, 291.
favourable is called Asappāya. There are seven kinds of Sappāya. They are:

1. Dwelling place: in a quiet place such as in the forest, under the shade of a tree, or a remote and secluded place.
2. Occupation: occupations which are not harmful to one self and others facilitate mind training. Not immoral occupations.
3. Words: This means the topic of talks or conversation. The topic of talks must be centre on wholesome qualities such as precepts and other aspects of the doctrine.
4. Persons: The person whom the aspirants approach for the sake of mind-development must be stable in precepts, steadfast in meditation and reliable in other virtues.
5. Food: An aspirant must be careful in eating. He must not eat too much, or too little.
6. Season: Each meditator should be careful in season or temperature. For instance, in winter a place under shade of a tree in a fairly open place is good but during the rainy season abandoned home is good which can offer some protection.
7. Postures of the body: Mental development can be practised with all postures of the body—sitting, standing, lying down or walking.

For practising meditation, sitting with legs crossed is a very good posture and it is a peaceful one, neither conducive to idleness nor to agitation. It is divided into three kinds of sittings:

1. Full-lotus position
2. Half-lotus position
3. Easy position

Keeping the body straight is very good position when sitting with legs crossed because the spine will also straight which makes the eighteen vertebrae in the spine rested one on top of the other. This position also twists muscles, sinews, skin and flesh of the body which feels unpainful for a long time.

“Ever mindful he breathes in, the ever mindful he breathes out. Breathing in a long breath, he knows “I am breathing in a long breath”; breathing out a long breath, he knows “I am breathing out a long breath”; breathing in a short breath, he knows “I am breathing in short breath”; breathing out a short breath, he knows “I am breathing out a short breath”.

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59 Visuddhimagga.127
One should direct the mindfulness to the objects, here the breathing and observe it's in-coming and out-going by putting the mind at the entrance of the nostrils. Breathing according to nature not by any kind of force, The two breaths, in and out, are not the same because the in-breath is not exist at the time of breathing out and the out-breath is not exits at the time of breathing in. When practising on breathing one can observe four forms of breathing:

1. Breathing in long
2. Breathing out long
3. Breathing in short
4. Breathing out short

"Experiencing the whole (breath-) body, I shall breathe in": thus he trains himself. "Experiencing the whole (breath-) body, I shall breathe out": thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe in": thus he trains himself. "Calming the activity of the (breath-) body, I shall breathe out": thus he trains himself.”

When experiencing the breath, one must try to observe clearly and vividly. The meditator must try to see thoroughly the beginning, the middle and the end of each breath. Must try here does not mean that one should breathe more vigorously so the breathing may become clear but just concentrate thoroughly. For this one needs effort, mindfulness concentration and understanding.

In the above passage the breath is called “body conditioned thing” (Kāyasankhāra). Kāya is the body and Sankhāra is as conditioned, therefore, the combined word Kāyasankhāra means “thing conditioned by the body.” The so-called “thing conditioned by the body” in because the breath depends on the body to arise.

Concentrating on breath is not like concentrating on the other objects. On the other objects like Kasīna, when the meditator progresses further and further the objects become clearer and clearer in the mind but on the objects of breathing, it becomes subtler and subtler.

“Thus he lives observing (the activities of) the body internally, or ... externally, or ... both internally and externally. He lives also observing origination-factors in the body, or dissolution-factors in the body, or origination-and-dissolution factors in the body, or his mindfulness is established to the extent necessary just for knowledge and awareness that the

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body exists and he lives unattached, and clings to naught in the world. In this way Bhikkhus, a Bhikkhu lives observing (The activities of) the body.”

When a meditator keeps his own mind in in-breathing and out-breathing is said observing the body internally. When one gains some practise in keeping his mind on his breath may think of other people’s breath that does the other people’s breathing proceed like mine. It does not mean going to watch other people breathing but just thinking. Thinking on other people’s breathing is said observing the body externally.

To produce breath there need three things, they are physical body, the nasal aperture and a mind. Without them there can be no breath. To produce breath should depend on these three things; therefore, these three things are called “origination factors of breath.” Sometimes one thinks of these things that “because there is a body, because there is a nasal aperture and there is a mind, so there is this breath.” Thinking like this is said to observe on the origination factors. To observe on the dissolution factors is opposite of it. If there are no physical body, no nasal aperture and no mind, there will be no breath. To think that breaking up the body, destruction of the nasal aperture and the cessation of the mind to function is called observing on the dissolution factors.

