CHAPTER 4
THE TRAINING PROCESS OF BUDDHIST EDUCATION

The aim of this chapter is to present the process training of Buddhist education, which thrown light on the mode of thinking and the way of Buddhist life. We will discuss through the Buddhist literature. Buddhism is a religion of kindness, humanity and equality. As a well-known religion, Buddhism emphasizes on human effort, and has no faith in divine power that is why; it is called a non-theistic religion which believes in the ability of the human beings. It gives stress on the human effort in stopping the cycle of birth and death. Every human being has the seed of awakening and insight within his or her own mind. They know how to find peace in their mind, they are able to overcome mental defilements and remove frustration and confusion resulting from them; they can make their mind calm, taste happiness that emerges from the calmed mind, they are not easily infatuated with material possession, status or fame. Buddhism believes in man’s potential to train to better himself. A true Buddhist considers it ‘his responsibility to better himself. If human beings succeed in fully better himself then he becomes the most excellent and noble of all beings.’ As the Buddha says in the Dhammapada that: “(They) lead the tamed (elephant into) as assembly, the king mounts a tamed one. Best among men is the tamed one who endures abuse.”

Everyone, in this regard, could distribute love and compassion and make efforts to establish an equitable society. A society in which every person can contribute his best for overall human development. The Buddhist human developmental system stands for every human being to acquire the positive values and for complete literacy to create a better world environment. Where no one is prevented rather he is encouraged. Such trained person in the Buddhist education would be in a better position of happiness and emancipation. The main purpose of Buddhist education emphasized on refinement of moral behavior. It is also called a state of living in spiritual calm. All training should necessarily contribute to this goal. In order to reach the goal of Buddhist teaching, one has to train himself in self-control. It is stressed that knowing oneself and controlling one’s own senses are basic to both material and spiritual progress. Human beings are special, unlike any other kind of animal. What makes them special is Sikkhā, or education, namely learning, training and development. Human beings, who have been trained, educated or developed, are called ‘noble beings’. They know how to conduct a good life for themselves and also help their society fare securely in peace and happiness.
Therefore, in order to attain the highest destination, the Buddha has drawn a systematic path and suggested his disciples to go along the path, which completely educate and help them in reaching their ultimate goal. According to the Pāli Canon, the course of Buddhist training is of Threefold training⁵ (Ti-sikkhā), i.e., training in higher virtue or good conduct (Adhisīlasikkhā), training in higher mental development or meditation (Adhicittasikkhā) and training in higher wisdom (Adhipaññāsikkhā). The significance of Ti-sikkhā may be explained as follows:

1. The Significance of ‘Threefold Training’ (Ti-sikkhā)

Now we will examine the significance of Ti-sikkhā. According to Buddhist texts, knowledge is of two kinds; secular (Lokiya) and transcendental (Lokuttara).⁶ Secular knowledge enables one to live free from blame and wrong behavior. Transcendental knowledge is the specific aim of those who lead a spiritual life in its fullness. In order to pursue the path of spiritual knowledge, one has to enter the Order of monks by keeping the prescribed rules of moral conduct.

Knowledge forms the corner stone of the Buddhist scheme of education. Knowledge in its many different forms is looked upon as a means to achieve the goal of freedom from worldly experience. From a functional standpoint, knowledge comes to us through the proper exercise of our own mental faculties. The control of sense faculties also is said to be an effective way of getting knowledge. They are described as study of the true doctrine (Pariyatti-saddhamma). Practice of the true doctrine (Paṭipatti-saddhamma) is said to be the second aspect of Buddhist education. The other aspect of learning is the realization of the true doctrine (Paṭiveda-saddhamma).

As we know, the path leading to the higher knowledge or Enlightenment falls into three stages called ‘Threefold Training’ (Ti-sikkhā). So, the three bodies of doctrine, namely, noble body of doctrine regarding right-conduct (Ariyassasīlakkhandhassa), noble body of doctrine regarding self-concentration (Samādhikkhandhassa), and noble body of doctrine regarding insight (Paññākkhandhassa), are highly praised by the Buddha.⁷ Moreover, in many places of the Sutta there are references to these threefold training. For examples:

Monks, there are these three pursuits of a recluse, to be put in practice by a recluse. What three?

The undertaking of the training in the higher morality, higher thought and higher insight. These are the three. Wherefore, monks, thus must ye train
yourselves: Keen shall be our desire to undertake the training in the higher morality: keen shall be our desire to undertake the training in the higher thought, in the higher insight. That is how ye must train yourselves.8

Monks, these three preliminaries are to be carried out by a yeoman farmer. What three?

Herein, monks, the yeoman farmer must first of all well plough and harrow his field, and when these things are done he must sow his seed at the proper season. Having done this he lets in the water and lets it out again in proper season. These are the three preliminaries.

In the same way, monks, these three preliminaries are to be carried out by a monk. What three?

The undertaking of the training in the higher morality, in the higher thought, in the higher insight. These are the three. Wherefore, monks thus must ye train yourself: Keen shall be our desire to undertake the training in the higher thought, in the higher insight. That is how ye must train yourself.9

In other place, the Buddha said to a certain monk, who was the Vajjian clan, which came to see him said that:

Lord, the recital I have to make twice a month amounts to more than a hundred and fifty rules. Lord, I cannot stand such a training! Well, monk, can you stand the training in three particulars: That in the higher morality, in the higher thought and that in the higher insight! Yes, Lord, I can do that.

Then do so in these three particulars. Then, monk, when you are proficient in the higher morality, thought and insight, then lust, malice and delusion will be abandoned by you. When you have abandoned these you will not perform any wrong deed, you will not follow any wicked way.10

The Mahāparinibbāna Sutta, too, speaks of these threefold training (Ti-sikkhā) summarily.11 In fact, the Ti-sikkhā had formed the substance of the farewell discourse delivered by the Buddha at the various places through which he passed in the course of his last journey. Furthermore, unitedly Sīla, Samādhi and Paññā were adopted by Buddhist people as the unique
path, by which beings definitely get free from suffering of existences. The threefold training is also mentioned in the *Vimuttimagga*, *Visuddhimagga* and *Sarvāstivāda* literature.\textsuperscript{12} Buddhaghosa, in writing his thesis *Visuddhimagga*, followed the selfsame method of classification (threefold training) and based his exposition on a canonical stanza to this effect.\textsuperscript{13} On the other hand, it may also be says that “*Ti-piṭaka* summarized in *Sīla, Samādhi* and *Paññā.*”\textsuperscript{14} As Nalinaksha Dutt wrote: “According to the traditional method of exposition, the whole of the Buddhist of the Buddhist discipline... is divided into three sections, which in English phraseology may be put as physical, mental and intellectual, in Pāli *Sīla, Citta* (or *Samādhi*) and *Paññā.*”\textsuperscript{15}

Again, Ānanda Thera, who was in more than twenty years as the Buddha’s secretary shadow, said that “what the Buddha taught is *Sīla, Samādhi* and *Paññā.*”\textsuperscript{16}

Further, in the discourse to Bhaddali, elucidating this course of training, the parable of the thoroughbred horse has been drawn. Addressing Bhaddali, the Exalted One says thus: “As a skilled horse-trainer, having received a skilled thoroughbred horse, first of all accustoms it to the training in respect of wearing the bit, whatever the contortions, capers and struggles while it is getting used to training it was not used to before, yet because of the continual training (*abhinja-karana*) gradual training (*anupubba-karana*), it is brought to perfection in that respect.” The Buddha goes on further to explain how the horse-trainer gets it used to further training in respect of wearing the harness, in respect of going straight on, in respect of going in a circle, in respect of its hoofs, in respect of galloping, of neighing, of royal tricks and royal acrobatic feats, in respect of matchless speed, matchless swiftness and matchless manners. The horse-trainer exerting constantly, gradually produces a horse endowed with the ten qualities worthy of a king, reckoned as an attribute of royalty.”\textsuperscript{17}

In this connection the *Pahārāda Sutta* also can be cited, where eight wonderful (*acchariyā*) qualities of the ocean are compared to eight equally wonderful qualities of the dispensation. Just as the mighty ocean slopes away gradually, shelves away gradually, no abruptness like a precipice, even so in the discipline of the Dhamma, there is a gradual discipline, a gradual action, a gradual practice with no abruptness such as a penetration of gnosis.\textsuperscript{18} The Eightfold Path and the graduated course of training have to be considered mutually inclusive.

However, according to the Pāli canon, the Buddha states that due to lack of knowledge about *Sīla, Samādhi, Paññā* and *Vimutti* human beings wander in the weary path of
transmigration. He understands these in succession. A person, who is perfect in the practice of morality (Sīla) may after his death be reborn either as a human being or as a god. But with such perfection he cannot be reborn in the Brāhma world, i.e., the Plane of Higher Spiritual Being. For a rebirth in the Brāhma world he has to attain perfection in concentration (Samādhi). Although a person is reborn in the world of human beings or gods and in the world of Brāhma as a result of his incessant practice of Sīla and Samādhi respectively, yet he will be under control of old age, disease and death from which there is no escape for any being, since all constituted objects possess the nature of decay and destruction. Therefore, if a person desires to avoid the clutches of old age, disease and death, he must strive for the attainment of Paññā, besides Sīla and Samādhi. More precisely, it may be said that if a person develops Sīla more intensely Samādhi and Paññā less, he becomes a Sotāpannā, one who has entered the stream of path. A convert or a Sakadāgāmi, one who has attained the second stage of the path and to be reborn on the earth only once, if he develops both Sīla and Samādhi more and Paññā less, he becomes an Anāgāmi one who does not return. A Never–Returner, one who has attained the third path; but practicing all the three in their perfection he becomes an Arahanta, one who has attained the Nibbāna.

So the physical and mental training in Buddhism is aimed at producing a man of vision, where morality plays a basic role in governing his behavior pattern as the initial step of the gradual course of training.

When these threefold training have been cultivated, the mind is set free from the intoxication of sensuality (kāmāsava), from the intoxication of becoming (bhavāsava), from the intoxication of wrong views (diṭṭhāsava) and from the intoxication of ignorance (mohāsava).

The Buddha, therefore, lays down three forms of training for the Buddhist people especially monks, namely; the training in the higher morality (Adhisīla-sikkhā), in the higher thought (Adhicitta-sikkhā) and in the higher wisdom (Adhipaññā-sikkhā). By training in the higher morality (Adhisīla-sikkhā), a monk dwells morally and is restrained with the restraint of the obligations, finds danger in the slightest faults and trains himself in the laws of morality. By training in the higher thought (Adhicitta-sikkhā) a monk being free from sensual desires practices the four musings (Jhāna) and attaining the fourth musing abides therein. By training in the higher wisdom (Adhipaññā-sikkhā) a monk understands, as it really is, the meaning of ill. Further, it has been stated that a monk being endowed with morality, concentration and
wisdom attains the freedom from toil, leads a holy life, reaches the goal and becomes the best of gods and mankind.\textsuperscript{27} A person is said to prosper even if he hears of and observes the Bhikkhus possessed of morality (\textit{Sīla}), concentration (\textit{Samādhi}), wisdom (\textit{Paññā}), release (\textit{Vimutti}) and release by knowledge and insight (\textit{Vimuttiṇāṇadassana}).\textsuperscript{29}

Again, the Buddha says that such Bhikkhus become worthy of offering, worthy of gifts, worthy of oblations, worthy of salutation and an unsurpassed field of merit.\textsuperscript{30} In this connection mention has been made of four types of people, namely:

i. A person who is endowed with neither morality nor concentration nor wisdom,

ii. A person who is endowed with morality, but not with concentration and wisdom,

iii. A person who is endowed with morality and concentration, but not wisdom,

iv. A person who is endowed with morality, concentration and wisdom.\textsuperscript{31}

Likewise there are some other persons:

i. Who do not respect morality, concentration and wisdom and put not them first,

ii. Who respect virtue and put it first, but neither respect concentration and wisdom nor put them first,

iii. Who respect and put first virtue and concentration, but not wisdom, and

iv. Who respect virtue, concentration and wisdom and put them first.\textsuperscript{32}

It is clearly stated in \textit{Aṅguttara Nikāya}, a Buddhist who has completed the threefold training (\textit{Ti-sikkhā}) attains \textit{Nibbāna}. As the Buddha said:

\begin{quote}
It is through not understanding, not penetrating noble morality... noble concentration... noble deliverance that I, as well as you, have had for such a long time to pass through this round of rebirths.” “This then is morality, this concentration, this wisdom, this deliverance. Being endowed with morality, concentration brings high fruit and blessing. Being endowed with wisdom, the mind becomes free from all Cankers (\textit{Āsava}), namely from the Sensuous Cankers (\textit{Kāmāsava}), from Canker of Existence (\textit{Bhava}), from the Canker of Opinion (\textit{Diṭṭhi}), from the Canker of Ignorance (\textit{Avijjā}).\textsuperscript{33}
\end{quote}

Thus, it is absolutely necessary for a human being to be endowed with threefold training (\textit{Ti-sikkhā}) that the only way towards absolute purity and extinction of all sufferings.
2. Threefold Training as the Process of Educational Buddhism (Ti- Sikkhā)

Being a psycho-practical educator, the Buddha put forth an educational system aimed to fully develop realization and action in students: the psychological and the physical, the individual and social. This was undertaken which is arranged in threefold training: training in higher morality (Adhisīla-sikkhā), in the higher mentality (Adhicitta-sikkhā), and in higher wisdom (Adhipaññā-sikkhā).

In the study and practicing this threefold training (tī-sikkhā), the Buddha advised his disciples to first establish themselves in training morality (Sīla) before entering the other two states of concentration (Samādhi) and wisdom (Paññā). It is said that: “A wise man who is firmly, established well in virtue, develops concentration and wisdom and succeeds in solving the tangle.”

This shows that in the process of teaching-learning, the Buddha assigned the teacher the role of the guide along the eightfold path to help students learn and practice the threefold training until they reach the goal of the paths.

In light of the process of Buddhist education, one can see that Sīla is the principle of morality, Samādhi the unifying principle of integrated experience, and Paññā the principle of understanding. None of them is an end in itself, but a means to bring about a harmonious development of a person’s emotions and intellect. That is why, they cannot function independently of one another, but are like links, which connect and reciprocate together in the system of Buddhist education.

The actual training starts with morality (Sīla). The Practitioner focuses on the factors in order to perfect his moral behavior. When a person’s behavior pure and there is confidence in this purity, there is on fear of fault, there is no being started by the bad intention of enemies; there is no apprehension towards reprimand or an unwillingness to accept the judgment of society; and there is no mental turmoil due to anxieties, personal shortcomings or mistakes made. Therefore, a completion of one’s training in the morality (Sīla) is the foundation for further progress along the path.

The second training is for concentration (Samādhi). Having established oneself as a moral actor, one can progress toward disciplined concentration because by having a moral character one eliminates the distracting and misleading emotions and ethical questions. When
the factors of concentration are practiced properly, the mind is clear, peaceful and certain about thought, word, and deed.

The third training is wisdom (Paññā). The second training of Samādhi results automatically to the third training of wisdom. The more the mind is untroubled, peaceful and certain, the more contemplation and awareness lead to clarity, competence and the positive fruits of wisdom. By wisdom, having a mind freed from defilement and intoxicants, one is able to see things as they really are. This is the last step in Buddhist education which the Buddha gave the highest importance to. He repeatedly said: “If it is supported by morality, concentration is very fruitful, very beneficial. If it is supported by concentration, wisdom is very fruitful, very beneficial. If it is supported by wisdom, the mind becomes free of all defilements.”

This citation reveals the causal relationship established between teaching and discipline (Dhamma-Vinaya), or knowledge and conduct (Vijjā-caraṇa) or wisdom and virtue (Paññā-sīla). The two together form a process of harmony and growth in the Buddhist system of education. This explains why the Buddha’s sayings that “wisdom becomes brighter with conduct,” or “virtue purified wisdom, and wisdom purified virtue and this combination is called the highest thing in the world.” As the Buddha said to Sonanda Brāhmaṇa:

But of these two things, oh Brāhmaṇa, it is possible to leave one out, and to declare the man who has the other to be a Brāhmaṇa, to be one who can rightly, and without falling into falsehood, claim to be a Brāhmaṇa?

Not that Gotama! For wisdom, oh Gotama, is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright there is wisdom, to the wise there is uprightness, and wisdom and goodness are declare to be the best thing in the world. Just, oh Gotama, as one might wash hand with hand, or foot with foot, just even so, oh Gotama, is wisdom purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright, there is wisdom, to the wise there is uprightness, and wisdom and goodness are declare to be the best thing in the world.

That is just so, oh Brāhmaṇa. And I, too, say the same! For wisdom is purified by uprightness, and uprightness is purified by wisdom. Where there is
uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright there is wisdom, to the wise there is uprightness, and wisdom and goodness are declare to be the best thing in the world. Just, oh Brāhmaṇa, as one might wash hand with hand, or foot with foot, just even so, oh Brāhmaṇa, is wisdom purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright, there is wisdom, to the wise there is uprightness, and wisdom and goodness are declare to be the best thing in the world.\(^{40}\)

Again, among threefold training (Ti-sikkhā), morality (Sīla), which come first, is the word of “that most perfect of all poems, the holy life; the language, which makes intelligible the secrets of spirituality. Meditation and wisdom, the two remaining stages of the way, are its rhythm and its imagery.”\(^{41}\)

a. Training in Higher Morality (Adhisīlasikkhā)

Now we come to discuss the first step of Threefold Training, i.e., Adhisīla-sikkhā. Sīla or Morality is rather a psycho-ethical discipline entirely devoted to highlighting the moral and immoral states, exhibiting their inseparable link with actions, resultants and thereby appearance of beings in various forms in different states of existence. It has found a beautiful exposition in the sermons of the Buddha independently as well as in the process of explaining his path purification. Sīla is the first step of the path of purification taught by the Buddha. It is rendered as nature, character, habit, custom, practice, conduct, etc, in its general sense while in its popular sense; it is expressed as morality, virtue, moral deeds, moral principles and so on. The traditional sense further goes to describes it as a basis foundation of moral life or the pivotal point of the holy life\(^{42}\). It holds a very important place in every religion. In Buddhism, too, Sīla plays a distinctive role. Mrs. Rhys Davids says: “It has now and again been put forward that Buddhism is neither religion nor philosophy, but only a system of morals or ethics, in so far as it contains anything beyond mere negation.”

Before passing away, the Buddha addressed his disciples to take Dhamma and Vinaya to be their teacher.\(^{43}\) Vinaya rules imply the code of conduct as taught in Buddhism, generally known as Sīla. Hereafter, the writer, in turn, comes into defining and learning about the content of Sīla as follows:
1) The Definition and Significance of Training in Higher Morality (Adhisīlasikkhā)

The Pāli term *Sīla* may be rendered as Morality\(^4^4\) or practice of Moral Virtues.\(^4^5\) *Sīla*, which means virtue, morality, precept, observance and moral discipline, initially means the natural law, and does not bring the religious and virtuous meanings yet. If we break the natural law, we shall certainly have guilt with everyone and we shall meet not few difficulties on the code to out cultivation, to enlightenment and spiritual transformation.

For example we steal property from the others, we will be punished, hit, scolded or jailed. Nobody has a right to reform and change our actions. Doing the good, we shall gather the good results, and doing the evil, we shall gather the bad results. Therefore, to keep the natural law perfectly, we do not do the evil, we only do the good to bring the benefit to everyone, therefore, we do not fear imprisonment and punishment at all. What we say, think and do not bring the benefit to us, to the others, and to both, we decide not to do it, and conversely, what we say, think and do bring the benefit to all, we decide to do it.\(^4^6\) Practicing so, how happy we are!

A fourfold exposition is again seen in the commentarial literature. It is in the form of indicating its characteristics, function, manifestation and proximate cause. Its basic characteristic (*lakkhaṇa*) is to become the ground of all the moral states. It provides them a base and grants support for their sustenance (*Upadhāna*). Its function (*rasa*) is in the way of putting a stop of the physical and vocal misdeeds (*dussilīya-viddhasantā*) and helps it developing of a quality of faultlessness (*anavajja-guṇa*). Its manifestation (*paccuṭṭhāna*) is marked with the emergence of piety (*soceyya*), generally understood through each of the activity of one, who is having its possession. The proximate cause or the background (*padaṭṭhāna*) includes the two factors- individual shame (*hiri*) and social shame (*ottappa*).\(^4^7\)

Literally, the word *Sīla* is interpreted in three ways\(^4^8\) namely (1) as a foundation stone (*sīlana-atthena*), (2) calming down (*sītala-atthena*) and acting as forerunner (*sīra-atthena*). *Sīla* in the first sense (*sīlana*) is as ethically symbolical expression. As a foundation stone, it symbolizes the massiveness of the building to be developed there upon, so also is symbolically expresses the sense of sound and unshakable nature of virtuous life to be developed establishing in it. It preserves the sense of the foot of that mountain of massive stone, which does not shake even after the strongest push of the storm:

*Selo yathā ekaghano, vātena na samīrati.*

(Just like the mountain of solid stone which
Does not get shaken/ moved by strong wind).

The second sense as, ‘calming down’ (sītala) refers to the intrinsic nature of Sīla in the process of its functioning. The three kinds of blazing fire, which burn a man internally, are the fire of attachment (rāga-aggi), fire of antipathy (dosa-aggi) and the fire of ignorance (moha-aggi). All the undesirable and ignoble activities, which find association with a man, are generated by the piercing heat caused by them. Sīla minimizes and calm down such heat like the cold and icy water does to the external burning sensation.

Thirdly, it functions as the forerunner (sira) or the supreme force. Whenever there is a desire to lead a virtuous life, sīla comes first. It prepares the mind in generating a congenial atmosphere for inculcation of the moral principles. It is just like cultivating, weeding out and making all the requirements available by the farmer for sprouting up of the seeds. As without having such condition, the sprouting up is not possible, so also without Sīla, the virtuous life cannot proceed and be firmly established. In the sequence, it is emphatically remarked, “Sāsane kulaputtānāṃ patiṭṭhā naththi yaṃ vinā.” (Here ‘yaṃ’ stands for Sīla, good conduct).

Indeed, Sīla initially means the natural law and then means the precepts, moral principles or the monastic rules having been well proclaimed by the Buddha, who is our perfectly spiritual Master, shows us the noble way, viz. Sīla. In the Noble Eightfold Path, Sīla is called the noble aggregate precepts consisting of Right Speech, Right Action and Right Livelihood; Samādhi is the noble aggregate Concentration consisting of Right Mindfulness and Right Concentration; Paññā is the noble aggregate Wisdom consisting of Right Understanding and Right Thought.

Sīla, which has been well said by the Buddha, is not a tie, but it is a protection and support for those who live a life of mindfulness and awareness, steadiness and carefreeness, peacefulness and happiness.

In Pātimokkha, Sīla means deliverance of every part, that is to say, we observe a precept, we are free of that precept. We observe many precepts, our life has much peacefulness and freedom. We observe some precepts, our life has some peacefulness and freedom.

In fortnightly Uposatha Observance day, Sīla means purity, coolness, the development of devout mind, the growth of precept body-wisdom life and the fullness of the good. According to Bodhisattvas’ precepts and vows, Sīla is divided three obvious kinds as follows:

i. Doing the wholesome things,
ii. Saving all human beings,
iii. Bringing the benefits to sentient and to insentient beings

Three kinds of the aforementioned precept aim to describe four great vows of Bodhisattvas that are enumerated below are reserved for those who have great vows like them to save human beings:

Numberless human beings, I vow to save;
Endless defilements, I vow to extinguish;
The innumerable Dhamma gates, I vow to learn;
The Buddha’s utmost awakening path, I will vow to achieve.50

From the above statements, Sīla, thus means: (i) right volition (Cetanā), (ii) the associated mental states (Cetasika), (iii) mental control (Samvara), and (iv) the actual non-transgression in body and speech of the course of conduct already in the mind by the preceding three Sīla called Avītikkama.51

In the Visuddhimagga, first of all light has been thrown on Sīla. Sīla has been defined as:” Sīle patiṭṭhāya sīle ṭhatvā sīlam paripūrayamāno yeva cettha sīla ṭhito ’ti vuccati.” “Sīla means to dominate every our thought, speech, action by mindfulness, awareness, by knowingness of seeing, by endurance and by effort. Sīla means to purify defilement of desire, that of anger, that of delusion, and to keep body pure, speech pure, and thought pure. Sīla, which means coolness and nobility can lead us to the noble and cool place. And Sīla means to help us not to do the evil and only to do the good.”52

Further, Sīla has been use in the sense of base (Ādhāra), like the trees or plants grow on the earth, the earth is their support. Similarly, Sīla stands as the moral support of the moral activities. Because Sīla has as its characteristic that it is the basis of all good qualities.53 Thus, the recluse develops in himself on good qualities by means of virtue, on the basis of virtue. As the Buddha says as follow:

Just as, monks, whatsoever deeds requiring strength are done, all of them are done in dependence on the earth, with the earth for their support, even so a monk, depending on virtue, supported by virtue, cultivates the Ariyan eightfold way, makes much of the Ariyan eightfold way. And how does a monk cultivate and make much of the Ariyan eightfold way?
Herein a monk cultivates right view, and the rest... right concentration, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender. That is how a monk depending on virtue, supported by virtue, cultivates and makes much of it."\textsuperscript{54}

Just as, monks, whatsoever creatures adopt the four postures, now going, now standing still, now sitting, now lying, all do so in dependence on the earth; even so, monks, dependent on virtue, supported by virtue, does a monk cultivate the seven limbs of wisdom, make much of the seven limbs of wisdom.

