

**AN ANALYTICAL STUDY OF *SATIPAṬṬHĀNA* (FOUNDATION
OF MINDFULNESS) IN *THERAVĀDA* BUDDHISM**



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BY
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**UNDER THE SUPERVISION OF
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CERTIFICATE

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I further certify that:

- A) The thesis embodies the work of the candidate himself;
- B) The candidate has worked under my supervision for the period required under statutes;
- C) The candidate has put in the required attendance in the Department; and
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PREFACE

Whether it was be previous and modern time, if Buddha-dhamma especially virtue or morality has not turned back to this world, there shall be a thing called the problem in this earth, which would be either physical or mental problem of human beings, such as wises or *Paṇḍitas* have always said or warned like this we have bigger houses but smaller families, more conveniences but less time. We have more degrees but less sense; more knowledge but less judgment; more experts but more problems; more medicines but less healthiness; we've been all the ways to the moon and back but have trouble in crossing the street to meet our new neighbors; we built more computers to hold more copies them over; but have less real communication; we have become long on quantity but short on quality. These are the times of fast foods but slow digestion; tall men but short characters; steep profits but shallow relationship. It's a time when there is much in the window and so on. As the *Buddhadhammas* are timeless, *Sati* or *Satipaṭṭhāna* also is as *Akālika-dhamma* (timeless), because, it is always important in every situation and will lead us to reach the ultimate goal.

In this light, we find a very systematic and effective way leading towards the attainment of state of mindfulness. This is the four systems or foundations of mindfulness (*Satipaṭṭhāna*) that there will be contemplation to four parts “*Kāyānupassanā* (contemplating on the body), *Vedanānupassanā* (contemplating of the feelings), *Cittānupassanā* (contemplating on the mind), and *Dhammānupassanā* (contemplating on the mind-objects)”.

This *Satipaṭṭhāna* would be way to overcome all problems, it will makes us to keep the mind balanced and unwavering amidst vicissitudes of life such as *Pasamsā* (praise) and *Nindā* (blame), *Dukkhu* (pain) and *Sukha* (happiness), *Lābha* (gain) and *Alābha* (loss), *Yasa* (repute) and *Ayasa* (disrepute), and ultimately to attain the Eternal Bliss, i.e. *Nibbāna*. *Satipaṭṭhāna* is a technical system of the practice as holy or only way to obtain the ultimate purpose in our life truly. Indeed, *Satipaṭṭhāna*-practice will make us perfect, and is not only for Buddhist but also for the people of the whole universe.

Because of the reason mentioned above, *Satipaṭṭhāna* Meditation has been fascinating resulted in my Ph.D research on this subject, in the title: “**AN ANALYTICAL STUDY OF SATIPAṬṬHĀNA (FOUNDATION OF MINDFULNESS) IN THERAVĀDA BUDDHISM**”, which has been given away in six chapters :

Chapter I: Introduction

Chapter II: Significance of *Satipaṭṭhāna* as stated in Pāli Literature

Chapter III: Characteristics and Functions of *Satipaṭṭhāna* practice

Chapter IV: Development of *Satipaṭṭhāna* as *Samatha* and *Vipassanā* in Daily Life

Chapter V: Benefits of *Satipaṭṭhāna* practice and

Chapter VI: Conclusion and Suggestion

Even, *Sati*, with various aspects, has exhaustively been explained and analyzed in the Buddhist scriptures written in different languages. However, in the present work, attempts have been made to confine and understand the meaning of *Sati* in the context of the Pāli canon, its commentary and other vision of scholars. Thus, this is my humble effort to understand and analyze *Satipaṭṭhāna* with its various aspects and I hope this will serve as a guideline to students and researchers in the field.

May all be free from suffering, be happy, peaceful
and prosperous through the power of the great wisdom
and compassion of the Lord Buddha

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LIST OF ABBREVIATIONS

A.	=	Aṅguttaranikāya (‘Collection of Numerical Sayings’)
AA.	=	Aṅguttaranikāya Aṭṭhakathā (Manorathapūranī)
D.	=	Dīghanikāya (‘Collection of Long Discourses’)
DA.	=	Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsinī.2.)
Dh.	=	Dhammapada (Verse of the Buddha’s Dhamma)
DhA.	=	Dhammapada Aṭṭhakathā (Commentary of Buddha’s word)
Dhs.	=	Dhammasaṅgaṇi (‘Enumeration of Phenomena’)
DhsA.	=	Dhammasaṅgaṇi Aṭṭhakathā (Aṭṭhasālinī)
DhA.4	=	Dhammapada-Aṭṭhakathā (4 Paṇḍita-sahassavaggavaṇṇanā)
Iti.	=	Itivuttaka (A Part of Collection of Minor Works’)
Kh.	=	Khuddakanikāya (‘Collection of Minor Works’)
KhA.	=	Khuddakanikāya Aṭṭhakathā (Paramatthajotikā)
Kvu.	=	Kathāvatthu (‘Points of Controversy’)
M.	=	Majjhimanikāya (‘Collection of Middle Length Discourses’)
MA.	=	Majjhimanikāya Aṭṭhakathā (Papañcasūdanī.1.)
MV.	=	Mahāvibhaṅga (Major rules for monks)
Nd.1	=	Khuddakanikāyamahāniddeśa (Large Explanation of Khuddakanikāya)
Nd.2	=	Khuddakanikāyacuḷaniddeśa (Little Explanation of Khuddakanikāya)
PsA.1	=	Khuddakanikāya Aṭṭhakathā (Paṭisambhidāmaggaṇṇanā Or Saddhammapakāsinī.2.)
S.	=	Saṃyuttanikāya (‘Collection of connected Discourses’)
SA.	=	Saṃyuttanikāya Aṭṭhakathā (Sāratthapakāsinī.3.)
SnA.	=	Khuddakanikāya Aṭṭhakathā (Paramatthajotikā.2.)
Saṅgaha.	=	Abhidhammattha-saṅgaha (Compendium of Philosophy)
Vbh.	=	Vibhaṅga (‘The Book of Divisions’)
VbhA.	=	Vibhaṅga Aṭṭhakathā (Sammohavinodanī)
Vin.	=	Vinayaṭṭhaka (Collection of rules for monks and nuns)
VinA.	=	Vinaya-Aṭṭhakathā (Samantapāsādikā)
Vism.	=	Visuddhimagga (The Path to Purification)

Other Abbreviations

BA.	=	Book of Analysis (Abhidhamma Vibhaṅga)
BPS.	=	The Buddhist Publication Society (Kandy, Sri Lanka)
DB.	=	Dialogue of the Buddha (Dhammapada of Buddha)
MCU.	=	Mahachulalongkornrajavidyalaya University (Press Bangkok)
MBU.	=	Mahāmakut Buddhist University (Press Bangkok)
Milin.	=	Milindapañho (The Questions of King Milinda)
MTP.	=	Mahāchuḷā Tepitakaṃ, Pāli Tipiṭaka, (Printed by MCU)
PTS.	=	The Pāli Text Society in London city
STP.	=	Siamese Tipiṭaka, Pāli Tipiṭaka, printed by Mahamakutrajavidyalaya Press, Bangkok, Thailand (In Thai Script) University, Bangkok, Thailand (In Thai Script)

Note: 1) Footnote of Pāli Texts printed by Pāli Text Society, i.e. S.I.12:

S	=	Name of Texts: Saṃyuttanikāya
I	=	Number of Volume
12	=	Number of Page

2) Footnote of Mahāchuḷā Tepiṭaka (MCU) and Siamese Tipiṭaka (STP),
i.e. 11/33/48;

11	=	Number of Volume
33	=	Number of Paragraph
48	=	Number of Page

3) Footnote of Visuddhimagga, i.e. Vism. IV. 40;

Vism	=	Visuddhimagga
IV	=	Number of Niddessa
40	=	Number of Paragraph

PĀLI-ALPHABET

Vowels	:	a,	ā,	i,	ī,	u,	ū,	e,	o.
Consonants	:	Gutturals	ka,	kha,	ga,	gha,	ṇa.		
		Palatals	ca,	cha,	ja,	jha,	ṇa.		
		Cerebrals	ṭa,	ṭha,	ḍa,	ḍha,	ṇa.		
		Dentals	ta,	tha,	da,	dha,	na.		
		Labials	pa,	pha,	ba,	bha,	ma.		
		Semi-vowels	ya,	ra,	la,	va,	ḷa,		
		Sibilant	sa,	Aspirate	ha,	Niggahita	arṇ or arṇ		

Mode of Pronunciation:

a as u in cut;	ā as a in mart;
i as i in king;	ī as ee in eel;
u as u in put;	ū as u in rule;
e as e in ethics;	o as o in over;
ka as k in key;	kha as kh in khāki;
ga as g in good;	gha as gh in ghost;
ṇa as n in ankle;	ca as ch in cheer;
cha as tch in kutch;	ja as j in just;
jha as jh in jhāna;	ṇa as ñ in ñāṇa;
ṭa as t in cat;	ṭha as th in lāṭhi;
ḍa as d in day;	ḍha as dh in dhow;
ṇa as n in nut;	ta as t in tamāsha;
tha as th in thunder;	da as th in that;
dha as dh in dharma;	na as n in name;
pa as p in pub;	pha as ph in phantom;
ba as b in ball;	bha as bh in bhārat;
ma as m in mother;	ya as y in yard;
ra as r in rat;	la as l in luck;
va as v in victory;	sa as s in sun;
ha as ha in hat;	ḷa as l in lame;
arṇ or arṇ as ung in unguent.	

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PAṆĀMA-GĀTHĀ (BENDING POEM)

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa.

Sambuddho dipadamseṭṭho	mahākāruṇiko muni
ekāyanañca yaṃ maggaṃ	veneyyānaṃ adesayi
kiliṭṭhacittasattānaṃ	cittaklesavisuddhiyā
sokānaṃ paridevānaṃ	atikkamāya sabbaso
dukkhānaṃ domanassānaṃ	atthaṅgamāya aṭṭhitam
ñāyassevādhigamāya	nibbānassābhipattiya
satipaṭṭhānamaggo so	tathāgatapasaṃsito
idānāhaṃ pavakkhāmi	maggantam tibbagāravo
tasmā hi paṇḍitā posā	dhammānudhammacārino
suddhipekkaḥ ca sakkaccaṃ	taṃ suṇātha samāhitā'ti.*

SATIPATṬHĀNA-PĀṬHA

Atthi kho tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekāyano ayaṃ maggo sammadakkhāto sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriya. Yadidaṃ cattāro satipaṭṭhānā. Katame cattāro?. Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Vedanāsu vedānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ.

Kathaṃca bhikkhu kāye kāyānupassī viharati?. Idha bhikkhu ajjhattaṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati. Ajjhattabahiddhā vā kāye kāyānupassī viharati samudayadhammānupassī vā kāyasmim viharati vayadhammānupassī vā kāyasmim viharati samudayavayadhammānupassī vā kāyasmim viharati atthi kāyo'ti vā

*Composed by Phramaha Chainarong Tessai, on July 29,2012.

panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati evaṃ kho bhikkhu kāye kāyānupassī viharati.

Kathaṇca bhikkhu vedanāsu vedanānupassī viharati?. Idha bhikkhu ajjhattaṃ vā vedanāsu vedanānupassī viharati bahiddhā vā vedanāsu vedanānupassī viharati. Ajjhatta-bahiddhā vā vedanāsu vedanānupassī viharati samudayadhammānupassī vā vedanāsu viharati vayadhammānupassī vā vedanāsu viharati samudayavayadhammānupassī vā vedanāsu viharati atthi vedanā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati evaṃ kho bhikkhu vedanāsu vedanānupassī viharati.

Kathaṇca bhikkhu citte cittānupassī viharati?. Idha bhikkhu ajjhattaṃ vā citte cittānupassī viharati bahiddhā vā citte cittānupassī viharati. Ajjhattabahiddhā vā citte cittānupassī viharati samudayadhammānupassī vā cittasmiṃ viharati vayadhammānupassī vā cittasmiṃ viharati samudayavayadhammānupassī vā cittasmiṃ viharati atthi cittaṇ'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati evaṃ kho bhikkhu citte cittānupassī viharati.

Kathaṇca bhikkhu dhammesu dhammānupassī viharati?. Idha bhikkhu ajjhattaṃ vā dhammesu dhammānupassī viharati bahiddhā vā dhammesu dhammānupassī viharati. Ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati vayadhammānupassī vā dhammesu viharati samudayavayadhammānupassī vā dhammesu viharati atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati evaṃ kho bhikkhu dhammesu dhammānupassī viharati. Ayaṃ kho tena bhagavatā ...Yadidaṃ cattāro satipaṭṭhānā'ti.

Ekāyanaṃ jātikhayantadassī
maggam pajānāti hitānukampī
etena maggena tariṃsu pubbe
tarissanti ye ca taranti oghan'ti.*

*This is to say-it goes solely to *Nibbāna*. And that is why Brahmā Sahampati said: “Whose mind perceiving life's last dying out, Vibrates with love, he knows the only way, That led in the ancient time, is leading now, And in the future will lead past the flood”. [s. 19/757/224 (STP)].

ABSTRACT

Justification of the Topic:

It is commonly found in human nature that nobody wishes to feel pain or any unfavorable or intolerable feeling, yet because of various competitions in life and many other factors, everyone has to undergo or to pass through such situations that bring pain to him. That way unrest becomes a common thing in everybody's life. Here, when we talk in the context of Buddhism as a psycho-ethical system of philosophy as well as a practical way of life, it becomes more conspicuous. We find that the Buddha has laid utmost emphasis on mind and its complex structure. It is very difficult to understand mind. There are various angles to understand it. Psychologists analyze mind in different ways; moralists and ethicists too interpret it in some different tones.

Moreover, scientists analyze mind in the physical perspectives. Thus, the concept and nature of mind has several perspectives and it is very difficult to understand it. The Buddha has said that mind is the supreme. It is the fastest runner. Everything originates out of mind. Whatever we think, speak or act upon, is the product of mind. Mind is the fountain of all the good and evil those arising within and befalls us from without. That is why in the *Dhammapada*, he says in the very beginning:

*‘Manopubbaṅgamā dhammā, manoseṭṭhā manomayā
Manasā ce paduṭṭhena, bhāsatī vā karoti vā
Tato naṃ dukkhamanveti, cakkam va vahato padaṃ’.**

And again immediately he says:

*‘Manopubbaṅgamā dhammā, manoseṭṭhā manomayā
Manasā ce pasannena, bhāsatī vā karoti vā
Tato naṃ sukhamanveti, chāyā va anupāyinī’.**

*(Mind foreruns of all things, mind is the chief, and so mind-made are they. If one speaks or acts with evil mind, because of that, suffering follows him, even as the wheel follows the hoof of the ox that draws the cart.)

*(Mind foreruns of all things, mind is the chief, and so mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows him, even as his own shadow that never leaves him.)

Thus, mind is the supreme. Whatever we act, whatever we do, whatever we speak, it is a product of mind. This is the reason, the Buddha has very clearly said ‘Oh, *Bhikkhu*’, I call volition is action ‘*Cetanāhaṃ, bhikkhave, kammaṃ vadāmi.*’ *Cetanā* means volition, decision or resolution that we take at the level of mind. So mind has a very important role to play in our life and when it feels unrest or faces unbearable situation, it feel unrest. Obviously this uneasiness or unrest is a common problem applicable to all the human beings whether living in India, Thailand and Myanmar, America, England or anywhere else.