When a meditate keeps mindful of the breath, his mindfulness is established on “there is only the breath body.” At the time of mindful on the breath he sees nothing else but breathes. There is only breathing, no person, no I, nothing pertaining to I, no soul. There is just breath, no one who is regulating the breath or who is giving orders to the breath, which creates the breath. In this way, mindfulness is established which is for the purpose of further knowledge and awareness. When one concentrate on the breath of coming and going every moment, he reaches the higher stages of knowledge and sees that nothing is permanent in this world. Therefore, he does not attach to anything and he lives unattached.

3.4.2.1.2 Postures of the body

“And further, Bhikkhus, a Bhikkhu knows when he is going, “I am going”. He knows when he is standing, “I am standing”. He knows when he is sitting, “I am sitting.” He knows when he is lying down, “I am lying down”. Or he knows just how his body is disposed.

“Thus he lives observing (the activities of) the body internally or externally...”
Postures of the body means four departments of the body. They are: walking, standing, sitting and lying down. A meditator is to use all these four postures in mindfulness meditation. A meditator must applied mindfulness to all postures of the body as when he waking, “I am walking”; when standing, “I am standing”; when sitting, “I am sitting”; when lying down, “I am lying down”.

Before going can take place, there comes desire or intention to go first and the successive movement of going occurs after. The intention to go and the going do not occur at the same time. These two are separated from the other. The intention to go is mental and the going is physical movement. Only the meditator can aware of these separated things clearly. People who do not meditate do not know at every moment when going takes place. The intention to go and the going do not exist up to the next moment. The intention comes and goes away as the same the movement of going also comes and goes away. It means every moment arises and disappears. It is impermanent. Only meditators can experience this process of impermanence.

3.4.2.1.3 Full Attention

“And further, Bhikkhus, a Bhikkhu applies full attention either in going forward or back; in looking straight on or looking away; in bending or in stretching; in wearing robes or carrying the bowl; in eating, drinking, chewing or savouring; in attending to the calls of nature; in walking, in standing, in sitting; in falling asleep, in waking; in speaking or in keeping silence. In all these he applies full attention.

“Thus he lives observing (the activities) the body.”

Full attention means to keep the mind on the object and observe it closely and precisely. When paying attention one puts five mental faculties to work. The five mental faculties are: confidence, effort, mindfulness, concentration and wisdom. These five mental faculties must work in harmony and be in balance with each other. If these are not in balance, concentration is disturbed and penetration into the nature of things cannot arise. Therefore, full attention means seeing by using all mental faculties.

Full attention is divided into four kinds. They are:
1. Full attention of what is of benefit.
2. Full attention of what is suitable.
3. Full attention of the meditator’s domain.
4. Full attention of non-delusion.
When looking straight on or looking away one must note that he is looking, so that he can have clear comprehension of what he is doing. When one is meditating on the objects viz. in bending to in speaking, at that time they also have to apply the four kinds of foil attention. At the final stage he comes to see that there are only two things. They are: mind and body or the intention and the act of them. Just intention and the act, no I, no he, and so on, so he does not grasp for anything, comes to see the true nature of things and do not find anything to cling to.

3.4.2.1.4 Repulsiveness of the body

"And further, Bhikkhus, a Bhikkhu reflects on this very body enveloped by the skin and foil of manifold impurity, form the sole up, and from the top of the hair down, thinking thus: There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, midriff, spleen, lungs, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine.

"Just as if there were a double-mouthed provision-bag foil of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesame and husked rice, and a man with sound eyes, having opened that bag, were to reflect thus: This is hill paddy, this is paddy, this is green gram, this cow-pea, this is sesame, this is husked rice, just so Bhikkhus, a Bhikkhu reflects on this very body enveloped by the skin and foil of manifold impurity, from the sole up, and from the top of the hair down, thinking thus: There are in this body hair of the head, hair of the body, nails, teeth., synovial fluid, urine.

"Thus he lives observing the body."

As said in the above Sutta, there are thirty-two body parts. They are viz. head hair to urine. Aspirants or meditators are instructed to observe or contemplate on the repulsiveness of these thirty-two parts of the body.