And how does a monk, dependent on virtue, supported by virtue, cultivate and make much of the seven limbs of wisdom?

Herein a monk cultivates the limb of wisdom that is mindfulness, which is based on seclusion, on dispassion, on cessation, which ends in self-surrender... he cultivates the limb of wisdom that is equanimity, so based and so ending. That, monks, is how a monk, dependent on virtue, supported by virtue, cultivates and makes much of the seven limbs of wisdom."\textsuperscript{55}

In \textit{Aṅguttara Nikāya}, Sīla, which has the ability to protect the Saṅgha’s peaceful and happy life, is mentioned in the ten following purposes:

\begin{itemize}
  \item Sīla is to protect the Saṅgha extremely well;
  \item To let the Saṅgha get secure;
  \item To stop hard-headed monks;
  \item To let good monks live peacefully;
  \item To extinguish cankers right in the present;
  \item To stop cankers from happening in the future;
  \item To bring right confidence to those who have no right confidence or have little confidence;
  \item To develop right confidence for those who have had it;
  \item To let the wonderful Dhamma be exited long;
  \item To let the law be accepted.\textsuperscript{56}
\end{itemize}

In addition, the Buddha declares morality as the first necessity and insisted on man’s liberation from sensual thoughts, acts and malevolence and urges his disciples to lead a pure life being possessed of moral habit thus.\textsuperscript{57} “Not the Gaṅgā, nor the Yamunā, nor the babbling
Sarabhū, nor the Acīravatī, nor the Mahī’s flood can purify on earth the taints of human beings. Sīla can alone remove the stain of all living beings.\footnote{58}

Sīla in Buddhism is not a rigid set of dogmas or precepts as mentioned in the Vinaya-piṭaka that the Buddha would readily lay down new precepts when the need arises. Sīla, rather than a fixed mould of fixed values, is a means that is constantly evolving and adapting in time and space, by which humans live and treat one another well. Buddhists reject the eternal values and outdated doctrines for the more open and all-encompassing compassion based upon the understanding of equality and reciprocity. Recognizing equality among all beings mean recognizing the self-same hunger and thirst to live in them, to enjoy happiness and security and on the basis of this understanding, one is encouraged to act with the awareness of reciprocity. To this point the Buddha says thus: “Do not act towards others in a way that you would not want them to act towards you,”\footnote{59} is the principle that creates the foundation for the rules of good conduct in Buddhism. The principle of Buddhist Sīla is expressed more concisely in the Dhammapāda thus:

\begin{quote}
Abstain from all evil,
Cultivate the good,
Purify your mind,
This is the teaching of the Buddhas.\footnote{60}
\end{quote}

2) Types of Sīla

In Buddhism, there are different codes of conducts for different orders such as Bhikkhus, Bhikkhunīs and lay followers, all of them converge in three factors of Sīla (morality) of the Eightfold Path, namely; right speech (Sammā-vācā), right action (Sammā-kammanta), right livelihood (Sammā-ājīva). This sīla is called Pakati-sīla (genuine or natural morality). Pakati-sīla is laid down for either laymen or monks as distinguished from the outward rules of conduct. The latter is the so-called prescribed morality (Paññatti-sīla), which is prescribed by the Buddha as karmically neutral.\footnote{61} If expressed in details, Sīla manifests itself in the form of practice of Pañcasīla, Āṭṭhasīla, Dasasīla and Catu-pārisuddhisīla.\footnote{62}

a) Five Precepts (Pañcasīla)

The term ‘Pañcasīla’ is usually translated into English as ‘five precepts’ consisting of the abstention from killing, stealing, sexual misconduct, lying and taking intoxicants. Although the Pañcasīla is technically a Buddhist concept, it is universal in implications. It can be found
in all ancient and modern morality. For example, *Pañcavratya* in Jainism and *Pañcayama* in Hinduism, which deal with five principles of non-violence, truth, non-stealing, sexual continence and non-possession, which are very similar to the *Pañcasīla*.\(^{63}\) It also appears in the ten Commandments upheld by the followers of Judaism, Christianity and Islam. The following commandments remind us of the *Pañcasīla*:

You shall not murder
You shall not commit adultery.
You shall not steal.
You shall not bear false witness against your neighbor
You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male or female slave, or his ox or his ass, or anything that is your neighbor’s.\(^ {64}\)

Suffice it to say that *Pañcasīla* signifies a universal principle of morality. As Kamala Jain has pointed out:

Every religious or social system has accepted it (*Pañcasīla*) as the basic code of conduct for all individuals, in relation either to his own self, or to the society of which he is a part. Whosoever neglects these basic principles, which are both social as well as spiritual, is considered pernicious to himself or to society, he is a sinner or a criminal.\(^ {65}\)

As you know the Five Precepts (*Pañcasīla*), which are the specific aspects of Buddhist education, have been declared by Sākyamuni Buddha for over twenty five centuries, but up to now, the values of the Five Precepts are still very practical values and moral norms for humankind today. They are manifested in ethical, exemplary, peaceful and happy way of life of each of us. The foregoing, meanings are below illustrated as follows: “You must make efforts to cultivate wholesome, your life is long, stable and joyful, your beauty is fine, your property is abundant and your prestige is adequate.”\(^ {66}\)

The primary morality in Buddhism is the Five Precepts, are the precepts of lay Buddhists. Apart from 10 precepts, 227 precepts and 311 precepts (according to Theravāvada tradition), 250 precepts and 348 precepts (according to Mahayāna tradition), Buddhist monks or nuns still consider the Five Precepts as their own essential precepts. To those who are not Buddhists if living right with the spirit of the Five Precepts of Buddhism will be the most peaceful and happiest persons in their life.
Moralists, philosophers and sociologists acknowledge the Five Precepts of Buddhism are the moral norms and values for the present humankind. The most outstanding point of appreciation of Albert Schweitzer, German, ideologist, written: “Buddhism, which creates the morality of inner mind, is perfect religion. In this field, the Buddha has talked about the virtuous truths, which have the immortal values, are not for the morality of Indian people, and are that of humankind. He is one of the greatest and the most talented moralists the world has had.”

Moreover, the Five Precepts are the starting-point for the spiritual journey towards Nibbāna or the cessation of suffering. In this aspect, the five precepts are included in the Highest Training in Morality (Adhisīla-sikkhā), which is essential prerequisite for the other two trainings, i.e., the Highest Training in Concentration (Adhicitta-sikkhā) and the Highest Training in Wisdom (Adhipaññā-sikkhā).

The Five Precepts are stated as follows:

i. Pāṇātipātā veramaṇī sikkhāpadaṁ samādiyāmi:
   To abstain from killing any living being.

ii. Adinnādānā veramaṇī sikkhāpadaṁ samādiyāmi:
   To abstain from taking what is not given.

iii. Kāmesu micchācārā veramaṇī sikkhāpadaṁ samādiyāmi:
   To abstain from sexual misconduct.

iv. Musāvādā veramaṇī sikkhāpadaṁ samādiyāmi:
   To abstain from false speech.

v. Surāmerayamajjapamāṭṭhānā veramaṇī sikkhāpadaṁ samādiyāmi:
   To abstain from intoxicants causing carelessness.

Now we together research and learn about the contents of the Five Precepts (Pañcasīla)

i) The First Precept

In observing the first precept, the Buddhist undertakes to abstain from killing, causing to kill, or sanctioning the destruction of a living being. ‘Living being’ (Pāṇa) implies anything that has life, from a tiny insect up to man. This precept applies to all creatures. It forbids the killing of man as well as animal.

The purpose of the practicing of this precept is for developing the virtues of loving-kindness and compassion, which are to be extended towards all kinds of beings. It is true that even in animals this virtue of loving-kindness can be found, but it is entirely motivated through
instinctive and is limited to its own family or group as it is necessary for their survival. It is only in human beings that loving-kindness can be deliberately extended to people outside one’s own family or group, and even to animals. This depends on the will and strength of the trained mind, which can scatter more seeds of happiness as it grows in insight.

All human beings want to preserve their own bodies and lives as long as possible and they are afraid of any dangers, which threaten their lives and try their best to keep clear of them. This is no less true of animals. Those who care nothing for the happiness of others but who care only for their own happiness, thereby seeking to harm others merely to obtain pleasure for themselves, are acting against the law of nature. This is selfishness and evil.

Based on the virtue of loving-kindness and compassion, this precept prohibits not only killing, but also acts, which reflect cruelty in the mind, such as wishing to harm or torture in various ways.

The First Precept relates to bodily actions, verbal actions and mental actions. A word, thought or action of unwholesomeness is also enough for us to kill ourselves or to kill the other. We should know the first precept has relations with the remaining precepts. Wanting to practice this precept carefully, we must make use of the noble eightfold path to cultivate.

We do not take life, that is to say, we respect and protect lives of all living things and living beings, among them, there are lives of people, animals, plants and those of minerals. We destroy their lives to maintain and nourish our life; we not only contravene human morality, but also natural environment.

According to the Commentary, the act of killing can be performed in six ways. They are as follows:

i. Killing with one’s own hands;
ii. Causing another to kill by giving an order;
iii. Killing at a distance by shooting with an arrow or a gun, throwing a grenade, pelting with stones, etc;
iv. Killing by digging trenches, and entrapping a being;
v. Killing by mantras or occult sciences (Vijjā);
vi. Killing by magical or psychic powers (Iddhi).69

Besides, there are five conditions which constitute the immoral act of killing. They are enumerated as follows:
i. The being must be alive.

ii. There must be the knowledge that it is a live being.

iii. There must be an intention to cause death.

iv. An act must be done to cause death.

v. There must be death, as the result of the said act.\textsuperscript{70}

When any one of the five conditions is absent, the act of killing is not complete although death should follow the act. The performer of such an act does not violate the first precept. The act of killing is considered to be a transgression of the precept only when all of these five conditions are present. The extent of moral guilt in killing depends on the size and mental qualities of a victim and the circumstances under which the act of killing is performed. The karmic results of killing an insect and killing a man vary in proportion to the size and virtues of the two. Therefore, patricide, matricide and the killing of an Arahant are considered to be grave offence because the victims here are the killer’s benefactors of persons endowed with the highest mental development. The distinction is drawn between the guilt or evil to a lesser degree (\textit{appasāvajja}) and to a greater degree (\textit{mahāsāvajja}).

In order to observe the first precept, one has to take heed of the following injunction in the \textit{Suttanipāta}: “Laying aside violence in respect of all beings, both those which are still and those which move, in the world, he should not kill a living creature, nor cause to kill, nor allow other to kill.”\textsuperscript{71}

As this point, it should be clarified that the precept is not, as it may appear from the negative expression such as ‘not to kill’, something negative. And it does not consist in the mere non-committing of evil actions. It is, quite on the contrary, the clearly conscious and intentional restraint based on the simultaneous arising of a noble state of intention or will (\textit{cetanā}). Intention is a psychic force which finds expression in the three ways: by mental, by verbal and by physical action both has their origin in mind, it is the mental intention, which constitutes Kamma or action. The Buddha, therefore, defines action by intention. He said thus: “Intention, monks, is what I call action. Having intended, one performs the action by body, speech or mind.”\textsuperscript{72}

From the above statement, a person whose intention is motivated by unwholesome intentions like hatred (\textit{Dosa}) tends to perform bodily and verbal actions, which transgress the precept. To be successful in the observance of the first precept, he has to purify his intention by developing and cultivating loving-kindness (\textit{Mettā}) and compassion (\textit{Karunā}) in his mind.
Once loving-kindness and compassion motivate intention, it naturally manifests itself in right action and right speech, which are in conformity with the precept. That is why morality or precept (Sīla) is described in the Visuddhimagga as follows: “What is precept? Such states as the intention of one who abjures from life-taking and so forth, or of one who fulfills his set duties.”

Respecting and protecting lives of everyone and everything are the most useful and practical deeds to respect and protect natural environment and lives of ourselves. Protecting lives of all living things and living beings are synonymous with protecting wholesome nutrition of earth, water, air, grass, trees, flowers, leaves, etc, and with protecting the purity of our ecosystem from pollution. Understanding and practicing like that, we can bring feeling of joyfulness and happiness to them all.

According to the Buddhist insight, Aṅguttara Nikāya, volume IV, mentions the benefit of the abandonment of taking life as follows:

Herein, monks, an Ariyan disciple abandons taking life and abjures therefrom. Thus, abstaining, to unnumbered beings he gives without fear; he gives without hatred; he gives without ill-will; and in giving without fear, hatred or ill-will, he becomes a partaker in unbounded fearlessness, amity and good-will. This, monks, is the first gift... unscored by discerning recluse and godly man. This, monks, is the fourth yield in merit and goodness, the food of happiness...

Through the above quotation, we see non-killing life means almsgiving of fearlessness, that of non-hatred, that of harmlessness and that of bringing peacefulness and happiness to all living things and living beings. This is how to give the unique alms in Buddhism, the ultimate almsgiving, which is beyond the time and space, is existed long.

Thus, we realize the Buddha has introduced us clearly to the heart of loving-kindness and compassion in order that we can cultivate and protect lives of all living things and beings, however big, however small, however our eyes can see or cannot see, etc.

With the heart of loving-kindness and compassion, the Buddha teaches his disciples never to destroy life of any living creature however tiny it may be. In monastic practitioners’ daily life, they can represent their loving-kindness and compassion in many following ways: while drinking water, they can use the water-filter to filter microbes. Should not throw the remains of food on green grass or into water because of doing so, life of grass may be destroyed
and that of aquatic animals may be hurt. During the rainy season, monks and nuns that should dwell in monastery to cultivate, to research the Buddhist texts avoid going outside to trample down the growing grass and tiny insects. All deeds of the Buddha’s disciples manifest the heart of loving-kindness and that of compassion towards living things and living beings. Thus, we see the Buddha, who has the heart of limitless loving-kindness and compassion, not only himself protects lives of sentient as well as insentient beings, but also advises his disciples to be aware to respect and protect lives of them as he has ever done.

Practicing the First Precept steadily, we can nourish and develop the heart of loving-kindness, compassion and wisdom; we can dedicate feeling of joyfulness and happiness to everyone and to everything. To nourish and manifest the heart of loving-kindness and compassion, every day we can practice the following formula repeatedly:

May I be free from enmity,
May I be free from ill-will,
May I be free from distress,
May I keep myself happy.

When the precept of not taking life is protected steadily, towards human beings, our heart of loving-kindness and compassion is developed easily. This point is mentioned in Mettā Sutta as follows:

Those who want to reach peacefulness often learn the straight vow, modesty and respectfulness, know to use loving words, and know to live simply and happily. Their way of life, which is merciful, harmonious, level-headed, is little desirous, and does not imitate the crowd. Those who have good actions intellectuals always praise have right thoughts like this.

May everyone and everything dwell in safety and happiness, likeable, gentle and carefree thought.

May all creatures on the earth live in peacefulness and gentleness. Creatures that are feeble-strong, tall-short, long-short, large-small, visible-invisible, near-far were born, are about to be born. May all living creatures be peaceful and happy.
May living creatures not kill one another, not disregard anyone’s life, not anger or bear no ill-will with anyone, and expect them to be free from suffering and miserable.

As a mother carries her own body to protect her only child, let us cultivate our heart of loving-kindness and compassion to save all living things and living beings.

Let us bring our limitless loving-kindness and compassion to pervade the world, all living things and living beings from above to below, from left to right. The heart of loving-kindness and compassion is not obstructed and hindered by anything, that mind is not attached to a little bit of resentment and hatred.

Whenever, whether we walk, stand, lie or sit down, as long as we are awake that we always maintain right mindfulness of loving-kindness and compassion in us. Way of life of loving-kindness and compassion is the highest way of life.

Non-falling into wrong-view, discarding desire gradually, leading a healthy life and reaching insight, practitioners will certainly be beyond birth and death.”

Through the above consultation, we see loving-kindness (Mettā) and compassion (Karunā) that are not the problems of religion are moral of life in our daily life to know to love people, animals and natural environment. The Buddha teaches that loving-kindness and compassion are the sublime state of mind. All of us, however walking, standing, lying down and sitting, dwell solidly in mindfulness of loving-kindness and compassion; we can bring joyfulness and happiness to all living things and living beings. Towards the Four Sublime Virtues or the Four Sublime States of mind (Catu Brahmvihārā), cultivating the heart of loving-kindness, we can open our heart of love and understanding to all living things and beings and we can eliminate and subdue anger and hatred. The Buddha teaches: “Hatreds never cease through hatred in this world. Through love alone they cease. This is an eternal law.”

When saving and helping everyone, we do not distinguish between Buddhist and non-Buddhist, low caste and high caste, black person and white person, Vietnamese person and Indian person, etc. We are beyond religion, caste, race, boundary, and the notions of dualities. As the Buddha’s disciple, we practice so, we can bring happiness to the many.
Here, we can say that the observance of the first precept of abstaining from killing is facilitated by the intention full of loving-kindness and compassion. Without these two virtues in the mind, one would find it difficult to observe the precept. Thus the practice of loving-kindness and compassion should accompany the observance of the precept.

**ii) The Second Precept**

The second precept is *Adinnādānā*. It deals with the abstention from taking another’s property that is not given. The Buddha prescribed it as follows: “There, someone avoids taking what is not given, and abstains from it. He does not take by theft any property of another in village or jungle that is not given to him.”

The commentary defines *Adinnādānā* as ‘the taking, with the intention of stealing, of an object belonging to another person, which can be used by him as he desires without being censured or punished.’ The object stolen may be anything material and in a wide sense may include even immaterial things such as the infringement of another’s rights, unasked interference with another’s business, waste of time by an employee, neglect of duty, or evasion of responsibility. The act of stealing can be performed in various ways. One can do it by one’s own hands or cause another to steal by giving an order. Magic or psychic power and mantras can be used. One may cheat another out of something that rightly belongs to him; a trader may use false weights and measures or a false balance; a robber may use physical force. Whatever the method used or whatever the object taken, as far as it is done with the intention to steal, it constitutes a violation of the second precept. Moreover, this precept prohibits an offense against other people’s property, thereby encouraging a right means of livelihood. It is based on the fact that everyone has the right to the ownership over his own property. He who refuses to obey this universal law transgresses the second precept. He has committed an evil action.

Observing this precept, we determine not to store the illegal properties, not to smuggle contraband goods, not to trade in arms and drugs, not to bribe or corrupt, not to take public and private properties. We do not exploit excessively natural resources such as bronze, lead, mental, coal, wood, etc. because natural resources are public properties of everyone and every generation. If they are exploited in excess of the warning levels, our descendants in the next life have nothing to use, then we certainly have fault with them. This is also a way of skilful theft of past generation towards future generations.
For the act of stealing to be complete and for it to be the transgression of the precept, five conditions should be present. They are as follows:

i. The fact that the object taken is another’s;

ii. To knowledge that it is another’s;

iii. The intention to steal;

iv. The use of some method or the exertion of effort;

v. The actual taking of the object.83

The extent of moral guilt or karmic results of the offences depends on the value of the object and virtues of its owner. The gravity of the offences increases with the value of the object stolen and, to steal from a more virtuous person is a greater offence than to steal from a person of less virtue.84 The act of stealing stems from the intention motivated by greed (Lobha). In order to facilitate the observance of the second precept, one has to develop the quality of generosity (Cāga) in the mind so that one’s greed subsides and stops causing of the violation of the second precept. Thus the positive side of the precept of non-stealing is the development of generosity, which is its psychological basis.

Generosity or Cāga is described as a morally good quality which makes one well-disposed towards giving away one’s possession to others, or sharing them with others. In this sense, generosity is connected with a wholesome quality called non-greed (alobha). Compared to giving (dāna), generosity (cāga) looks more fundamental than the former. Dāna is one among the many aspects of generosity.85 Generosity, in its practical application on, refers to constant practice of giving and sharing. The Buddha explains the nature of the person who practices generosity as follow: “He is one whose mind is free from the taint of selfishness, who is freely generous, open-handed, and pure-handed, who delights in giving, expects to be sought and always looks for opportunities to give.”86

Suffice to say that, the practice of generosity enables one to be free from selfishness, which is rooted in greed (Lobha); and to be free from it also amounts to being released from greed to some extent. As greed is the root cause of the act of stealing, the practice of generosity, which brings greed under control, can facilitate the abstention from stealing. The practice of generosity, therefore, should accompany the observance of the second precept.

To sum up this precept, there is a twofold practice for every self-respecting person to keep. This is the avoidance of theft in all its forms and manners as mentioned above, and respect for the inalienable right of everyone to his property owned by oneself.87
iii) The Third Precept

The third precept of good conduct is concerned with the abstention from Kāmesu micchācāra usually translated as ‘sexual misconduct.’ This precept as prescribed for the laity is not a complete prohibition of sexual intercourse, it allows the fulfillment of sexual desire in a limited form in a sense of restricting one’s sexual act only to one’s own spouse by abstaining from immoral sexual acts and adultery.

Adultery means sexual relations with persons who are not our legal wife or husband. Non- adultery means sexual relations with person who are our lawful wife or husband. The underlying of this precept is to prevent disunity and to promote mutual trust. It is marriage life that makes two people, both strangers to each other, become one in body and mind. But with the intervention of a third person, the unity between the two is severed, resulting in bitter hatred and revenge. This immoral practice on the part of a third person cuts the ground from beneath the foundations of human society in that it breeds jealous suspicion and unrest in hitherto peaceful families where two persona are tenderly devoted to each other. We are aware not to sleep with persons who are not our lawful wife or husband. If everyone is conscious and responsible for practicing so, they can bring peacefulness and happiness to themselves, to their family, to relatives and to village. We know adultery can bring unhappiness and fall to pieces to our life and to family. Practicing this third precept, we can protect our happiness and the others’ happiness beautifully.

As you know, according to Buddhist tenets, sexual relation have connections with human of five aggregates comprising body and mind. Body both consists of Form (Rūpa) = four great elements: earth, water, fire, wind; and of Name (Nāma) = feeling, perception, mental formation and consciousness = Mind. Four great elements inside us relate to four great elements outside us, to Name and to Mind. Name and Form, Body and Mind, both have very close relations with one another like body and its shadow inseparably.

Body goes together with mind, and vice versa. Happy body is mainly happy mind, and vice versa. Pure body is mainly pure mind, and vice versa. Our body and mind relate closely to the other’s body and mind, and vice versa. Our happiness is mainly the other’s happiness, and vice versa. When loving someone, we do not say, we love his or mind or body, but we must say we love both mind and body. Love, which is like this, has the full meanings. When loving each other, we have happiness with our lovers. Here mentioned happiness can be happiness of couple, that of family, that of relatives, and that of village. Happiness, which is
not happiness of an individual, is both that of wife, husband, parents and children. Happiness of wife is mainly that of her husband and children as well, happiness of husband is mainly that of his wife and children as well, etc. Happiness of family, which never goes alone, ever goes with two persons and over, is present at understanding and love, and at body and mind. In this point, we cannot say body and mind are two separate entities.  

Relation with sex is a connection between body and mind. This is the point of meeting between body and mind very importantly. Connection between man’s body and woman’s body is very positive whenever there is understanding of two minds of two persons going together with each other, that connection is firm and long. If two persons that do not have the time to find out about each other yet hurriedly merge or combine with two bodies, their love is transitory and unstable. Wanting to have stable love, two persons need to have the time to cultivate and understand each other. When having understood already, they love each other, their love is long and firm because their understanding goes before love. Therefore, in the process of loving each other, we are very careful of the matter of sex relation.

We know stable love ever goes with respect, interest, care, duty and responsibility. Lacking one of those factors, love is infirm. Therefore, legal love, people often organize a wedding ceremony at home, at pagoda or at church aims to be introduced to relatives of both paternal and maternal sides, friends and village. The goal of the wedding ceremony confirms that there is marriage certificate and that girl and boy live lawfully with each other like wife and husband. Both these persons are confirmed and supported by the law, their parents, kinspersons, relatives, friends, etc.

In Buddhism, love ever goes with loving-kindness (Mettā) and compassion (Karuṇā). Loving-kindness has the ability to bring joyfulness and happiness to everyone. Compassion has the ability to transform suffering into happiness. Love like this is authentic love. Love of Buddhists is always connected with the third precept or with the Buddha’s teachings.

According to the Buddha, on the Sāleyyaka sutta, eleven types of women have been mentioned with whom sexual intercourse is to be avoided by men. Similarly, various kinds of men have also been listed with whom women should avoid having sexual intercourse. They are as follows:

- A woman under the protection of her mother (Mātu-rakkhitā).
- A woman under the protection of her father (Pitu-rakkhitā).
- A woman under the protection of her mother and her father (Mātāpitu-rakkhitā).
- A woman under the protection of her brothers (Bhātu-rakkhitā).
- A woman under the protection of her sisters (Bhagini-rakkhitā).
- A woman under the protection of her relatives (Ñāti-rakkhitā).
- A woman under the protection of her family (Gotta-rakkhitā).
- A woman under the protection her religious companions (Dhamma-rakkhitā).
- A married woman (Sassāmikā).
- A woman chosen by the king to be his queen, or the wife of some exalted man (Saparidaṇḍā).
- A woman adored with the garlands of betrothal (Māḷa-gūḷa-parikkhitā).\(^{94}\)

From the above eleven, a man who has sexual intercourse with any one of them commits sexual misconduct and thereby transgresses the third precept. The extent of moral guilt resulting from the transgression depends on virtues of the protected women. Therefore, the offence of sexual misconduct committed with a more virtuous woman is greater than the committed with a less virtuous woman. If the women concerned are equal in virtues, then the gravity of the offence depends on the intensity of intention and the exertion of effort. That is why the offence of rape is considered to be greater than that of consented sexual intercourse.