Today we have progressed a lot in respect of science and technology, our life has become quite easy monetarily, physically as well as mentally, but we have a lot very valuable yet to attain and that is ‘peace of mind’. So the basic question is how to get peace and if so, how to get it.

Therefore, peace of mind should be attained by all. In the Buddhist path of practice, there is great emphasis on the importance of *Sati*, as evidenced in the Buddha’s saying that *Sati* is required in every situation and it can lead to attainment of all the profound objectives—‘*Sati Sabbatthiko*’. *Sati* is also compared to salt, which is used in every curry, and to a prime minister, who must be involved in every branch of government. *Sati* may restrain the mind from committing immoral as well as support and sustain itself, depending on the needs of the situation. Technically, *Satipaṭṭhāna* is the method of practice that makes use of *Sati* most fruitfully to obtain the peace of mind or the purification of mind until *Nibbāna*. Hence, this topic of research work has been proposed.

Nowadays, we come across many kinds of meditation on mind, several methods, and a lot of concentration techniques, which is used by majority of people. Even though there are many, to put it in a nutshell, according to the *Mahāsatipaṭṭhāna Sutta*. According to the Pāli texts, the meditative techniques are one of these four kinds only. So, the study of *Mahāsatipaṭṭhāna Sutta* is essential and its meditative techniques are so significant, for those who want to practice meditation, according to the *Theravāda* tradition. Talking about Buddhist meditation, it is not completed without *Mahāsatipaṭṭhāna Sutta*.

Structure of the Thesis:

In the present thesis, there are 240 pages divided into the following 6 chapters. The plan and the Content of each Chapter are mentioned in brief. The structure of each chapter is described as below:

Chapter I: Introduction

In this chapter, discussion has been made on the mental unrest—a common problem. Mind without mindfulness or *Sati*, is the origin of problems, how to look within or inside for finding the cause of the problem and the way out or solution of the way of problem all of which depend on the mind and all of them can be included into the four noble truths which is like a special medicine. It is right mindfulness to understand the four Noble Truths.

“What is suffering; what is the cause of suffering; what is the cessation of sufferings and what is the path leading to the cessation of suffering.” “It is like a physician when he goes to the patient, determines his or her disease, finds out the causes, describes the treatment and prescribes the process of it as ministering. Even though the Buddha as a physician of the world lays down the process of removal of suffering of the mankind with the prescription of the four noble truths.”

Chapter II: Significance of *Satipaṭṭhāna* as stated in *Pāli* Literature

The present chapter aims at the detailed study of background, meaning and distinctive feature of *Satipaṭṭhāna* that was preached by the Buddha in Kuru country which was crowded and completed by cereal. It is because of that, these people had power of wisdom matured and they were capable of receiving profound teachings named ‘*Satipaṭṭhāna*’. Not only people had practiced *Satipaṭṭhāna*, but also the parrot trained in the practice of *Satipaṭṭhāna*. Therefore, this is result that the Buddha has preached *Satipaṭṭhānasutta* here.

Lord Buddha’s original ‘Discourse’ ‘*Satipaṭṭhāna Sutta*’ (the Foundations of Mindfulness’) is indeed recorded twice in the Buddhist scriptures namely; (1) The 10th Discourse of the *Majjhimanikāya* (Middle Collection of Discourses) with the title *Satipaṭṭhānasutta*; (2) the 22nd Discourse of the *Dīghanikāya* (‘Long collection’) with the title

Mahāsatipaṭṭhāna Sutta i.e. the Great Discourse on *Satipaṭṭhāna*. The latter *Sutta* differs from the first *Sutta* only in more details of the Four Noble Truths especially in the ‘*Dhammānupassanā* (Contemplation of Mental Contents)’. However, the only way to *Nibbāna* that is ultimate goal, the Buddha states thus:

“*Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-paridevānaṃ
samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya,
Nibbānassa sacchikiriyaṃ, yadidaṃ: cattāro Satipaṭṭhānā*”.*

The term ‘*Satipaṭṭhāna Sutta* or *Mahāsatipaṭṭhāna Sutta*’ is composed of four words. i.e., *Mahā*, *Sati*, *Paṭṭhāna* and *Sutta*. *Mahā* stands for great, for instance, *Mahā-upāsikā* (a great female devotee). The word ‘*Sati*’ (*Sanskrit-Smṛti*) in “*Satipaṭṭhāna*” is derived from the root *√Sara* which means to remember, and to which the suffix *Ti* is added. It means wakefulness of mind, alertness or mindfulness.

Similarly, the word ‘*Paṭṭhāna*’ means getting established in a proper way. The word “*Sutta*” is used for the discourse of the Buddha. Thus, *Mahāsatipaṭṭhānasutta* means a discourse on setting up of mindfulness or awareness on the objects of meditation.

Moreover, the *Vinayapiṭaka* has given the meaning of *Satipaṭṭhāna* as *Uttari-manussadhamma* (superhuman condition). In *Suttanta Piṭaka*, *Satipaṭṭhāna* means right mindfulness (*Sammāsati*). And *Abhidhamma* has widely explained the right mindfulness as power (*Bala*) and enlightenment factor (*Bojjhaṅga*), etc.,

In *Aṭṭhakathās* such as *Paṭisambhidāmagga*, *Satipaṭṭhāna* means ‘*Satigocara*’ (right Domain of mindfulness), etc., And they have stated to the four kinds of *Sampajañña* (clear comprehension): (1) *Satthaka-sampajañña* (the clear comprehension of purpose), (2) *Sappāya-sampajañña* (the clear comprehension of suitability), (3) *Gocara-sampajañña* (clear comprehension of the domain of meditation), (4) *Asammoha-sampajañña* [lit. of non-delusion;], (clear comprehension of reality).

*(*Bhikkhus*, this is the only way that leads to the attainment of purity of human beings, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of *Nibbāna*, is by the “Four Foundations of Mindfulness”).

In *Visuddhimagga*, according to which the characteristic quality of *Sati* is “presence” (*Upaṭṭhāna*), whether as a faculty (*Indriya*), as an awakening factor (*Bojjhaṅga*), as a factor of the Noble Eightfold Path, or at the moment of realization.

Practically, whether its *Kāyānupassanā*, *Vedanānupassanā*, *Cittānupassanā* or *Dhammānupassanā*. It needs to have the harmony of three *Dhammas*: 1) *Ātāpī* = effort exists, 2) *Sampajāno* = clear comprehension exists, 3). *Satimā* = mindfulness exists. So, one can be free from greed and grief related to the world which is the main purpose here. So, maintaining *Sati* is always important in every situation and will help us to reach the ultimate goal.

Chapter III: Characteristics and Functions of *Satipaṭṭhāna*-Practice

This chapter deals with the characteristics and functions of the foundations of mindfulness or in other words with the technique of the *Satipaṭṭhāna*-practice. They are as follows:

First: *Kāyānupassanā* which is further divided into fourteen topics under six headings as thus: 1) *Ānāpāna-pabba* (The Part of Breathing); 2) *Iriyāpatha-pabba* (The Four Postures); 3) *Sampajañña-pabba* (The Clear Comprehension); 4) *Paṭikūla-manasikāra-pabba* (The Contemplation of Loathsomeness); 5) *Dhātu-manasikāra-pabba* (The Analysis of Four Elements); 6) *Navasīvathikā-pabba* (The Meditation on Nine Cemeteries).

Second: *Vedanānupassanā* means contemplation of feeling on feelings, such as *Sukhavedanā*, *Dukkavedanā* and *Adukkhamasukhavedanā*.

Third: *Cittānupassanā* means contemplation of mind on mind, such as *Sarāgacitta*, *Sadosacitta* and *Samohacitta*.

Fourth: *Dhammānupassanā* that means contemplation of the five parts: *Nīvaraṇas* (hindrance), *Khandhas* (group of aggregate), *Āyatanas* (bases or doors), *Bojjhaṅgas* (factors of enlightenment) and *Ariyasaccas* (Noble Truth).

The Foundations of Mindfulness. In brief, are four; namely: contemplation of the body, feelings, mind, and mind-objects, either with regard to his own person, or to other persons, or to both. He beholds how the body, feelings, mind, and mind-objects arise; beholds how it passes

away; beholds the arising and passing away of the body, feelings, mind, and mind-objects, as no living being, no individual, no woman, no man, no self, and nothing that belongs to a self; neither a person.

Chapter IV: Development of *Satipaṭṭhāna* as *Samatha* and *Vipassanā* in Daily Life

This chapter deals with the method how to develop *Satipaṭṭhāna* as *Samatha* (calm meditation), and *Vipassanā* (Insight meditation) in daily Life. Regarding the two terms *Samatha* and *Vipassanā* which should be practiced like vehicle. One who has tranquility as his vehicle. He, however, who has neither produced Access Concentration nor full Concentration, but from very beginning applies Insight to the Five Groups of Grasping, is called *Suddha Vipassanāyānika*, i.e. one who has pure Insight as his vehicle.

Practically, it should not be believed at all in a person who has impure precepts and distracted mind, claiming that he has achieved any stage of his insight development. Because the pure moral conduct is the cause of concentration; concentration is the cause of insight, insight is the cause of the Noble Paths, and the Noble Paths are the cause of the Noble Fruits. The nature of Dhamma thus appears, not in any other way. So the meditator of Insight Meditation should know the *Ti-lakkhaṇa* as its characteristics, the dispelling of the darkness of ignorance as its essence, the freeness from darkness of ignorance as its manifestation and, the concentration as its proximate cause. So '*Vipassanākammaṭṭhāna*' is the practice of the correct view of reality or mental development for clear knowledge to see the truth of all realities as *Ti-lakkhaṇa* (Three Characteristics).

Therefore, we can see that the practice of *Satipaṭṭhāna* (along with *Samatha* and *Vipassanā*) does not require withdrawal from society or a fixed time schedule. For this reason, many wise teachers have encouraged its integration into general daily life. It is immensely useful to practice *Satipaṭṭhāna* as *Samatha-Vipassanā* meditation whether for individual and social benefits, or for the world peace and so on.

Chapter V: The Benefits of *Satipaṭṭhāna*-practice

This chapter is devoted to explain the benefits of *Satipaṭṭhāna*-practice. There are a lot of benefit, of *Satipaṭṭhāna* practice but it can be summarized pointwise as follows:

1. Physical development i.e. good health and personality, etc.
2. Social development such as avoiding bad behaviour, activeness in social work, good administrator, guiding the life of the people, improving the ability for working job in duty etc.
3. Mental development such as training oneself and others, self-control, unshackle mind etc.
4. Intellectual development such as instruction of general courses, clear understanding on the teaching of the Buddha, freedom from defilements and fetters, realization of truth, seeing the way to *Nibbāna*, etc.

Thus *Satipaṭṭhāna* practice is the technique of application of Mindfulness and employing it in the daily life for self-development or individual progress as well as social progress. *Satipaṭṭhāna* is the way of purification of morality, concentration and wisdom as the foundation of the Enlightenment which is full by ultimate individual benefit, finally it will expand to be external benefits for society, world until universe which is aim of our life.

Chapter VI: Conclusion and Suggestion

Conclusion: The Foundation of Mindfulness or *Satipaṭṭhāna* is an essential *Dhamma* in practical life.

Satipaṭṭhāna theoretically speaking, is one of the moral psychic factors. It also, in turn, is the factor of virtues such as *Bahukāra-Dhamma* (virtues of great assistance), *Satipaṭṭhāna* (Four Foundation of Mindfulness), *Balas* (Five Powers), *Indriyas* (Five Faculties), *Bojjhaṅgas* (Seven Factors of Enlightenment), and *Aṭṭhaṅgikamagga* (The Noble Eightfold Path), etc. These things result in partaking of Enlightenment. Just as salt is essential in all soups, so also is Mindfulness essential in all activities as the words of the Buddha clearly reflects that: “Mindfulness, *Bhikkhus*, I say, is needful in all activities.”

Satipaṭṭhāna, practically speaking, is confirmed by the Buddha as “the only way for purification of all beings... for realization of *Nibbāna*.” Thus, *Mahāsatipaṭṭhāna Sutta* becomes the main discourse on the way of practice of meditation both in terms of *Samatha* (tranquility) and *Vipassanā* (Insight). One should be careful on the practice of Mindfulness. If Mindfulness is not associated with *Ātāpī* (ardent or right effort), *Sampajañña* (clear comprehension or right

understanding) and *Vineyya Loke Abhijjhādomanassaṃ* (having overcome covetousness and grief concerning the world or right thought and other factors of Eightfold Path), it will remain incomplete and futile.

Suggestion: *Satipaṭṭhāna* or the foundation of mindfulness is needed in all situations of our life. That which ‘looks over’ the various factors which arise in meditation is ‘*Sati*’, mindfulness. *Sati* is life. Whenever we do not have *Sati*, when we are heedless, it is as if we are dead... Thus, *Sati* is simply presence of mind. It is the cause for arising of self-awareness and wisdom... Even when we are no longer in *Samādhi*, *Sati* should be present throughout.

Therefore, mindfulness is always a very important factor associated with *Sati-cetasika* and because of its presence, one remains mindful to the extent that one contemplates on the body, feelings, mind and mind-objects as it is thus, it is like that. As a result, everybody should understand *Satipaṭṭhāna* so that there is mindfulness in all postures and situations that results in one’s well being. Moreover it can be included as a section of the study in educational institutions as a proper foundation on the lines of *Satipaṭṭhānas* would equip individuals to be mindful of who they are, what is the state of the present situation and thus accordingly apply the required solution as the problem demands leading to a prosperous and happy society.

CHAPTER I: INTRODUCTION

1.1 Mental Unrest – A Common Problem¹

It is commonly found in human nature that nobody wishes to feel pain or any unfavorable or intolerable feeling, yet because of various competitions in life and so many other factors, everyone has to undergo or to pass through such situations that bring pain to him. That way unrest becomes a common thing in everybody's life. Here, when we talk in the context of Buddhism as a psycho-ethical system of philosophy as well as a practical way of life,² it becomes more conspicuous. We find that the Buddha has laid utmost emphasis on mind and its complex structure. It is very difficult to understand mind. There are so many angles to understand it. Psychologists analyze mind in different ways; moralists and ethicists too interpret it in some different tones.

Moreover, scientists analyze mind in the physical perspectives. Thus, the concept and nature of mind has several perspectives and it is very difficult to understand it. The Buddha has said that mind is the supreme. It is the fastest runner. Everything originates out of the mind. Whatever we think, speak or act upon, is the product of mind. Mind is the fount aim of all the good and evil those arising within and befalls us from without. That is why in the *Dhammapada*, he says in the very beginning:³

<i>'Manopubbaṅgamā dhammā</i>	<i>manoseṭṭhā manomayā;</i>
<i>manasā ce paduṭṭhena</i>	<i>bhāsatī vā karoti vā;</i>
<i>tato naṃ dukkhamanveti</i>	<i>cakkaṃ va vāhato padan'ti."</i>

(Mind foreruns of all things, mind is the chief, and so mind-made are they. If one speaks or acts with evil mind, because of that, suffering follows him, even as the wheel follows the hoof of the ox that draws the cart.)