For convenience, these thirty-two parts of the body are divided into six groups. They are as bellow:

1. Skin pentad group: head hair, body hair, nails, teeth and skin.
2. Kidney pentad group: flesh, sinews, bones, marrow and kidneys.
3. Lungs pentad group: heart, liver, intestines, spleen and lungs.

^Digha-Nikāya 2, 294.
5. Fat tad group: bile, phlegm, pus, blood, sweet and fat.
6. Urine sextet group: tears, lymph, saliva, nasal mucus, oil of the joints (synovial fluid) and urine.

To practise this meditation of repulsiveness of the body, one, at first, must know the “sevenfold skill of learning of this repulsiveness of the body”. They are:

1. Oral recitation of each body part
2. Mental recitation of each body part
3. Determining the colour of each body part
4. Determining the shape of each body part
5. Determining the direction of each body part
6. Determining the location of each body part
7. Determining the delimitation of each body part

3.4.2.1.5 Material Elements

“And further, Bhikkhus, a Bhikkhu reflects on this very body, as it is, and it is constituted, by way of the material elements. There are in this body the element of earth, the element of water, the element of fire, the element of wind.”

Just as if, Bhikkhus, a clever cow-butcher or his apprentice, having slaughtered a cow and divided it into portions, would be sitting at the junction of four high roads; in the same way, a Bhikkhu reflects on this very body, as it is, and it is constituted, by way of the material elements: “There are in this body the elements of earth, water, fire and wind.

“Thus he lives observing the body...”

Traditionally, there are four material elements. They are: the earth element, the water element, the fire element and the air element. The purpose of contemplation on these four elements is to remove the concept of a being or seeing oneself and the others as being. To remove this concept, one needs to practise the meditation of mentally dividing the body into four parts and seeing them separately. We explain the meaning of material element

1. Earth element: It does not mean the earth as one understand it, but it means something which is inherent in the earth, the state of beings of the earth, or the “quality of stiffness, hardness or softness” which are the characteristics of the earth element.

2. Water element: It does not mean the water as one understands it, but it means its characteristics, which are “tricking or cohesion or fluidity.”
They indicate the presence of the water element. For example, the characteristic of the water element is to hold things together.

3. Fire element: Here it is not the fire as you understand it, but it means the state of being of the fire, the quality of fire, i.e., heat. Its characteristic is heat, cold or temperature.

4. Air element: It has the characteristics of "extension, expanding or distending." By the work of the air element which supports one from all sides, one can sit or stand upright and do not fall down. The motions of a person are caused by the air element. This element is divided into six:
   1) Up-going, which causes vomiting or hiccups, etc;
   2) Down-going, which carries faces and urine out of the body;
   3) Wind in the belly outside the bowels;
   4) Wind in the bowels;
   5) Wind that runs through all limbs;
   6) Breath, i.e., the in-and out-breath.

One who practises this meditation sees the elements clearly, he lose the concept of beings but sees just these four elements and their movement. Therefore, one does not find anything to cling to. When there is no clinging, there is not created Kamma (Skt. Karma) when there is no Kamma, there will be no rebirth.

3.4.2.1.6 Nine Cemetery Objects

"And further, Bhikkhus, just as a Bhikkhu sees a body dead one, two, or three days, swollen, blue and festering, thrown on to the cemetery, so he applies this perception to his own body thus: Verily, my own body, too, is of the same nature; such it will become and will not escape it. “Thus he lives observing the body...And further, Bhikkhus, just as a Bhikkhu sees a body thrown on to the cemetery, being eaten by crows, hawks vultures, dogs, jackals or by different kinds of worms, so he applied this perception to his own body thus: “Verity, my own body, too, is of the same nature; such it will become and will to escape it”. “Thus he lives observing the body...And further, Bhikkhus, just as a Bhikkhu sees a body thrown on to the cemetery reduced to a skeleton with some flesh and blood attached to it, held together by the tendons...And further, Bhikkhus, just as a Bhikkhu sees a body thrown on to the cemetery reduced to a skeleton, blood-be-smeared and without flesh, held together by the tendons...And further, Bhikkhus, just as a Bhikkhu