The precept does not only mean lustful attachment to a man or woman and physical transgression, but requires abstinence from all indulgences in the sensuous acts by the five organs through vision, sound, smell, gestation or touch.

The third precept, which is non-sexual misconduct, teaches each of us to be aware to live a lawful life of a wife or a husband to bring safety and happiness to family and to relatives. Keeping this precept, we both protect happiness of our family from being broken and protect children’s life from sexual abuse and harm, at the same time, we too protect saboteurs of the other’s sex because they are created by the products of disorderly society. They can be our relatives or not be our relatives.\(^{95}\) Keeping this precept, we advise them to be conscious to protect happiness of their family and that of the other’s family. Understanding and practicing so, everyone contribute to building happiness for the others and for themselves on over this planet together. It is stated that a person who observes this precept has full control over his senses and attains perfection. He leads a happy life. All persons love him and respect him. The positive virtue or ennable to counteract sexual indulgence is self-control, which needs to be inculcated while observing the precept.
In brief, who observes this third precept, can bring the beauty, happiness and longevity to themselves and to their family, avoid violating the other’s chastity, and committing adultery with persons who are not their lawful wife or husband. They only relate legally to their own wife or husband. Thus, if we practice this precept steadily. Our life and family will be certainly peaceful and happy. We live not to fear the others to disturb us and to break happiness of our family. Carrying out so, we can together contributes to building a society of peacefulness and prosperity according right to the path of the Buddha’s education in now and here. Observing this precept, we can practice Right Action (*Sammā-kammata*), one of eight factors of the Noble Eightfold path and other teachings of the Buddha.

iv) The Fourth Precept

The fourth precept of good conduct deals with the abstention from *Musāvādā* usually translated as ‘false speech’ or ‘lying’. This precept encompasses all degrees and types of falsehoods, physical as well as verbal. It is the aim of this precept to avoid verbally injuring another’s name or reputation. It is natural that everyone should expect truthfulness from everyone else in whatever matter is being communicated. When the time comes for one to tell others of what one knows, it is again natural that one gives only a truthful account. This is part of the universal law and he who violates it by telling falsehoods is committing an evil action. The Commentary describes *Musāvādā* as bellows: “Lying is applied to the effort of the body and speech, on the part of one who is deceitful, to destroy the benefit of others, the intention setting up the bodily and verbal efforts to deceive other.”

This description indicates that the act of lying can be performed by either bodily gesture or written and spoken language, and whether they are believed or not by the listeners, are likewise in violation of this precept. For the act of lying to be complete and the transgression of the precept to arise, four conditions should be present. They are enumerated as follows:

i. The thing said must be untrue.

ii. There must be an intention to deceive.

iii. There must be an effort made as a result of the said intention.

iv. The other must know the meaning of what is said.97

When other understands what is said, no matter they believe it or not, the act of lying is completed and the fourth precept is violated. The extent of moral guilt in the case of the transgression depends on the amount of the benefit destroyed by the act of lying and virtues of the deceived person. The gravity of the moral guilt increases in proportion to the greatness to
the benefit destroyed by the act of lying. Moreover, telling lies to a more virtuous person produces a greater offence than telling lies to a less virtuous person.

The fourth precept, non-telling lies mean we say the truth; we say to have firm confidence in the others and in us. Among the crowds, the masses, or even in the middle of the court, we speak what we know is certainly true. We do not say something wrong with the truth. As the Buddha said:

There, someone avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, not a deceiver of man. Being at a meeting, or amongst people, in the midst of his relatives, or in a society, or in the king’s court and called upon and asked as witness, to tell what he knows, he answers, if he knows nothing: “I know”; ... Thus he never knowingly speaks a lie, either for the sake of his own benefit, or for the sake of another person’s benefit, or for any benefit whatsoever.98

As peacefulness and happiness are for many that we tell the truth, therefore we do not tell lies despite a joke. In Majjhima Nikāya, the Buddha teaches Rāhula, his disciple:

One day the Buddha visited Rāhula. The latter made a seat ready and water for washing the feet. The former sat down and washed his feet. The latter paid homage to the former and sat down at one side. Then the former left a little water in the water vessel and asked the latter: ‘Rāhula, do you see this little water left in the water vessel? – ‘Yes, venerable Sir.’ – Even so little, Rāhula, is the recluseship of those who are not ashamed to tell a deliberate lie.’

Then the Buddha threw away the little water that was left and asked the venerable Rāhula: ‘Rāhula, do you see that little water that thrown away?’ – ‘Yes, venerable Sir.’ – ‘Even so, Rāhula, those who are not ashamed to tell a deliberate lie have thrown away their recluseship.’

Then the Buddha turned the water vessel upside down and asked the venerable Rāhula: ‘Rāhula, do you see this water vessel turned upside down?’ – ‘Yes, venerable Sir.’ – ‘Even so, Rāhula, those who are not ashamed to tell a deliberate lie have turned their recluseship upside down.’ – ‘Yes, venerable Sir.’ – ‘Even so hallow and empty, Rāhula, is the recluseship of those who are not ashamed to tell deliberate lie.’ ‘... Rāhula, when one is not ashamed to tell deliberate lie, there is no evil, I say, that one would not do. Therefore, Rāhula, you should train thus: ‘I will not utter a falsehood even as a joke.’99
Through the above-quoted text, we see words of the truth are progress which directs our mind to enlightenment and spiritual freedom. If we tell lies, we are not easy to reach those goals. Therefore, we must tell the truth to bring the benefits for the many. The Buddha advised Rāhula not to tell a lie despite a joke, only to tell the truth because the true speech can bring solid trust and prestige to everyone. A speaker of the truth that is ever peaceful and happy is much trusted. It is because of the reason that the Buddha is called Tathāgata, who tells the true Dhamma.

It is clear from the above-mentioned statements, the fourth precept, therefore, describes the abstention from telling lies to others in all the circumstances. With regard to telling lies, the Buddha is uncompromising. His only injunction is: Speak the truth with discretion, but always be truthful; the truth must be disclosed for the benefit of others even when it may not be liked. That the Buddha always upholds truthfulness is confirmed by his own utterance as follows:

Whatever speech the Tathāgata knows to be not fact, not true, not connected with the benefit, and that is not liked by others, disagreeable to them, that speech the Tathāgata does not utter.

Whatever speech the Tathāgata knows to be not fact, true, connected with the benefit, but not liked by others, disagreeable to them, the Tathāgata is aware of the right time for delivering that speech.

Whatever speech the Tathāgata knows to be fact, true, connected with the benefit, and liked by others, agreeable to them, the Tathāgata is aware of the right time for delivering that speech.100

Keeping the fourth precept, we are aware not to tell lies, not to say words of causing divisiveness and disharmony for many persons, only to say words with the characters of building, harmony, unity and solidarity. We are conscious not to speak news which we do not know clearly, and not to criticize and condemn the things which we do not know exactly.

Observing this precept, we determine to speak real, fearless, and amiable words before the crowds. We always have self-confident attitude about our true words. Because the true words have the substance of understanding and love, the power of loving-kindness and compassion, they can bring peacefulness and happiness to everyone. The fourth precept relates to Right Speech (Sammā-vācā), one of the Noble Eightfold Path. In brief, practicing the precept of abstention from false speech, we are aware to say the words of rightness, the truth and
usefulness to bring flowers and fruits of peacefulness and happiness to everyone and every house.

v) The Fifth Precept

The fifth and last precept of good conduct deals with abstaining from taking of fermented intoxicants, liquor and drug. They were prevalent before and during the time of the Buddha. Many kinds of intoxicants are mentioned in the ancient Indian scriptures (*Veda*), such as *Soma*, *Surā*, *Meraya*, or *Majja*, *Madirā* and *Āsava*. All of these terms are not synonymous. These are of many kinds and prepared from different materials like sugar, flour (*Piṭṭhasurā*), cooked rice (*Odanasurā*), flowers, fruits, honey, etc. Each one of the drinks differs from the others in degree of intoxication: some are more potent intoxicants, others are milder. However, the use of all kinds of intoxicants and drug was prohibited by the Buddha and the most religious teachers. The reason that Buddhism strongly emphasized the importance of Sati or mindfulness at every level of ethical conduct, because intoxicating drinks and drugs cause carelessness and become the basis of evil deeds. In other words, intoxication leads to commit various crimes and violate other precepts. As the Buddha says:

> The householder who delights in the Dhamma should not indulge in intoxicating drinks, nor cause to drink, nor allow others to drink, knowing that it has intoxication as its end. Because of intoxication fools commit evil deeds, and make other intoxicated people commit them. One should avoid this on the basis of demerit, intoxication, and folly, and beloved of fools.

This precept enjoins one to abstain from not only taking intoxicants or drinking liquors but also taking drugs. All forms of drug abuse are prohibited because they are implied by the term ‘*Majja*’, meaning ‘anything that causes intoxication.’

As we know a person takes much wine; he is not easy to control his body and mind. His mind is torpid and his body is easy to cause many sins. There is a saying:

> First a man takes a drink,
> Then the drink takes a drink,
> Then the drink takes the man

At first, we drink little wine, we can take control of our body, speech and thought, but then we drink rather much wine, and we gradually cannot take control of us any longer, at that time, wine takes control of us. Indeed, whenever, wine has been got into our body and mind,

In the foresaid quotation, we see those who break the fifth precept can violate the five precept and other precept easily. Drinking wine much, we can create many sins and wrong actions for the others and for ourselves. Observing this precept steadily, we can observe many other precepts and the Buddha’s teachings beautifully. It is for the above reason that Buddhism considers the fifth precept as one of its five basis and essential precepts.

Like previous four precepts, it also requires the fulfillment of four conditions, which must be present in the moment of transgression of the fifth precept. They are:

i. Presence of intoxicants, liquor, drugs, (Madaniyam);
ii. An intention to drink, (Pātukamyatācitta);
iii. Effort to drinking, (Tājjo vāyāmo); and
iv. The act of drinking, (Pattippāvesanam).

In the completion of these four conditions, the fifth precept is transgressed. The transgression produced a grave offence in every circumstance with no exception, because taking of intoxicants and drugs cause carelessness. The Buddha accords a high value on carefulness. As the Buddha says in the Dhammapada: “Conscientiousness (is) the state of deathlessness, negligence (is) the state of death. The conscientious do not die; those who are negligent (are) like the dead.”

In this sense, Heedfulness or Carefulness (Appamāda) is used as a synonym of mindfulness. Therefore, mindfulness is regarded as a virtue necessary for observing of the fifth
precept. It is a good quality to be developed in the mind, so that it facilitates the practice of the abstention from taking intoxicants. If a person places a high value on mindfulness, it will be difficult for him to destroy it by drinking liquors or taking drugs. In this context, the *Sīghālovāda Sutta*, the Buddha reveals six dangers of intoxicating drink and taking drugs: “There are these six dangers attached to addition to wrong drink and sloth-producing drugs: present waste of money, increased quarrelling, liability to sickness, loss of good name, indecent exposure of one’s person, and weakening of the intellect.”

Indeed, drugs, wine and intoxicating drinks are the clues to cause chaos and confusion for family, for school and for society. In family, parents quarrel each other, husband and wife beat and quarrel with each other, their children are depraved, and happiness of their family is broken. In school, pupils or students that hit one another quarrel with teachers. In society, everyone kill, steals, robs, etc, one another. All those doing lead family to unhappiness and suffering, school to lawlessness, and society to disorder. Conflicts by fighting body, fighting speech, fighting mind, even by struggle and war originate from taking wine and drugs.

When any intoxication liquor has been taken with the intention that it shall be drunk and some thing is actually done to procure the liquor, and it has passed down the throat, the precept is broken that forbids the use of toddy and another intoxicating drinks. Buddhism sees that alcohol or intoxicants connect to Heedlessness (*Pamāḍa*), from which those who are Buddhists should abstain. The way that one of the Buddhist five precepts suggests that religious people must abstain from intoxicant agrees to the concept of heedlessness (*Pamāḍa*) mentioned many times in the *Ti-piṭaka*. For laymen drinking makes heedless, for Bhikkhus primarily heedless and secondly concerning the unfaithful by those who do not have faith in the religion and less faithful by those who have faith. Therefore, the Buddha prohibited all kinds of intoxicants not only for the members of the monastic Order but also for lay devotees. If a monk or nun drinks *Surā* or any other alcohol, he or she commits an offence of *Pācittiya*. Thus, abstention from taking intoxicants is essential for all. The Buddha concludes as: “Who slays a living being, speaks falsely, takes whatever in the world in not given, and goes to another’s wife, and whichever man enjoys drinking alcoholic beverages, he digs out his own graves just here in this world.”

Also in *Aṅguttara Nikāya*, the Buddha says: “Whoever does never wish in all his life to drink intoxicating drinks; he is rightly called a virtuous man.”

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111 *Sīghālovāda Sutta*
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116
So, it is very undoubtedly that the fifth precept in the Buddhist teaching is initiated to put the mind on proper footing or to maintain a balanced state of mind. Every person, consequently, who observes the Five Precepts strictly will get good result in this life and next life according to the Buddha’s words in the *Mahāparinibbāna Sutta*:

Fivefold, householders, is the gain of the virtuous person through the practice of virtue. In the first place the virtuous person, strong in virtue, acquires great wealth through his industry; in the next place, the good reports of him are spread abroad; thirdly, whatever society he enters, whether the noble, Bhāhmaṇas, heads of house, or member of the order, he enters confident and self-possessed; fourthly, he dies without anxiety; and lastly, on the dissolution of the body, after death, he is reborn into some happy state of heaven. This, householders, is the fivefold gain of the virtuous person.

b) The Eight Precepts (Aṭṭhasīla)

We can see a similarity between these five precepts of Buddhism and the ethical code of Jainism. The five principles also prescribed by the Mahāvīra to his followers are the same is Buddha’s five precepts. These are:

i. *Ahiṃsā* (Non-violence or non-killing),
ii. *Satya* (Truth speaking),
iii. *Asteya* (non-stealing),
iv. *Brahmachārya* (Celibacy), and
v. *Aparigrāha* (non-possession).

As we have discussed above, the five precepts are to be observed by one and all and at all time. Next to these five one, the eight precepts are recommended to the Buddhist lay followers. These eight precepts are called *Aṭṭhaṅgasīla*.

The first five of the eight precepts are the same as the five precepts. According to the sixth precept, the layman takes his meal at midday and does not eat again during that day. The seventh precept is self-explanatory. The eight has an ulterior meaning. It means that occupying high beds or high chairs may be connected with the assumption of high rank or of personal importance. It does not mean that the bed and chair must be less than a certain height above the floor or ground.
Beyond the five precepts Buddhism offers a higher code of moral discipline for the laity consisting of eight precepts (āṭṭhasīla). This code of eight precepts is not entirely different in content from the fivefold code, but includes the five precepts with one significant revision. The revision comes in the third precept, where abstaining from sexual misconduct is changed to abstaining from celibacy. The third precept of the eightfold set thus reads: Abrahmacariyā veramaṇī sikkhāpadāṃ samādiyāmi, “I undertake the training rule to abstain from incelibacy.”

To these basis five three further precepts are added:

1. *Vikālabhojanā veramaṇī sikkhāpadāṃ samādiyāmi*: I undertake the training rule to abstain from eating beyond the time limit.

2. *Naccagīta-vādita-visākha-dassana-mālāgandha-vilepana-dhārana- maṇḍana-vibhāsaṇāṭṭhānā veramaṇī sikkhāpadāṃ samādiyāmi*: I undertake the training rule to abstain from dancing, singing, instrumental music, unsuitable shows, and from wearing garlands, using scents, and beautifying the body with cosmetics.

3. *Uccāsayana-mahāsayanā veramaṇī sikkhāpadāṃ samādiyāmi*: I undertake the training rule to abstain from high and luxurious beds and seats.

Clearly, as the Buddha own words:

Bhikkhus, *Uposatha* is comprised of eight factors, which the Ariyan disciple observes, the observation of which brings glorious and radiant fruit and benefit.

Bhikkhus, what is the *Uposatha*, which observed by the Ariyan disciples, brings glorious and radiant fruit and benefit?

Bhikkhus, Ariyan disciples in this religion reflect thus:

All Arahantas, for long as life lasts, have given up the intentional taking of life (Pāṇātipātā). The club and sword have been laid down. They have shame (of doing evil) and are compassionate towards all beings.... This is the first factor of the *Uposatha*.

All Arahantas, for as long as life lasts, have given up taking what has not been given (Adinnādānā). They take only what is given, are intent on taking only what is given. They are not thieves. Their behavior is spotless... This is the second factor of the *Uposatha*.

All Arahantas, for as long as life lasts, have given up that which is an obstacle to the Brāhma-faring (Abrāhmacariyā). Their practice is like that of a
Brāhma. They are far from sexual intercourse, which is a practice of lay people... This is the third of the Uposatha.

All Arahantas, for as long as life lasts, have given up the telling of lies (Musāvādā). They utter only the truth and are intent on the truth. Their speech is firm and is composed of reason. Their speech does not waver from that, which is a mainstay for the world... This is the fourth factor of the Uposatha.

All Arahantas, for as long as life lasts, have given up the taking of liquors and intoxicants (Surā-meraya-majja-pamādatṭhānā), of that which intoxicates, causing carelessness. They are far from intoxicants... This is the fifth factor of the Uposatha.

All Arahantas, for as long as life lasts, eat at one time only and do not partake of food in the evening. They abstain from food at the ‘wrong time’ (Vikālabhojanā...). This is the sixth factor of the Uposatha.

All Arahantas, for as long as life lasts, have given up singing and dancing, the playing of musical instruments and the watching of entertainment, which are stumbling blocks to that, which is wholesome. Nor do they bedeck themselves with ornaments, flowers or perfume... This is the seventh factor of the Uposatha.

All Arahantas, for as long as life lasts, have given up lying on large or high beds. They are content with low beds or bedding made of grass... This is the eighth factor of the Uposatha.

Bhikkhus, the Uposatha, when observed and kept with these eight factors is very fruitful, of great and glorious fruit and benefit.121

There are two ways in which these precepts are observed-permanently and temporarily. Permanent observance, far the less common of the two, is undertaken generally by older people who, having completed their family duties, wish to deepen their spiritual development by devoting the later years of their life to intensified spiritual practice. Even then it is not very widespread. Temporary observance is usually undertaken by lay people either on Uposatha daya or on occasion of a meditation retreat. Uposatha days are the new moon and full moon days of the lunar month, which are set aside for special religious observances, a custom absorbed into Buddhism from ancient Indian custom going back even into the pre-Buddhist period of Indian history. On these days lay people in Buddhist countries often take the eight
precepts, especially when they go to spend the Uposatha at a temple or monastery. On these occasions the undertaking of the eight precepts lasts a day and a night. Then, secondly, on occasions of retreat, lay people take the eight precepts for the duration of their retreat, which might last anywhere from several days to several months.

The formulation of two distinct ethical codes follows from the two basic purposes of the Buddhist moral discipline. One is the fundamental ethical purpose of putting a brake on immoral actions, actions which are harmful either directly or indirectly to others. This purpose falls into the province of the fivefold code of precepts, which deals with the restraint of actions that cause pain and suffering to others. In enjoining abstinence from these unwholesome actions, the five precepts also protect the individual from their undesirable repercussions on himself some immediately visible in this present life, some coming to manifestation only in future lives when the kamma they generate bears its fruit.

The other purpose of the Buddhist training in moral discipline is not so much ethical as spiritual. It is to provide a system of self-discipline which can act as a basis for achieving higher states of realization through the practice of meditation. In serving this purpose the code functions as a kind of ascent, a way of conduct involving self-denial and renunciation as essential to the ascent to higher levels of consciousness. This ascent, culminating in Nibbāna or final liberation from suffering, hinges upon the attenuation and ultimate eradication of craving, which with its multiple branches of desire is the primary force that holds us in bondage. To reduce and overcome craving, it is necessary to regulate not only the deleterious types of moral transgressions but also modes of conduct which are not harmful to others but still give vent to the craving that holds us in subjection.

The Buddhist code of discipline expounded in the eight precepts represents the transition from the first level of moral discipline to the second, that is, from sīla as a purely moral undertaking to sīla as a way of ascetic self-training aimed at progress along the path to liberation. The five precepts also fulfill this function to some extent, but they do so only in a limited way, not as full as the eight precepts. With the eight precepts the ethical code takes a pronounced turn towards the control of desires which are not socially harmful and immoral. This extension of the training focuses upon desires centering around the physical body and its concerns. The change of the third precept to abstinence from incelibacy curbs the sexual urge, regarded in itself not as a moral evil but as a powerful expression of craving that has to be held in check to advance to the higher levels of meditation. The three new precepts regulate concern
with food, entertainment, self-beautification, and physical comfort. Their observance nurtures the growth of qualities essential to the deeper spiritual life—contentment, fewness of wishes, modesty, austerity, renunciation. As these qualities mature the defilements are weakened, aiding the effort to reach attainment in serenity and insight. Therefore, keeping the *Upasatha Sīla* will serve as a base for deeper grades of concentration and wisdom.

c) **Ten Precepts (Dasāsīla)**

The ten precepts or *Dasāsīla* have been laid down for the *Sāmaṇeras*, which they have to observe since the day of *Pabbajjā* or ordination. It includes the ten rules of training (*Sikkhā-padāni*). They are as follows:

1. To refrain from destroying living creatures, (*Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi*).
2. To refrain from that what is not given, (*Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi*).
3. To refrain from sexual activity. (*Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi*).
4. To refrain from incorrect speech. (*Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi*).
5. To refrain from intoxicating drink and drugs which lead to carelessness. (*Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*).
6. To refrain from eating after midday. (*Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi*).
7. To refrain from dancing, singing, music, going to see entertainment. (*Nacca-gīta-vāḍīta-visūka-dassanā veramaṇī sikkhāpadaṃ samādiyāmi*).
8. To refrain from wearing garland, using perfumes and beautifying the body with cosmetic. (*Mālāgandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*).
9. To refrain from lying on a high or luxurious sleeping place (*Uccāsa-yana-mahāṣayanā veramaṇī sikkhāpadaṃ samādiyāmi*).
10. To refrain from accepting gold and silver. (*Jātarūpa-rajata-patīgghahanā veramaṇī sikkhāpadaṃ samādiyāmi*).

All the Ten precepts that a Samaṇera has to be observed are regarded as the fundamental and essential precepts. If he is able to keep these precepts properly, he can develop sublime states of mind. This is the basis morality in one’s daily life as a monk.
d)  **Four Morality of Pure Conduct (Catu-pārisuddhisīla)**

On the basic function of *Sīla*, it may be stated that *Sīla* is of four types, namely.\(^\text{122}\)

i)  **Restraint in Accordance with the Monastic Disciplinary Code**

(Pāṭimokkha-saṅvarasīla)

The Vinaya Piṭaka is a sacred law of the Buddhist jurisprudence. It deals with the rules and regulations for the monks, nuns and the Buddhist Order.\(^\text{123}\) Buddhaghosa, calls ‘the Vinaya the very essence of the teachings of the Buddha and adds that all Buddhist doctrines and precepts are an outcome of the Vinaya alone.\(^\text{124}\) The *Samantapāsādikā*, Vinaya and the *Aṭṭhasālinī*, a commentary of the Dhammasaṅgaṇī, states about the Vinaya Piṭaka as: “Because it contains manifold distinctive modes of practices and restrains both bodily and verbal acts, the Vinaya is called so by those who are adept in the purport of the Discipline.”\(^\text{125}\) And hence “the Vinaya is known as a compilation of rules, which clearly state what is wrong and what is right, what is offence and what is none-offence together with principle of restraint.”\(^\text{126}\)

Hence, when we examine the teaching of the Buddha, we see that the discipline advocated by the Vinaya represents a very significant application of the Buddha’s Dhamma. Indeed, throughout the *Pāli Nikāya*, we often find the phrase “this Dhamma and this Vinaya”, referring to the fact that the disciple advocated by the Buddha is part and parcel of His teachings.\(^\text{127}\) As a matter of fact, the analysis of the disciplinary code or Buddhist laws cannot be done in isolation from the Buddhist doctrine. The term *Dhamma* and *Vinaya*, the doctrine and discipline code, occur always together.\(^\text{128}\) There are some important facts that made the Buddha proclaim rules of discipline to keep the Order pure and intact. In this process most of the major rules of Pāṭimokkha and regulations enshrined in Mahāvagga and Cullavagga of Vinaya Piṭaka were proclaimed during the recitation of the Vinaya and the Dhamma in the interest of the Order.\(^\text{129}\)

The Pāṭimokkha (Skt.; Prātimokṣa) is the Buddhist disciplinary code, and is the most extensive as well as the most intricate and its reveals the legal aptitude as also the common sense on the part of the Buddhists. It is obviously vivid and runs into minutest details, so that even a partial knowledge of them gives us a fair idea of the monastic life of the early Buddhism. it is systematically and scientifically arranged, though the classification may fall short of the modern methods. The principle underlying the classification is the motive and magnitude of the offence.\(^\text{130}\) Furthermore, the literal meaning of the word Pāṭimokka is to grant protection from the immoral deeds. As the Buddha said: “Here a monk dwells, being restrained by
According to Vinaya texts, the Pāṭimokkha contains rules for regulating the life of monks and nuns properly. There are 227 rules for monks and 311 rules for nuns. The classification of 277 rules of Bhikkhu-pāṭimokkha may give a general picture of the Buddhist monastic life and a general idea of the spirit of the monk’s discipline:

1. Rules concerning property and requisites are 74 in number that are (a) food and drink 19 rules; (b) clothing – 24 rules; (c) bed, seat, lodging- 18 rules; (d) money and property- 8 rules and general – 5 rules.