And again immediately he says:⁴

¹ Domanassa: mental suffering.

² Prof. Baidyanath Labh, *Paññā in Early Buddhism (A Philosophical Analysis with Special Reference to the Visuddhimagga)*, Delhi: Eastern Book Linkers Press, 1991, p.1.

³ Dh., T.W. Rhys Davids, *Dialogues of the Buddha*, London: PTS., Press, 1997, p.1.

⁴ *Ibid.* p.1.

‘*Manopubbaṅgamā dhammā* *manoseṭṭhā manomayā;*
manasā ce pasannena *bhāsatī vā karoti vā;*
tato naṃ sukhamanveti *chāyā va anupāyini’ti.*

(Mind foreruns of all things, mind is the chief, and so mind-made are they. If one speaks or acts with pure mind,⁵ because of that, happiness follows him, even as his own shadow that never leaves him.)

Thus, mind is the supreme. Whatever we act, whatever we do, whatever we speak, it is a product of mind. This is the reason, Buddha has very clearly said ‘Oh, *Bhikkhu*’, I call volition is action ‘*Cetanāhaṃ, bhikkhave, kammaṃ vadāmi.*’⁶ *Cetanā* means volition, decision or resolution that we take at the level of mind. So mind has a very important role to play in our life and when it feels unrest or faces unbearable situation, it feel unrest. Obviously this uneasiness or unrest is a common problem applicable to all the human beings whether living in India, Thailand and Myanmar, America, England or anywhere else.

Today we have progressed a lot in respect of science and technology, our life has become quite easy monetarily, physically as well as mentally, but we have a lot something very valuable yet to attain and that is ‘peace of mind’. So the basic question is how to get peace, and if so, how to get it. The Buddha has tried to find out some viable solution. He had observed and experienced the pinch of this problem in his princely life when he was in Kapilavattu.

He noticed that people become sick, get old, and ultimately die,⁷ and even during their life-time, experience various types of problem at different times and in different ways. Can there be a permanent solution of this problem? However, first of all a question arises as is there really a problem of ‘suffering’ at all? Who imposes suffering on the beings, is there

⁵ Whatsoever there is of good, connected with good, belonging to good — all issues from mind.

⁶ A.III.p.464. Karma As Volition: It is volition (*Cetanā*) that the Buddha calls ‘*Kamma*’ (action). Having willed, one acts by body, speech, and mind.

⁷The three warnings: a man or a woman 1) one being sick, afflicted, and grievously ill, wallowing in his own filth. 2) who being eighty, ninety, or a hundred years old, frail, crooked as a gable-roof, bent down, resting on crutches, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair or none, wrinkled, with blotched limbs. 3) Corpse of a man, or a woman, one or two or three days after death, swollen up, blue-black in color, and full of corruption. We also are subject to sick, old and death, and cannot escape it, (A.III.35).

someone unseen who does all this? Why does suffering arise? Does it happen all of sudden or is there any cause active behind it? Can there be a possibility to avert or stop suffering, and if, so how? These questions used to appear before him and perturb him.

Ultimately he left his household life in the full youth at the age of 29 years, leaving behind his old parents, young and beautiful wife, and a newly born son. The glittering world could not prevent him from renunciation. He contacted a number of meditators, spiritual practitioners, truth seekers, and himself underwent severe penance in the forest of Uruvelā (modern Magadh region in Bihar). Ultimately at the age of 35 on the fullmoon day of Vesākha month, he found the truth, which was totally unheard (*Ananusuttesu dhammesu*). It was fourfold in nature technically called ‘*Cattāri Ariyasaccāni*’ (The Four Noble Truths).

The problem of first truth is *Dukkhaṃ Ariyasaccaṃ* (the Noble Truth of Suffering). The second Truth is the origin of suffering. It reveals that suffering is neither unconditioned nor uncaused nor is imposed by any unseen force. Rather it has some causing conditions and these are nothing but threefold desire: *Kāmatanḥā* (sensual craving), *Bhavatanḥā* (craving for existence) and *Vibhavatanḥā* (craving for non-existence).⁸

In the second truth technically called ‘*Dukkhasamudayaṃ Ariyasaccaṃ*’, the Buddha further finds that *Dukkha*, (unrestness, pain, despair, unpleasant feeling or in nutshell –suffering) arises of these threefold reasons. It becomes, thus, clear, that as suffering originates due to some reason, there are many possibilities of removing them and when they are completely destroyed, the state attained thereby is the eternal and highest bliss technically called *Nibbāna*.

This is third truth of the Four Noble Truths. While revealing the Four Noble Truths, the Buddha talks of a way that avoids the two extremes of life, e.g.,⁹ *Kāmesu kāmā-sukhallikānuyoga* (the extreme of sensual indulgence; extreme hedonism) and *Attakilamathānuyoga* (extreme of self-mortification; extreme asceticism) and takes the recourse of *Majjhimā Paṭipadā* (middle path). This path is also called *Ariyo Aṭṭhaṅgiko Maggo*

⁸ *Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathidaṃ kāmatanḥā bhavatanḥā vibhavatanḥā*, (A.III. 445).

⁹ Vin.I.10; S.V.420.

(Noble Eightfold Path), as it consists of eight steps. It is quite interesting to note that this is like an anti-current, going opposite to the current of *Saṃsāra* (*paṭisotāgāmī*).

Usually people sail with the flow of *Saṃsāra* full of lust or desire and get into the trap of attachment, ill-will and ignorance and thereby, create suffering for themselves. However, the Eightfold Path of the Buddha, liberates a person from the clutches of craving, attachment, hate, ignorance etc. and suffering generated thereby. This way is just opposite to the flow of the world (*Saṃsāravaṭṭa*, also called *Paṭilomanaya*), which goes to the state of eternal bliss, i.e., *Nibbāna*.

1.2 Looking at *Dukkha* (Problems) without Mindfulness

When beings live without mindfulness, they ought to face many problems in their life, whether it is the problem of body, mind or some what different ones. Because of that mind is never steady, but always fleeting. They have no control over their mind so as to fix it steadily on any object of meditation, and they cannot control their mind they resemble with mad or mentally deranged persons. Society has no regard for such persons who have no control over their mind.¹⁰

Therefore, everybody tries to fulfill his desires and get pleasure from form (visible objects), sound, smell, taste, touch and mental objects. He tries to seek happiness by looking from outside rather than from within. Not only that, he tries to overcome his suffering by resorting to drinking, gambling, dancing etc. and misunderstands that he has enjoyed and made his life happy.

Hence, he tries by every means to change all the factors outside e.g. the society, political system and in nutshell of the whole environment.

Craving is indeed endless by nature. The moment a desire is fulfilled, a new desire is born so goes on the process, and a person again gets into the trap of craving. Therefore, it is generally believed that by fulfilling all the desires, one will enjoy life completely. It is quite

¹⁰ Mahāthera Ledy Sayadaw, *the Manuals of Buddhism* (the expositions of the Buddha-dhamma). Bangkok: MBU., Press, 1978, p. 422.

strange that running after desires is just like a mirage, after which a deer runs in hope of getting water, but never gets it. Thus, life comes to an end, but not the desires.

Otherwise, it is said that everybody is dominated or shrouded by darkness called the *Lobha* (greed), *Dosa* (anger) and the *Moha* (delusion or ignorance),” such, a person becomes like one who has not wisdom-eye and a blind who does not know the reality of world or life. Here, it can be clearly shown through the word of wise man that: “The birds do not see the sky, the fishes do not see the water, the worms do not know stool, and the human beings also do not know the truth of the world.”¹¹ They have wandered through many rebirths or the sea of sufferings in the world of *Saṃsāra* or *Saṃsāra-vaṭṭa*.¹² The word “*Saṃsāra*” according to “The word of the Buddha” (Nyanatiloka Mahāthera; 2008) is as follows:

Saṃsāra, the wheel of existence, literally, the ‘Perpetual Wandering’ -is the name given in the Pāli scriptures to the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering, and dying. Putting it more precisely: *Saṃsāra* is the unbroken sequence of the fivefold *Khandha*-combinations, which, constantly changing from moment to moment, follow continually one upon the other through inconceivable periods of time. Of this *Saṃsāra* a single lifetime constitutes only a tiny fraction. Hence, to be able to comprehend the first Noble Truth, one must let one’s gaze rest upon the *Saṃsāra*, upon this frightful sequence of rebirths. And not merely upon one single lifetime, which, of course, may sometimes be not very painful.

The term ‘*Dukkha*’ (suffering), in the first Noble Truth, refers therefore, not merely to painful bodily and mental sensations caused due to unpleasant impressions, but it comprises in addition everything productive of suffering or liable to it. The Truth of Suffering teaches that, owing to the universal law of impermanence, even high and sublime

¹¹ The birds do not see the sky where they are flying and living. The fishes do not see the water where they are swimming and living. The worms do not know that the stool which they are eating and hiding in is dirty, for them the stool always smells good and tasty. The human beings also do not know the truth of the world where they are standing, walking, sitting, sleeping, eating and living etc, they were born in the world of suffering but they never realize what the suffering is, (SnA.2. p.174).

¹² *Vaṭṭa*: the triple round of three kinds: 1) *Kilesavaṭṭa*: round of defilement that consists *Avijjā* (ignorance), *Taṇhā* (craving), and *Upādāna* (clinging); 2) *Kammavaṭṭa*: round of *Kamma* that consists *Saṅkhāra* (conditioned things); and *Bhava* (becoming); 3) *Vipākaṭṭa*: round of results that consists *Viññāna*; *Nāmarūpa*; *Salāyatana*; *Phassa*; and *Vedanā*; which appeared by birth; old; decay etc, (Vism.581).

states of happiness are subject to change and destruction, and that all states of existence are therefore unsatisfactory, without exception carrying in themselves the seeds of suffering.

Which do you think is more: the flood of tears, you have shed in the form of weeping and wailing upon this long way-hurrying and hastening through this round of rebirths, united with the undesired, separated from the desired or dear ones, or the waters of the four oceans. How long have you suffered the death of father and mother, of sons, daughters, brothers, and sisters? And whilst you were thus suffering, you have indeed shed more tears upon this long way than the quantity of water in the four oceans. Which do you think is more: the streams of blood that, through your being beheaded, have flown upon this long way, these, or the waters of the four oceans?

Long have you been caught as robbers, or highway men or adulterers; and, through your being beheaded, verily more blood has flowed upon this long way than there is water in the four oceans. But how is this possible? Inconceivable is the beginning of this *Samṣāra*; not to be discovered is any first beginning of beings, who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths. And thus have you long undergone suffering, undergone torment, undergone misfortune, and filled the graveyards full; truly, long enough to be dissatisfied with all the forms of existence, long enough to turn away and free yourselves from them all.¹³

Further, *Jāti* (birth), *Jarā* (decay), *Maraṇa* (death), *Soka* (sorrow), *Parideva* (lamentation), *Dukkha* (pain), *Domanassa* (grief) and *Upāyāsa* (despair) are suffering, and in brief, the five aggregates of attachment are suffering.¹⁴

What, now, is Birth? The birth of beings belonging to this or that order of beings, their being born, their conception and springing into existence, the manifestation of the Groups of Existence, the arising of sense activity: this is called birth.

¹³ Nyanatiloka, *The Word of the Buddha* (Version Thai-English), Bangkok: Buddhist Publication Society Press, 2008, p.41.

¹⁴ Vin.I. 10; S.V.420. (*Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṇ, soka-parideva-dukkha-domanassu-pāyāsāpi dukkhā, Appiyeḥi sampayogo dukkho piyeḥi vippayogo dukkho yampicchaṇ na labhati tampidukkhaṇ, Saṅkhittena pañcupādānakkhandhā dukkhā*). And the word “five aggregates of attachment are suffering” means the clinging or attachment of things such as that body and mind as ‘I’ and ‘mine’.

And what is Decay? The decay of beings belonging to this or that order of beings; their becoming aged, frail, grey, and wrinkled; the failing of their vital force, the wearing out of the senses: this is called decay.

And what is Death? The departing and vanishing of beings out of this or that order of beings. Their destruction, disappearance, death, the completion of their life-period, dissolution of the Groups of Existence, the discarding of the body: this is called death.

And what is Sorrow? The sorrow arising through this or that loss or misfortune which one encounters, the worrying oneself, the state of being alarmed, inward sorrow, inward woe: this is called sorrow.

And what is Lamentation? Whatsoever, through this or that loss or misfortune which befalls one, is wail and lament, wailing and lamenting, the state of woe and lamentation: this is called lamentation.

And what is Pain? The bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily impression: this is called pain.

And what is Grief? The mental pain and unpleasantness, the painful and unpleasant feeling produced by mental impression: this is called grief.

And what is Despair? Distress and despair arising through this or that loss or misfortune which one encounters: Distressfulness and desperation: this is called despair.

And what is the ‘Suffering of not getting what one desires’? To beings subject to birth there comes the desire; O, that we were not subject to birth! O that no new birth was before us! Subject to decay, disease, death, sorrow, lamentation, pain, grief, and despair, the desire comes to them: O that we were not subject to these things! O that these things were not before us! But this cannot be got by mere desiring; and not to get what one desires, is suffering.¹⁵

And what is (the meaning of the statement) ‘in brief, the five Aggregates of clinging’? They are the aggregates of material form, feeling, perception, mental formations

¹⁵ Nyanatiloka Mahāthera, *The Word of the Buddha*, Op.Cit., pp.14-17.

and consciousness. This is what is called ‘in brief, the five aggregates of clinging are *Dukkha* or suffering.’¹⁶

In this context, Asha Maudgil has referred to the arising and extinguishing of suffering that the real nature of suffering is because of attachment. Attachment to five aggregates creates suffering to his (1). *Nāma-Rūpa* (mind - Body), (2). *Viññāṇa* (Cognition), (3). *Saññā* (Perceptions), (4). *Vedanā* (Sensation) and (5). *Saṅkhāra* or *Paṭikiriya* (Reaction). People cling strongly to their identities i.e. their mental and physical beings when there are only evolving processes. This clinging is suffering. The greater the clinging greater the suffering will be. Attachment may be to physical objects, our views or beliefs. No matter what the content of attachment and whether they are right or wrong they will certainly make us unhappy.

Analyzing his own nature the Buddha found that attachment develops because of the momentary mental reaction of liking and disliking which when repeated and intensified, moment after moment grow into attractions and repulsion which leads to attachment to the pleasant sensation and repulsion to the unpleasant sensation. This leads us to the examination of sensations.

“What causes sensation? It arises because of contact through the five senses and mind. It is via this contact that we experience the world. The senses and mind are the essential aspects of the flow of mind and matter, which arises because of consciousness or the act of cognition which separates the world into the knower and the known subject and objects ‘I’ and ‘other’.

From this separation evolves identity. Every moment consciousness arises and assumes a specific mental and physical form. In the next moment again consciousness takes a slightly different form throughout the existence. Consciousness flows and changes. At death also consciousness assumes new form. From one existence to the next, life after life, the flow of consciousness continues.

¹⁶ Nyanaponika Thera, *The Heart of Buddhist Meditation*, London: Rider and Company Press, 1962, p. 128.

“What causes this flow of consciousness? It arises because of reaction. A slight reaction sustains the flow of consciousness only for a moment. But if that momentary reaction of liking and disliking intensifies into craving or aversion.