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62 Dīgha-Nikāya 2, 294.
sees a body thrown on to the cemetery reduced to a skeleton, without flesh, and blood held together by the tendons... And further, Bhikkhus, just as a Bhikkhu sees a body thrown on to the cemetery reduced to disconnected bones, scattered in all direction—here a bone of the hand, there a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull... “And further, Bhikkhus, just as a Bhikkhu sees a body thrown on to the cemetery reduced to bleached bones of conchlike color... And further, Bhikkhus, just as a Bhikkhu sees a body thrown on to the cemetery reduced to bones, more than a year old, lying in a heap... And further, Bhikkhus, just as a Bhikkhu sees a body thrown on to the cemetery reduced to bones rotten and become dust... so he applies this perception to his own body thus: “Verity, my own body too, is of the same nature; such it will become and will not escape it. Thus he lives observing the body.....”

This kind of meditation helps one to get rid of attachments from the body oneself and the others; When there no attachment there will be no suffering because attachment is the source of suffering.

This kind of meditation can be practised first as Samatha. And after having gain the Jhāna by Samatha can reach to Vipassanā, making the Jhāna as object.

3.4.2.2 Observation of feeling (Vedanānupassanā Bhavanā)
“And how Bhikkhus, does a Bhikkhu live observing feelings? “Here, Bhikkhus, a Bhikkhu when experiencing a pleasant feeling knows: “I experience a pleasant feeling”; when experiencing a painful feeling, he knows; “I experience a painful feeling”; When experiencing a neither-pleasant-nor-painful feeling, he knows: “I experiencing a neither-pleasant-nor-painful feeling”. When experiencing a pleasant worldly feeling, he knows: “I experience a pleasant worldly feeling”; when experiencing a pleasant spiritual feeling, he knows: “I experience a pleasant spiritual feeling”; when experiencing a painful worldly feeling, he knows: “I experience a painful worldly feeling”; when experiencing a painful spiritual feeling, he knows: “I experience a painful spiritual feeling”; when experiencing a neither-pleasant-nor-painful worldly feeling, he knows: “I experience a neither-pleasant-nor-painful worldly feeling”; when experiencing a neither-pleasant-nor-painful spiritual feeling,” he knows: “I experience a neither-pleasant-nor-painful spiritual feeling.” “He lives in this way observing feelings internally... or externally, or... internally and externally. He lives observing origination-factors in feelings, or dissolution-factors in feelings, or origination-and-dissolution factors in feelings. Or his
mindfulness is established to the extent necessary just for knowledge and awareness that feeling exists, and he lives unattached, and clings to naught in the world. In this way, Bhikkhus, a Bhikkhu lives observing feeling.”

There are three kinds of feeling (Vedanā). They are: pleasant, unpleasant or neutral. Persons who observe or note the pleasantness, unpleasantness or neutrality of feelings are said to be practicing the meditation on feelings.

Whatever feeling a meditator experiences, he must take note of it and contemplate it. For example, if he is feeling pain, he must focus his mind on the place of pain and observe it by saying, “pain, pain, and pain.” If feeling good, he must observe by saying, “good, good, and good.” Observing on feeling meditator can take note of their arising and fading or disappearing. When a meditator see their arising and fading he would not cling to them.

3.4.2.3 Observation of mind (Cittānupassanā Bhavanā)

“And how, Bhikkhus, does a Bhikkhu observing mind? “Here Bhikkhus, a Bhikkhu knows the mind with lust, as being with lust; the mind without lust, as being without lust; the mind with hate, as being with hate; the mind without hate, as being without hate; the mind with ignorance, as being with ignorance; the mind without ignorance, as being without ignorance; the shrunken state of mind as the shrunken state; the distracted state of mind as the distracted state; the developed state of mind as the developed state; the undeveloped state of mind as the undeveloped state; the state of mind with some other mental state superior to it; as being the state with something mental superior to it; state of mind with no other mental state superior to it, as being the state with nothing mentally superior to it; the concentrated state of mind the concentrated state; unconcentrated state of mind as the unconcentrated state; the liberated state of mind as the liberated state; and the unelaborated state of mind as the unelaborated state. “He lives in this way observing the mind internally, or externally, or internally and externally. He lives observing origination-factors in mind or-origination-and-dissolution-factors in mind, or dissolution factors in mind or his mindfulness is established to the extent necessary just for knowledge and awareness that mind exists, and he lives, unattached, and clings to naught in the world. Thus, Bhikkhus, a Bhikkhu lives observing mind.”