2. Rules concerning relationship between the monks and the maintenance of order in the Saṅgha- 40 rules.

3. Rules concerning the monk’s relationship with lay people- 26 rules.


5. Rules concerning women and sex- 13 rules

6. Rules concerning other bodily and verbal misconduct- 23 rules, which are: - (a) killing and hurting- 13 rules; (b) verbal misconduct- 10 rules.


8. Rules of etiquette- 75 rules, and they are: - (a) on alms rounds, food and eating- 30 rules; (b) on other good manners such as dressing, walking and sitting- 29 rules; and (c) on preaching- 16 rules.

One does not commit transgression and regulates himself following each rule faithfully as well as sincerely. In the Visuddhimagga, Pāṭimokkha-samvarasīla has been described as the attitude full of moral qualities. It is also the attitude of fearfulness of even small evil or sin. It has been said about Pāṭimokkha that just as the bird (Titahari) depends only on its egg, the cow (Chamari) takes care of its tail, the mother looks after her only son, the man of one eye takes care of his only eye. Similarly, one should always try to defend y all means one Sīla and should always have love and respect for his one Sīla.

ii) Restraint of the Senses (Indriya-samvarasīla)

The word Indriya here, refers to six sense organs, which come in the process of day to day life. They are: eye, ear, nose, tongue, body and mind. Each sense organ has got one object to catch. On appearance of an object is not bad but indulging in and relishing the object is morally bad. It is described thus:
On seeing a visible object with the eye, he apprehends neither the signs nor the particulars through which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the eye faculty, undertakes the restraint of the eye faculty. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tangible object with the body... On cognizing a mental object with the mind, he apprehends neither the signs nor the particulars through which, if he left the mind faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the mind faculty, undertakes the restraint of the mind faculty.\textsuperscript{133}

It is clear from the above-quotations, it has been advised that one takes the object as it has come without paying any attention towards it. One should see and see only, should not develop any kind of attachment towards it. Such the rest of the appearance of the object (as hear, smell, taste, touch...) should not be any kind of indulgence towards it. When these Indriyas are devoid of Saṃvara, greed, jealousy and other evil tendencies (Dhamma) arise. The effort to prohibit (Saṃvara) and sustain these, is the Sīla of controlling the senses (Indriya-saṃvarasīla).\textsuperscript{134}

\textbf{iii) Purity of Conduct as Regards Livelihood (Ājīva-pārisuddhisīla)}

Ājīva means livelihood; Pārisuddhi means purification. Thus, the Sīla related to the purification of livelihood is called Ājīva-pārisuddhisīla. As regards abstinence from wrong livelihood as entails the evil states beginning with ‘Scheming (Kuhanā kuhāyanā kuhittattaṃ), i.e., rejection of requisites by indirect talk; talking around or continual persuading; hinting or giving a sign; belittling or backbiting; pursuing gain with gain or going in search of.’\textsuperscript{135}

\textbf{iv) Pure Conduct as Regards the Necessities of Life (Paccaya-sannissitasīla)}

The word Paccaya here stands for requisite. It consists therein that the monk is guided by the right mental attitude when making use of the four requisites: robes (Cīvara), almsfood (Piṇḍapāta), dwelling (Senāsana) and medicine (Gilānapaccaya). As the Buddha said:

Wisely reflecting he makes use of his robes... merely to protect himself against cold and heat, etc. Wisely reflecting he makes use of his almsfood ... merely as a prop and support to this body... Wisely reflecting he makes use of his...
dwelling... merely to keep off the dangers of weather and to enjoy solitude... Wisely reflecting he makes use of the necessary medicines, merely to suppress feelings of sickness that arise, and to reach perfect freedom from suffering.\textsuperscript{136}

e) Morality or Sīlas in the Dīgha Nikāya

According to the Dīgha Nikāya, Sīlas or moralities has been divided into three heads viz., (a) minor (Cūḷa-sīla), (b) middle (Majjhima-sīla), and (c) major (Mahā-sīla). They are as bellows:

i) Minor Moralities (Cūḷa-sīlas)

It is said that one observes the minor moralities (Cūḷa-sīla) by putting away the killing of living being, holding aloof from the destruction of life, laying aside the cudgel and the sword, being ashamed of roughness, being full of mercy, being compassionate and kind to all creatures that have life; putting away the taking of what has not been given and taking only what is given; putting away unchastity and holding himself aloof far off, from the vulgar practice, from the sexual act; putting away lying speech, holding himself aloof from falsehood, speaking the truth, being faithful and trustworthy and breaking not his word to the world; putting away slanderous speech, holding himself aloof from calumny, living as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, a speaker of words that make for peace; putting away harsh speech, holding himself aloof from harsh language and uttering the word, which are blameless, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people, putting away frivulous talk, holding aloof from vain conversation, speaking in right time in accordance with the facts, words full of meaning, on religion, on discipline of the Saṅgha and uttering the words worthy to be laid up in one’s heart, fitly illustrated, clearly divided to the point; holding himself aloof from causing injury to seeds and plants; taking but one meal a day, not eating at night, refraining from taking food after midday; preventing himself from being a spectator at shows, at fairs, with nautch dances, singing, and music; abstaining from wearing, adorning, or ornamenting himself with garlands, scents, and unguents; abstaining from the use of large and lofty beds; preventing himself from the acceptance of silver and gold; abstaining from taking green paddy; preventing himself from taking raw meat; abstaining from accepting women, girls, slaves male or female; abstaining from accepting sheep, goats, fowls, swine, elephants, cattle, horses, mares; abstaining from the activities of a go between or messenger; abstaining from buying, selling and cheating with scales or bronzes or measures; abstaining from crooked ways of
bribery, deceit, fraud; and lastly abstaining from maiming, murder, menacing, highway robbery, dacoity and violence.

It is said that any person being endowed with such moralities, which are grouped under ‘Cūlasīla’, does not face any danger from any corner like a monarch who is duty crowned and whose enemies have been beaten down. Thus he becomes worthy of honour.

ii) Middle Morality (Majjhima-sīlas)

Likewise, one observes the middle moralities (Majjhima-sīlas) by holding aloof from injury to the seedlings, and growing plants whether propagated from roots or cutting or joints or buddings or seeds; refraining from using the stored up things, to wit, foods, drinks, clothing, equipages, bedding, perfumes, and curry-stuffs; preventing himself from visiting shows; holding aloof from games and recreation; refraining from using the high and large couches; preventing himself from adorning and beautifying; holding aloof from low conversation; refraining himself aloof from wrangling phrase; abstaining from taking messages, going on errands, and acting as go-between; and lastly holding aloof from deception and patter.

iii) Major Morality (Mahā-sīlas)

Similarly, one further follows the major moralities (Mahā-sīla), which lead him towards the perfect bliss, i.e., Nibbāna, by avoiding carefully for livelihood low arts and abstaining from foretelling. The Buddha says that even a truth-finder who has gone forth and is endowed with the training and the way of living of monks, observes these moral principles (Sīlas), which are divided into minor, middle and major, and becomes accordingly a master of the noble codes of morality. The whole of these three sets of Sīlas is called Sīlakkhanda and is grouped with Saṃādhi and Paññākkhandha.

3) The Benefit of Sīla or Morality

The characteristics, manifestation, etc, of Sīla have already been presented in the foregoing pages. In the background, one may assess the benefits peeping down through them. In the text much light has been thrown on it. It has been stated to be the basis quality of a man. According to Buddhist way of life, anyone who wishes to practice Dhamma must begin by practicing Sīla. This is the first step without which one cannot advance. We must abstain from all actions, all words and deeds, that harm other people. As we known, the Buddhist philosophy is entirely based on nature. If actions under the control of thought and those could be organized
in line with nature, the good results derived from thought that go against nature are well manifested in Buddhism. Social recognition is created according to nature. This is the basis of all fundamental theories of law, which is based on the natural justice. Hence, the relationship that exists between law and Buddhist philosophy is one based on nature. Meritorious deeds indicated in Buddhism are in harmony with nature while matters shown in Buddhism as evil deeds are inconsistent with nature. The right of all beings to life is accepted both in Buddhist philosophy and nature. The evil act of taking one’s life and its effect as thought in Buddhism confirms the right to life. As expressed in the Dhammapada that “All tremble at punishment; all fear death. Having made the comparison with oneself, one should not kill or cause to kill.” Therefore, one should refrain from taking another’s life. Other’s life should also be treated by one and all as one owns life in the teaching of Buddhism. It is impossible to commit an unwholesome action, i.e., to insult, kill, steal, or rape without generating great agitation in the mind, great craving and aversion. This moment of craving of aversion brings unhappiness now, and more in the future. As the Buddha said:

   Burning now, burning hereafter,
   The wrong-doer suffers doubly...
   Happy now, happy hereafter,
   The virtuous person doubly rejoices.\textsuperscript{138}

   Man is the creator of his own world, the master of his own life, the controller of his own fate and destiny under the causal law of action (kamma); man’s condition his station in life, his sorrow and happiness and so on depending upon his own deeds under his own responsibility. The merit or demerits of actions performed by man accumulate, and, in the course of time, acquire a vital potency. In this connection Buddhist education encourages the earnest pursuit of a course of go action for the betterment of moral existence of mankind and strengthens human potentiality to succeed in striving after human welfare and well-being. The Buddha claimed: “I do not declare, monks, that intentional actions done and accumulated there can be a wiping out without experiencing, more or less in one way or another (the result thereof), whether it would arise in this visible state or in some other state hereafter.”\textsuperscript{139}

   In other words, a doer of good experiences good, while a doer of evil experiences evil, just as one who sows the seed reaps the fruit thereof.”\textsuperscript{140} The cause law of action also states experiences evil can be diminishing, if one is to firmly resolve to stop repeating such bad action from evil thought, selfishness, hatred, anger jealousy, grudges, and ill-will, to cultivate more
and more good action. In Aṅguttara Nikāya it is illustrated as a man throws a grain of salt into a little cup of water that water in the cup would become salt and undrinkable thereby, a man throws a grain of salt into the Ganges river that mass of water in the Ganges river would not become salt and undrinkable thereby. Just in the same way of person does the small offence that takes him to hell; or yet again a similar the small offence of another person is to be experienced in this very life – there is living of the holy life, there is opportunity manifested for the utter ending of ill.”

Sīla is ‘Buddhist morality’, ‘virtue’, which Buddha’s disciples, Bhikkhu and Bhikkunī, as well as Buddhist lay people voluntarily keep to lead the righteous way of life. Indeed, sīla comes first when a man want to adopt a virtuous life. It trains the mind in the generation of a congenial atmosphere for inculcation of moral principles. It can be compared with the cultivator or farmer who makes all requirements for sprouting up of a seed. Without these conditions, the sprouting up cannot be possible. So, a man cannot proceed towards a virtuous life or be established in virtuous without Sīla.

Further, after rightly observing the moral precepts, there remains no chance to become remorseful. As the Buddha has said concerning to the advantage of Sīla: “Ānanda, moral virtues have non-remorse as their aim and, non-remorse as their advantage.”

All his moments are utilized in moral deeds just like putting the flowers in the form of beautiful garlands. The things like moral, immoral, moral resultant, immoral resultant, state of awe, and the state of bliss, are all crystal before him. He is in possession of the capacity to mould himself as he likes by directing his activities in the right direction, etc. In this way the texts present it in so many ways. Hence a set of five benefits is being appended which has been repeatedly told by the Buddha,

Householders, five are the advantages of the fulfillment of virtue obtained by the virtuous. What are these five advantages? In this world, householder, one who is virtuous, possessed of virtue, comes into a large fortune as a consequence of diligence; this is the first advantage for the virtuous in the perfecting of virtue. Again, of one who is virtuous, possessed of virtue, a fair name is spread abroad; this is the second advantage for the virtuous in the perfecting of virtue. Again, whenever one who is virtuous, possessed of virtue, enters an assembly, whether of warrior nobles (Khattiyas) or householders or ascetics, he does so without fear or hesitation, this is the third advantage for the virtuous in the perfecting of
virtue. Again, one who is virtuous, possessed of virtue, dies unconfused, this is the fourth advantage for the virtuous in the perfecting of virtue. Again, one who is virtuous, possessed of virtue, on the break-up of the body, after death, reappears in a happy destiny, in the heavenly world; this is the fifth advantage for the virtuous in the perfecting of virtue.¹⁴⁵

Looking at the present situation in society, we may be tempted to say that the economic condition of the people is much better than what it was in previous times, which, of course, is a consequence of development in science and technology. But we should not lose sight the fact that crimes and corruption are spreading everywhere, even among the rich themselves. The main cause, may be attributed to an imbalanced development of the people, where material prosperity has out done ethical or spiritual development. Most of the world problems, such as destroying life, uttering lies, taking what is not given, sexual misconduct, addiction to intoxicating drinks, wars, national conflicts, corruption, destruction of the environment, etc, can successfully be avoided by observing the principle of the five precepts. Moreover, the spread of AIDS, and drug abuse would have been solved if five precepts has been upheld and sincerely practiced in daily life by everyone. If the essence of the five precepts is upheld by people of all religious and society system, then the era of peace and prosperity will usher the in the world.¹⁴⁶

The benefit of five precepts can be summarized by the words of Ven. Phra Medhīdhammaporn that: “the five precepts bring good results to both individuals and society. They can help people to create a civilized world where they can live together in peace, harmony and economic prosperity.”¹⁴⁷ According to the Buddhist thought, the basis of all improvement is self-improvement. Thus, an individual must change before society can change. Let there be peace and friendliness in the heart of the individuals first. The society, which consists of individuals, can be peaceful and harmonious only if members, the individuals, develop a spirit of mutual understanding and tolerance. The Buddhist Pañcasīla seeks to inculcate among men and women a spirit of restrain, of friendliness and a good-will. The five precepts, preached to the world by the Buddhist twenty-five centuries ago, are Never Out of date (Akāliko).

Buddhist Sīla, begins with the individual conduct and then spreads to society as a whole. One, therefore, has to strive hard and use his own effort to improve and uplift his morality and attain self-purification. In other words, everyone is responsible for his own good and bad deeds be it in the past, present or future. In other words, there is no other power, weather human or
divine, which can make him good or bad. Thus, each individual can mould his own destiny only through what Buddhist sīla calls “self-responsibility”. The Dhammapada sums up this idea as follows:

- By oneself, indeed, is evil done
- By oneself is one defiled
- By oneself is evil left undone
- By oneself, indeed, is one purified
- Purity and impurity depend on oneself
- No one purifies another.\(^{148}\)

Generally Buddhist sīla stresses on human actions by motivating man to be good in mental, physical and verbal actions. In other words, one has to have control over his thoughts, actions and speech and take care not to harm any living being including oneself. One has to know properly what mode of behavior one has to adopt with people playing different role, i.e., parents, teachers, wife, friends, relatives, neighbors, servant-worker, children and religious men. Observance of such virtue plays a great role in improving individual and human society as a whole. Hence, without Sīla one can never liberate the mind from suffering and experience ultimate truth. As the Buddha said to Sāmaṇera Rāhula, his only son:

- If there is a deed, Rāhula, you wish to do, reflect this: Is this deed conductive to my own harm, or to other’s harm, or to that of both? Then is this a bad deed entailing suffering. From such a deed you must resist.

- If there is a deed you wish to do, reflect this: Is this deed not conductive to my own harm, not to other’s harm, nor to that of both? Then is this a good deed entailing happiness. Such a deed you must do again and again.\(^{149}\)

Essentially the whole body of Buddhist sīla is dealt with and summarized in the threefold simple principle, “Keeping away from all evil deeds, cultivating good habits-deeds, and purifying one’s own mind.”\(^{150}\)

Buddhist sīla is, therefore, the first step in helping humans to develop both respects: realization and action bringing about peace and happiness to the individual and the society. Moreover, sīla is energy for the life of the Buddhist Saṅgha. The Buddha taught: “As long as Sīla is practiced by the Buddhist Saṅgha. Buddhism continues to exist.”\(^{151}\) The place occupied by morality in early Buddhism remained intact throughout the ages and became an integral part
of every form of Buddhism practiced all over the world irrespective of the distinction of Theravāda and Mahāyāna. Theravādins further magnified the importance and gave much more dignity and superiority to discipline (Vinaya) over Morality (Sīla) and pronounced that the Vinaya or discipline of the Buddha was the very life blood of the dispensation.\footnote{152}

b. Training in Higher Concentration (Adhicittasikkhā)

According to the Buddha, Adhicitta-sikkhā or Samādhi is the second step of the path of purification. This path has been recommended to the Bhikkhu for keeping complete control over the mind. By practicing Sīla we attempt to control our speech and physical actions. However, the cause of suffering lies in our mental actions. Intellectually one may understand that it is wrong to commit unwholesome actions is the fundamental foundation of morality as expounded by every religion since the dawn of time. However, temptation is a catalyst that can overpower the mind if one’s mental ability is not strong. This is how sīla can be broken. That is why the Buddha said, “purify your mind”. It means that the Buddhist Sīla is only what is expressed in the form of precepts, a standard of moral values, often taking on the characters of the model and agreement by consent. But in a more restricted sense, it is the pure seeds in the depths of the mind. Therefore, in the context of sīla, education means the science of teaching an individual to expel the impure seeds and cultivate pure ones in their mind. However, the mind is truly purified not by intellectual exercises, but by directly experiencing the reality of oneself. To do this, one has to undertake the practice of Bhāvanā- literally, “mental development”, or in common language, meditation (Samādhi).

Samādhi or meditation is the practice of focusing the mind solely on a single object to observe and to tame the activities of one’s own mind rather than to seek divine power. The Buddha attained his Enlightenment through the purification and development of his mind and offered a great variety of mental training methods, suited for each individual’s needs. Yet all these methods ultimately converge in the three common practices of right effort, right mindfulness and right concentration. Among these right mindfulness and wakefulness is the most important which, if carried out with constant painstaking effort, can purify the mind of defilement and causes the mind to be free from craving and aversion.

Since the time of the Buddha, the meaning of the word Bhāvanā or Samādhi has become vague as the practice of it has fallen away. In recent time, it has been used to refer to any sort of mental culture or spiritual uplift, even such activities as reading, talking, hearing or thinking about Dhamma. ‘Meditation’, the most common English translation of Bhāvanā or
Samādhi, is used even more loosely to refer to many activities, from mental relaxation, daydreaming, and free association, to self-hypnosis. All these are far from what the Buddha meant by Bhāvanā or Samādhi. According to the Buddhist texts, the Buddha used the term ‘Bhāvanā or Samādhi’ to refer to specific mental exercises, precise techniques for focusing and purifying the mind. “Be on the alert, be mindful”, is a warning that the Buddha always gave to his disciples so that they kept a watch over their minds. By checking the mind one will see how willful and undisciplined the mind is, always wavering from one thought to another. Such a mind requires exercise to purify it. There are four right endeavors or efforts (sammappadhānāni) to purify the mind described in the Padhāna Sutta of Aṅguttara Nikāya as follows:

- To prevent evil, unwholesome states from arising;
- To abandon them if they should arise;
- To develop wholesome states not yet existing;
- To maintain them without lapse, causing them to be developed and to reach full growth and perfection.

All of this is quite difficult to carry out because human nature tends to be resistant to change. Buddhist meditation, in this context offers an individual a method of “self-purification” known as “repeated reflection”, which the Buddha promoted excessively and constantly. One can find this in the Ambalaṭṭhikārāvāda sutta where the Buddha asked Rāhula:

What is the purpose of a mirror?

Its purpose is reflection, revered sir.

Even so, Rāhula, a deed is to be done with the body after repeated reflection; a deed is to be done with speech... with the mind only after repeated reflection...

All those recluses and Brāhmaṇa, Rāhula, who in the long past purified a deed of body, purified a deed of speech, purified a deed of mind, did so only after repeated reflection... This is how you must train yourselves, Rāhula.

Thus, Buddhist meditation is the constant concentration of the mind to check all its operations. It is a gradual way getting out of the confusion of one’s psychological life; bringing one’s mind back to the present, a state of fully awakened consciousness, by purifying it from all obstacles that have been created by human habits or tradition. Why? Because the human mind is a storehouse accumulating knowledge, memories, habits and traditions that belong to the past over time. However, one cannot be live in the past, as it is non-existent. Nor can one
live in the future, for it has not yet formed. One can only live in the present. If there are any remnants of the past a mind cannot be regarded pure and unable to grasp the present moment. The full potential of a mind can only be realized with a pure, fresh and alert state.

According to Theravādin tradition, there are two types of practicing meditation. The first type is called Samatha-kammaṭṭhāna, i.e., tranquility meditation. The second type is called Vipassanā-kammaṭṭhāna, i.e., insight meditation. The word ‘Kammaṭṭhāna’ usually renders by exercise of meditation, station of religious exercise, or basis of action. According to Visuddhimagga, it refers to the forty subjects of meditation. While, it is used to signify the subjects and the methods of both systems, i.e., Samatha and Vipassanā. According to P.A. Payutto, the word ‘Samatha’ is synonymous with the word ‘Samādhi’, to tranquilise or to concentration, whereas Vipassanā is rendered by ‘Insight’, contemplation, intuition, which is to penetrate into the reality of things, or to see things as they truly are, in order to gain one’s emancipation, or to disperse ignorance. This term is particularly applied to the ‘full knowledge’ acquired by a discerning of the three characteristics of the phenomenal world, namely; (a) transitoriness (Aniccatā), (b) suffering (Dukkhatā). And (c) non-self (Anattatā). Through Vipassanā, the only one way, liberation can be attained. The practice of Samādhi being with concentration which is the second division of Threefold Training. This is the wholesome action of learning to take control of the mental processes, to become master of one’s own mind.

1) The Definition and Significance of Samādhi or Adhicittasikkhā

The term Samādhi derives from the prefixed verbal root sam – ā - dhā, meaning ‘to put together’, ‘to concentrate’, refers to a certain state of mind. Thus, Samādhi means fixing the mind, which is constant flux, on and object of thought, without distraction. As regards the definition of Samādhi the Suttas relate that the one-pointedness of mind (Cittassa ekaggatā) is called the concentration (Samādhi), distinguishing marks of which are the four arousings of mindfulness (Cattāro satipaṭṭhāna). The four right efforts (Cattātro sammappadhāna) are the requisites for the attainments of Samādhi. The essence of concentration is non-distractedness. From strict psychological standpoint, Samādhi can be present in unwholesome states of consciousness, it is called Micchā-samādhi; in wholesome states, it is associated with Sammā-samādhi; and in neutral states where the term is not differentiated by Sammā or Micchā; however, Samādhi is limited to one-pointeness of the wholesome kind.

Concentration has been studied and analyzed in different ways and contexts, by which it has become manifold and manysided. But in brief, in Visuddhimagga, it has been defined as
the collectedness or one-pointedness of moral thought. Here, the term ‘moral thought’ are required to bring to our notice the three moral roots: - sacrifice (alobho), friendliness (adoso), and knowledge (amoho). Any thought or action associated with any of the moral roots can be said to be moral thought or action. It has been said that due to ‘concentration’, consciousness and psychic factors are placed and fixed on a particular object without wavering or scattering. So, it can be said that concentration has been applied in the sense of placing (samādhaṇa) or setting well of consciousness and psychic factors fittingly well in a single object. So, Buddhaghosa calls it ‘the state in virtue of which consciousness and its concomitants remain evenly and rightly on a single object, undistracted and unscattered.’

Despite the preciseness of this definition, the word Samādhi is used in Pāli literature on meditation with varying degrees of specificity of meaning. In the narrowest sense, as defined by Buddhaghosa, it denotes the particular mental factor responsible for the concentrating of the mind, namely, one-pointedness. In a wider sense, it can signify the states of unified consciousness that result from the strengthening of concentration, i.e., the meditative attainments of serenity and the stages leading up to them. And in a still wider sense the word Samādhi can be applied to the method of practice used to produce and cultivate those refined states of concentrations, here being equivalent to the development of serenity (Samathabhāvanā). According to the commentaries, Samādhi can be divided into three levels:

i. Khanika-samādhi (momentary concentration) - which most people put to good use at work or in everyday life;

ii. Upacāra-samādhi (‘in the neighborhood’ concentration) – concentration that is collecting itself, is ‘almost there’; and

iii. Appanā-samādhi (attainment concentration) – which is the highest level of concentration. Concentration is fixed and absorbed, undistracted in the various level of absorption. This is held as the final goal in the development of Samādhi.