It gains strength and sustains the flow of consciousness for a longer period, and if throughout life one keeps on repeating and intensifying certain reactions, they develop strength sufficient to flow from one life to the next.

These reactions occur because of ignorance. We are unaware of the fact that we react, and unaware of the real nature of what we react to. We are ignorant of the impermanent nature of our existence and ignorant that attachment to it brings nothing but suffering. Not knowing that we have reacted, we persist in our blind reactions which become a habit of reacting because of ignorance.¹⁷ This is how the wheel of suffering starts turning as the applied principle:¹⁸

(A). Because of ignorance, mental formations arise; because of mental formations, consciousness arise; because of consciousness, mind-and-body arise; because of mind-and-body, the six senses arise; because of the six senses, contact arise; because of contact, sensation arise; because of sensation, craving arise; because of craving, attachment arise; because of attachment, becoming arise; because of becoming, birth arise; because of birth, decay-and-death arise. Sorrow, lamentation, suffering, grief, and distress too arise. This whole “heap of suffering” arises in this way.¹⁹

(B). Because ignorance has been completely disgorged, mental formations are extinguished; because mental formations are extinguished, consciousness is

¹⁷ S.P. Sharma (Chief Editor) & B. Labh (Editor), *The Ocean of Buddhist Wisdom*, Delhi: New Bharatiya book corporation Prees, 2008: pp.103-04.

¹⁸ S.II.1; Vism.517; Also vide in, Phra Brahmaguṇābharaṇa (P.A.Payutto), *Buddhadhamma (Natural Laws and Values for Life)* Translated by Grant A.Olson, New York : State University Press, 1995, pp.80-82.

¹⁹ Vin.I.1; Vism. 517. (*Avijjāpaccayā Saṅkhārā; Saṅkhārapaccayā Viññāṇaṇ; Viññāṇapaccayā Nāmarūpaṇ; Nāmarūpapaccayā Saḷāyatanaṇ; Saḷāyatanapaccayā Phosso; Phassa-paccayā Vedanā; Vedanāpaccayā Taṇhā; Taṇhāpaccayā Upādānaṇ; Upādānapaccayā Bhavo; Bhavapaccayā Jāti; Jātipaccayā Jarāmaraṇaṇ. Sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.* [Appendix C, chart No.1].

extinguished; because consciousness is extinguished, mind-and-body is extinguished; because mind-and-body is extinguished, the six senses are extinguished; because the six senses are extinguished, contact is extinguished; because contact is extinguished, sensation is extinguished; because sensation is extinguished, craving is extinguished; because craving is extinguished, attachment is extinguished; because attachment is extinguished, becoming is extinguished; because becoming is extinguished, birth is extinguished; because birth is extinguished, [so is] decay-and-death [extinguished]. Sorrow, lamentation, suffering, grief, and distress are [thereby] extinguished. The extinguishing of this whole “heap of *Dukkha*” occurs in this manner.²⁰

Thus arises the entire mass of suffering. By this chain of cause and effect conditioned arising, we have been brought into our present state of existence and face a future of suffering. True nature ‘I’ and the next cause of suffering is *Saṅkhāra*, the mental habit of reaction. Reactions of craving which develop into clinging leads to all kinds of unhappiness. The habit of reacting is the shaper of our future *Kamma*. The way out of suffering is also through the knowledge of *Kamma* or cause and effect. If the cause is eradicated, there will be no effect.

In this way the process of arising and suffering can be reversed. If we put an end to ignorance, there will be no blind reaction that brings suffering and if suffering is stopped, we shall experience peace and happiness. When his underlying conditions of craving for pleasant sensation of aversion towards unpleasant sensation, and of ignorance toward neutral sensation are eradicated the meditator is called one who is totally free of the underlying conditionings, who has seen the truth, who has cut off all craving and aversion, who has broken all bondages, who has fully realized the illusory nature of the ego, who has made an end of suffering.”²¹

²⁰ Vin.I.1; Vism. 517. (*Avijjāya tveva asesavirāgaṇirodhā Saṅkhāraṇirodho; Saṅkhāra-ṇirodhā Viññāṇa-ṇirodho; Viññāṇa-ṇirodhā Nāma-rūpaṇirodho; Nāma-rūpaṇirodhā Saḷāyatana-ṇirodho; Saḷāyatana -ṇirodhā Phassa-ṇirodho; Phassaṇirodhā Vedanāṇirodho; Vedhanāṇirodhā Taṇhāṇirodho; Taṇhāṇirodhā Upādānaṇirodho; Upādānaṇirodhā Bhavaṇirodho; Bhavaṇirodhā Jātinirodho; Jātinirodhā Jarāmaranaṇ; Sokaparidevaṇ dukkhadomanassupāyāsā nirujjhanti: Evametassa kevalassa dukkhakhandhassa nirodho hoti.*). Appendix C, chart No.1.

²¹ detailed study in S. *Pahānasutta*.

Thus, this Suffering²² is the root that concerns the problems of human beings; whether, it manifests itself as a problem inside, such as painful or unpleasant feelings produced by bodily and mental impression are suffering or problem outside, such as problem in the family, society, economic and environment etc.

However, all of suffering as mental unrest that leads to global problem started as one that concerns mind. The Buddha has enunciated the regulation, arising, existence and practice-way to cessation of this world that we feel occur in our body which is of two meters in length, about twelve inches thickness are consisted with the perception and mind.²³ So, mind-training should be started to look inside.

1.3 Looking Inside the Mind

Even though our life consist of body and mind, yet mind is forerunner and body is just a follower:- there is the saying of wise people “mind is like boss-man but body is like server.” All our problem or suffering arises inside mind and the end of problems lies in mind itself. So looking inside mind is the right point to begin with that leads to the study or observation of the origin and cessation of the clinging of mind and matter as “me” and ‘mine’. The Buddha himself says: “*Sabbe Dhammā Nālaṃ Abhinivesāya* (One should not cling to all things as ‘me’ and ‘mine’).”²⁴

However, the significance of mind as understood in the Buddhist way is such that mind is part of a psychological science, which includes investigation into the mental activities of human life. However in the west, it originated as part of medical science, philosophy, natural science, religion, education, and sociology, and extends into a myriad of other disciplines and practices. In today’s society, psychology is applied to education, industry, business, health care, national defense, law, politics, sociology, science, arts, and even sports. Its importance has increased with time.²⁵

²² Craving is root of suffering and then suffering is root of problems outside.

²³ S.I. 89.

²⁴ S.IV.49;

²⁵ Master Hsing Yun, *Buddhism and Psychology*, Taiwan: Fo Guang Shan International Translation Center Press, 2006. p.1

In the Buddhist Canons, the Buddha often used simple stories to describe mind. Ten of these stories are summarized below:²⁶

1. Mind is like a monkey,²⁷ and difficult to control. As is said in an old proverb, “the mind resembles a monkey and thoughts resemble horses.” The mind is compared to a monkey that is hyperactive, jumping and swinging between tree limbs without a moment of rest.

2. Mind is as quick as lightening and thunder. It is compared to lightening, thunder, or a spark created by striking a stone. It functions so rapidly that in a moment’s thought, it has traveled throughout the universe without obstruction, for instance, when one thinks about taking a trip to Europe or America, immediately the scenery of Europe or America will surface in his or her mind, as if he or she were already present at those places.

3. Mind is like a wild deer, chasing after sensory pleasures all the time. The wild deer runs in the wilderness and becomes thirsty. To search for water, it scrambles in four directions, looking for a stream. Mind is like this wild deer. It can hardly resist the temptation of five sensual desires and the six sensory objects. It chases after sight, sound, and other sensory pleasures all the time.

4. Mind is like a robber stealing our virtues and merits. Our body is like a village, with the five sensory organs as the five entrances, and mind is the thief in the village who steals beneficial deeds and merits that we have laboriously accumulated, leaving a negative impression in others’ minds and a poor lifestyle. Confucian scholar Wang Yongming once said, “It’s much easier to catch bandits hidden in the wilderness than to eradicate a thief in our mind.” If we can tame the thief in our mind, making it obedient and compliant, we will become the master of our minds and capable of fostering superior virtues and merits.

5. Mind is like enemy and the inflicts suffering upon us. It creates trouble and causes all kinds of pain and suffering to appear. One *Sūtra* says, “Unwholesomeness in itself is empty because it is a creation of mind; if mind is purified, unwholesomeness will disappear

²⁶*Phandanam capalam cittam durakkham dunivārayan; ujum karoti medhāvī usukārova tejanam...*(the trembling, shaking mind, difficult to guard, difficult to control, the wise person straightens, as a fletcher an arrow)... More detail in Dhammapada, 25. p.19-.

²⁷*Vanamakkaṭalolassa cittassa, (Visuddhimagga, Paṭhamo Bhāgo), p.48 (STP).*

quickly.” Mind has Buddha Nature as its original quality is pure, free, and contented. But numerous delusions cause afflictions to the body and spirit. If we can eliminate delusions and false views, we will be able to make friends with this enemy.

6. Mind is like a servant to various irritations. It acts as if it is the servant of external objects, catering to and driven constantly by these objects, resulting in numerous afflictions. Another *Sūtra* states that mind has three poisons, five hindrances, three defilements, eighty-eight impediments, and eighty-four thousand aggravations. These hindrances, obstacles, defilements and impediments are all capable of impeding our wisdom, restraining our mind and spirit, and making us restless. To transform mind from a servant into a master depends largely on how we train it.

7. Mind is like a master who has the highest authority. It is the boss of the body. It leads, governs, and commands everything, including the eyes, ears, nose, tongue, body, and mental activities, to produce sensory feelings and cognitive functions.

8. Mind is like an ever-flowing spring. It is similar to running water that gushes continuously. It holds unlimited potential and contains immeasurable treasures. If we can effectively utilize our spring of wisdom, we will be free from the fear of scarcity.

9. Mind is like an artist who paints. The Flower Ornament *Sūtra* says, “Mind is like a master painter experienced at painting many of things.” Mind can draw different kinds of pictures. When one’s mind is inspired by wise ones and sages, one’s appearance will seem wise and enlightened. When one’s mind is occupied by malice and hostility, one’s appearance will look fierce and repulsive like that of a devil or ghost. In other words, “As one’s mind changes, so does one’s appearance.”

10. Mind is like space and is without limits. The nature of mind is as expansive as limitless space. It is capable of encompassing everything in the universe. A *Sūtra* states, “If one wants to comprehend the enlightened state of a Buddha, or has to purify his or her mind so it becomes empty like space.” Space is vast and enormous, without borders or limits. Space supports everything but grasps nothing. If we want to understand the enlightened states of the Buddhas, we have to expand the mind so that it becomes limitless and

boundless like the sky, friction-free and carefree like space. Then our minds will be able to embrace all things in the universe and benefit all sentient beings.²⁸

Further, Nyanaponika Thera has captured the significance of mind in “The Heart of Buddhist Meditation” (1962) that:

“Particularly does the culmination of human wisdom, the Teaching of the Buddha, deal not with something foreign, far, or antiquated but with that which is common to all humanity, which is ever young, and, nearer to us than hands and feet-the human mind. In the Buddhist doctrine, mind is the starting point, the focal point, and also, as the liberated and purified mind of the Saint, the culminating point. Mind is the very nearest to us, because through mind alone are we aware of the so-called external world including our own body. If mind is comprehended, all things are comprehended.”²⁹

The Buddha teaches three things on the Doctrine of mind to know mind, -that is so near to us, and yet is so unknown; to shape mind,-that is so unwieldy and obstinate, and yet may turn so pliant; to free mind, that is in bondage all over, and yet may win freedom here and now.”³⁰

Further, the looking within or inside mind is very important to understand the truths. According to Venerable Buddhādāsa, “This extremely important matter concerns looking within, examining all things within ourselves. Looking within is essential for an understanding of *Dhamma* or Buddhism. The teaching of *Dukkha* (suffering) is important as one of the four Noble Truths, as one link in the chain of conditioned arising (*Paṭicca-samuppāda*), and in other contexts, all of which exclusively concern suffering within. Thus, the looking within that we are speaking of, means looking at mind, looking at the ideas of ‘I’ and ‘my’ which are the causes of action — good and bad. This is one aspect of *Dhamma*. As for the sixth essence, this is the state that is void of ‘I’, void of ‘my’, void of the idea of being ‘I’ or belonging to ‘I’ and-in other words, void of all defilements. To be free of defilements is to be free of suffering, free of all the things that constitute *Dukkha* (suffering).

²⁸ Master Hsing Yun, *Buddhism and Psychology*, Op. Cit., pp.8-14.

²⁹ Nyanaponika Thera, *The Heart of Buddhist Meditation*, Op.Cit., p. 21.

³⁰ *Ibid*, p. 23.

There is a great benefit in being able to distinguish the within from the without, and then to look at ‘within’. Looking within is essential, but let us not go so far as to develop a negative, cynical attitude toward the ‘without’. That would be an error as grave as ignoring the within. We have always to recognize the value of the outer shell, the ‘without’, just as in the case of a fruit. If a fruit had no rind or shell, the flesh could not exist. Without the rind, the fruit could not produce seeds or flesh, and could never develop to an edible and useful stage. The rind is essential, but to think the rind is everything would be altogether pitiful.”³¹ The importance of mind is such that the entire *Abhidhammapiṭaka*³² is the study of mind as has been clearly stated by the Buddha. The commentary deals with a hundred and twenty-one (121) types of consciousness³³ and fifty-two kinds of mental factors.³⁴

Consciousness is associated with mental factors. They should be understood to know this role for the training of mind.³⁵ Indeed, there are several kinds of immorality and morality of mental factors, such as the three unwholesome and wholesome roots etc., but here there will briefly be stated the immoral and moral mental factors with the method of clearing of mind-pollution and method of development moral states that are as follows:³⁶

1.3.1 *Akusala-cetasikas* (Immoral Mental Factors)

Akusalamūla (Three Unwholesome Roots)³⁷

Lobha (greed): It is a psychic factor which refers to covetousness, greed, lust etc, It comes from the root *lubh* which means to cling, attach itself, etc. Whatever an object, is formed in the rain of the senses, there is attachment of the object. Immediately after that, there is a beginning of the clinging in the process of feeling (*Vedanā*) etc. *Lobha* has got a characteristic of developing attachment with the object.

³¹ www.purifymind.com/LookingWithin.htm (Accessed on July 27, 2012).

³² Dhs. 34/21/10.

³³ Saṅgaha. P.1-6.

³⁴ Appendix B, as the Part.1. *Citta*. and Part.2 *Cetasika*.

³⁵ Even there are a lot of kinds of mind but in the practice-way, it can contemplate only one mind in the moment.

³⁶ More in number of immoral and moral mental factors at Appendix B, as the part 2. *Cetasika*.

³⁷ D. Paṭikavagga. p. 275.

Its function is to be attached, and to remain as stuck in the object just like the piece of meat thrown in the hot pan, or not to leave the object just like the oil (*Añjana*) does not leave the eye. It is, immediately, loving, clinging or stale of thinking in things to be coveted, it goes on increasingly just like a fast going river and turning into the flow.³⁸ In this way, *Lobha* develops attachment to man wholly and makes him firmly to die with it.