There are two component parts of the mind -- consciousness and mental factors. Consciousness that which is aware of an object and mental factors are that which colours consciousness. These two cannot be separated.
Mental factors, for example-greed, hatred, delusion and so on arise together with consciousness. By observing on mind one will find out that there is only mind, no person, no I, no you, and see its arising and disappearing of mind. Therefore, he will not cling to his own body and the other’s body because he sees the impermanence of them.

3.4.2.4 Mental objects (*Dhammanupassanā Bhavanā*)

“And how, Bhikkhus, does a Bhikkhu live observing mental objects? Or practising mind-object-contemplation on the mind-objects?

3.4.2.4.1 Five Hindrances (*Pañcanivarana*)

It is said in this connection that there are five hindrances which make the mind restless. They are called *Pañcanivarana*s. They put obstacles in the way and don’t allow the mind to concentrate on an object. They are *Kāmacchanda, Byāpāda, Thīnamiddha, Uddhacca-Kukucca* and *Vicikicchā*.64

“Here, Bhikkhus, does a Bhikkhu live observing the five hindrances as mental objects. How, Bhikkhus, does a Bhikkhu live observing the five hindrances as mental objects.

(1) Here, Bhikkhus, when sense-desire is present, a Bhikkhu knows: “Sense-desire is in me”, or when sense-desire is not present, he knows: “There is no sense-desire in me.” He knows how the non-arisen sense-desire arises; he knows how the arisen sense-desire disappears; and he knows how the non-arising in the future of the abandoned sense desire comes to be.”

Sense-desire means the desire for sensual objects -- desire, attachment, craving, longing, lust. It means the desire for visible objects, audible objects, smells, and odours tastes, tangible and mental objects. When sense-desire is appear to one he should know that he is having sense-desire in him. It arises because there is unwise reflection on the meditator.

(2) “Here, Bhikkhus, when anger is present, a Bhikkhu knows: “Anger is in me”, or when anger is not present, he knows: “There is no anger in me.” He knows how the non-arisen anger arises; he knows how the arisen anger disappears; and he knows how the non-arising in the future of the abandoned anger desire comes to be.”

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63 Āṅguttara-Nikāya 3, 62.
64 Āṅguttara-Nikāya 3 62.; Vīhāra 378.; Dhammasaṅgani pp.204-205.
Anger here means ill will, resentment, hatred and also fear, anxiety, tension, frustration and impatience too. During meditation time anger may often arise in one whom practicing meditation. At that time one must become aware of the presence of anger saying that “I have anger.” Noticing it for moment it will disappear.

(3) “Here, Bhikkhus, when torpor and languor are present, a Bhikkhu knows: “torpor and languor are in me”, or when torpor and languor are not present, he knows: “There is no torpor and languors are in me.” He knows how the non-arisen torpor and languor arises; he knows how the arisen torpor and languor disappears; and he knows how the non-arising in the future of the abandoned torpor and languor desire comes to be.”

When meditator feels sleepy, they must be alerted to his sleepiness and take note of it. Taking note on it, one will be able to abandon or drive away sleepiness, torpor and languor. When it is driven away one will aware of its disappearing.

(4) “Here, Bhikkhus, when restlessness and worry are present, a Bhikkhu knows: “restlessness and worry are in me”, or when restlessness and worry are not present, he knows: “There is no restlessness and worry is in me.” He knows how the non-arisen restlessness and worry arises; he knows how the arisen restlessness and worry disappears; and he knows how the non-arising in the future of the abandoned restlessness and worry desire comes to be.”

Restlessness means the inability of the mind to stay with one object and worry means feeling some guilt for the bad or the wrong things one has done and for the good things one has not done. When one is experiencing restlessness or worry he must note, “Restlessness, restlessness, restlessness” or “worry, worry, worry.” Noting like this these two will disappear. When they disappear he will know that they are absent.

(5) “When doubt is present, he knows: “Doubt is in me”, or when doubt is not present, he knows, “There is no doubt in me”. He knows how the non-arisen doubt arises; he knows how the arisen doubt disappears; and he knows how the non-arising in the future of the abandoned doubt comes to be.