In fact, the concept of ‘Samādhi’ (meditation) is hard to define. Meditation tends itself to numerous meanings and shapes. However, familiar with many undoubted manifestations of meditation in the character and quality of persons and this actions and achievements, which make significant contributions to human welfare and life’s quality. The ingredients of meditation and the quality of meditative people can be identified in a generally acceptable pattern of human behavior. Meditative people are inventive and original in this work of creation.
and the actuals and potentials of their creativity are always directed to human welfare and the
goodness of men and his society and they have qualities of forming a vision always free and
joyful even when its deep spring lie in great sorrow or suffering.

Buddha encourages repeatedly his disciples to practice *Samādhi*. He further proclaims
that a monk who is concentrated knows the real nature of an object. At one occasion the
Buddha advises his disciples to be wise and mindful, to think over the immeasurable
concentration for the attainment of fivefold knowledge (*Pañca ṇāṇāni*). He says:

What fivefold knowledge? ‘This concentration is verily a present ease and a
source of ease for the future’ – even in each this knowledge arises; ‘this
concentration is Aryan, not of the flesh’ – even in each this... ; ‘this
concentration is not the practice of base of men’ – even in each this; ‘this
concentration is the peace, the excellent thing, the winning of clam, the
attainment of one-pointedness, and the restraint that prevails is not a
consciousness ‘ – even in each this; ‘self-possessed, I verily enter upon this
concentration, self-possessed, I verily emerge from this concentration’ – even
in each this knowledge arise.

Elsewhere, the Buddha states that a monk possessed of five qualities cannot enter and
abide in right concentration:

What five? Herein... a monk cannot endure sights, sounds, smell, tastes and
touches. Possessed of these five qualities a monk cannot enter and abide in right
concentration.

But having possessed of the opposite five he can enter and abide in right
concentration. Further a monk perceives that the calming of all activities, the
rejection of substrate, the ending of craving, the dispassionateness, stopping,
and *Nibbāna* may be considered as the real, as the best. As he thus attains
concentration he becomes unaware of earth, of water, of air (*Ākāsānañ-
cāyatana*), of the sphere of infinite intellation (*Viññānañ-cāyatana*), or of the
sphere of nothingness (*Ākiñcaññāyatana*), of the sphere of neither-perception
nor non-perception (*Nevasaññānāsaññāyatana*), of this world, of the world
beyond and yet at the same time he possesses the power of perception.
In another context, the Buddha himself mentions four ways of making-concentration-to-become (*Samādhi-bhāvanā*), as he says:

Bhikkhu, the development of concentration (*Samādhi-bhāvanā*) has four aspects: (i) *Diṭṭhadhammasukkhavīhāra*; concentration that is already developed and accomplished leads to a life of fulfillment in the present; (ii) *Ñāṇadassana*;... leads to knowledge and insight; (iii) *Satisampajañña*;... leads to mindfulness and clear comprehension; and (iv) *Āsava*;... leads to the complete elimination of mental intoxicants.171

2) Types of Samādhi (Meditation)

In *Visuddhimagga*, Buddhaghosha has been described the characteristic, function and immediate cause of *Samādhi* clearly. According to him, through the process of concentration the fickleness of mind is checked and it becomes suitable possessing quality of one-pointedness. Therefore, the function of *Samādhi* is to destroy the distraction of mind and to make it free from fickleness. Thus, its characteristic is defined as non-distraction and its manifestation as non-wavering. From this point of view, *Samādhi* is of one kind. There may be illustrated as: “Ekavidhena *Samādhi*: When the one types of *Samādhi* is described it is stated in the sense of absence of distraction as – *Avikkhepalakkhanena tāva ekavidho*.“172 But it has been divided into various kinds depending on the mental state of Yogi or Jhāyi.173 The Buddha adopted the numerical method for classification of *Samādhi* and tried to bring out the various characteristic features of *Samādhi*. They are as bellows:

a) Two Kinds of Samādhi

In the second classification there are four divisions of having two types in each:

- *Upacāra-samādhi*: the mental state, which immediately precedes the fixation of mind on a certain point, - *Appanā-samādhi*: It is the preparatory attempts for developing concentration of mind.
- *Lokiya-samādhi*: Mundane concentration, which is accompanied by corruption, fetters, bond, *Lokuttara-samādhi*: Supra-mundane, concentration that is connected with the attainment of the four noble fruits of sanctification.
- *Sapitika-samādhi*: Meditation associated with joy; *Nisapitika-samādhi*: Meditation not associated with joy.
- **Sukhasahagata-samādhi**: Meditation with happy state of mind;  
**Upekkhāsahagata-samādhi**: Meditation associated with equanimity of mind.

- **Micchā-samādhi**: The un-skilful unification of mind or *Akusala-cittekaggatā* is called the Micchā samādhi;  
**Sammā-samādhi**: The skilful unification of mind or *Kusala-cittekaggatā* is known as the Sammā-samādhi.

### b) Three Kinds of Samādhi

The *Dīgha Nikāya* mentions three kinds of *Samādhi*. They are as following:

- **Hina samādhi** or rower meditation, **Majjhima samādhi** or middle meditation, and **Panīta samādhi** or higher meditation.

- **Paritta samādhi** or small, **Mahaggatā samādhi** or large, and **Appamāṇa samādhi** or measureless.

- **Suññatā samādhi** or empty, **Appañhitatā samādhi** or aimless, and **Animittā samādhi** or signless.

- **Savitakka-savicārā samādhi**: Meditation with discursive and discriminatory thoughts,  
**Avitakka-vicāramattā samādhi**: Meditation without discursive thoughts but with discrimination, and  
**Avitakka-avicāra-samādhi**: Meditation without discursive and discriminatory thoughts.\(^{174}\)

- **Piti-sahagatā samādhi**: Meditation which is produced together with joy,  
**Sukha-sahagatā samādhi**: Meditation, which is produced together with bliss, and  
**Upekkhā-sahagatā samādhi**: Meditation, which is produced together with equanimity of mind.

### c) Four Kinds of Samādhi

There are further four kinds of *Samādhi*, namely:

- **Kāmavacarā samādhi**: The sense plane meditation,  
**Rūpavacarā samādhi**: the form plane meditation,  
**Arūpavacarā samādhi**: The formless plane meditation and  
**Apariyāpannā samādhi**: The meditation belonging to the sphere of the four stages of sanctification.

- **Samādhi** of four practices – **Dukkha paṭipadā dandhābhīṇṇā**: One who experiences difficulty in mental exercises and acquires mental meditation slowly,  
**Dukkha paṭipadā khippābhīṇṇā**: One who experiences difficulty in mental exercises but acquires mental meditation quickly,  
**Sukkha paṭipadā khippābhīṇṇā**: One who experiences difficulty in mental exercises but acquires mental meditation quickly,  
**Sukkha paṭipadā dandhābhīṇṇā**: One who experiences difficulty in mental exercises and acquires mental meditation slowly.
dandhābhīñña: One who can practice mental exercises easily but acquires mental meditation slowly, and Sukkha paṭipadā khippābhīñña; One who can practice mental exercises easily and acquires mental meditation quickly.

- Paritto samādhi parittārammaṇo: Restricted meditation with restricted object, Parito samādhi appamāṇārammaṇo: Restricted meditation with immeasurable object, Appamāṇo samādhi parittārammaṇo: Immeasurable meditation with restricted object, and Appamāṇo samādhi appamāṇārammaṇo: Immeasurable meditation with immeasurable object.

- Vitakka: Samādhis are of discursive thoughts, Vicāra: Samādhis are of discriminatory thoughts, Pīti: Samādhis are of joy, and Sukha Samādhis are of happy state of mind.

- Hānabhāgiyo: Meditation belonging to a lower category, Thitibhāgiyo: Meditation belonging to a steadying category, Visesabhāgiyo: Meditation belonging to a higher category, and Nibbedabhāgiyo: Meditation belonging to the highest category, i.e., Nibbāna.

- Chandha samādhi: Meditation by means of strong will, Viriya samādhi: Meditation by means of mind-control, and Vimaṃsā samādhi: Meditation by means of examination.

d) Five Kinds of Samādhi

The Visuddhimagga mentions five kinds of Samādhi, which are in accordance with the five states of meditations. As Ekavidhena samādhi, Dvivedhena samādhi, Tividhena samādhi, Catuvidhena samādhi, Pañcavidhena samādhi; under each of the five headings there are several sub-headings through which light has been thrown on the varieties of Samādhi. They are as follows:

- The first meditation, the second meditation, the third meditation, the fourth meditation, and the fifth meditation.

- Complete fixed meditation in the five factors (Pañcavāṅga samādhi), viz., Pīti-pharaṇatā (joyfulness), Sukkha-pharaṇatā (blissfulness), Ceto-pharaṇatā (mindfulness), Āloka-pharaṇatā (luminousness), and Paccavekkhaṇāsaṅña (the perception of steadily moving thought).
Six Kinds of Samādhi

Samādhi is also of six types, namely: Savitakko savicāro samādhi: The meditation together with thought directed and sustained, Avitakko vicāramatto samādhi: The meditation without thought directed and sustained, but with thought sustained only, Avitakko avicāro samādhi: The meditation without thought either directed or sustained, Suññāto samādhi: The meditation that is empty, Animitto samādhi: The meditation, which is signless, and lastly Apanihito samādhi: The meditation, which is aimless.\(^{176}\)

This aspect of Buddhism, the practical means which leads to the attainment of Nibbāna, the supreme goal. In dealing with this aspect, we shall confine ourselves only to general outline which constitute Buddhist meditation. It does not tell, in which order Samādhi should follow. In fact, in course of practice, Śīla have to be perfected first while attempting at the Samādhi so as to be well prepared to take up the section of Paññā. It is quite understandable here that moral purity as prescribed in the Pāli texts for each according to the status of being a monk or layman is necessary for paving the way for concentration, which is in turn, ready in an ascending scale of progress towards wisdom.

Therefore, the Visuddhimagga described the following process of Samādhi:

Yogi should purify the above mentioned Śīla and after establishing himself in the purified Śīla, after removing one of the ten hindrances, he should go to the Kalyāmamitta who provides him to Kammaṭṭhāna. He should adopt one of the forty Kammaṭṭhāna, which is in accordance with his way of life and should live in a Vihāra, which is conductive to Samādhi bhāvanā, he should practice Samādhi by following complete code of conduct and removing all small hindrances.\(^{177}\)

3) Forty Objects of Samādhi (Kammaṭṭhāna)

Kammaṭṭhāna means the object (Ārammaṇa) of a meditation. It is an essential process of practicing the tranquility meditation (Samatha-kammaṭṭhāna). The meditator must focus the attention upon an object of meditation dissociated from passions, in order to draw a pure mental picture. The concentration on the object of meditation would help to purify the mind from all defilements and corruption, in order to cultivate its intrinsic pliability and perfect knowledge may be attained. Thus, the object of meditation for securing preliminary attention must be
associated with purity, virtue and truth. It must be such as to produce some psychological effort, which is suited to the particular disposition of the meditator.

In fact, the objects of meditation, which have been practiced and maintained in the Pāli canon as well as the Commentaries are modified, enlarged and grouped in different ways forming different schemes of meditation, according to their psychological effect and value in inducing higher states of consciousness and also characters.

According to the Buddhist texts, the Buddha knew the diversity of character and mental make-up of each individual and the different temperaments as well as inclinations of those who approached him for guidance. Depending on the need of each individual, the Buddha recommended different methods of different person to suit the special character. According to the Abhidhammaṭṭhasaṅghaha,\textsuperscript{178} and the Visuddhimagga, the methods of meditation, which aim at the concentration of mind or trances, are mentioned as the forty objects of meditating:

\begin{quote}
\textit{Tattha sankhātaniddesato tī, cattalisāya} \\
\textit{Kammaṭṭhānesu iti hi vuttam; tatra} \\
\textit{Imāni cattālisa kammaṭṭhānāni:} \\
\textit{Dasa kasiṇā, dasa asubha, dasa anussatiyo,} \\
\textit{Cattāro brahmavihārā, cathāro āruppā, ekā sañña, ekam vavatthānam tī.}\textsuperscript{179}
\end{quote}

They are divided into sevenfold as under:

- the ten devices (Kasiṇa),
- the ten impurities (Asubha),
- the ten reflections (Anussati),
- the four illimitables (Appamaññā),
- the one perception (Āhārepāṭikūrāsaññā),
- the one analysis (Catudhātuvavatthāna), and
- the four formless spheres (Arūpa-jhāna).

i) The Ten Devices or Kasiṇas

The word ‘Kasiṇa’ in properly derived from the word ‘Krśṇa’ of Prākrit Sanskrit, which means ‘entire’. During the practice of Samādhi, this word is used for that object-matter of Samādhi, which occupies the entire mind and does not give scope for the rising of any other thought.\textsuperscript{180} The figurative meaning is a thing circular in shape comprising one entire. It may be
a ball made of clay or a drop of water. According to the *Visuddhimagga*, there are ten *Kasiṇas*. They are as bellows:

- *Paṭhavī Kasiṇa* (Earth Device): When earth is taken as the object of *Samādhi*, it is called *Paṭhavī Kasiṇa*. In the beginning, the Yogi concentrates his mind on a clod of earth for attention. Then he can close his eyes, concentrate on breathing and the characteristics of dirt.

- *Āpo Kasiṇa* (Water Device): is also two-fold mad up (*kata*) and (*akata*) not made. A vessel filled with clear water up to the brim belongs to the first category. A pool, lake, lagoon, etc, belongs to the second category. A yogi is now to take one, breathing in and out with mindfulness.

- *Tejo Kasiṇa* (Fire Device): Visualize candlelight, the flame of lamp, fire in an oven, or a jungle fire; then close the eyes by concentrating on breathing

- *Vāyo Kasiṇa* (Air Device): is gained in two ways by sight and by touch. In the first case, it is gained by noticing movement of plants, trees. In the second case, it is gained by feeling its touch on one’s body. Breathing concentration and visualize air in the mind.

- *Nīla Kasiṇa* (Blue Device): Breathing concentration and visualize a flower of blue colour, a piece of cloth of blue colour or blue gem in the mind.

- *Pīta Kasiṇa* (Yellow Device): Breathing concentration and visualize a flower or cloth of yellow colour in mind.

- *Rohita Kasiṇa* (Red Device): Breathing concentration and visualize a flower, a cloth or a mental of red colour in the mind.

- *Odāta Kasiṇa* (White Device): Breathing concentration and visualize a flower or cloth of while colour in the mind.

- *Āloka Kasiṇa* (Light Device): Breathing concentration with any circular spot of light, which is received by the sun’s or the moon’s rays through a chink in the walls or a window or through an opening in a thick foil- age in the mind.

- *Ākāsa Kasiṇa* (Space Device): Breathing concentration and visualize space in the mind.
ii) The Ten Asubhas or Impurities (Asubhas)

The meaning of the term *Asubhas* is restricted. In the particular term the body of the human being is thrown of the burning ghat after death, just after death it becomes useless like any broken thing. The *Visuddhimagga* have mentioned the ten unpleasant objects for meditation. These ten unpleasant objects are the ten states, through, which is an uncared for corpse passes before it is completed destroyed. There are:

- *Uddhumata*: A swollen corpse: Breathing concentration with observation for one day of one’s dead body.
- *Vinīlaka*: A discoloured corpse: When the corpse has become the colour of blue, it is called *Vinīlaka*.
- *Vipubbaka*: A festering corpse: When the corpse is full of pus, it is called *Vipubbaka*.
- *Vicchiddaka*: A fissured corpse: The corpse with limbs torn as under is called *Vicchiddaka*.
- *Vikkhayitaka*: A mangled corpse: When dogs and jackals have mangled the corpse, it is called *Vikkhayitaka*.
- *Vikkhittaka*: A dismembered corpse: The corpse with its limbs is called *Vikkhittaka*.
- *Hatavikkhittaka*: A cut and dismembered corpse: The corpse with its limbs partly destroyed and partly scattered is called *Hatavikkhittaka*.
- *Lohitaka*: A blood-stained corpse: The corpse covered here and there with blood is called *Lohitaka*.
- *Pulavaka*: A worm-infested corpse: When the corpse is full of worms is called *Pulavaka*.
- *Atthika*: A skeleton is called *Atthika*.

iii) The Ten Recollections (Anussatis)

The meaning of the term *Anussati* is reflection. Reflection means thinking over the greatness of *Buddha, Dhamma, Sangha, Sila*, etc. Ten *Anussatis* or recollections often described in the Pāli Canon and its Commentary. According to the *Visuddhimagga*, to remember again and again is called *Anussati*. They are as bellows:
- **Buddhānussati**: Recollection of the Buddha; contemplation on the virtues of the Buddha.
- **Dhammānussati**: Recollection of the Dhamma; contemplation on the virtues of the Doctrine.
- **Saṅghānussati**: Recollection of the Saṅgha; contemplation on the virtues of the Order.
- **Sīlānussati**: Recollection of morality; contemplation on one’s own morals.
- **Cāgānussati**: Recollection of liberality; contemplation on one’s own liberality.
- **Devatānussati**: Recollection of deities; contemplation on the virtues, which make people become gods as can be found in oneself.
- **Maranāsati**: Mindfulness of death: contemplation on death.
- **Kāyagatāsati**: Mindfulness occupied with the body; contemplation on the thirty-two impure parts of the body.
- **Anāpānasati**: Mindfulness on breathing.
- **Upasamānussati**: Recollection of peace; contemplation on the virtues of Nibbāna.

### iv) The Four Sublime States (Brahmavihāras)

The term *Brahmavihāra* means the form divine states. It means the noble way of living. Strictly speaking this is associated with the state of meditation. There are four *Brahmavihāras*; as bellows:

- **Mettā**: *Samādhi* induced by Loving-kindness. *Mettā* is in the meaning of affection. In the first place it has to be developed towards oneself as follows, “May I be happy and free from suffering.” In the second place, it is produced in friend or it establishes the friend.

- **Karuṇā**: *Samādhi* induced by Compassion. It has to be practiced towards the following persons in succession, a man in misery, and evil door, a near and dear one, an indifferent person and an enemy. It is called *Karunā* because it moves the heart of good people when they see the suffering of others.

- **Muditā**: *Samādhi* induced by Sympathetic joy. It has to be practiced towards a companion who is in happy circumstances. Then it has to be practiced towards an indifferent person and a hostile person successively. In *Muditā*, it is the congratulatory attitude, joy in other’s prosperity and success.
- **Upekkhā**: Samādhi induced by Equanimity. The feeling of detachment from hatred and delusion is called *Upekkhā*. In the practice of *Upekkhā*, people should select for the exercise of the feeling of equanimity to see a neutral one and then a friend, an enemy. In the *Upekkhā* an adept should perfect himself in the previous three *Bhāvanās* and acquire the *Jhānas*.\(^{186}\)

These are known as *Brahmavihāras* because they are superior and ideal. They are called so because when an adept concentrates his mind on these four *Brahmavihāras*, his mind becomes pure like those of *Brahma* gods and after death he is born in the highest plane of existence.

### v) The Four Arūpas or Formless Spheres

According to the Pāli Canon and its Commentaries, there are four *Arūpas*, as follows:

- **Ākāsānañcāyatana**: The sphere of infinity of space. The *Yogi* practices *Ākāsānañcāyatana*, tries to free himself from the various types of hindrances and from all conceptions of objects and hence freed from the sense of distinction.

- **Viññānañcāyatana**: The sphere of infinity of consciousness. The *Viññānañcāyatana* is closely connected with the *Ākāsānañcāyatana*. It is also a step in advance. In the stage of *Viññānañcāyatana*, the *Upacāra-samādhi* is attained.

- **Ākiñcaññañcāyatana**: The sphere of nothingness. To see the fault *Viññānañcāyatana*, *Yogi* concentrates with his full attention on *Ākiñcaññañcāyatana* and cogitates on voidness or absence of concept *Viññāna*. He constantly cogitates *Suñña, Suñña* and non-existence of *Viññāna*. By such cogitates he attains *Ākiñcaññañcāyatana* citta.

- **Nevasaññañcāsaññañcāyatana**: The sphere of neither perception nor non-perception. *Sañña* is disease, it is a thorn, only the lack of *Sañña* is peace, it is the most sublime through such derivation one transcends the *Ākiñcaññañcāyatana* and attains the *Nevasaññañcāsaññañcāyatana*.\(^{187}\)

### vi) The Perception of Loathsomeness of Food (**Āhārepaṭikkūlasañña**)

This *Kammaṭṭhāna* is called **Āhārepaṭikkūlasañña**. This realm is most important for monks to recognize and investigate the food before they eat so they will not delude or attach to
the good taste of all kinds of food. The mind will become disgusted. It is very good for the meditator to contemplate or develop the reality and nature of food. This is of four kinds of food:

- Kavaḷīṅkārāhāra: Material food; physical nutriment.
- Phassāhāra: Nutriment consisting of contact; contact as nutriment.
- Manosaṅcetanāhāra: Nutriment consisting of mental volition; mental choice as nutriment.
- Viṃṇāhāra: Nutriment consisting of consciousness; consciousness as nutriment.¹⁸⁸

In fact, the food is used for all, but when an adept concentrates his mind on these four Āhāras, he get rid of desire for food. It is said ‘Do not live for eating, but eat for living’. Gradually he detaches himself from all craving (Taṅhā). He feels no attachment for his body and thus attains the summum-bonum of life (nibbāna).

vii) An Analysis of the Four Physical Elements (Catudhātuṭṭṭhāna)

A Vavaṭṭhāna is called Catudhātuṭṭṭhāna or the meditation to determine the four elements of the body (mahā-bhūta). This kind of contemplation is very good for the intellectual mind, which tends not to believe anything easily and does researching of the physical and mental phenomena. The Lord Buddha taught us to look inside the body and see the true nature of body. What we call our bodies is really only a combination of the nature of the four elements. These four elements belong to the world. They are as follows:

- the earth-element (Paṭhavi-dhātu),
- the water-element (Āpo-dhātu),
- the fire-element (Tejo-dhātu), and
- the air-element (Vāyo-dhātu).

The Yogi, taking up this Catudhātuṭṭṭhāna, examines the contents of his body under the four heads, i.e., earth, water, fire and air. When an adept concentrates his mind on the Catudhātuṭṭṭhāna, then, he quickly attains the highest knowledge.¹⁸⁹

4) Temperament (Carita)

According to Buddhist philosophy, all people in this world have personal habit or behaviour different to each other in many hundred millions are having their own habit, to define them one by one impossibly. It is seen in the Pāli scripture that the Buddha preached the
Dhamma according to the temperament, belief and other latent factors of the beings. From the *Mahāvagga* of the *Vinaya Piṭaka*, it is evident that the Buddha first gave sermon on giving alms, following the precepts of sīla, stories of heaven and other similar topics when he found that the consciousness of the person concerned was capable of receiving the instruction, he used to give the sermon.

Thus, according to this tradition the Buddha taught all his disciples in many different ways of meditation depend on their original habits or their *Caritas*. All the beings of the world have been temperamentally divided into six kinds. It is called carita or temperament. They are:

- **Rāga-carita**: One of lustful temperament. The characteristics of the *Rāga-carita* are deceitfulness, pride, evil desires, ambition, discontent, fickleness, etc.
- **Dosa-carita**: One of hating temperament. The characteristics of the *Dosa-carita* are anger, hypocrisy, envy, miserliness, etc.
- **Moha-carita**: One of deluded temperament. The characteristics of the *Moha-carita* are idleness, doubts, obstinacy, etc.
- **Saddhā-carita**: One of faithful temperament. The characteristics of the *Saddhā-carita* are charity, desire for seeing holy persons and hearing religious discourses. The characteristics of this class are also joy, love of solitude, credulousness, etc.
- **Buddhi-carita**: One of intelligent temperament. The characteristics of the *Buddhi-carita* are amiability, friendship, moderation in food, mindfulness, watchfulness, emotion and exertion, etc.
- **Vitakka-carita**: One of speculative temperament. The characteristics of the last one are propensity for discussion, love for frequenting societies, lack of keenness in application for good objects, unsteadiness, fondness for moving about, etc.