Dosa (hatred): It means ‘hate’. What is hate? A desire to harm others is hate. It is just opposite to *Mettā*. It has the gentle appearance for destructive of others. Therefore, it is defined as ‘*Paravināśacintā*’.³⁹ There is an exposition of the fourfold formula in the background.

It can be expressed that its characteristic is savageness like a provoked snake. Its function is like a drop of poison; or is like a forest fire that burns up its own support like a forest. Its manifestation is persecuting like an enemy. Its immediate cause is the ground for *Āghātavatthu* (annoyance). *Dosa* should be regarded as the stale urine mixed with poison. In fact, *Dosa* and *Byāpāda* are indeed in the same sense.

Moha (delusion): It means illusion and deception. This is basically called the darkness of ignorance. It is derived from the root *√muh* which means to be deluded. Its function is to create a state of confusion in the mind and make it contrary to the fact of reality of things as they really are.

It covers the nature of reality as impermanent, subject to suffering and substanceless. It creates the notion of the things which are substanceless as having permanent substance. In brief, it makes delusion. It is in this way, *Moha* in its generic sense, is ignorance.

The word ‘*Moha* or *Moho*’ (delusion or ignorance) has come again and again, and not following the evil course of delusion has been considered as one of the five qualities to be in the various officials of the Order. This quality indicates to the clear cut knowledge of does and don’ts. *Moha* has the characteristic of covering the nature of reality- “*Dhamma-*

³⁸ The similes are described in *Aṭṭhasālinī*, Commentary of the *Dhammasaṅgaṇī*; DhsA. p. 306.

³⁹ *Dhammasaṅgaṇī-Aṭṭhakathā-Aṭṭhasālinī*, I. pp. 149,314 .(MTP-2532)

sabhāva-paṭicchādanalakkhaṇo Moho.” Things covered by delusion, appear falsely and keep one in bewilderment.⁴⁰

Otherwise, Taṇhā (Craving) as it is root of unwholesome, is not the only cause of evil action, and thus of all the suffering and misery produced thereby in this and the next life; but wherever there is craving, there, dependent on craving, may arise envy, anger, hatred, and many other evil things productive of suffering and misery. And all these selfish, life-affirming impulses and actions, together with the various kinds of misery produced thereby here or thereafter, and even all the five groups of phenomena constituting life. Everything is ultimately rooted in blindness and ignorance (*Avijjā*).⁴¹

1.3.2 *Kusala-cetasikas* (Moral Mental Factors)

Kusalamūla (Three Wholesome Roots)⁴²

Alobha (greedlessness): This word can be analyzed as ‘A + *Lobha*’. ‘A’ is a prefix and it indicates the sense of negation. The word ‘*Lobha*’ means greed. Thus the absence of greed is *Alobha*. However, in the Buddhist context it is much more than that. It is here taken as sacrifice. One becomes able to offer something to someone by dint of this *Kusalamūla*. Any kind of benevolence is not performed without *Alobha*. It has vital role in generosity in the sense of sacrificing something to others.

Buddhaghosa has gradually explained it by illustrating its characteristic of making mind free from the desire for an object of thought. It creates the feeling of detachment like the drop of water on the lotus leaf. It has the function of appropriating like an emancipated monk. Its manifestation is detachment. From this it appears that *Alobha* is the quality of detachment.

Adosa (hatelessness, good-will,): It is a positive concept of virtue to another. This literally means the absence of the hate, but literally speaking, it is good-will or loving-kindness. It radiates and takes into consideration all the beings for being happy, may be

⁴⁰ Prof. Baidyanath Labh, *Paññā in Early Buddhism*, Op.Cit., p.36.

⁴¹ Nyanatiloka Mahāthera, *the word of the Buddha*, Op. Cit., p.54.

⁴² D. Pāṭikavagga. p. 275.

beings of this world, higher world or beings of anywhere. Let them be happy with long life. May ill man and disturbed man direct their lives with happiness.

Adosa has the characteristic of extension of the well-being of other. It also indicates characteristic mark of lack of savagery or non-opposing like a good friend. Its function is to remove annoyance or fever as sandal wood does. Its manifestation is generation of agreeableness just like the full-moon. It is in this way that the concept has examined and illustrated in the *Aṭṭhasālinī*.

Amoha (wisdom): It is *Paññā-indriya* that can be analyzed as ‘*Pa-ñā-indriya*’. ‘*Pa*’ literally means ‘rightly’, ‘*Ñā*’ means knowledge and ‘*Indriya*’ means the faculty. By this sense it refers to the faculty of rightly knowing. The characteristic of *Paññā* or wisdom is understanding of something as it really is, or irresistible understanding, i.e. penetrative knowledge. As *Paññā* or wisdom dominates in understanding the real nature and as it overcomes ignorance, It is called a controlling faculty. In *Abhidhamma*, *Ñāṇa*, *Paññā* and *Amoha* are used as interchangeable terms. In types of consciousness connected with knowledge, the reference is to *Paññā*. By *Amoha*, one of three moral roots is also meant by *Paññā*.

As one of the four means of *Iddhipāda* (accomplishing) one’s ends, it assumes the name of *Vimaṃsā* (lit. examination). When purified by *Samādhi*, *Paññā* assumes the honorable role of *Abhiññā* (higher knowledge). Highly developed *Paññā* is elevated to the state of a *Bojjhaṅga-dhammavicaya* (investigation of the truth) and *Maggaṅgasammādiṭṭhi* (right view). The culmination of *Paññā* is the omniscience of the Buddha.

Paññā, in the strictest sense of the term, is seeing things as they truly are, i.e. in the light of *Anicca* (impermanent), *Dukkha* (suffering) and *Anattā* (selflessness). And again as expressed in previous detail to present, a brief descriptive account of the moral and immoral mental factors, it, therefore appears that the man has got at a natural phenomena such basic state of leaning toward moral and immoral activities. It is through them, one becomes able to have a ground of the moral and immoral states and knowing them properly, as they really are.

One becomes able to eliminate immoral one and develop the moral one. On getting such ability, the immoral states gradually come under control and get eliminated in the end. The moral states are arisen, develop the function properly to generate and help the process of such element to bring peace to mind. If it is so, then, first of all, we must know what is the *Pahāna* or *Nirodha* (elimination) and what are various factors for elimination of immoral mental states.

Even though, there are lot of immorality or morality of mental factors that are different in name and meaning, all of them can divide or conclude in three wholesome and unwholesome by itself. However, all these things depend on mind that will be needed to develop as looking within or inside mind.

1.4 The Way of Mind-Development

Everybody naturally loves *Sukha* (happiness) and hates *Dukkha* (suffering), or searches for happiness avoiding suffering. Interestingly we really do not know what to do. Therefore, we need proper knowledge and guidance as extended by the Buddha. He has discovered the profound truth and enunciated to human being with great compassion. His *Dhamma* is so difficult to perceive, difficult to understand and is not to be gained by mere reasoning but is only visible, only to the wise.

The *Buddhadhamma* is comparable with the one who holds the lamp to guide these who are lost in darkness.⁴³ Buddha has clearly shown the way (Noble Eightfold Path) that leads to the extinction of suffering.⁴⁴ These eight steps may be summarized in three (*Sīla-Samādhi-Paññā*) as follows:

III. *Paññākkhandha* (Wisdom)

1. *Sammā-diṭṭhi* (Right Understanding)⁴⁵

2. *Sammā-saṅkappa* (Right Thought)⁴⁶

⁴³ Vin.I.9.

⁴⁴ Vin.4.18-19. S.II. 421.

⁴⁵ These are: understanding of suffering, understanding of the origin of suffering, understanding of the cessation of suffering, understanding of the path leading to the cessation of suffering.

⁴⁶ These are: Thought of renunciation, thought of negating ill-will, and thought of negating cruelty:

I. *Sīlakkhandha* (Morality)

3. *Sammā-vācā* (Right Speech) ⁴⁷
4. *Sammā-kammanta* (Right Action) ⁴⁸
5. *Sammā-ājīva* (Right Livelihood) ⁴⁹

II. *Samādhikhandha* (Concentration)

6. *Sammā-vāyāma* (Right Effort) ⁵⁰
7. *Sammā-sati* (Right Mindfulness) ⁵¹
8. *Sammā-samādhi* (Right Concentration). ⁵²

This is the Middle Path which the Perfect One has found out, which makes one both to see and know, which leads to peace, to discernment, to enlightenment, to *Nibbāna*. The figurative expression ‘Path’ or ‘Way’ has sometimes been misunderstood as implying that a single factor of that Path has to be taken up for practice, one after the other, in the given order. In that case, Right Understanding, i.e. the full penetration of Truth, would have to be realized first, before one could think of developing Right Thought, or of practicing Right Speech etc. however in reality the three factors (3-5) forming the section ‘Morality’ (*Sīla*) have to be perfected first after which one has to give attention to the systematic training of mind by practicing the three factors (6-8) forming the section Concentrations (*Samādhi*). Only after that preparation, man’s character and mind will be capable of and relevant for reaching perfection in the first two factors (1-2) forming the section of ‘Wisdom’ (*Paññā*).

However, a basic minimum conception of Right Understanding is required at the very beginning, because a grasp of the facts of suffering, etc., is necessary to provide convincing reasons, and an incentive, for a diligent practice of the Path. A measure of Right

⁴⁷ These are: Abstaining from lying, from slandering, from abusing, from frivolous talk:

⁴⁸ These are: Abstaining from killing, from stealing, from sexual misconduct

⁴⁹ It means abandonment of wrong livelihood, making a living by right livelihood:

⁵⁰ The four efforts: 1. the effort to avoid the evil that has not arisen, 2. the effort to overcome the unwholesome has arisen. 3. the effort to develop wholesome that has not arisen. And 4. the effort to maintain wholesome that has arisen.

⁵¹ It means the four *Satipaṭṭhānas*.

⁵² It means the four absorptions.

Understanding is also required for helping the other Path factors to fulfill intelligently and efficiently their individual functions in the common task of liberation. For that reason, and to emphasize the importance of that factor, Right Understanding has been given the first place in the Noble Eightfold Path.

This initial understanding of the *Dhamma*, however, has to be gradually developed, with the help of the other Path factors, until it reaches finally that highest clarity of Insight (*Vipassanā*) which is the immediate condition for entering the four Stages of Holiness and for attaining *Nibbāna*.

Right Understanding is, therefore, the beginning as well as the culmination of the Noble Eightfold Path. Free from pain and torture is this path, free from groaning and suffering: it is the perfect path. Truly, like this path there is no other path to the purity of insight. If one follows this path, one will put an end to suffering. However, each one has to struggle for himself, the Perfect One has only pointed out the way.

“Give ear then, for the Deathless is found. I reveal, I set forth the Truth. As I reveal it to you, so act! And that supreme goal of the holy life, for the sake of which sons of good families rightly goes forth from home to the homeless state: This you will, in no long time, in this very life, make known to yourself, realize, and make your own”.⁵³

Further, Venerable Master Hsing Yun has stated an interesting way of Purifying mind that has been applied following the noble eightfold path in “Buddhism and Psychology” (2006) that Modern medicine is very advanced, and all kinds of pharmaceuticals are widely available. The great variety of drugs corresponds to the numerous physical ailments modern people now experience, many of which were non-existent before. However, while it is true that there are illnesses and cancers in our physical bodies, aren’t there cancers in our minds as well? Greed, anger, ignorance, arrogance, and doubt are illnesses that we cannot ignore. When we have physical disorders, we treat them with medicine, injections, or nutritional supplements. There is an old Chinese saying, “Medicine can only cure symptoms of ailments. It will not heal the real illness.”

⁵³ Nyanatiloka Mahāthera, *the word of the Buddha*, Op.Cit., pp.66-70.

The real illness is the illness of mind. As a matter of fact, many physical diseases are caused by psychological factors. The most obvious examples are illnesses of stomach and digestive system. Eighty percent of these disorders are related to emotional distress. If we can maintain a balance and peaceful mind, many diseases will automatically disappear.

In addition to the major illnesses caused by the three poisons, there are all kinds of psychological sicknesses that need to be healed, transformed or overcome. The following are treatments prescribed in the Buddha's teachings:

1. A calm mind is the antidote to a busy mind. The tempo of modern life is rather fast and compact. Most of the people suffer from distress caused by anxiety and insecurity. Therefore, in our daily life, it is beneficial if we take a few minutes to practice the art of self-healing through mind calming and purification. When the "Impurities" in our minds are cleansed, insight and wisdom emerge from calmness.

2. A benevolent mind is the antidote to a malevolent mind. The mind sometimes is like that of a 'sage,' but at other times like that of a "troubled one," rambling here and there between positive and negative. When the benevolent mind arises, everything goes well; when the malevolent mind arises, millions of defilements result. Therefore, we must eradicate the unwholesome mind and guard and keep our correct thoughts in order to cultivate a mind of loving-kindness and compassion.

3. A trusting mind is the antidote to a doubtful mind. Many mistakes and tragedies in the world are due to doubt and suspicion. Suspecting the trust of a friend, infidelity of spouse, or ill will of a relative are some of the most common examples. When doubt arises, it is like a rope restraining body and making movement almost impossible.

4. A true mind is the antidote to a deluded mind. Due to attachment to the notion of self, personal preference, and judgment, minds of ordinary people are constantly discriminating and deliberating, creating countless illusions and unwarranted responses. To lead a life of truth, beauty, and virtue, we must use our minds without discrimination or duality, perceiving things as they are and treating all sentient beings as inherently equal.

5. An open mind is the antidote to a narrow mind, [We need to make our minds like an ocean, capable of receiving all the water from hundreds of rivers and tributaries without

changing their characteristics.]. Only an all-embracing mind of gratitude and forbearance can relieve us from a jealous and intolerant mind.

6. A balanced mind is the antidote to a fragmented mind. If material wealth is the only thing we value in life, we will feel anguished if we lose our fortune. If ordinary love is the focal point of life, we will suffer tremendously if that loving relationship can no longer be maintained. Whenever there is grasping and clinging, there is differentiation and bondage. How can one be free? It is better to react to transient, worldly possessions, and the attached illusions with an even mind. In doing so, one will become free and unperturbed at all times without any attachment or restriction.

7. An enduring mind is the antidote to an impermanent mind. Although Buddhism maintains that all things and phenomena, including thoughts and feelings, are impermanent and constantly changing, it also holds that when we vow to serve others and not just ourselves, the power of the vow and devotion is so immeasurable that it reaches beyond the universe. It is like the Bodhisattva, he or she must maintain that momentum, without falling back, in order to attain perfect enlightenment.

8. An unattached mind is the antidote to an impulsive mind. Modern men and women fancy novelty and fads. They are curious about any new gimmick and thus become easy targets of bizarre and eccentric scams and frauds perpetrated by con artists. Chan Buddhism states that, “An unattached mind is the path to enlightenment.” Maintaining an unattached mind in daily life enables us to appreciate that, “every day is a delightful day; every moment is an enjoyable moment.”

In addition to these eight observations, we should cultivate a mind of patience, humility, thoughtfulness, filial piety, sincerity, honesty, innocence, purity, loving-kindness, forgiveness, joyfulness, charity, reverence, equanimity, forbearance, contrition, repentance, thankfulness, wisdom (*Paññā*), compassion (a trait of a Bodhisattva), and enlightenment (a trait of a Buddha) in order to fully develop its boundless potential.⁵⁴

⁵⁴ Master Hsing Yun, *Buddhism and Psychology*, *Op. Cit.*, pp.14-20.