“In this way he lives observing mental objects internally, or externally, or internally and externally. He lives observing origination-factors in mental objects, or dissolution-factors on mental objects, or origination-factors and dissolution-factors in mental objects. Or his mindfulness is established to extent necessary just for knowledge and awareness that mental objects exist,
and he lives unattached and clings to naught in the world. In this way, Bhikkhus, a Bhikkhu lives observing the five hindrances as mental objects.”

Here doubt means doubt of the Buddha, the Dhamma (Skt. Dharma), the Saṅgha, about the practise, about the topic of meditation. All of these doubt come out because unwise reflections. After abandoning the cause, unwise reflections, by wise reflections and having noting on when the doubt arises, these doubts will disappear. When they disappear one should note, “Disappear, disappear, disappear.”

3.4.2.4. 2 Five Aggregates (Pañcakkhandha)65

“And further, Bhikkhus, a Bhikkhu lives observing the five aggregates of clunging as mental objects. How, Bhikkhus, does a Bhikkhu live observing (contemplating) the five aggregates of clunging as mental objects? Here, Bhikkhus, a Bhikkhu thinks: Thus is material form; it arises in this way; and it disappears in this way. Thus is feeling; it arises in this way; and it disappears in this way. Thus is perception; it arises in this way; and it disappears in this way. Thus are mental formations; they arise in this way; and they disappear in this way. Thus is consciousness; it arises in this way; and it disappears in this way. Thus he lives contemplating mental objects internally, etc...In this way, Bhikkhus, a Bhikkhu lives contemplating, the five aggregates of clunging as mental objects.

When the Buddha described the world in terms of the five aggregates, he spoke about the five aggregates of clunging. Aggregate means a group or heap and clunging means intense craving, intense desire. These aggregates are: material form, feeling, perception, mental formations and consciousness. The whole world, both physical and mental, is composed of these five aggregates. Among these five aggregates, the first one belongs to the material and four belong to the mental realm. Five aggregates are just impermanent and conditioned phenomena; in fact nothing specific and permanent can be called aggregate. Only by virtue of clunging, we have the notion of aggregates and attach to them as “things”.

There are just these five aggregate in the world, nothing more than them. When they disappear, there will be no being, no person and so on.

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65 Samyutta-Nikāya 3, 47.
3.4.2.4.3 Six Internal and External Sense-Bases (Salāyatana)

And further, Bhikkhus, a Buikkhu lives contemplating the six internal and the six external sense-bases as mental objects. "How, Bhikkhus, does a Buikkhu contemplating the six internal and the six external sense-bases as mental objects? Here, Bhikkhus, a Buikkhu knows the eye and visual forms, and the fetter that arises dependent on both (the eye and form); he knows how the non-arisen fetter arises; he knows how the arisen fetter disappears; and he knows how the non-arising in the future of the abandoned fetter comes to be. He knows the ear and sounds... the nose the smells... the tongue and flavours... the body and tangible objects... the mind and mental objects, and the fetter that arises dependent on both; he knows how the non-arisen fetter arises; he knows how the arisen fetter disappears; and he knows how the non-arising in the future of the abandoned fetter comes to be. "In this way, Bhikkhus, a Buikkhu lives contemplating mental objects internally, etc... In this way, Bhikkhus, a Buikkhu lives contemplating the six internal and the six external sense-bases as mental objects."

There are all together twelve sense-bases. Base is called Āyatana in Pāli. The six internal sense-bases are: the eyes, the ears, the nose, the tongue, the body and the mind. And six external sense-bases are: visible objects, sounds, smells, tastes, tangible objects and the Dhammas.

Both internal and external sense-bases correspond to each other. For example, to arise eye-consciousness there is corresponding of eye and visible objects, to arise ear-consciousness there is correspond of ear and sound and so on. Consciousness depends always on two sense-bases- - on the eyes and visible objects, on ears and sounds, on the nose the smells, on the tongue and tastes, on the body and tactile objects, or on the mind and the Dhamma.