As we have already discussed above, the individual temperament, called *Carita* must be befitted for the methods of objective meditation. If the aspirant who chooses the inappropriate methods then it is difficult to get concentrate while practicing the meditation. For the subjects of meditation befiting temperaments are presented the ten *Asubha* and *Kāyānugatāsati* or mindfulness as to the body are befitted for those who have a lustful temperament (*Rāga-carita*). Eight objects namely; the four *Appamaññā* or *Brahmavihāra* and the four colour (*Kasiṇa*), i.e., blue, yellow, red and while, are suitable for those who are of
hateful temperament (*Dosa-carita*). The *Ānāpānasati* or mindfulness as to breathing recollection is suitable for those who are deluded or who have excitable temperament (*Moha-carita*). The first six *Anussati* are suitable for those who are devout or of faithful temperament (*Saddhā-carita*). The reflections on death, peace, perception of the loathsomeness of nutriment and the analysis of the four elements are suitable for those who have a good deal of wisdom, are accomplished, like to examine causes and effects, and who have an intellectual temperament (*Buddhi-carita*). The remaining *Kasiṇas* and the four formless states (*catu Arūpas*) are suitable for all kinds of dispositions including those who tend to speculate and worry (*Vitakka-carita*). In order to consider the forty *Kammaṭṭhānas* suitable for six temperaments (*Caritas*), it should be understood as the chart given below:

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<thead>
<tr>
<th>Kammaṭṭhānas</th>
<th>Suitable Caritas</th>
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<tbody>
<tr>
<td></td>
<td>Rāga-carita</td>
</tr>
<tr>
<td>Ten Kasiṇas</td>
<td></td>
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<tr>
<td></td>
<td>Four color Kasiṇas</td>
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<td></td>
<td>All other Kasiṇas</td>
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<tr>
<td>Ten Asubhas</td>
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<tr>
<td>Ten Anussatis</td>
<td>The first six Anussatis</td>
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<td></td>
<td>Upasamānussati</td>
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<td>Maraṇassati</td>
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<td>Ānāpānasati</td>
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<td>Four Brahmvāhiṇas</td>
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<tr>
<td>Four Arūpas</td>
<td>x</td>
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<tr>
<td>Āhārepaṭikūlasaṇḍa</td>
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<tr>
<td>Catudhātuvavaṭṭhāna</td>
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Table 1: Suitable Cittas
5) Hindrances of Samādhi

The meditators may try to practice from one method to another to find out, which groups of objects are suitable for their characteristic behaviour (carita). When they find out suitability, their practical condition may go smoothly, they may see that their practice develops fast with those convenient objects. But some meditators could not practice continuously because of disturbance from outside events or personal complexity. Especially, the ten impediments (Palibodhas) and five hindrances (Nivaranas) obstruct the performance of meditation.

a) Ten Impediments (Palibodhas)

The obstructions, which come at the time of Samādhi can be of various kinds. There are ten obstacles which may prove to be impediments in the practice of meditation. According to Visuddhimagga, they are Āvāsa, Kula, Lābha, Gaṇa, Kāma, Addhāna, Ṛṣṭi, Ābādha, Gandha, and Iddhi. Thus, the meditators should cut of some of these ten impediments.

- Āvāsa: Āvāsa means the dwelling places of monks. It does not become hindrance for all. It becomes hindrance for those who take interest in the construction of monasteries, stupas and so forth.

- Kula: Kula means family. The family means either relatives or supporters. It becomes hindrance for those who care more for the welfare of his families and relatives than their own spiritual acquisition.

- Lābha: Lābha means gain. Under this heading are grouped the four requisites; clothing, food, dwellings and medicine, which is called Paccaya. People give so many Paccayas to monk on that place where they wander. These Paccayas become hindrance for them. The monk should wander alone to give up that place, as the Buddha advised:
  - Let him at dawn the village seek for alms,
  - Rejoicing not at invitations given,
  - Or in the lavish gifts on him betowed.
  - Let not the sage, a village swift approaching,
  - Go eagerly from door to door for alms;
  - Let him speak not, nor indicate his needs.

It is well, therefore, this hindrance can be removed.

- Gaṇa: Gaṇa means member of congregation. Gaṇa becomes hindrance for those who hardly find time to be alone to practice meditation for his
Samaṇa Dhamma. This hindrance can be removed by wandering alone in forest.

- Kamma: Kamma is regarded as works. According to the Vissuddhimagga, Kamma has been described as Navakamma, i.e., construction or repair of buildings. It becomes hindrance, when much of the time of a monk, who supervises the building works, is taken up in calculating the wages of the labourers or supervising the works done or to be done.

- Addhāna: Addhāna means wayfaring. This happen very often when a monk has got to go to a place to give ordination to a person or to procure any requisite. When the work is left undone, the monk tries to gain concentration of mind but fails to do so.

- Ēńti: Ēńti means relatives, including teachers and disciples. Sickness of any of the relatives becomes hindrance to the monks. This hindrance can be removed by serving the sick brothers till they become normal.

- Ābādha: Ābādha means one’s own sickness. Whenever, the Yogi has any sickness, he should cure himself by medicine or, if these fail, by persisting in the practice despite the sickness.

- Gantha: Gantha means scripture. Gantha is hindrance when some monks become so absorbed in studying the scripture and do not find time or feel inclined to practice meditation.

- Iddhi: Iddhi means miraculous powers. These are attained as one advance in meditation. But Iddhi becomes hindrance for those who use it in the development of Insight (Vipassanā).

Actually, these are not impediment for all. These are only for those who are mentally weak.\footnote{193}

b) Five Hindrances (Nivaranaṣ)

It has been said that there are five hindrances, which make the mind restless. They received the name ‘hindrances’ because they hinder and envelop the mind, preventing meditative development in the two spheres of serenity (Samatha) and insight (Vipassanā). Thus, the Buddha calls the five hindrances as ‘obstructions, hindrances, corruptions of the mind, weakeners of wisdom.’\footnote{194} Again, he says: “These five hindrances, monks, are causes of
blindness, causes of loss of vision, causes of unknowing, opposed to wisdom, aligned with vexation, leading away from Nibbāna.”

These five hindrances are called Nivaraṇas. They create obstacles and do not allow the mind to get concentration on an object. In the presence of Nivaraṇa, we cannot reach Upacneighbourhood concentration (Upacāra-samādhi) and full concentration (Uppanā-samādhi), and are unable to discern clearly the truth. The explanation of each kind of five Nivaraṇas as follows:

- **Kāmachanda:** Kāmachanda means sensual desires or attachment to pleasurable sense-objects, i.e., form, sound, odour, taste, tangible objects, and mind-objects. This is regarded as one of the fetters, too, that bind one of Saṃsāra. The following six conditions tend to the eradication of sense-desires: (i) perceiving the loathsomeness of the object, (ii) constant meditation on loathsomeness, (iii) sense-restraint, (iv) moderation in food, (v) good friendship, and (vi) profitable talk.

- **Byāpāda:** Byāpāda is ill-will or aversion. A desirable object leads to attachment, while an undesirable one leads to aversion. These are the two great fires that burn the whole word. Aided by ignorance these two produce all sufferings in the world. The following six conditions tend to the eradication of ill-will: (i) perceiving the object with thoughts of goodwill, (ii) constant meditation on loving-kindness (mettā), (iii) thinking that Kamma is one’s own, (iv) adherence to that view, (v) good friendship, and (vi) profitable talk.

- **Thīna-middha:** Thīna or Sloth is explained as a morbid state of the mind, and Middha or Torpor as a morbid state of the mental states. Sloth and Torpor (Thīna-middha) the Buddha states to be a compound hindrance, which can be regarded as twofold in terms of its components: “Sloth, monks, is a hindrance; torpor is a hindrance. Thus, the hindrance of sloth and torpor that comes down in the summary by this method becomes twofold.” The following six conditions tend to the eradication of Sloth and Torpor: (i) reflection on the object of moderation in food, (ii) changing of bodily postures, (iii) contemplation on the object of light, (iv) living in the open, (v) good friendship, and (vi) profitable talk.

- **Uddhacca-kukkucca:** Uddhacca is mental restlessness or excitement of the mind. It is a mental state associated with all types of immoral consciousness. As
a rule an evil is done with some excitement or restlessness. While *Kukkucca* is worry. It is either repentance over the committed evil or over the unfulfilled good. Repentance over one’s evil does not exempt one from its inevitable consequences. The best repentance is the will not to repeat that evil. The following six conditions tend to the eradication of these two states: (i) erudition or learning, (ii) questioning or discussion, (iii) understanding the nature of the *Vinaya* discipline, (iv) association with senior monks, (v) good friendship, and (vi) profitable talk.\(^{201}\)

- *Vicikicchā*: Vicikicchā is doubt or indecision. That, which is devoid of the remedy of wisdom, is *Vicikicchā* (*Vi*-devoid; *Cikicchā*-wisdom). It is also explained as vexation due to perplexed thinking (*Vici*-thinking; *Kicchā*-vexation). The commentarial explanation of *Vicikicchā* is the inability to decide anything definitely that it is so. In another word it is indecision. The following six conditions tend to its eradication: (i) knowledge of the *Dhamma* and *Vinaya*, (ii) questioning or discussion, (iii) understanding the nature of the *Vinaya* discipline, (iv) excessive confidence, (v) good friendship, and (vi) profitable talk.\(^{202}\)

In the *Aṅguttara Nikāya*, it has the beautiful similes as bellows:

Sensuous desire is compared with water mixed with manifold colours, ill-will with boiling water, sloth and torpor with water covered by moss, restlessness and scruples with agitated water whipped by the wind, skeptical doubt with turbid and muddy water. Just as in such water one cannot perceive one’s own reflection, so in the presence of these five mental hindrances, one cannot clearly discern one’s own benefit, nor that of others, nor that of both.\(^{203}\)

According to the text, the man, who is known as *Yogāvacara*, makes efforts for suppression of these hindrances. It can be removed with the arising of *Jhānaṅgas*, the constituents or *Jhāna*-factors. They are five as: *Vitakka* (discursive thoughts), *Vicāra* (discriminatory thoughts), *Pīti* (Joy), *Sukha* (happy state of mind), and *Ekaggatā* (concentration of mind). Removing these hindrances the monk should go to *Kalyāṇamitta* (the spiritual preceptor) for having suitable object for meditation or *Kammaṭṭhāna*.\(^{204}\)
6) The Search of Good Friend (Kalyāṇamitta)

When a person is himself capable of selecting the object (Kammaṭṭhāna), then it is fine but if not he must see the noble person or friend technically called as Kalyāṇamitta. This is the first step which the aspirant has to do, thus the Buddha pays great importance to Kalyāṇamitta. By communicating with them, one could cultivate the spiritual level. As the Buddha says that: “Ānanda, it is owning to my being a good friend to them that living beings subject to birth are frees from birth.”

It is true that the Kalyāṇamitta is the name of a person who is himself free from the bondage of birth and death. He helps people without hoping of getting any return. He is wholly curious about welfare and helpful in spiritual guidance. Therefore, he is highly respected in Buddhist tradition. He is also perfect in the theory and practice of meditation as well as in understanding the temperament of persons concerned. In other text of Buddhism there is an elaborate depiction of the character of Kalyāṇamitta as without him the practice of meditation becomes infeasible. He is the indispensable person for a student of meditation:

   Loveable, reverent and adorable,
   A counselor, a patient listener,
   A speaker of deep discourse, and one
   Who would not lead to a useless end.

Therefore, first of all, the aspirant tries to seek a good friend or a teacher who is able to guide and suggest him a subject of meditation befitting his character and mental and disposition. According to the Buddhist tradition, the Buddha has been regarded as the best Kalyāṇamitta. First of all, the Buddha should be approached for a suitable object for the practice of Samādhi (meditation). In the absence of the Buddha it was advised to receive Kammaṭṭhāna from one of his close disciples, who has mastered the theory and practice of Samādhi completely, should be approached. Further, if such a person is also not available near the place where the aspirant lives then he should not hesitate and proceed in a modest way to another place, which he can reach by himself or in the company of others. After reaching the place of this Kalāṇamitta, he should live in an ordinary manner and wait these still a suitable moment for placing his request before him is available. He should not be in a hurry to express his desire. Instead, he should create favourable circumstances for asking for a Kammaṭṭhāna. It should be such that it may help the aspirant in his spiritual effort and would be suitable to his
temperament. Accordingly, the study of the temperament is the first important step in the selection of a suitable Kammaṭṭhāna.208

7) Suitable Place for Samādhi

Taking a Kammaṭṭhāna from the ācariya, the yogi is supposed to find out a suitable place for practicing samādhi. If it is possible for him to live in the vihāra, then it is good but if not possible he should not go far from the ācariya, so that may keep on contacting his ācariya.

According to the Dīgha Nikāya, the places suitable for meditational practice are stated in the following passages:

Endowed with the noble virtue of moral disciple, restraint of the senses, mindfulness and self-possession, and with noble contentment, he goes to a secluded dwelling: a forest (Araññā), the foot of a tree (Rukkhamūla), a mountain (Pabbata), a hillside (Kandara), a rock cave (Girigūha), a cemetery (Susāna), the depths of a jungle (Vānapattha), an open field (Abbhokāsa) or a heap of straw (Palala-puṇja).209

According to the Visuddhimagga, there are four places, which have been mentioned as the most suitable dwelling place for the aspirant, namely: (a) the forest, (b) the foot of a tree, (c) the open field, and (d) the cemetery.210

After selecting the subjects and place for meditation, let us take the Paṭhavī kasiṇa as an illustration.211 A circle of earth (Maṇḍala) about one span and four inches in diameter is made as the Parikamma nimitta (the mark for preliminary exercise). The aspirant places the earth about two and half cubits away from him. He now intently concentrates on his object by saying mentally or inaudibly ‘Paṭhavī - Paṭhavī or Earth – Earth’ until he becomes so wholly absorbed in it that all adventitious thoughts get ipso facto excluded from the mind. A stage is ultimately reached when he is able to visualize the object even with closed eyes. This visualized object is called Uggaha nimitta (the mark for upholding). On this process, he continuously concentrates the Uggaha nimitta until it develops into a conceptualized image (Paṭībhāga nimitta). The conceptualized image appears to the aspirant as neither colour nor form. It is just a mode of appearance, and is born of perception. This image remains in the mind as an emblematic representation of the whole quality or element that it symbolizes.

On the basis of the Uggaha nimitta, his mind is said to be stabilized in possession of proximate concentration or access concentration (Upacāra-samādhi). As soon as the Upacāra
samādhi takes place, the innate five hindrances or Nivaraṇas are temporarily inhabited. During the hindrances remain suppressed, the defilements are also depressed, the mind is fully concentrated in the Upacāra state. Basically, this state is so called because the mind is near the state of Jhāna just like the road near the village is called the village road.\textsuperscript{212}

Immediately after the mind lapsed into the unconscious flow (Bhavaṅga), he has attained firm concentration known as ‘Appanā samādhi’, and becomes enwrapped in Jhāna, enjoying the calmness and serenity of one pointed mind. After the Appanā samādhi having arisen for a moment, the mind falls into Bhavaṅga, which is stimulated by the power of the previous intention, and breaks its flow through the usual mental process. The thought process runs out seven moments, namely; (a) Bhavaṅga, (b) Mano-dvāravajjana, (c) Parikamma, (d) Upacāra, (e) Anuloma, (f) Gotrabhū, and (i) Appanā.\textsuperscript{213}

8) The Benefits of Samādhi

The teaching of the Buddha offer a great variety of methods of mental training and subjects of meditation, suited to the various individual needs, temperament and capacities. As we have discussed before these methods in the Pāli scriptures divide into two inter-related systems. One is called the development of serenity (Samathakammattāhā), the other the development of insight (Vipassanākammattāhāna). The former also goes under the name of the development of concentration (Samādhibhāvanā), the latter under the name of development of wisdom (Paññabhāvanā). Focal to both systems of meditation, though belonging inherently to the side of serenity, is a set of meditative attainments called the ‘Jhāna’. The efforts that are put forth to attain Jhāna are called Samatha. Whatever effort human beings put into the practice of concentration meditation, they can only attain to these levels (Jhānas). In other words, all of Samatha can only lead to a mental state, the highest level of Jhāna, which is called the sphere of neither-perception nor-perception. Those who have reached all possible levels in the practice of both Samatha and Vipassanā are never returners (Anāgāmi) or Arahantas and are able to attain to an even higher, more refined state. We can call this the ninth level, and that is the cessation of perception and sensation (Saññāvedayatiniruddha or Nirodha-samāpatti), the highest level of Sukha.

a) The Spheres (Jhānas)

Etymologically, the Pāli word ‘Jhāna’ or in Sanskrit ‘Dhyāna’ is derived from the root ‘Jhe’, from the verb ‘Jhāyati’, to think or to meditate. The great Buddhist commentator,
Buddhaghosa explains: “By means of this Yogins meditate, thus it is called Jhānata. The meaning is that they cognize a given object.”\textsuperscript{214} The commentator offers in addition a more playful derivation of Jhāna, intended to illuminate its function rather than its verbal source. This derivation traces the word Jhāna to the verb Jhāpeti meaning “to burn up”, the reason being: “It burns up opposing states, thus it is called Jhāna.”\textsuperscript{215} The Pāli word ‘Jhāna’ has been rendered by translators into English in various ways - as meditation, rapture, ecstasy, musing, trance, etc. The word ‘absorption’, used by some translators, is the most suitable of the lot, but that is needs for the Pāli Appanā, which includes the Jhāna and corresponds closely to ‘absorption’ in literal meaning. For obvious reasons, therefore, we prefer to leave the Pāli word ‘Jhāna’ untranslated. The Jhānas themselves are states of deep mental unification characterized by a total immersion of the mind in its object. They result from the centering of the mind upon a single object with such a degree of attention that the discursive activity of thought is slowed down and eventually stopped.

Generally speaking, the Jhānas are divided into two major sections that are then further divided into four, totaling the eight. A meditator, who practices the Samatha method intentionally carefully and continuously, will reach the stages of Jhāna in both levels Rūpa-jhāna (material sphere) and Arūpa-jhāna (Formless sphere).

i) Material Spheres (Rūpa Jhānas)

Rūpa-samādhi is a type of concentration of mind on the object associated with form. In the beginning the yogāvacara cannot concentrate on an object which is very subtle and formless. Thus, he takes up a gross type of object, which is associated with form. He takes such objects either by himself or with help of a teacher. He puts it before him at a suitable distance. He draws his mind from different directions and fixes it on the object. He makes the effort for developing one-pointedness.

In this connection his first effort is to suppress the five hindrances. He clearly understand that so long the hindrances remain, he cannot get concentration. Therefore, after continuous effort, the hindrances are suppressed. Their diverse attitudes in making the consciousness restless are stopped. With the suppression of five hindrances, there appear the five Jhāna factors, with their appearance the mind gradually gets concentration.

According to the Majjhima Nikāya, there are four Rūpa-jhānas are name simply after their numerical position in the series: (i) Pathama jhāna; the first Jhāna, (ii) Dutiya jhāna; the
second Jhāna, (iii) Tatiya-jhāna; the third jhāna, and (iv) Catuttha-jhāna; the fourth Jhāna.\textsuperscript{216}

The four Rūpa jhānas as mentioned above appear repeatedly in the Sutta described by a stock formula showing their process of attainment:

\begin{quote}
Herein, monks, a monk, quite secluded from sense pleasures, secluded from unwholesome states of mind, enters and dwells in the first Jhāna, which is accompanied by applied thought and sustained thought with rapture and happiness born of seclusion.

With the subsiding of applied thought and sustained thought he enters and dwells in the second Jhāna, which has internal confidence and unification of mind, is without applied thought and sustained thought, and is filled with rapture and happiness born of concentration.

With the fading away of rapture, he dwells in equanimity, mindful and discerning; and he experiences in his own person that happiness, of which the noble one says: ‘Happily lives he who is equanimous and mindful’ – thus he enters and dwells in the third Jhāna.

With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters and dwells in the fourth Jhāna, which has neither pain nor pleasure and has purity of mindfulness due to equanimity.\textsuperscript{217}
\end{quote}

As the passage shows, in order to attain the Jhāna, the meditator must begin by eliminating the unwholesome mental states obstructing inner collectedness. These are generally grouped together as the five hindrances (Pañcanīvaraṇa). the consciousness is associated with the Jhānic factors, i.e., Vitakka, Vicāra, Pīti, Sukha and Ekaggatā.\textsuperscript{218} This consciousness is termed the first Rūpa-Jhāna.

Now we come across the process of development of Jhāna. The first Jhāna there are five Jhānic factors as vitakka (applied thought), vicāra (sustained thought), pīti (rapture), sukha (happiness), and ekaggatā (one-pointedness). In the second Jhāna, two Jhānic factors become absent. It means the vitakka and vicāra are not present. Therefore, the second stage of Rūpa-Jhāna is associated with only three Jhānic factors, namely, Pīti, Sukha and Ekaggatā. Pīti also disappears in the third stage of Rūpa-Jhāna. Therefore, it is achieved with only two Jhānic factors Sukha and Ekaggatā. Further, sukha is also replaced by upekkha (indifference) and only
two Jhānic factors are seen in the fourth stage of Rūpa-Jhāna. Therefore, it is said that fourth stage of Rūpa-Jhāna is associated with upekkha and ekkaggatā.219

There are the four stages of Rūpa-Jhāna according to Suttanta. Among the Forty Kammatṭhāna, there are only twenty six methods of objects, which can be produced the Rūpa-jhāna.220 They are : (i) The ten Kasiṇas, (ii) The Ten Āsusbhas, (iii) The one Ānāpānassati, (iv) The One Kāyānugatā, (v) The Four Brahmavihāras (Appamaññā). Again, among these objects, the ten Kasiṇas and Ānāpānassati serve to induce all the Rūpa-jhānas. The ten Āsusbhas and Kāyagatāsati are capable to induce only the first jhāna. The first three Brahmavihāra are a means of attaining the first three Jhānas. And the fourth Brahmavihāra is a means of attaining the fourth Jhāna.221

To sum up, the course of meditation leads to the state of Jhāna. On the basis of meditation practiced through material objects, Rūpa-jhāna would be reached. However, the Rūpa-jhāna is not the permanent state. It is can be easily lost without mindfulness. Again, it is called Lokiyajhāna. It means Jhāna belonging to mundane state.

ii) The Four Formless Spheres (Arūpa Jhānas)

Arūpa-samādhi is the mane of a type of meditational practice when the mind of the yogāvacara gets concentration on such objects which are formless. Such objects have neither form nor shape nor colour. When the mind gets concentration on such objects, it is called Arūpa-samādhi. There are four stages of Arūpa-samādhi namely, Paṭhama Arūpa-Jhāna, Dutiya Arūpa-Jhāna, Tatiya Arūpa-Jhāna, and Catuttha Arūpa-Jhāna. They are technically called the base of boundless space (Ākāsānañcāyatana), the base of boundless consciousness (Viññānañcāyatana), the base of nothingness (Ākiñcaññāyatana), and the base of neither perception nor non-perception (Nevasaññāñcaññāyanata). The Arūpa jhāna is technically known as ‘Arūpa-samāpatti’.222

Now let us come across the process of the Ākāsānañcāyatana-jhāna.223 The aspirant concentrates on a kammattha which is formless. As he does so, a faint light like a fire fly issues from that object. It is only a mere concept. Based on this successive process, he concentrates by thinking “Ākaso ananto..... Ākaso ananto (Infinite is space... Infinite is space). After continuous effort his mind is trained to develop concentration on such object. After getting such power of concentration on such type of such object, he is then said to have attained the sphere of the first Arūpa-jhāna.
After practicing <i>Jhāna</i> on infinite space, the aspirant starts to think that the infinite space is nothing but it is his mind; just like a man is seeing the man who resembled the enemy in the village he had left, his unwillingness looks owing to fear and anxiety. Recognizing this weakness of the first stage, the aspirant, thereafter proceeds to the second stage. His thought arises that consciousness, which can embrace infinite space, must itself be infinite. Then he concentrates on the consciousness as its meditative objects and fix his mind by reciting; ‘<i>Vīññāṇaḥ anantam</i>... <i>Vīññāṇaḥ anantam</i> (Infinite is consciousness.... Infinite is consciousness)’. After due effort, the mind of the aspirant he is trained so as to develop concentration on that object when it is fully concentrated, it is said that he has achieved the second stage of <i>Arūpa-Jhāna</i> technically called <i>vīññāṇaṅcāyatana</i> state.

Then the aspirant makes an analysis of the consciousness. He goes deeper into its nature and tries to know the real nature of the consciousness. In his such efforts, he finds that the consciousness is nothing; “<i>Nattedhi kiṃci</i>... <i>Nattedhi kiṃci</i> (There is nothing whatever.... There is nothing whatever)”<sup>225</sup>. Therefore, he meditates on the nothingness of consciousness. At this the state of nothingness of the consciousness, become his object and he starts meditation on that object. After due practice his mind is trained and it gets concentration on the object. This state of mind is called the achievement of third stage of <i>Arūpa-jhāna</i> on the object nothingness of consciousness. Therefore, it is technically called <i>Ākiṃcaṅkāyatana</i>. His mind becomes nothingness, more peaceful and happier.

After achieving this state of consciousness the aspirant makes another advancement in the field of concentration. He regards this object as calm and subtle and develops concentration on that by thinking “<i>Nevasaṅṅānāsaṅṅāyanata bhavissāmi</i> (Neither perception nor non-perception)”<sup>226</sup>. In doing so, his mind becomes very subtle and the <i>Jhāna</i> becomes perfect. This is called <i>Nevasaṅṅānāsaṅṅāyanata</i> state. It is said that his mind is neither perception nor non perception. We cannot say that he neither has mind nor he has no mind. and this meaning should be understood that this perception is ‘neither perception’ since it is incapable of performing the decisive function of perception, and it is ‘nor non perception’ because there is the existence of the consciousness. It refers to the subtlest state of consciousness in domain of <i>samādhi</i>.

In the <i>Majjhima Nikāya</i>, a sermon has been addressed by the Buddha in this respect that may make the four <i>Arūpa-jhānas</i> more understandable:

This situation occurs, Cunda, when some monk here, by wholly transcending perceptions of material shapes, by the going down of perceptions
due to sensory impressions, by not reflecting on the perceptions of multiformity, thinking: ‘Ether is unending,’ may enter on and abide in the plane of infinite ether. It may occur to him: ‘I fare along by expunging’. But these, Cunda, are not called ‘expungings’ in the disciple for an Ariyan; these are called ‘abidings that are peaceful’ in the disciple for an Ariyan.

This situation occurs, Cunda, when some monk here, by wholly transcending the plane of infinite ether, thinking: ‘Consciousness is unending,’ may enter on and abide in the plane of infinite consciousness. It may occur to him: ‘I fare along by expunging’. But these, Cunda, are not called ‘expungings’ in the disciple for an Ariyan; these are called ‘abidings that are peaceful’ in the disciple for an Ariyan.