1.5 Summary

On the whole, all of them can be included in the four noble truths that are like special medicine. So, the four Noble Truths which have been realized, practically examined and framed as the basic fact by the Buddha. And the definition of the main *Dhamma* of the Buddha has been stated, thus:⁵⁵

“What is suffering; what is the cause of suffering; what is the cessation of sufferings and what is the path leading to the cessation of suffering?.” “It is like a physician, who is examiner the patient, determines his or her disease, finds out the causes, describes the treatment and prescribes the process of it as ministering. Likewise the Buddha as a physician of the world lays down the process of removal of suffering of the mankind with the prescription of the four noble truths,” (S.V.421., Vbh.99).

According to the Buddhist tradition, the basic noble truth is suffering. It captures the fundamental problem in this tradition. Categorically the Buddha, in course of his way-faring, explained, “In previous days as well as now, I teach only one thing and that is the suffering and its cessation (*Pubbe cāhaṃ bhikkhave, etarahi ca dukkhaṃ ceva paññāpemi dukkhassa ca nirodhaṃ...*” [M. I. p.185]). And he has clearly stated these truths along with the path that lead to the cessation of suffering.

Nowadays, there are many kinds of meditation on mind, several methods, and a lot of concentration techniques, which is used by majority of people. Even though there are many, to put it in a nutshell, according to the *Mahāsatipaṭṭhāna Sutta* (*Theravāda* Pāli texts) the meditative techniques belong to one of these four kinds only. So, the study of *Mahā Satipaṭṭhāna Sutta* is essential. Its meditative techniques are significant, for those who want to practice meditation, according to the *Theravāda* tradition. Talking about Buddhist meditation, it is not complete without *Mahā Satipaṭṭhāna Sutta*.

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⁵⁵ The principles of the four noble truths: What is it? Through what cause does it arise? What is its purpose? How does it succeed in that purpose?.

CHAPTER II:

SIGNIFICANCE OF SATIPAṬṬHĀNA AS STATED IN PĀLI LITERATURE

The present chapter aims at the detailed study of the background, meaning and distinctive feature of *Satipaṭṭhāna*. Even though there are many *Suttas* in the Pāli Texts about *Satipaṭṭhāna*,⁵⁶ this study will focus on the main purpose of *Satipaṭṭhāna* more than the word “*Suttas*”. However, *Mahāsatipaṭṭhānasutta* being one of the greatest *Sutta* explains perfectly the way of *Dhamma*-practice.

Lord Buddha’s original ‘Discourse’ ‘*Satipaṭṭhāna Sutta*’ (the Foundations of Mindfulness’) is indeed recorded twice in the Buddhist scriptures namely:

(1) The 10th Discourse of the *Majjhima Nikāya* (Middle Collection of Discourses) with the title *Satipaṭṭhānasutta*;

(2) the 22nd Discourse of the *Dīgha Nikāya* (‘Long collection’) with the title *Mahā-Satipaṭṭhāna Sutta* i.e. the Great Discourse on *Satipaṭṭhāna*.

The latter *Sutta* differs from the first *Sutta* only in more details of the Four Noble Truths especially in the ‘*Dhammānupassanā* (Contemplation of Mental Contents)’.⁵⁷

However, during the forty-five years of teaching, the Buddha taught the *Satipaṭṭhāna* method at many different places and occasions. In the collection of the kindred sayings, there is a chapter on *Satipaṭṭhāna* which consists of 140 short *Suttas*, but it was only to the people of Kuru that the Buddha taught this *Sutta* in greater detail.⁵⁸

⁵⁶ Appendix A. at the Part 1: *Suttas* concerned *Mahāsatipaṭṭhānasutta* in Pāli Texts.

⁵⁷ Nyanaponika Thera, *The Heart of Buddhist Meditation, Op. Cit.*, p. 9.

⁵⁸ Commentary of *Mahāsatipaṭṭhāna Sutta*, No, 9, Mahāvagga, Dīgha Nikāya, 2. p. 333.

2.1 The Background of *Mahāsatipaṭṭhāna Sutta*

2.1.1 The Place where *Satipaṭṭhāna* was Preached

The *Mahā Satipaṭṭhāna Sutta* was preached by the Buddha in Kuru country as indicated in the *Pāli* Texts. At that time the Buddha was living in the Kuru country at a town of the Kurus named Kammāsadamma or Kammāsadhamma.⁵⁹ There he said thus:

“*Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā soka-paridevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya, nibbānassa sacchikiriyaṃ, yadidaṃ : cattāro Satipaṭṭhānā*”.⁶⁰

(*Bhikkhus*,⁶¹ this is the only way that leads to the attainment of purity of human beings, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of *Nibbāna*, is by the “Four Foundations of Mindfulness”).

The Kuru country: It is said that this *Sutta* had been delivered in the land of the Kurus⁶² or Kuru people.

⁵⁹ Where there was a market town of Kurus, name Kammāsadamma or Kammāsadhamma, (vide in K.T.S. Sarao, *Urban Centres and Urbanisation (As Reflected in the Pāli Vinaya and Sutta Piṭakas)*, Delhi: Department of Buddhist Studies, University of Delhi, 2007, pp. 62-63.

⁶⁰ *Dighanikāya Sutta* . 10/273-300 /322-346 (STP)

⁶¹ “*Bhikkhave* or *Bhikkhū*”: there are two meanings: 1) Begger: it means one who begs by quiet, *Dhamma* or creditor from debtor with *Mettā*, analysis: “*Bhikkhatī’ti Bhikkhu*”; 2) Seer of danger in *Saṃsāra* analysis: “*Saṃsāre bhayaṃ ikkhatī’ti Bhikkhu*.” In this case, the Buddha always addressed the monks as *Bhikkhus*. *Bhikkhus* were excellent persons who accepted his Teachings. However, this does not mean that, in saying ‘*Bhikkhus*,’ other people who were not monks were not addressed. Moreover, anybody who accepts and follows the Buddha’s Teachings can be called a *bhikkhu* in Pāli. So, when the Buddha said, “*Bhikkhus*,” it must be understood that monks as well as nuns and lay people are addressed, DA.2. p. 685, (STP), and also vided in (Nyanaponika Thera, *The Heart of Buddhist Meditation*, Op.Cit., p.132).

⁶² Commentary of *Mahāsatipaṭṭhāna Sutta*, No, 9, *Mahāvagga, Dīgha Nikāya*, 2.p. 333. The Kuru country can be found near New Delhi. That part of the country was called Indraprastha in Sanskrit. The term ‘Kurus’ is the name of a district or a small country in India. In Pāli it requires the plural, hence, kurusu, in ‘Kurus.’ And see more in the recent time (Greater Kailash is located in the southern part of modern Delhi city. Greater Kailash is an upmarket residential suburb in south Delhi. Greater Kailash is the preferred residential area for the rich and famous in Delhi).

2.1.2 The Reason of Preaching in Kuru Country

Why did the Buddha preach this *Sutta* to the Kurū people? Was it a mere coincidence? The Kurūs lived a life of morality, observing *Sīla*, from the king to the lowest subject. This was quite unusual, and what is now called *Sīla-dhamma* had then been called *Kurū-dhamma*. Morality was their nature. And the commentary mentions that the people of Kuru were so well-endowed with good climate and good food. Since they were in these comfortable conditions, they were always happy in body and mind.

It is because of their healthy bodies and minds, their power of wisdom got matured and they were capable of receiving profound teachings named “*Satipaṭṭhāna*”. When people told them that they were practicing such and such foundation of mindfulness, Kuru people would praise, “well done! Your life is blessed, your life as a human being is worth living. It is for such people like you that the Buddha appeared in the world.”

That is why the Buddha widely preached this *Sutta* to them. So *Satipaṭṭhāna* *Sutta* was preached here for this simple reason. The commentary goes even so far as to say that even animals practiced *Satipaṭṭhāna* meditation in the Kuru country.⁶³ There are some examples as follows:

2.1.3 The Parrot’s *Satipaṭṭhāna* Practice

Once there was a gypsy dancer who wandered along from one place to another. He had a parrot which he had trained to sing and dance. Wherever the dancer traveled, he stayed at monasteries and nunneries so that he could get free food and place to sleep. Once, he spent some time in a certain nunnery and when he left that place he forgot to take his parrot with him. So, the parrot was taken care of by the female novices in the nunnery. He was given the name *Buddharakkhita*, which means ‘one protected by the Buddha.’

One day, when the parrot was sitting in front of the chief nun who was the abbess, she asked the parrot, ‘Do you practice any meditation?’ The parrot answered, ‘No.’ Then she said, “People, who live with ascetics, monks, or nuns, should not be heedless. Since you are an animal, you cannot do much, therefore, just repeat, ‘Bones, bones, bones.’ Thus, the nun

⁶³ DA. 2. pp. 583-584.(STP).

taught the parrot the repulsiveness of the body meditation and the parrot kept repeating ‘bones, bones, bones.’

One day, when the parrot was basking in the sun on top of a gate, a big bird swooped down, sized parrot with its claw and flew away. The parrot made a noise which sounded like ‘kiri-kiri.’ When the novices heard the noise, they said, ‘Buddharakkhita has been abducted by a bird.’ They took sticks and stones and scared the big bird so that it released the parrot. When the novices brought the parrot to the abbess, she asked, ‘Buddharakkhita, what were you thinking when you were taken away by that bird?’ Then the parrot answered, ‘I didn’t think of anything else but that a skeleton is taking a skeleton away. I don’t know where it will be scattered. That is the only thing I thought of when I was taken away by the bird.’ The abbess was pleased and told the parrot, ‘It will serve you as a cause for the cessation of existence in the future.’ This is the story of the parrot that practiced *Satipaṭṭhāna* meditation.⁶⁴

2.2 The Meaning of *Satipaṭṭhānasutta*

The term “*Satipaṭṭhāna-Sutta* or *Mahāsatipaṭṭhāna-Sutta*” is composed of four words. i.g., *Mahā*, *Sati*, *Paṭṭhāna* and *Sutta*. *Mahā* stands for great, for instance, *Mahā-upāsikā* (a great female devotee). The word ‘*Sati*’ (*Sanskrit-Smṛti*) in “*Satipaṭṭhāna*” is derived from the root √Sara which means to remember, and to which the suffix *Ti* is added. It means wakefulness of mind, alertness or mindfulness.⁶⁵ It also means the sense of arousing, making alert and functioning, making mindfulness activate, making right efforts for gradually removing the layers of pollution and realization of a state of eternal bliss etc.⁶⁶

Similarly the word “*Paṭṭhāna*” means getting established in a proper way, following different ways, or *Pakārena*: *Pakārena Jānātīti Paññā*. *Paññā* (wisdom), *Jānātī* (understands), reality from different angles. Understood from only one point of view results in partial distorted truth. One has to try to witness the whole scenario by observing it from different points of view. Then it is *Pakārena*, and it becomes *Paññā*. Thus *Sati* becomes

⁶⁴ DA. 2. p. 585.(STP).

⁶⁵ Royal Highness Prince Kitayakara Krommaphra Chandaburinarunath (Compiled). *Pāli-Thai-English-Sanskrit Dictionary*. Bangkok: Mahamakutrajavidyalaya Press, 1970.p.766.

⁶⁶ S.P. Sharma (Chief Editor) & B. Labh (Editor), *The Ocean of Buddhist Wisdom*, Op. Cit., pp. 101-102.

Paṭṭhāna when it is combined with *Paññā*.⁶⁷ The word “*Sutta*” is used for the discourse of the Buddha.

Thus, *Mahāsatipaṭṭhānasutta* means a discourse on setting up of mindfulness or awareness on the objects of meditation. And, there is significant meaning of *Satipaṭṭhāna* as follows:

The *Vinaya Piṭaka*⁶⁸ has given the meaning of *Satipaṭṭhāna* as *Uttarimanussadhamma* (superhuman condition) “If a *Bhikkhu* who does not know, or attain the *Satipaṭṭhāna*, but, claims before lay man, lay woman or other *Bhikkhus* that he has known and attained the *Satipaṭṭhāna*; then by this way, he, one who has lay claim to *Uttarimanussadhamma*, is defeated.”⁶⁹

Further *Satipaṭṭhāna* means *Maggabhāvanā* (Noble fundamental path of meditation), that is first factor of 37 *Bodhipakkhiyadhammas*.⁷⁰ In *Suttanta Piṭaka*, *Satipaṭṭhāna* means right mindfulness (*Sammāsati*). And *Abhidhamma* has widely explained the right mindfulness as power (*Bala*) and enlightenment factor (*Bojjhaṅga*), etc.,⁷¹

In *Aṭṭhakathās* (Commentaries) *Satipaṭṭhāna* means ‘*Satigocara*’ (right Domain of mindfulness), etc.,⁷² And they have stated to the four kinds of *Sampajañña* (clear comprehension):⁷³ (1) *Satthaka-sampajañña* (the clear comprehension of purpose), (2)

⁶⁷S.N. Goenka, *Discourses on Satipaṭṭhāna Sutta*, Second Edition, Mumbai: Apollo Printers Press, 2001, p.5.

⁶⁸ Again, in *Vinaya*, *Satipaṭṭhāna* is both *tadaṅgavinaya* or *khanikasamādhī* and *vikkhambhanavinaya* or *appanāsamādhī* (*tattha vineyyā’ti tadaṅgavinagyena vā vikkhambhanavinayena vā vinayitvā*), DA.2. p.608 (STP).

⁶⁹ Vin. Mahāvibhaṅga, p.173. (*Pārājiko*= One is defeated).

⁷⁰ Vbh. 249. (thirty seven *Bodhipakkhiyadhammas*: 1) The Four *Satipaṭṭhānas* 2). The Four *Sammā Vāyāmas*: *Saṇṇvara-padhāna* (the effort to avoid); *Pahāna-padhāna* (the effort to overcome); *Bhāvanā-padhāna* (the effort to develop); *Anurakkhanā-padhāna* (the effort to maintain). 3). Four *Iddhipādas*: *Chanda* (the aspiration); *Viriya* (energy or effort); *Citta* (thoughtfulness or active thought); and *Vimaṇṣā* (investigation); 4). Five *Indriyas*: *Saddhindriya* (the confidence); *Viriyindriya* (energy); *Satindriya* (mindfulness); *Samādhindriya* (concentration); and *Paññindriya* (wisdom). 5). Five *Balas*: Just like controlling faculties. 6). Seven factors of Enlightenment. 7). the Noble Eightfold Path).

⁷¹ Phra Brahmaguṇābharaṇa (P.A. Payutto), *Buddhadhamma*, Op.Cit., pp. 254-255;. See explanation of right mindfulness later.

⁷² Paṭisambhidāmagga, p.522; Nyanaponika Thera, *The Heart of Buddhist Meditation*, p 10.

⁷³ VbhA. 347.