3.4.2.5. Satipaṭṭhāna and Ānāpāna is The Way to Vipassanā

Satipaṭṭhāna is the way to Vipassanā, even as Ānāpānasati, is the way to Samatha. It is said that the meditator can put away the five hindrances (Nivaranas), the five sensual desires (Kāmaguṇas), the craving for the five aggregates (Skandhas), the five lower fetters (Orambhāgiyāṇi samyojanāni), and the five upper fetters (Ouddhambhāgiyāṇi samyojanāni)

66 Majjhima-Nikāya 3, 216.
by practising the Satipaṭṭāna. Of the four contemplation, the contemplation of the body consists of (i) mindfulness of breathing (Ānāpāna), (ii) the postures of the body (Iriyāpatha), (iii) mindfulness with clear comprehension (Samapajñāna), (iv) the reflection on the repulsiveness of the body (Paṭikula-manasikāra), (v) the reflection on the material elements (Dhātumanasikā) and (vi) the nine cemetery (Sivathikā) contemplations. In the contemplation of feelings, the meditator takes care that he does not cling to any sort of feelings, whether pleasant or painful or neutral. In the contemplation of mind the meditator perceives his mind as it is. He perceives the mind “with lust” as “with lust”, “with lust”, as “without lust,” “with hate” as “with hate”, “without hate- as without hate”, and so on. In the contemplation of mind-objects, the meditator muses upon (i) the five hindrances, (ii) the five aggregates of clinging, (iii) the six internal and the six external sense-bases, (iv) the seven factors of enlightenment, and the four noble truths.

The close relationship between Satipaṭṭhāna and Ānāpānasati is brought out in the following passage of the Majjhima-Nikāya:

The Ānāpānasati, mindfulness of in-breathing and out-breathing, monks, if developed and constantly practised, is of great fruit, of great advantage. Mindfulness of in-breathing and out-breathing, monks, if developed and constantly practised, brings to fulfilment the four foundations of mindfulness, Cattāro Satipaṭṭhānā. The four foundations of mindfulness, if developed and constantly practised, bring to fulfilment the seven links of enlightenment, Sattabojjanga. The seven links of enlightenment, if developed and constantly practised, bring to fulfilment freedom through knowledge, Vijjā-vimuttim paripūrenti.

3.4.2.6 Vipassanā and the Threefold Nature of Things

By the practise of Vipassanā, the meditator gets an insight into the threefold nature of things, viz. impermanence, painfulness and

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67 Āṅguttara-Nikāya 4, 91-93. “The five Nivarana are: Kāmacchanda, Byāpāda, Thīamiddha, Uddhacca-kukkuca and Vicikiccha. The five Kāmagunas are: Rūpa, Saddha Gundha, Rasa and Photthabba. The five Upādānakkhandas are Rūpa, Vedana Saññā, Sankhāra and Viññāna. the five Orambhāgiyas are: Sakkāyadiṭṭhi, Vicikicchā, Sīlabbataparamāsa, Kāmacchand and Byāpāda. The five Uddhambhāgiyas are Rūparāga, Arūparāga, Māna, Uddhaca dan Avijja”
68 Majjhima-Nikāya 3, 144.
substancelessness Aniccatā, Dukkhatā and Anattatā. The most important impact of Vipassanā on the meditator’s mind is his perception of constant change that is taking place in his body and mind. This leads to proper understandings of the fact of Aniccatā, impermanence of things, mental and material. From this experience of universal flux, the direct perception of the facts of Dukkhatā, and Anattatā, impersonality or substancelessness of things, emerge in due course. Coming face to face with change, the meditator now starts to see things as they actually are, and feel that the frequency of change in an infinitesimal fraction of time is beyond his ken. The incessant change now challenges the meditator most vehemently to appreciate the fact of suffering. Gradually, the meditator arrives at the profound truth that all existence is devoid of an abiding substance of any sort. Vipassanā supplies novel information about one’s emotions and passions and the working of one’s mind, one’s latent instincts and motives, and ultimately purges the mind of its defilements and evil tendencies. It also teaches to live with full awareness here and now and to look well before engaging in any act and take a complete view of things with circumspection and composure.

The right understanding of the nature of the pleasurable, painful and neutral feelings by means of Satipaṭṭhāna is the right way to the attainment of Nibbāna. This is indicated in the following passage of the Samyutta-Nikāya.

Who sees the pleasure as pain, And pain as a piercing barb; Who sees as impermanent, The state of feeling neutral; That monk sees rightly indeed, And feelings understands. Understanding the feelings, in this life is freed from intoxicants. On the cessation of body, perfect in Dhamma, Crosses the world, past all reckoning.

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