This situation occurs, Cunda, when some monk here, by wholly transcending the plane of infinite consciousness, thinking: ‘There is nothing’ may enter on and abide in the plane of nothing. It may occur to him: ‘I fare along by expunging’. But these, Cunda, are not called ‘expungings’ in the disciple for an Ariyan; these are called ‘abidings that are peaceful’ in the disciple for an Ariyan.

This situation occurs, Cunda, when some monk here, by wholly transcending the plane of nothing, may enter on and abide in the plane of neither perception nor non perception. It may occur to him: ‘I fare along by expunging’. But these, Cunda, are not called ‘expungings’ in the disciple for an Ariyan; these are called ‘abidings that are peaceful’ in the disciple for an Ariyan.

Actually, we should understand the fact that all Jhānas no matter how the highest Arūpa jhāna has been attained, can be deteriorated by careless in the mindfulness (Sati). Whenever the aspirants are careless, the defilements come to authorize the mind. The jhānas might be disrupted. The aspirants thus are like the common people who can be able to do demeritorious severe Kamma again.

b) Supernormal Knowledge (Abhiññaś)

It is the name of a type of special knowledge that the meditator has attained and mastered the fourth Jhāna. These modes of higher knowledge are presented in different sets of varying number in the texts. Some suttas mentions three, called the ‘Tevijjā or threefold knowledge’: (i) Pubbenivāsānussatiñña; the knowledge of recollecting previous lives, (ii)
Cutūpapātañña; the knowledge of the passing away and rebirth of beings, and (iii) Āsavakkhayañña: the knowledge of the destruction of the cankers. Other suttas mention, ‘Pañcabhinñā or the five kinds of direct knowledge’: (i) Iddhividhañña; the knowledge of the modes of supernormal power, (ii) Dibbasotadhātuñña; the divine ear element, (iii) Cetopariyañña; the knowledge of other’s minds, (iv) Pubbenivāsānussatiñña; the knowledge of recollecting previous lives, and (v) Cutūpapatañña; the knowledge of the passing away and rebirth of beings. Elsewhere expand this list to six (Chalābhīñña) by adding Āsavakkhayañña; the knowledge of the destruction of the cankers. They are as follows:

a. Iddhividhā; Supernormal Powers: the Pāli word Iddhi, which is translated as ‘supernormal power’, literally means success or accomplishment. The main sense suggested by the word is an ability to perform feats, which go against the normal course of natural events. The possession of Iddhi is regarded as a desirable quality in a Bhikkhu, which contributes to the completeness of his spiritual perfection. However, The Buddha approved of the exhibition of psychic power only when it helps eliminate in peoples’ minds and makes them free from obsessions. Exhibiting supernatural powers to gain adherents, win offerings, or obtain popularity has been prohibited by the Buddha. In the Vinaya the display of supernatural feats or psychic powers is classified as and offense of wrong-doing (Āpatti-dukkata).

In the texts as follows, the kinds of supernatural power exercised by a meditator are described as:

When his concentrated mind is thus purified, bright, unblemished, rid of defilement, and has become malleable, wieldy, steady, and attained to imperturbability, he directs, he inclines his mind to the kinds of supernormal. He wields the various kinds of supernormal power. Having been one, he becomes many; having been many, he becomes one. He appears and vanishes. He goes unhindered through walls, through enclosures, through mountains, as though in open space. He dives in and out of the earth as though in water. He goes on unbroken water as though on earth. Seated cross-legged he travels in space like a winged bird. With his hand he touches and strokes the moon and sun so mighty and powerful. He wields bodily mastery even as far as the Brahma world.
b. *Dibbasota*; The Divine Ear: The divine ear is the ability of hear the sounds of different beings of the world as well as the world of the gods, and to hear the sound of far and near. Nothing remain unheard for him. As the texts describe the divine ear: “He directs, he inclines, his mind to the divine ear element. With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near.”

c. *Cetopariyañña*; The knowledge of other’s minds: The third *Abhiññā* is the knowledge of other’s minds, the ability to penetrate with one’s own mind the mental states of others. The power of knowing of others thought makes him capable to understand the mind of different living beings. As the Buddha describes this *Abhiññā* as bellows:

> With his mind thus concentrated... he applies and directs his mind to the knowledge of the state of others’ minds. Discriminating with his mind he understands the state of others’ minds; that of a mind with passion he understands that it is with passion, of one free from passion that it is free from passion... with hatred ... free from hatred... with delusion... free from delusion... that which is composed ... distracted ... grown great... not grown great... mean... lofty... concentrated... not concentrated... emancipated... not emancipated. Thus he knows the state of other’s minds.

d. *Pubbenivāsānussati*; The knowledge of recollecting previous lives. He gets also the power to know his previous existences. As a man goes from one village to another and come back again to his own village and in doing so, he remembers in detail all the happening, similarly, he remembers and understand with minute detail his previous existence. The knowledge of recollecting previous lives is explained in the suttas as follows:

> With his mind thus concentrated... he applies and directs his mind to the knowledge of recollecting previous existence. He recollects various kinds of former lives, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, many cycles of evolution of the universe, of dissolution, and of evolution and dissolution. ‘In that one I had such a name, clan, caste, such sustenance, experiencing such pleasure and pain, and having such an end of life. Passing away thence I was
reborn in such a place. There too I had such a name, clan.... and such an end of life. Passing away thence I was reborn here.' Thus he remembers various kinds of his former lives with their modes and details.\textsuperscript{235}

e. \textit{Dibbhacakkhu}; The divine eye or \textit{Cutupapātañāṇa}: The knowledge of the passing away and rebirth of beings: The knowledge of passing away and rebirth of beings is acquired by means of the divine eye, a supernormal faculty of vision called ‘divine’ because it is similar to the vision of the deities in its ability to perceive objects at remote distances and to see objects hidden behind walls, etc. The divine eye, or knowledge of the passing away and re-arising, has two accessory kinds of knowledge, namely; (i) knowledge of the future (\textit{Anāgatasāṇāṇa}), and (ii) knowledge of faring according to Kamma (\textit{Yathākammupagañāṇa}).\textsuperscript{236} The former is the ability to foresee where a being will be reborn in the future and to foresee the course of future events. The latter is the ability to discern the Kamma of the past that brought a being to a particular destiny in the present. As the text describing this \textit{Abhīñāṇā} follows:

With his mind thus concentrated.... he applies and directs his mind to the knowledge of the passing away and rebirth of beings. With his divine vision, purified and surpassing human right, he sees beings passing away and being return again, low or high, of good or bad appearance, in happy or miserable existences, according to their kamma. He fully realizes that those beings who are revilers of the noble ones, who are of false views, who acquire the kamma of their false views, at the dissolution of the body after death have been reborn in a miserable existences in hell. But those beings who are given to good conduct in deed, word and thought, who are not revilers of the noble ones, who are of right views, who acquire rhe kamma of their right views, at the dissolution of the body after death have been reborn in a happy existence, in the world of heaven.\textsuperscript{237}

f. \textit{Āsavakkhayāñāṇa}; The knowledge of the destruction of the cankers: The sixth direct knowledge available to a meditator is the knowledge of the destruction of the cankers. The ‘cankers’ are called in the Pāli ‘\textit{Āsava}’, literally meaning that which flows out, thus the word is sometimes translated ‘outflows’. The term signifies certain fundamental defilements, which ‘flow out’ from the mind, sustaining the
process of Samsāra. According to the Majjhima Nikāya, the Āsava are usually given as three in number: (i) Kāmāsava, the canker of sensual desire, (ii) Bhavāsava; the canker of craving for existence, and (iii) Avijjāsava; the canker of ignorance.\textsuperscript{238}

This Abhinnā is described in the Suttas as follows:

With his mind thus concentrated ... ha applies, he directs his mind to the knowledge of the destruction of the cankers. He knows suffering as it is; he knows the origin of suffering as it is; he knows the cessation of suffering as it is; he knows the path leading to the cessation of suffering as it is. He knows the cankers as they are; he knows the cankers the origin of the cankers as it is; he knows the cessation of cankers as it is; he knows the path leading to the cessation of cankers as it is. The mind of him who knows thus is liberated from canker of sensual desire, from the canker of existence, and from the canker of ignorance. In him who is liberated the knowledge arises that he is liberated. He understands: ‘Rebirth is destroyed; the noble life has been lived; what was to be done has been done; nothing else remains to be done henceforth.'\textsuperscript{239}

From the above discussed, let us know that, the first five are called mundane modes of direct knowledge (Lokiya-abhinnā), the sixth is called the supramundane (Lokuttara-abhinnā). However, the Abhinnā do not come automatically by products of Jhāna but require a prior resolution and determine effort on the part of the Yogi.\textsuperscript{240}

To sum up, Samādhi is an important aspect of Buddhist practice, but at the same time its sphere of importance in the pursuit of the final goal of liberation (Vimutti) has its own dimensions. The benefits of Samādhi that lead to the final goal of Buddhism are applied in order to attain wisdom and the highest goal. The Samādhi that is used in this pursuit does not have to be of the highest order. If a person merely attains to the highest level of Samādhi but has no wisdom, there is no way he will be able to reach the final goal. The Samyutta Nikāya states that practicing meditation (Samādhi) greatly helps one to control one’s unsteady mind and to develop wisdom, which lead to seeing the real nature of things.\textsuperscript{241} In this connection the Buddha explained thus: “Indeed, wisdom is born of meditation, without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.”\textsuperscript{242}

This shows that Samādhi and Paññā cannot be separated in the process of learning. The two go together and they occur in the practitioner simultaneously. Without a certain stage of
meditation, no wisdom can be developed, and without some knowledge of the nature of life, no concentration can be developed. As the Dhammapada state that:

No meditation for one who is without wisdom,
No wisdom for one without meditation;
In whom there is meditation and wisdom,
He indeed is close to Nibbāna. 243

In this way, we find that concentration prepares the mind for developing and understanding wisdom. Now, it seems necessary to know and understand wisdom in its proper way.

c. Training in Higher Wisdom (Adhipaññāsikkhā)

Wisdom (Paññā) is the third and final step of path of purification, which has been prescribed by Buddha. 244 The Buddha has clearly stated that the practice of Sīla is for Samādhi and practice of Samādhi is for the realization of Paññā. 245 Neither Sīla nor Samādhi is unique to the teaching of the Buddha. But Paññā is the unique element in Buddha’s teachings, to which he gave the highest importance. The Buddha repeatedly said: “If it is supported by morality, concentration is very fruitful, very beneficial. If it is supported by concentration, wisdom is very fruitful, very beneficial. If it is supported by wisdom, the mind becomes freed of all defilements.” 246

Due to the power of concentration, we can cultivate and transform five hindrances: restlessness, torpor-languor, desire, anger and doubt into five Jhāna factors: applied thought, sustained thought, joy, ease and one-pointed mind. Practicing five Jhāna factors, we can get rid of five hindrances and lead our mind to four Jhānas, to four formless concentration, and to five supernatural powers, our mind becomes purely concentrated and perfectly bright, and we conduce it to wisdom of leaklessness and freedom. Wisdom, which comes here, plays the most important role in the process of destroying ignorance, extinguishing afflictions ad going up to the shore of actual peacefulness and happiness in the present life. So what is Paññā? The final step on the process of the Buddhist education.

1) The Definition and Significance of Paññā (Wisdom)

If analysed etymologically, the term ‘Paññā’ (skt., Prajñā) has two components – ‘Pa’ and ‘Ñā’. Here, ‘Pa’ is a denoting the sense of proper, full, exact, right, etc. ‘Ñā’ is a root with its verbal form as ‘Jānana’, which means to know, to understand or to comprehend. Thus, the
literal meaning of the word ‘Paññā’ is to know, to understand or to comprehend fully and thoroughly. But in the Buddhist philosophy, it has been used in a specific sense. In order to have a clear understanding let us examine the three terms, which convey the sense of knowledge. These term are: (i) Saññā (perception), (ii) Viññāṇa (consciousness), and (iii) Paññā (wisdom). According to the texts, when an adept understands an object with the help of perception, it is called Saññā. Through Saññā one grasps only the shape as circular, rectangular, etc. and the colour as red, yellow, black, white, etc. Saññā does not go beyond it. Through Viññāṇa also, an adept grasps the object, but through Viññāṇa he goes forward and also understands the nature of the objects; they are Aniccam (impermanent), Dukkham (suffering) and Anattā (substanceless). Paññā also grasps the object in above three ways and realizes its nature. It curtails the attachment of an adept and helps the Yogī in advancing on the path of Nibbāna. Thus, the Paññā is a composite whole of threefold understanding.

According to the Visuddhimagga, Paññā has been explained through a beautiful simile. Let there be three persons – an undiscerning child, a peasant, a banker. They see a heap of coins on a table. The undiscerning child just knows that the coins are pretty and variegated, long square, round, but does not know that they are held to be valuable for the use and employment of men. The peasant knows that they are pretty and variegated and that they are held to be valuable for the use and employment of men; but does not know such distinctions as: This coin is genuine, that false and that one half-genuine. The banker knows all the varieties. He knows thus by looking at coins or by sticking them and listening to the sound, or by finding out what smell or taste they have by holding them in hand. He knows further that they were made by such and such a master in such and such a village, market, town, city, hill, or at the bank of such and such a river. The application of this simile should be understood thus: Because it seizes just the appearance of the object as blue green and so forth, Saññā is like seeing of the coins by undiscerning child. Because it seizes appearance of the object as blue green and so forth, and also leads to penetration of the characteristics, Viññāṇa is like seeing of the coins by the peasant. Because it seizes appearance of an object as blue green and so forth, leads to penetration of the characteristics and also leads to manifestation of the Path, Paññā is like seeing of the coins by the banker. Again, Paññā is to be understood as the knowing in various ways and from view points as distinct from perceiving and cognizing.

According to Mrs. Rhys Davids, Paññā (wisdom) occupies the most important place in Buddhism. It has been praised as follows: “Chief among all is morality, but the person who has attained wisdom in supreme, because among gods and human beings he is regarded as both
good and wise.” In the context of a new entrant to the order, the Buddha clarifies in the *Upasampadetabbapañcakaṇī* and *Upasampādetabbachakkaṇī*, that a person wishing to get admission to order, must possess full perfections in what belong to virtue, concentration, wisdom, emancipation, and knowledge and insight into emancipation. Needless to say, the *Paññā* plays its role here also in making a man self-confident, independent and fearless. Here, wisdom is seen in a general sense and helps one understand what is right and what is wrong. Moreover, Paññā comprises the highest and last stage as third division in the standard ‘code of religious practice’, which leads to Final Emancipation or *Nibbāna*. The *Aṅguttara Nikāya* relates that:

When mindfulness and self-possession are lacking, conscientiousness and fear of blame are perforce destroyed in one who lacks mindfulness and self-possession.

When conscientiousness and fear of blame are lacking, the control of the sense is perforce destroyed in one who lacks conscientiousness and the fear of blame.

When the control of the sense is lacking, moral practice is perforce destroyed in one who lacks control of the senses.

When moral practice is lacking, right concentration is perforce destroyed in one who lacks moral practice.

When right concentration is lacking, true knowledge and vision are perforce destroyed in one who lacks right concentration.

When true knowledge and vision are lacking, aversion and dispassion are perforce destroyed in one who lacks true knowledge and vision.

When aversion and dispassion are lacking, emancipated knowledge and vision are perforce destroyed in one who lacks aversion and dispassion...

(But) when mindfulness and self-possession are present, conscientiousness and fear of blame are the efficient cause of possession of mindfulness and self-possession.
When conscientiousness and fear of blame are present, the control of the senses is the efficient cause of possession of conscientiousness and fear of blame.

When the control of the senses is present, moral practice is the efficient cause of possession of the control of the senses.

When moral practice is present, right concentration is the efficient cause of possession of moral practice.

When right concentration is present, true knowledge and vision are the efficient cause of possession of right concentration.

When true knowledge and vision are present, aversion and dispassion are the efficient cause of possession of true knowledge and vision.  

2) The Concept of Wisdom (Paññā)

The concept of Paññā appears to have gone through various changes and developments in the shapes of its meaning. In the earlier phase of the Vinaya, it manifests in realization of fact that- whatever is subject to arise, that is subject to cessation. There, it has been said by the Buddha that when one attains wisdom, one understands properly even those things that were unknown and unheard till now. Such a person understands well the doctrines of suffering, origin of suffering, cessation of suffering and the way leading to the cessation of suffering.

In the early discourses of the Dīgha Nikāya, the word ‘Ñāṇadassana’ has been used to indicate the sense of Paññā (wisdom). Just after the practice of manifold Sīla (virtue) and Samādhi (concentration), the Yogāvacara enters into the domain of wisdom that arises from visualizing the reality face to face (Ñāṇadassana) and thereby realizes that one’s ownself as composite whole of mind (Viññāna) and matter (Kāya). In other places, wisdom has been described as a means of destruction of the threefold cankers, namely: cankers related to sensual pleasure (Kāmāsava), lust for existence (Bhavāsava), and ignorance (Avijjāsava).

In the Majjhima Nikāya, we find many more new aspects of wisdom. In the Sammādiṭṭhi, it has been stated clearly that wisdom consists in the knowledge of (i) moral roots, moral states; (ii) immoral roots, immoral states; (iii) suffering, origin of suffering, cessation of suffering, and the path leading to the cessation of suffering; (iv) Āhāra (food), origin of Āhāra,
cessation of Āhāra, and the path leading to the cessation of Āhāra; (v) the law of dependent origination in direct way beginning from old age and decay (Jarā-maraṇa) to the cankers (Āsava). The final role of wisdom in this context, is the making of consciousness free from the three immoral latent factors (Anusaya), namely: (i) latent factor related attachment (Rāgānusaya), (ii) hate (Pāṭīghānusaya), and (iii) conceit (Mānānusaya) as well as total destruction of ignorance and generation of right understanding. Again, wisdom helps the Yogāvacara in attainment of a state in this very life where there is no suffering.

In the Dhammapada, it has been mentioned as a means to uncover the threefold nature of reality as impermanent (Aniccatā), subject to suffering (Dukkhatā) and substanceless (Anattatā).

In the Ahidhamma-piṭaka, the concept of wisdom has been highlighted also, though mainly in indirect way. As direct exposition, there are only three terms: (i) the faculty of wisdom (Paññindriya), (ii) the power of wisdom (Paññābala) and, (iii) insight (Vipassanā). The other significant terms, indicating the sense of wisdom, in this context, is ‘Amoha’. It includes the knowledge of four Noble Truths, priority, posterity, the both, and the law of dependent origination.

In the Milindapañhā, the wisdom has been defined through focusing light on its characteristics. In this context, the scholastic efforts has been focused on defining the term Paññā (wisdom) and distinguished it from other similar terms. There, wisdom has been defined as having the characteristic mark of ‘cutting off’ (Chedanalakkaṇā paññā) and also as possessing enlightenment as mark (Obbhāsanalakkhaṇā paññā). It is so, as it dispels the darkness of ignorance, causes the radiance of knowledge to arise, makes the light of intelligence to shine forth, and makes the Noble Truths plain. In its light one perceives impermanence of all beings and things, suffering that are inherent in individuality and the absence of any soul.

In the Visuddhimagga, we find that the process of developing wisdom has been explained with the simile of a tree which grows on a ground (bhūmi, which is supported and fed by a well-knit root (mūla) lying and spread under the ground, and which is supported and sustained by a strong trunk (Sarīra) standing on the ground. The wisdom tree too, has a ground, a root and a body, which help one in developing wisdom. States such as aggregates, senses organs, elements, faculties, truths, and dependent origination have been regarded as ground (bhūmi) of wisdom. Further, the two types of purities viz., purity of virtue (sīlavisuṇḍhi) and purity of mind (cittavisudhi) are the root (mūla) of wisdom. In this context, thus the picture of
wisdom has been presented clearest. There, it has been put under fourfold exposition formulate and attempt has been made to locate the concept as it really is in the framework of scholastic discussion. It starts with the statement that wisdom is manifold and of various kinds. In trying to explain all that, the answer might not fulfil the intended meaning and moreover it might lead to deviation or wavering. Therefore, with reference to what is intended here, it may be said that wisdom (paññā) is ‘Insight knowledge’ associated moral and consciousness.261

In short, Paññā (wisdom) is nothing but penetrative knowledge. It is in the light of this knowledge that the Yogāvacara, assisted by Saññā (perception) and Viññāna (consciousness) comprehends the nature of the ultimate reality of things and beings as impermanent (Aniccatā), full of suffering (Dukkhatā) and non-substance (Anattā). As the Buddha said:

The five aggregates, monks, are impermanent; whatever is impermanent, that is Dukkha, unsatisfactory; whatever is Dukkha, that is without ‘self’. What is without ‘self’, that is not mine, that I am not my ‘self’. Thus should it be seen by perfect wisdom (Sammappaññāya) as it really is. Who sees by perfect wisdom, as it really is, his mind, not grasping, is detached from taints, he is liberated.262

3) Classification of Wisdom (Paññā)

On the account of Paññā, there are various kinds. According to Visuddhimagga, Paññā is classified under the heads of dyads, triads. Prior to that, Paññā, is stated to be of one kind through its characteristic of penetrating the true nature of states. It defined as; ‘having the characteristic of penetrating the individual essences of states, it is of one kind.’263 Moreover, the classification of Paññā runs into several categories in different contexts. However, according to the Dīgha Nikāya, there are three kinds of Paññā, viz., Sutāmaya-Paññā (wisdom gained from listening), Cintāmaya-Paññā (wisdom gained through thinking) and Bhāvanāmaya-Paññā (wisdom gained by doing, by experience).264

The first type of Paññā as mentioned in Dīgha Nikāya, is based on listening (Sutāmaya-Paññā), literal meaning is ‘heard wisdom’ – wisdom learned from others, by reading books or listening to sermons or lectures, for example. In the days of the Buddha, listening to what is worthwhile was looked upon as the main source of learning (sutvā dhamma-dhāreti).265 Listening to the learned at suitable times (kalena dhamma-savanam) is said to be the best form of education.266 Moreover, the faculty of hearing, is said to be at a greater advantage to excite more curiosity in the human mind and deploy other senses too in the act of search for more
experiences. Once the mind is activated with auditory stimulus, there arises undivided attention (yonisomanasikāro) which in return assists in the performance of variegated cognitive activities.\(^{267}\) Indeed, learning takes place more effectively when the mind is beaming with attention. The attentive mind is obedient (kammanīyam)\(^{268}\) and has the capacity to perform still more difficult tasks. By doing so, the mind can be led to the next step of learning. However, received wisdom or knowledge is not one’s own wisdom, not something experienced for oneself. It is borrowed wisdom.\(^{269}\) The second type of Paññā is thinking (Cintāmaya-paññā). After reading or hearing a certain teaching, one considers it and examines whether it is really rational, beneficial, and practical. If it is satisfying at the intellectual level, one accepts it as true. Still this is not one’s own insight, but only an intellectualization of the wisdom one has heard. The last type of Paññā (Bhāvanāmaya-paññā) based on ‘mental development (bhāvanā), which is equivalent to meditation. It arises out of one’s own experience, out of personal realization of truth. This is the wisdom that one lives, real wisdom that will bring about a change in one’s life by changing the very nature of mind. So Paññā or wisdom in the real sense is not merely intellectual understanding. In its application to the daily life, Paññā helps individuals understand the true nature of human existence as impermanent, full of suffering and non-substance.

Thus, the nature of life is impermanent. Yet human do not suffer because everything is impermanent, but because of the attachment to impermanent things.\(^{270}\) A person who fully understands the nature of suffering, its arising, its cessation and the path leading to its cessation is truly called the wise.\(^{271}\) Owing to a right understanding of the Four Noble Truths, the wise can then succeed in solving the tangle-web of life;

Monks, it is through not understanding, not penetrating the Four Noble Truths that I as well as you have for a long time run on and gone around the cycle of birth and death. But by understanding and penetration of these four noble truths, the craving for becoming has been cut off, the support of becoming has been destroyed, there is no more re-coming.\(^{272}\)

This citation reveals why the Buddha declared, “This Dhamma is for the wise and not for the unwise.”\(^{273}\) Buddhist education equips individuals with a way to purify the mind of all things obstructive so that they can begin to see things for what they are, as the coming and going of all manifestations as mental physical processes. The Buddha described it as follows:
“Whenever one experiences the arising and passing away of the mental physical processes, he enjoys bliss and delight. He attains the deathless, as realized by the wise.”

Experiencing the arising and passing away of the mental physical processes means understanding the Law of Dependent Arising and the theory of No-substance. Due to a right understanding, the individual does not cling to the ‘I’ and ‘mine’ and ‘self’ and realizes that his/her existence depends upon the existence of others of the world. Owing to such right understanding and right thought, each action, each activity of each individual bears their social worth and nature without guidance: “In this, bhikkhus, a wise person, one of great wisdom, does not intend harm to self, harm to others or harm to both self and others. Thinking in this way, such a person intends benefit for self, benefit for others, benefit for both, benefit for the whole world. Thus is one wise and of great wisdom.”