Sappāya-sampajañña (the clear comprehension of suitability), (3) *Gocara-sampajañña* (clear comprehension of the domain of meditation), (4) *Asammoha-sampajañña* [lit. of non-delusion;], (clear comprehension of reality).⁷⁴

Generally, the connotation of *Sati* or *Satipaṭṭhāna* as memory becomes particularly prominent with the recollections (*Anussati*). The discourses often list a set of six recollections: recollection of the Buddha, of the *Dhamma*, of the *Saṅgha*, of one's ethical conduct, of one's liberality, and of heavenly beings (*Devas*). Another kind of recollection, usually occurring in the context of the 'higher knowledge' gained through deep concentration, is the recollection of one's past lives (*Pubbenivāsānussati*). With regard to all these, it is *Sati* that fulfils the function of recollecting. This recollective function of *Sati* can even lead to awakening; as documented in *Theragāthā* in the case of a monk who gained realization based on recollection, the qualities of the Buddha.⁷⁵

Further, *Sati* as present moment awareness is similarly reflected in the presentations of the *Visuddhimagga*, according to which the characteristic quality of *Sati* is "presence" (*Upaṭṭhāna*), whether as a faculty (*Indriya*), as an awakening factor (*Bojjhaṅga*), as a factor of the Noble Eightfold Path, or at the moment of realization.

Thus mindfulness being present (*Upaṭṭhitasati*) can be understood to imply presence of mind, in so far as it is directly opposed to absent-mindedness (*Muṭṭassati*); presence of mind in the sense that, endowed with *Sati*, one is wide awake in regard to the present moment. Owing to such presence of mind, whatever one does or says will be clearly apprehended by the mind, and thus can be more easily remembered later on.⁷⁶

⁷⁴ More detail of four kinds of clear comprehension in Chapter in section 2.4.2 as the definition of *Sampajañña*.

⁷⁵ Anālayo, *Satipaṭṭhāna: The Direct Path to Realization*, Candy Sri Lanka: Buddhist Publication Society Press, 2003, pp.46-47.

⁷⁶ *Ibid.*, p.48.

2.3 Distinctive feature of *Satipaṭṭhāna*

2.3.1 *Satipaṭṭhāna* as Right Mindfulness

In this context, *Sati* in “*Satipaṭṭhāna*” as right mindfulness (*Sammāsati*) is the second factor in the *Samādhi* (concentration) section of the Eightfold Noble Path; it is a path of the higher mental training.⁷⁷ The usual definition of *Sammāsati* given in the *Suttas* is as follows:

Bhikkhus, what is *Sammāsati*? This is called *Sammāsati*, namely, that a *Bhikkhu* in this *Dhamma-Vinaya* contemplates, the body in the body, with effort, clear comprehension (*Sampajañña*), and mindfulness (*Sati*), eliminating greed and grief related to the world; contemplates sensations in sensations, with effort, clear comprehension, and mindfulness, eliminating greed and grief related to the world; contemplates the mind in the mind with effort, clear comprehension and mindfulness, eliminating greed and grief related to the world; and contemplates *Dhammas* in *Dhammas* with effort, clear comprehension and mindfulness, eliminating greed and grief related to the world.⁷⁸

Another definition, which appears in the *Abhidhamma* texts, is as follows: What is *Sammāsati*? *Sati* means to reflect upon or bring to mind. *Sati* is the state of recollecting, the state of remembering, the state of non-dissipation, and the state of non-forgetting. *Sati* means *Sati* that is a sense-faculty, *Sati* that has power (*Bala*), *Sati* that is a factor of enlightenment (*Bojjhaṅga*), *Sati* that is a factor of the Path and is linked with the Path. This is what is called *Sammāsati*.⁷⁹

Therefore, *Sati* occupies a very important position in the Buddhist tradition. It is referred to as a useful pillar in the day to day life as well, like a noble friend in a spiritual life. Its alternative meaning is to generate awareness and keep a watch on the mind-door, just like a door-keeper. Therefore sometimes, it is defined as-‘*Dovāriko viya daṭṭhabbā sati*’⁸⁰

⁷⁷ Phra Brahmaguṇābharaṇa (P.A. Payutto), *Buddhadhamma, Op. Cit.*, pp. 262.

⁷⁸ D.II.313; M.I.62.

⁷⁹ Vbh.107.

⁸⁰ Vism. 2. p.22 (MBU).

(regarded *Sati* as a door-keeper). As the door-keeper does not allow anyone unwanted or any intruder one to enter into the house, similarly *Sati* also remaining at the mind-door, keeps a watch over the incoming pollutants process at the surface of mind by alerting and instigating force from within.

However, talking of mindfulness (*Sati*) means right mindfulness (*Sammāsati*) and the foundation of mindfulness (*Satipaṭṭhāna*) together. Therefore, the *Sutta* called “*Satipaṭṭhāna Sutta*” is very important, for it constructs the foundation of mindfulness as right mindfulness. Moreover, it means the foundation of mindfulness as *Appamāda-Dhamma* (Heedfulness).

2.3.2 *Satipaṭṭhāna* as *Appamāda* (Carefulness)

Satipaṭṭhāna as *Appamāda*⁸¹ or Heedfulness. The word refers to living with right mindfulness, heedfulness, carefulness,⁸² thoughtfulness, watchfulness, and there is no living without *Sati* (*Satiyā Avippavāso*).⁸³ Indeed, after the Pāli Canon, Venerable Prayuth Payutto has clearly stated about Mindfulness (*Sati*) in his book “*Buddhadhamma: Natural Laws and Values for Life*”⁸⁴(1995) that:

Sati is the most simply rendered as “recollection,” but such a translation may convey the idea that it is merely an aspect of memory. While memory is certainly a valid aspect of *Sati*’s function, it does not do justice to the full meaning of the term. To put this in a negative sense, apart from meaning ‘non-forgetting’ (the direct counterpart of the positive term ‘recollection’, *Sati* also refers to ‘non-carelessness,’ ‘non-distraction’, and ‘non-fuzziness’. These negatively expressed meanings of *Sati* point to the positive qualities of carefulness, circumspection, and clarity about one’s duties and the condition of being constantly prepared to deal with situations and respond appropriately.

Especially when speaking of ethical conduct, the functioning of *Sati* is often compared to that of a gatekeeper whose job is to keep his eyes on the people passing in and

⁸¹ Phra Brahmaguṇābharaṇa (P.A. Payutto), *Buddhadhamma*, *Op.Cit.*, pp. 255.

⁸² DhA.4 (Verse 21) says that; “*Appamādo’ti satiyā avippavāso*”, *Appamāda* or living with mindfulness.

⁸³ Rhys Davids, T. W. and William Stede (Edited), *Pāli-English Dictionary*, London: The Pāli Text Society Oxford Press, 1998, p. 57.

⁸⁴ Phra Brahmaguṇābharaṇa (P.A. Payutto), *Buddhadhamma*, *Op.Cit.*, pp. 255-259.

out restricting entry and exit to only the proper people. Thus, *Sati* is of major importance to ethics. It oversees the performance of our duties, and it guards and restrains us; this is accomplished by preventing us from taking foolish pleasure in the bad and preventing evil from sneaking into the mind. Simply put, *Sati* reminds us to open the door to the good and close it to the bad.

Appamāda involves continual attention to and appreciation of one's duties, non-negligence, and the performance of daily tasks with sincerity and unflagging efforts aimed at improvement. In other words, *Appamāda* constitutes Buddhist responsibility.

In terms of importance, *Appamāda* is classified as an internal factor, as, one will recall, is *Yonisomanasikāra* (critical reflection), which is linked with its external counterpart, *Kalyāṇamittatā* (association with good and noble friends).

The Buddha's description of the significance of *Appamāda* occasionally overlaps with descriptions of *Yonisomanasikāra* - and these two supporting factors are of equal importance, although they differ in application. *Yonisomanasikāra* is a member of the *Paññā* section of the path; it is a tool to be used. *Appamāda*, on the other hand, is a member of the *Samādhi* section; it governs the use of the tool of *Yonisomanasikāra* and serves as a motivate in force to further progress.

Further, in *Appamādavagga*, the Buddha says: "mindfulness is the path to the deathless, carelessness is the path to death the mindful are free from death the careless though still living, are as if already dead."⁸⁵

Furthermore, *Marasasaññā* or *Marassati* (the conception of death) as dealt with in an exposition of this practice found in the *Aṅguttara Nikāya*:

When day has passed and night has commenced, a *Bhikkhu* reflects thus:
 "Many things can cause my death. A snake or a scorpion or a centipede may bite me. I may die from it. That would be a hindrance to me. I may stumble and fall; the food I have eaten may harm me;... I may die from it. That would be a

⁸⁵“*Appamādo amataṃ padaṃ,*

pamādo maccuno padaṃ,

Appamattā na mīyanti,

ye pamattā yathā matā'ti.” (Dh. Verse no. 21.; Also vide in Ajahn

Mitsuo Gavesako. *Ānāpānasati (The Path to Peace)*. Book 1, Copied by Donation, 2552 B.E. p.46.

hindrance to me.”, The *Bhikkhu* should reflect thus: “Are there any evil unwholesome states in me that have not been abandoned and would be a hindrance to me if I die tonight?” If the *Bhikkhu* on reflection realizes that there are these states, he should arouse extraordinary desire...and exercise mindfulness and full awareness in order to abandon these states.⁸⁶

This mindfulness of death serves as a means to motivate introspective awareness and protective awareness for *Appamāda*.

Again, even few minutes before the passing away of the Buddha, he had given the last words as below: “*Bhikkhus*, we remind you that all conditioned factors must inevitable pass away. May you all fully practice heedfulness and mindfulness.”⁸⁷ The 84,000 teachings of the Buddha can be summarized in the word ‘*Appamāda* or mindfulness’. So, *Satipaṭṭhāna* as *Appamāda* is the heart of the teaching of the Buddhas. It is a powerful *Dhamma* needed in all situations that leads to cessation of problems. So it is essential to know the position and significance of *Satipaṭṭhāna* in *Buddhadhammas*.

2.3.3 *Satipaṭṭhāna* as the only way to *Nibbāna*

Ekāyano ayaṃ, bhikkhave, maggo (Bhikkhus, this is the only way):⁸⁸ Now, a question arises as to; “why did the Buddha call this type of practice or *Satipaṭṭhāna* as one and the only or main way?” The Buddha has called this practice as the principal way, not because of a single reason but on the basis of several reasons which may be presented as mentioned below:

⁸⁶ A.22/291/343, (STP); (*Idha pana bhikkhave bhikkhu rattiyaṃ nikkhantāya divase paṭihite iti paṭisaṅcikkhati bahukā kho me paccayā maraṇassa ahi vā maṃ ḍaṇṭheyya vicchiko vā maṃ ḍaṇṭheyya satapadī vā maṃ ḍaṇṭheyya tena me assa kālakiriyaṃ so mamassa antarāyo upakkhalitvā vā papateyyaṃ bhataṃ vā me bhuttaṃ byāpajjeyya pittaṃ vā me kappeyya semhaṃ vā me kuppeyya satthakā vā me vātā kuppeyyuṃ tena me assa kālakiriyaṃ so mamassa antarāyo’ti tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbaṃ atthi nu kho me pāpakā akusalā dhammā appahinā ye me assu divā kālaṃ karontassa antarāyā’ti sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti atthi me pāpakā akusalā dhammā appahinā ye me assu divā kālaṃ karontassa antarāyā’ti tena bhikkhave bhikkhunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ).*

⁸⁷ “*Handadāni bhikkhave āmantyāmi vo khayavaya Dhammā saṅkhārā appamādena sampādetthā’ti*” (D.II.156; DB.II.173 (PTS); Ajahn Mitsuo Gavesako, *Ānāpānasati*, Op.Cit., p.47.

⁸⁸ D.II. 322.

It is clear from the utterance of the Buddha, that in the course of describing *Satipaṭṭhāna*, he uses two terms “*Āyana*” and “*Maggo*”. These two terms are synonymous. The term “*Magga*” has been used in the sense of “*Āyana*” to emphasize the meaning that; “A single way (going or road), way. And further “*Ekāyana*” means it goes to the One (*Ekam ayatī’ti Ekāyano*). There are no two ways; there is only one way (*Ekāyanamaggo Ayam, Bhikkhave, maggo; na dvedhā Pathabhūto*).”⁸⁹ As the only way, the Buddha used the first term, i.e. *Aṭṭhaṅgika-magga* for the first time in first sermon called *Dhammacakkappavattana Sutta* at Sāranath on the full Moon-day of Āsāḷha.⁹⁰

In the *Dhammapada*, the Buddha is rather, more explicit about the Way. There He says, “*Eseva Maggo Natthañño*”⁹¹ this is the only way and there is no other way to reach *Nibbāna*. *Satipaṭṭhāna* is the only way that leads to the destruction of mental defilement. This is a solution for all of arguments connecting with *Ekāyana*.

Therefore, “*Ekāyanamaggo*” is a way that has to be taken by oneself alone: having given up association with the crowd, one should live secluded and detached. A twofold seclusion is meant here: bodily seclusion, that is living without a companion, away from the crowd; and inner seclusion, that is keeping free from craving which is called ‘man’s companion’.

Further, *Satipaṭṭhāna* is the only way because there is no other road that leads to *Nibbāna*. Here one may object in asking: Is it only *Satipaṭṭhāna* that is meant by the word ‘way’? Are there not several other factors that comprise the (eightfold) way such as right understanding...right concentration,? – that is true. But all these other factors are comprised in *Satipaṭṭhāna* and cannot exist without it.⁹²

⁸⁹ DA.2, p.586.

⁹⁰ Vin.Mahāvagga. p. 18.(STP).

⁹¹ Dh., verse No, 25. p 51. (STP).

⁹² The passages printed in italics are taken from the Sub-commentary to the *Satipaṭṭhāna Sutta*; and also from Nyanaponika Thera, *The Heart of Buddhist Meditation, Op.Cit.*, pp.191-92.

2.3.4 *Satipaṭṭhāna as the Clear Aim*

The four *Satipaṭṭhānas* being the only way when practiced well, will lead to the attainment of five factors: 1) to purify our mind, 2) to overcome sorrow and lamentation, 3) to overcome pain and grief, 4) to practice the Noble Path, and 5) to realize *Nibbāna*.⁹³

1) *Sattānaṃ visuddhiyā* (To purify our mind): It means for the purification of minds of all beings. Minds of all beings are tainted with or contaminated by different defilements. Most of the time, our minds are not pure. There are attachments, craving, greed, hatred, anger, ignorance, pride, envy or jealousy, and so forth. These attachments defile mind. The technique of *Satipaṭṭhāna* helps to purify our mind. This is the only way for the purification of minds of all beings. When we practice *Vipassanā* meditation, we do not have greed, hatred, delusion, pride or other defilements. All these things are absent from the mind during meditation. When we reach the destination, mind gets absolutely free from mental defilements.

As the Buddhist tradition says: “Beings are polluted because of the pollution of their mind. They are purified because of the purification of their mind.”⁹⁴ The polluted mind brings suffering and purified mind brings happiness.⁹⁵

The problem of pollution of mind and the purification of mind of beings can be solved only by the practice of *Satipaṭṭhāna*. In support of this statement, the Buddha cites the examples of the previous Buddhas beginning from Taṇhaṅkara, Medhaṅkara, Saranaṅkara, Dīpaṅkara...upto Gotama, the Buddha. All had followed this path and purified themselves. The Paccekabuddhas and Ariyasāvakas practiced Mindfulness and got purification. There are also a number of beings who got the complete purification by following this path (*Ime sattā sabbe cittamalaṃ pavāretvā paramavisuddhiṃ pattā*).⁹⁶

⁹³ Nyanaponika Thera, *The Heart of Buddhist Meditation, Op. Cit.*, p 117.