Buddhist Paññā is therefore, the final training in the process of Buddhist education enabling individuals to develop completely: realization and action, the psychological and the physical, the individual and the social. However, of these three types of Paññā, the first two are not peculiar to the teaching of the Buddha. Both existed in India before him, and even in his own time, there were those who claimed to teach whatever he taught. As Buddhaghosha has described these three kinds of Paññā or wisdom in the Visudhimagga:

‘Based on thinking’ is the wisdom or knowledge, which one has acquired by one’s own cognition without having learned it from others. ‘Based on learning’ (literally ‘hearing’) is that wisdom or knowledge, which one has learned ‘heard’ from others. ‘Based on meditation’ is that wisdom or knowledge, which one has acquired through ‘mental development’ in this or that way, and which has reached the stage of attainment concentration (appanāsamādhi).

Actually, the unique contribution of the Buddha to the world was a way to realize truth personally and thus to develop experiential knowledge or wisdom, Bhāvanāmaya-paññā. This way to achieve direct knowledge or wisdom is the technique of Vipassanā-bhāvanā.

4) The Method of Paññā’s Development

Buddhism is the religion of Paññā (wisdom), the instinctive insight. The Buddha required his disciples to see things with wisdom. By wisdom men cut off defilements (Nivaranā), root of greed (Lobha), hatred (Dosa) and delusion (Moha), and finally obtain Nibbāna.
a) Calm (Samatha) and Insight (Vipassanā)

According to the Buddha, it has two alternative methods to the development of Paññā. These two methods are the vehicle of Samathayāna (serenity) and the vehicle of Vipassanāyāna (insight). The meditators who follow them are called Samathayānika, ‘one who makes serenity his vehicle,’ and the Vipassanāyānika, ‘one who makes insight his vehicle,’ respectively.

The function of Samatha is to tranquilize, whereas of Vipassanā is to disperse ignorance and to penetrate into the reality of an object of meditation without examining it in terms of impermanence, suffering and soullessness, and finally aims at the acquisition of peacefulness, calmness, and non-distraction of mind, while the latter examines, considers or scrutinizes the characteristics of the object with a view to knowing things as they are, and finally destroying all defilements and reaching arahantship. Besides, the Samatha method is meant to suit the disciples whose dominant character is of faith or passionate types and the Vipassanā method is for those intellectual or skeptical types.

As we have already mentioned before, the methods of meditation given in the Nikāyas are presented according to various individual characters. The samatha method which aims at the concentration of mind or trances (Jhāna) and psychical powers (iddhi) is merely means to proceed to the vipassanā method. When the meditators practice samatha until they get absorption either in the stage of form or formless. Then with concentration in the Jhāna, he uses wisdom to consider the real nature of object, i.e., the three characteristics. It helps him very much to realize the truth. The practice of samatha thus paves the way to vipassanā as it is exemplified in the following statements of the Buddha: “Very monks, I say canker destruction depends on the first (absorption) ... the second absorption ... the third absorption ... the fourth absorption ... on the sphere of infinite space ... of infinite consciousness ... of nothingness ... on the sphere of neither perception nor non-perception.”

This is the method to practice by using the deep wisdom in the Jhāna to consider the nature of things, which called “Vipassanā”. The Buddha addressed further:

Consider the monk, who is aloof from sense-desires, aloof from evil ideals, enters and abides in the first absorption, whatever occurs there of form, feeling, perception, mental information or consciousness, he sees wholly as impermanent phenomena, as ill, as a disease, a boil, a sting, a hurt, an affliction, as something alien, gimcrack, empty, not one-self. He turns his mind away from
such phenomena and having done so, brings the mind towards the deathless element with the thought: ‘This is the peace, this is the summit, just this: the stilling of all mind-activity, the renouncing of all (rebirth) basis, the destroying of craving, passionlessness, ending the cool.’ And steadfast therein he wins to canker destruction; if not ... just by reason of that Dhamma zest, that dhamma sweetness he snaps the five lower fetters and is born spontaneously and, being not subject to return to form that world, becomes completely, cool there.\textsuperscript{278}

This passage shows, Vipassanā being used in any levels of absorption. Thus, we can say that the cultivation of Vipassanā is not possible without the cultivation of the Samatha because it is the most significant factor to come into the level of using the pure wisdom. In other words, it may be said that Samatha is the basis factor of Vipassanā, both of them must go along with each other from the beginning till to the last cultivation. We can see that some passages concerning to Samatha and Vipassanā, which have been delivered by the Buddha and his disciples by way of Vipassanā preceded by Samatha, and Samatha preceded by Vipassanā as follows:

Now these stage of Deliverance, Ānanda (from the hindrance to thought arising from the sensation and ideas due to external forms), are eight in number. Which are the eight?

A man possessed from sees forms- this is the first stage of deliverance.

Unaware of his own form, he sees forms external to himself- this is the second stage of deliverance.

With the thought “it is well,” he becomes intent- this is the third stage of deliverance.

By passing quite beyond all ideas of form, by putting an end to all idea of sensory impact, by paying no attention to the idea of multifornity, he, thinking “it is all infinite space,” reaches (mentally) and remains in the state of mind in which the idea of the infinity of space is the only idea that is present- this is the fourth stage of deliverance.

By passing quite beyond all ideas of space being the infinite basis, he, thinking “it is all infinite reason,” reaches (mentally) and remains in the state of
mind to which infinity of reason is alone present – this is the fifth stage of deliverance.

By passing quite beyond the consciousness of the infinity of reason, he, thinking “nothing at all exists,” reaches (mentally) and remains in the state of mind to which nothing at all is specially present – this is the sixth stage of deliverance.

By passing quite beyond all ideas of the nothingness he reaches (mentally) and remains in the state of mind to which neither ideas nor the absence of ideas are specially present – this is the seventh stage of deliverance.

By passing quite beyond the state of “neither ideas nor the absence of ideas” he reaches (mentally) and remains in the state of mind in which both sensations and ideas have ceased to be – this is the eighth stage of deliverance.

Now these, Ānanda, are the eight stages of Deliverance.\(^ {279}\)

And what kind of meditation, Brāhmāna, does the Buddha praise? As to this, Brāhmāna, a monk, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. By allaying initial and discursive thought, with the mind subjectively tranquillized and fixed on one point, he enters and abides in the second meditation, which is devoid of initial and discursive thought, is born of concentration, and is rapturous and joyful... he enters and abides in the third meditation and the fourth meditation. The Buddha praises this kind of meditation, Brāhmāna.\(^ {280}\)

And what is that which is the cause of the knowledge and insight of things as they really are? Concentration is the answer. Yes I say that concentration is causally associated with the knowledge and insight of things as they really are.\(^ {281}\)

The *Uddesavibhaṅga sutta* in Majjhima Nikāya has been given the explanation of Kaccāyana Thera, which deal with Samatha preceded by *Vipassanā* that:
The consciousness undistracted, undiffused and by external shapes because of seeing by eye, hearing by ear, smelling by nose, flavouring by tongue, touching by body and cognizing a metal state with mind. His mind is not bound to satisfaction of material shapes. Then he is unslacked thought in regard to internal things staying in meditation from the first to the fourth for example of the fourth meditation that and again, your reverences, a monk, by getting rid of joy, by getting rid of anguish ... abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness. If his consciousness does not run after what is neither anguish ... nor joy, if it not tied by ... not bound to ... not fetter by the fetter of satisfaction in what is neither anguish ... nor ... joy, then his thought is called unslacked in regard to what is internal.\textsuperscript{282}

Again, on one occasion, Venerable Ānanda Thera declared to a group monks that there are some monks who develop Vipassanā preceded by Samatha and some who develop Samatha preceded by Vipassanā. Both method, in his account, issue in the supramundance path:

Herein friends, a monk develops Vipassanā preceded by Samatha. As he develops Vipassanā preceded by Samatha the path arises. He follows the path, develops it and cultivates it. As he follows, develops, and cultivates the path the fetters are abandoned, the latent tendencies are destroyed. Or again, friends, a monk develops Samatha preceded by Vipassanā. As he develops Samatha preceded by Vipassanā the path arises. He follows that path, develops and cultivates it. As he does so the fetters are abandoned, the latent tendencies are destroyed.\textsuperscript{283}

All of these discourses have been brought here just to show that the Buddha and his disciples gave sermons concerning to these two methods in various places, because both of them are only the right way to cross over the ocean of suffering. Actually, there are more aspects and places than those have been brought here. It can say that all methods for cessation of suffering, which have been said in any way and any place in the Buddhist texts, all are included either in Samatha or Vipassanā. Out of these two ways, the Samatha cannot develop the mind into subtle and highest state of Ariya Puggala. So, especially Vipassanā has the direct duty to develop human kind to reach the highest goal of Buddhism. But in fact, there is a step-
by- step method, which meditators can use to advance to the point that they are capable of such intuition.

**b) Mindfulness (Sati): The Kingpost of Vipassanā’s Method**

The teaching of the Buddha offer a great variety of methods of mental training and subjects of meditation, suited to the various individual needs, temperament and capacities. Yet all these methods ultimately converge in the ‘way of mindfulness’ called by the Buddha himself ‘the only way’. The way of mindfulness may therefore significantly be called ‘the heart of Buddhist meditation’ or even ‘the kingpost of Vipassanā’s method’. It has been highly respected and very widely practiced for all the last twenty five centuries.

The practice of mindfulness is the bare non-discursive observation of the changing phenomena of mind and body. The Buddha expounds it in terms of contemplations. According to the Satipaṭṭhāna, the well-known discourse of the Buddha in both Dīgha Nikāya\textsuperscript{284} and Majjhima Nikāya\textsuperscript{285}, mindfulness is to be applied to four kinds of objects or events, namely:

i. **Kāyānupassanā**: contemplation of the body,

ii. **Vedanānupassanā**: contemplation of sensations,

iii. **Cittānupassanā**: contemplation of mind, and

iv. **Dhammānupassanā**: mindfulness of Dhamma.

i. The first form is **Kāyānupassanā**, reflecting the nature and functioning of the human bodily organism. It requires the understanding of the bodily organism in all possible ways:

- **Ānāpānasati** or Mindfulness of Breathing: it is the first stage of Kāyānupassanā, which refers to the observation of in and out breathing.

- **Iriyāpatha** or the Four Postures: It focuses on the state of the body in the various postures of standing, walking, sitting and lying down.

- **Sampajañña** or Clear Awareness: It focuses on the awareness in every movement, such as moving forward, looking straight on and looking away...

- **Paṭikkulamanasikāra**: It refers to reflection on the repulsive of the body.

- **Dhātumanasikāra** or Reflection on Primary Element: It focuses on the reflecting constitution of the body.

- **Navasivatthikā** or The Nine Charnel-Ground Contemplation: It focuses on the reflecting of the impermanent nature of the body.
Such reflection enable the practitioners to know their capacities as well as their limits, and thereby refrain from placing unnecessary stain upon themselves.

ii. The second is Vedanāñupassanā: or the contemplation of feeling, which is the foundation of experience involving emotive as well as cognitive functions. These represent a variety of feelings, i.e., bodily feeling (kayikavedanā) and mental feeling (cetasikavedanā); bodily feeling are of three kinds, pleasure (sukha), pain (dukkha) and neither pleasure nor pain (adukkha-asukkha). Mental feelings are also of three types, joy (somanassa), grief (domanassa) and neither joy nor grief (upekkhā). It is essential to develop a precise awareness whenever any of these feeling arise, in as much as concentration and awareness are developed that much is one able to develop awareness of the gross and subtle feelings and will experience them as they are and able to note the arising of them from moment to moment.

iii. The Third is Cittāñupassanā or the contemplation of mind, which represents reflection relating to the vehicle of experience, namely, thought, paying attention to distinctions such as good and bad, superior of inferior, fruitful or unfruitful, clear and confused, etc. These thoughts or concepts are to be pursued only to the point where they produce knowledge, and not beyond, for conceptions carried beyond their limits can lead to substantiable metaphysics and hence to insoluble problems in human life.

iv. The last is Dhammāñupassanā or the contemplation of mind-objects, which is giving a variety of ways in which reflection can be carried out in relation to phenomena as described. These pertain to subjective attitudes as well as objective facts, to bondage and freedom. When we proceed to examine the sense of Dhamma in the context of Mahāsatipatthāna Sutta, it is evident that the word ‘Dhamma’ is indicative of the Nivarana, Khandha, Āyatana, Bhojjhaṅga and Ariyasacca.

- Nivarāṇa (hindrances): the five hindrances as passion, ill-will, sloth and torpidity, agitation, worry and doubt. Realizing as given moment if the five hindrances are present in the mind or not, knowing how the unarisen hindrances arise, how hindrances already arisen may be eliminated, and how hindrances already eliminated may be prevented from arising again;
- Khandha (aggregates): contemplating the nature of each of five aggregates (material form, feeling, perception, formations and consciousness) and knowing how they arise and how they pass away;
- Āyatana (sense-bases): understanding each of the internal and external sense-bases (eye, ear, nose, tongue, body and mind; sight, sound odour, taste, tangible objects and mental objects.

- Bhojjhaṅga (factors of enlightenment; mindfulness, investigation, effort, joy, calmness, concentration and equanimity)- clear comprehension of whether or not any of the seven factors of enlightenment are present in the mind, knowing how those yet to arise may arise and how those already arisen may be developed to perfection;

- Catu-ariyasacca (the Four Noble Truths) -- clear comprehension of each of the Four Noble Truths.

In the practice of Satipaṭṭhāna, every kind of mental phenomena within the flows of the mental current are seen as the arising and the passing away of things in accordance with its nature. In other word, these four contemplation, the four ‘foundations of mindfulness’, bring to the focus of the observational field the diverse kinds of mental and material phenomena with their universal marks of impermanence, suffering, and selflessness. As the Buddha says: “The only way that leads to the purification of beings, to the overcoming of sorrow and lamentation, to the ending of pain and grief, to the achievement of the right path and the realization of Nibbāna.”

In short, Samatha and Vipassanā are the basic factors of Paññā’s development. These two ways may comprise of many sub-methods suitable to the practitioners, but all those methods are proved to these two main methods. Therefore, these two methods are like parents of other method of practice.

5) The Benefit of Developing of Wisdom (Paññā)

The seed sown on a fertile land, gets firm into the soil. After that it comes out above the ground in course of its growth, develops gradually into a small sapped and then into a tree, and ultimately yields some fruits. In the same manner is seen the wisdom tree also. As we have already discussed before, what Paññā (wisdom) is developed. The fruits or benefits of developing wisdom, are innumerable and thus, it is not possible to mention all of them here. In this present context, it should be given a brief account of the benefits or fruits of developing wisdom. It may be said that through developing wisdom ends the career of an ardent as an ordinary man (Puthujjana) and thereafter that of the Noble one (Ariya) begins. He clearly understands that the first noble truth (Dukkha) has been realized, the second noble truth
(Samudaya) has been dropped, the third noble truth (Nirodha) has been obtained, and the fourth noble truth (Magga) has been fulfilled. As the Buddha said:

And what, oh monks, is the disciple in elevated wisdom? Whatever, oh monks, a monk knows the truth concerning suffering, knows the truth concerning the origin of suffering, knows the truth concerning the cessation of suffering, knows the truth concerning the path leading to the cessation of suffering, this, oh monks, is called the discipline in elevated wisdom.  

Such this realization may be understood as the ‘dawn of Paññā (wisdom)’. As before the sunrise the sky becomes red and gradually light starts spreading by destroying darkness, so becomes the dawn of Paññā, and its light starts increasing and spreading throughout by destroying the darkness of ignorance (Avijjā) as well as various other defilements.

The benefits gained after developing of wisdom may, broadly, be put into two categories, such as, worldly and transcendental wisdom (paññā). The first and the most obvious benefit of developing paññā is that it makes one worthy of offering, worthy of hospitality, worthy of gifts, and worthy of getting honoured with respect and salutations by the world of men and deities. Next, when a person attains the maturity of Paññā, he clearly understands the true nature of human existence as impermanent (Aniccatā), full of suffering (Dukkhatā) and non-substance (Anattā). But the highest and sweetest benefit or fruit, which one gets after developing the wisdom to its maturity, is the attainment of Nibbāna. Thus, the Buddha confirms: “What advantage, oh monks, is gained by training in insight? Wisdom is developed. And, what advantage is gained by the development of wisdom? Ignorance is abandoned.”

Buddhist Paññā is therefore, the final training in the process of Buddhist education enabling individuals to develop completely; realization and action, the psychological and the physical, the individual and the social. Examining the function and the purpose of cultivating Sīla, Samādhi and Paññā, Lama Govinda says:

The path set out by the Buddha embraces the whole human being. By the perfect and exhaustive development of mental gifts we develop the power of understanding, by the fulfillment of individual and social duties we develop ethical equalities, and by concentration on that which is within we develop those powers and qualities that bring us into contact with the ‘other reality’. Thus it is not a question of an either / or of outer or inner path, of a choice between the active and the contemplative life, but a both / and situation. What we have
gained within must be proved without, and what we have experienced on the outer world must be worked on and transformed within.\textsuperscript{290}

To sum up this chapter, it can be understood well from the light of above study that \textit{Ti-Sikkhā} (\textit{Sīla}, \textit{Samādhi} and \textit{Paññā}) is a system of training and cultivation outside to inside, from rough portion to delicate and from easy aspect to deeper aspect. One can see that in Buddhist education \textit{Sīla} is the principle of morality, \textit{samādhi} the unifying principle of integrated experience, and \textit{paññā} the principle of understanding. None of them is an end in itself, but a means to bring about a harmonious development of a person’s emotions and intellect. That is why, they cannot function independently of one another, but are like links which connect and reciprocate together in the system of Buddhist education. By training in right conduct, one can avoid actions that cause the severest forms of mental agitation. This is first step, and without it one cannot begin to concentrate. Once concentration of mind is attained, one can further calms it and at the same time shapes it into an effective tool with which to undertake the work of self-examination, which in turn leads to the development of wisdom. Through the development of wisdom, one can penetrate into the reality of all things and become free of all ignorance and attachments, which are the cause of all sufferings. This is the last step in Buddhist education which the Buddha gave the highest importance to. He repeatedly said: “If it is supported by morality, concentration is very fruitful, very beneficial. If it is supported by concentration, wisdom is very fruitful, very beneficial. If it is supported by wisdom, the mind becomes free of all defilement.”\textsuperscript{291}

In brief, the necessity and utility of these three steps of \textit{Ti-Sikkhā} (Threefold Training) have clearly been established in the very beginning of the \textit{Visuddhimagga}:

> “When a wise man, established well in virtue,
> Develops consciousness and understanding,
> Then as a Bhikkhu ardent and sagacious,
> He succeeds in disentangling this tangle.”\textsuperscript{292}
Works Cited


5. D. III. 20; A. I. 229.

6. Sutta-Nipāta (The Group of Discourses), verses. 376-404


8. A. I. pp. 208-209.


11. D. II. p. 8; D. II. p. 122.


13. Siše paṭṭhāya naro sapañño
   Cittaṃ paññaṅca bhāvaye
   Ātāpī nipako bhikkhu


18. A. VI. pp. 197ff.


22. A. I. pp. 120-232; S. III. p. 168.


25. D. II. p. 82.


27. Ibid., p. 291.

S. V. p. 67.
30 A. III. p. 134.
Ibid.
32 A. III. pp. 136-137.
33 A. VI. p. 1.
Ibid., p. 195.
38 D. II. pp. 254-255.
39 A. I. p. 88.
D. I. pp. 155-156.
D. II. p. 171.
44 Morality of the Latin moralis, from mos, moris, meaning manner, custom, habit, way of life, conduct, and is thus in its original classical sense almost identical with the primary denotation of Sīla
46 M. I. pp. 207-208.
48 Ibid.
49 The Pāṭimokkha is the basis Theravāda code of monastic discipline, consisting of 227 rules for full ordained monks (bhikkhus) and 311 for nuns (bhikkhunīs). The Pāṭimokkha is the basis of Māhayana code of monastic discipline, consisting of 250 rules for fully ordained monks and 348 for nuns.
52 Vism. I. pp. 16ff.
54 S. V. pp. 6-37.
55 Ibid., p. 65.

5. Five aggregates consists of form, feeling, perception, mental formation and consciousness.


10. Ibid.

11. Ibid., p. 45.


15. DhsA, p. 130.

16. Ibid., p. 131.

17. A. V. p. 176.


24. Ibid., p. 22.


27. *Interpreting Vinaya Srāmanera (Sa Di Luat Giai)*, Trs. from Chinese to Vietnamese by the most Venerable Phuoc Binh, p. 99.


Yo pāṇaḥ atipāteti musāvādaṁ ca bhāsati, loke adinnaṁ ādiyati paradāraṁ ca gacchati.


D. II. p. 86.


A. IV. pp. 170-171.

Vism. I. 42, p. 19.


VinA. I. p. 13.

Ibid., p. 18.


Nandasena Ratnapala, op. cit., p. 72.


Vism. p. 97.


Vism. pp. 64-66.

M. III. p. 75.

M. I. p. 10.

Dh. verse. 129.

Dh. Verses. 17-18.

A. V. p. 292.

S. I. p. 227.

A. I. pp. 248-249.


145 D. II. p. 86; quoted in The Path of Purification (Visuddhimagga), op. cit., p. 9.
147 Ibid.
148 Dh. verse. 165.
149 M. I. p. 525.
150 Dh. verse. 183.
151 Ty Ni tạng trừ, Phật pháp diệc trừ. This is also the third of the seven conditions of the welfare of a community to be referred in the Mahā Parinibbāna Sutta.
152 Vinayo nāma jinasāsanassa āyu. VinA. pp. 18ff.
154 D. II. p. 254.
155 A. II. p. 15; M. III, p. 11
156 M. II. pp. 88-89.
158 D. III. p. 273; A. I. p. 60.
159 Vism. p. 89.
161 M. I. p. 301.
162 M. I. p. 301.
163 Vism. I. p. 188; “Kusalacittekaggatā samādhi.”
164 Ibid., “Samādhānaṭṭhena samādhi.”
165 Ibid.
166 DhsA. p. 2207.
168 A. III. p. 17.
169 A. III. p. 1337.
170 A. V. p. 8.
171 A. II. p. 144.
172 Vism. p. 5.
173 Vism. p. 189.
175 Vism. p. 199.
176 S. VI. p. 363.
Vism. p. 201.


179 Vism. p. 74.


181 Vism. p. 234.

182 A. I. pp. 34-40.

183 Vism. p. 169.


185 Vism. pp. 197f.

186 Vism. p. 320.


188 D. III. p. 228; M. I. p. 48.

189 Vism. pp. 380f.

190 Ibid., p. 101.

191 Ibid., pp. 13-134.

192 Ibid., p. 105.

193 Ibid., p. 201.

194 S. V. p. 94.

195 Ibid., p. 97.


198 Ibid.

199 S. V. p. 110.


201 Ibid., p. 542.

202 Ibid.


205 S. I. p. 88.

206 Mahesh Tiwary, *op. cit.*, p. 28.

207 A. IV. p. 32; Vism. I. p. 98.


210 Vism. p. 59.

211 Ibid., pp. 99f.

Narada, *op. cit.*, p. 49.


Ibid.

M. I. p. 40.

M. I. p. 182; D. II. pp. 14-315.

Narada, *op. cit.*, p. 50.

Vism. pp. 165f.


Ibid.


Vism. p. 223-224.

Ibid., p. 327.

Ibid., p. 261.

Ibid., p. 333.

M. I. pp. 50f.

A. I. pp. 163-165.

S. II. p. 216.

D. III. p. 283.

Vin. II. p. 112.

D. I. p. 77.

D. I. p. 79.

D. I. pp. 79-80.

Ibid., p. 81.


D. I. p. 82.

M. I. p. 93.


‘Yogi’ means one who practices Yoga.

S. I. p. 15.

Dh. verse. 282.

Ibid., verse. 372


D. I. p. 16.
248 Ibid., pp. 948-949.
250 Vin. I. p. 207.
251 A. I. pp. 219-220.
252 Vin. I. p. 17; “Yaṁ kiñci samudayadhammaṁ, sabbaṁ taṁ nirodhammaṁ ‘ti.’
253 Ibid., p. 16.
255 M. I. pp. 62-75; ‘Paññāparibhāvitaṁ cittaṁ samma deva āsavehi vimuccati, seyyathidaṁ kāmāsavā bhavāsa avijjāsavā.’
256 M. I. p. 75; ‘Diṭṭheva dhamme dukkhassa antakaro hoti.’
258 Dhs. pp. 239-240.
259 Miln. p. 42.
260 Ibid., p. 51.
261 Vism. II. p. 946; “Kusalacittasampayuttaṁ vipassanā ñāṇaṁ paññā.”
262 S. III. p. 39.
263 Bhikkhu Ānāmoli. The Path of Purification (Visuddhimagga), op. cit., p. 481.
264 D. III. p. 219.
265 M. I. 95, p. 125.
266 Sn. II. p. 29
267 A. I. 3. p. 5
268 Ibid., p.7.
269 William Hart. The Art of Living. op. cit., p. 89.
271 M. I. p. 292.
272 D. II. p. 91.
274 Dh. verse. 374.
275 A. II. p. 179.
276 Vism. p. 04.
278 Ibid.
279 D. II. pp. 119-120.
280 M. III. p. 64.
282 M. III. pp. 271-277.
284 D. II. pp. 335 ff.
286 D. II. p. 290.
287 A. III. p. 88.
288 Vism. III. p. 1683.
289 A. II. p. 310.
290 Govinda, Buddhist Reflections, op. cit., p. 15.
291 D. I. p. 16.