⁹⁴ S.17/100/119 (MTP).

⁹⁵ Dh., Verse 1-2.

⁹⁶ DA.2. p.590.(STP).

Thus, it may be stated that the practice of this way i.e. *Satipaṭṭhāna* is essential as it helps one not only in elimination of pollutions but also in attaining the purification of mind and the state of freedom.

To make it more clearly, here, it may be asked ‘How are the pollutions accumulated?’ Answering to this, it may be stated that a man under the binding influence of ignorance, performs the various types of immoral deeds. Whenever one’s immoral deeds are performed, it leaves some impression or effect on his mind which is called “*Vipāka*”. This *Vipāka* develops there as the layers of defilement. With the increase in the number of immoral deeds, the layer of pollution also increases.⁹⁷

In this way, they develop as the layer of pollution of consciousness. Due to these pollutions, the pure nature of consciousness disappears, and there remains a polluted consciousness which becomes the source of all the types of suffering. When the pollutions are removed by the practice of Mindfulness, the consciousness becomes purified, i.e. free of all kinds of pollution.

Thus, mindfulness as a purified gem removes the pollution. It is in this sense, *Satipaṭṭhāna* is stated as the method of purification of beings. The purification of beings is very difficult but for those who are putting into practice and following according to the *Mahā Satipaṭṭhāna Sutta*, will see the end result for certain.

2) *Sokaparidevānaṃ samatikkamāya* (To overcome Sorrow and Lamentation):⁹⁸ It means sorrow and lamentation can be overcome by this meditation. When we practice *Vipassanā* meditation, we are required to be aware of everything that is happening to us, to notice everything that comes to us at the present moment. When we are aware of everything, when we observe everything during meditation, the defilements will disappear. When we reach the final stage of *Arahanta*-hood, we will have overcome sorrow and lamentation altogether. After we have reached such a stage, sorrow and lamentation will never come to

⁹⁷DA.2. p.590. (*Rūpena saṅkiliṭṭhena saṅkilissanti mānavā rūpe suddhe visujjhanti anakkhātāṃ mahesinā cittena saṅkiliṭṭhena saṅkilissanti mānavā citte suddhe visujjhanti iti vuttaṃ mahesinā.*).

⁹⁸ The example in the Appendix A, as the Part 2: She has mindfulness to overcome Sorrow and Lamentation.

us again. There are many whose sorrow and lamentation have been overcome by the practice of *Satipaṭṭhāna Vipassanā* meditation.

The purpose of practice of *Satipaṭṭhāna* is indeed to overcoming of the sorrow and lamentation (*Sokaparidevānaṃ Samatikkamāya*). Sorrow and lamentation jointly refer to the disagreeable feeling caused by disappointment in getting something or by disappearance or loss of something which one is attached to. Due to them, mind is disturbed internally and externally. Hence, to cast out sorrow and lamentation, the way of *Satipaṭṭhāna* has been prescribed by the Buddha.

3) *Dukkhadomanassaṃ Atthaṅgamāya* (To Overcome pain and grief): *Satipaṭṭhāna*, here, is defined as “*Dukkhadomanassānaṃ Atthaṅgamāya*” which means “for the destruction of suffering and grief” here, suffering (*Dukkha*) refers to physical pain while grief (*Domanassa*) refers to mental pain. Both can be destroyed by the practice of Mindfulness.

In practice way, physical pain and mental pain can be overcome by *Vipassanā* meditation. Initially, when we have sat for some time, we feel pain in the body’ but when we persevere in watching pain or taking note of pain, and our concentration becomes powerful, then the pain will go away and we will have overcome pain. We can also overcome it through the practice of *Vipassanā* meditation. When we have reached the highest stage, you will have overcome pain and grief once and for all.

4) *Ñāyassa Adhigamāya* (To Reach the Right Path): The Right Path here means a type of consciousness that appears at the moment of realization. When a meditator realizes the truth, i.e. *Nibbāna*, there arises in him a type of consciousness called “path consciousness or *Magga Citta*.” It is called “path consciousness” because when one has reached this stage of consciousness, one can be certain to reach *Nibbāna* on this path. It will surely lead one there.

There are four stages of realization and so there are four types of path-consciousness. Each path consciousness eradicates some mental defilements completely so when one reaches the fourth path-consciousness, all of them are altogether eradicated. The defilements eradicated by path-consciousness will not return to the practitioner. For reaching the Noble

Path, for attaining this type of consciousness that can eradicate the mental defilement altogether, *Satipaṭṭhāna* is the only way.

5) *Nibbānassa sacchikiriya* (To the Realization of *Nibbāna*): It means “for the realization of *Nibbāna*”. What is *Nibbāna*? In *Dhammasaṅgaṇī*, it is said that: “*Vimutti* or salvation is *Nibbāna*.” “Therefore, *Nibbāna* is the extinction of suffering.”⁹⁹ Again, the end of lust, hatred and illusion is also called *Nibbāna*.¹⁰⁰ It is said in the commentary of *Mahāsatiṭṭhāna Sutta* that the state where there is the total absence of craving like lust, etc., is called *Nibbāna*. The word “*Sacchikiriya*” means ‘realization’. The practice of *Satipaṭṭhāna* leads to the realization of *Nibbāna* which is the extinction of suffering.

Besides, the practice of mindfulness makes the five faculties and five powers perfect. Then seven factors of enlightenment are developed to their fullness. When the seven factors of enlightenment are fully practiced, then insight and salvation appear. A trained mind becomes free from all defilements and pollutions. This is the realization of *Nibbāna*.

Therefore, *Satipaṭṭhāna* has several distinctive features, for instance: it is anytime as *Dhamma* to be our own refuge or island.¹⁰¹ It is as continuance of the Teaching, because when it is cultivated and practiced regularly, then the Good Law will continue for long even after the decease of the Buddha.¹⁰² It is as *Dhamma* to practice for all whether those who are new or not long gone forth, have just come in *Dhamma-vinaya*¹⁰³ tradition in childhood, youth and old age. They have to practice the same way called ‘*Satipaṭṭhāna*’. It is like the gift of friendship,¹⁰⁴ as when we give special gift to one another, we should be encouraged, introduced to and established in the *Satipaṭṭhāna*.

⁹⁹ Vin. 4/14/14 (MTP); *Dukkhanirodho ariyasaccaṇ; yo tassa yeva taṇhāya asesavirāgaṇirodho cāgo paṇinissaggo mutti anālayo*.

¹⁰⁰ Itivuttaka, *Nibbānadhātu Sutta*, 25/46/267-8 (MTP); *Tassa yo rāgakkhayo dosakkhayo mohakkhayo ayaṇṇ vuccati, bhikkhave, saupādisesanibbānadhātu*.

¹⁰¹ Nyanaponika Thera, *The Heart of Buddhist Meditation*. Op.Cit., p.140.

¹⁰² *Ibid*, p.141.

¹⁰³ *Ibid*, p.143.

¹⁰⁴ *Ibid*, p.150.

2.4 Essence of *Satipaṭṭhāna* practice

In essence, the teaching of *Satipaṭṭhāna* informs us that our lives have just four areas which require the watchful eye and governance of *Sati*, namely, 1) body and its behavior, 2) various feelings of pleasure and pain, 3) different states of mind, and 4) *Dhammas*. Conducting one's life with *Sati* guarding over these four points will help to ensure freedom from danger and suffering and a life of clarity and well-being, culminating in the realization of the ultimate truth. These four factors have in turn three main characteristics as follows:

“*Bhikkhus, a Bhikkhu in Dhamma-Vinaya exists contemplating the body in the body...the feeling in the feelings,...the consciousness in the consciousness,... the Dhammas in the Dhammas with effort (Ātāpī), clear comprehension (Sampajāno), and mindful (Satimā), finally there is result of being free from greed and grief related to the world (Vineyya loke abhijjhā-domanassaṃ).*”¹⁰⁵

In fact, three words are the main points or the heart of *Satipaṭṭhāna* as they assist into freeing us from greed and grief related to the world finally. Three concepts singled out by name in the definition of *Sammā sati* is: 1. *Ātāpī*,¹⁰⁶ 2. *Sampajāno*,¹⁰⁷ 3. *Satimā* (mindfulness exists). However the three words are always co-related as harmony of *Dhamma* in the practice-way.

2.4.1 The Definition of *Ātāpī* (effort)

The term “*Ātāpī*” literally means *Tapas*, “burning”. A practitioner who is working very ardently, very diligently, burns off the mental impurities. This is called “*Ātāpī*”.

2.4.1.1 Effort as Method of Development of Mind

Sammāvāyāma (Right Effort) is the six factor of the Noble Eightfold Path. An attempt has been made in the previous pages to briefly introduce the method of getting rid of pollution. In this process, one should know that there are some other ways also stated by the

¹⁰⁵ D.II.313.

¹⁰⁶ Effort exists (this refers to *Sammāvāyāma*, or proper effort, the sixth factor of the Noble Eight-fold Path, which entails guarding against and abandoning what is evil and creating and maintaining what is good).

¹⁰⁷ Clear comprehension exists (this refers to the wisdom-faculty).

Buddha. The first in this direction appears to be the *Sammāvāyāma* or Right Effort. It is the mental effort of destroying immoral states and allowing the moral states to develop. There are four kinds:¹⁰⁸

1. *Saṁvara-padhāna* (effort to prevent or avoid): In this context, it does not allow immoral states to come which have not come. Immoral states appear as *Āsava* (canker), *Yoga* (bond), *Gantha* (binding), *Nīvaraṇa* (hindrance), *Kilesa* (defilements), *Upādāna* (clinging) etc., Before their arising, they remain dormant. If they are not allowed to appear, they remain dormant and gradually disappear. They are gradually made weaker and thereby reduced to nothing. Therefore the effort as suggested does not allow the immoral states to come to existence, which have not appeared so far.

2. *Pahāna-padhāna* (effort to abandon or overcome): In this context, it is to destroy immoral states which have arisen and not allow them to function on the surface of mind. When they appear, they start functioning. They first of all, make the mind polluted. When mind becomes polluted, it affects the physical, verbal and mental activities. In this way, all the threefold activities; physical, verbal and mental become polluted. Therefore, it has been advised by the Buddha to make right efforts for destroying them and not allowing at all functioning on the surface of mind. This is as *Pahāna-padhāna*.

3. *Bhāvanā-padhāna* (effort to develop): In this context, it is to allow moral states to come into existence which have not so far come. There are a number of moral states stated under *Bodhipakkhiyadhammas* which are helpful in developing purification of mind and thereby making the three activities (physical, verbal and mental) pure. Such states are the natural gifts. Everyone in the foundation has these moral states. There may be situation where they remain dormant. Therefore it has been advised to make right effort to give life to this state to come into existence.

4. *Anurakkhanā-padhāna* (effort to maintain): It is to help the moral states which have come on the surface of mind to start functioning, progressing well and fully developed. With these fourfold efforts, immoral states are reduced, made functionless as well as moral states arise, start functioning and also make activities saturated with wisdom. This is the only

¹⁰⁸ D. Paṭikavagga). III, P. 221. (STP);, A.II.74. (PTS).

method of destroying immoral states and allowing moral states to function and thereby make the mind full of spiritual harmony.

By developing these fourfold efforts, one becomes able to minimize polluting forces and develop moral ones. This helps in the practice of mindfulness for smooth righteous way-training, for purification and attainment of a state of eternal Bliss. So, it is needed to develop power-mind for this ultimate purpose.

2.4.1.2 Effort as Method of Clearing of Mind-Pollution

In this context, the focus is on from the effort to overcome (*Pahāna-padhāna*) and this is the second factor of effort. We find five factors of *Pahāna* or elimination in scriptural texts. They are: 1) *Tadaṅga-pahāna*, 2) *Vikkhambhana-pahāna*, 3) *Samuccheda-pahāna*, 4) *Paṭipassaddhi-pahāna*, and 5) *Nissaraṇa-pahāna*.¹⁰⁹

1) *Tataṅgapahāna* is the process of elimination and destroying different organs of polluting factors existing not in isolation but with various types of organs. In the first case, it helps in elimination of the fetters.

2) *Vikkhambhanapahāna* means the sacking of pollution off in this process and making them weak. As a tree rooted deeply in the ground, is not taken out easily but the parts and roots are taken through the exercise of a *Pahāna* only. In the same way, the functioning pollutions are shaken and made weak.

3) *Samucchedapahāna*: It means the elimination of defiling process from roots. These are eliminated by destroying various organs of pollution.

4) *Paṭipassaddhipahāna*: It means calming down the process of polluting factors. It means the pollution-processes are seen at work with powerful existing ways. They are crushed and situation is created so that they do not function forcefully. They become subdued and calmed down.

¹⁰⁹ Vism .p.410 (MBU).

5) *Nissaraṇapahāna*: *Nissaraṇa* means coming out from the threshold of polluting-process thus, it is clear that these the five forms of elimination of the polluting forces are quite effective in cleaning mind from defilements and taking it to the heights of purification.

2.4.2 The Definition of *Sampajañña* (clear comprehension)

Here, understanding the second concept, *Sampajāno* rendered as *Sampajañña* (clear comprehension), is noteworthy. *Sampajāñña* is a concept that usually appears coupled with *Sati*. *Sampajañña* is the wisdom-faculty (*Paññā*). One explanation of it has been given as the observation with *Paññā* of the arising, staying and passing away of three things: *Vedanā* (feeling), *Saññā* (perception), and *Vitakka* (the sense object)—for instance a sound at the ear sense door,¹¹⁰ that three *Dhammas* will stay with *Vedanā*, that there is knowing to the arising and passing away of *Vedanā*. This is predominant in *Sampajañña*. Further, *Sampajañña* is *Vipassanā* (insight meditation). It is mindful contemplating to *Ti-lakkhaṇa* (three characteristics of existence)¹¹¹ of *Nāma-rūpa* (mind and body) or all phenomena as they really are.

So, here the concept of *Sampajañña* may be discussed as it is a very important *Dhamma*. According to the *Aṭṭhakathās* (Commentaries), Commentators have identified four kinds of ‘*Sampajañña*’:¹¹² (a) the *Sāttthaka-sampajañña*, (b) the *Sappāya-sampajañña*, (c) *Gocara-sampajañña*, (d) the *Asammoha-sampajañña*. They may be discussed as follows:

a. *Sāttthaka-sampajañña* (Clear Comprehension of Purpose)

The first kind of clear comprehension enjoins that, before acting, one should always question oneself whether the intended activity is really in accordance with one’s purpose, aims or ideals.

¹¹⁰ S.N. Goenka, *Discourses on Satipaṭṭhāna Sutta*, Op.Cit., p.36.

¹¹¹ *Ti-lakkhaṇa*: all formations are ‘transient’ (*Anicca*); all formations are ‘subject’ to suffering’ (*Dukkha*); all things are ‘without a self’ (*Anatta*)

¹¹² DA.I.183.

b. *Sappāya-sampajañña* (Clear Comprehension of Suitability)

The second kind of clear comprehension teaches the Art of practicable, adaptation to the conditions of time, place and individual character. Clear comprehension of suitability teaches the ‘skillfulness in choice of right means’ (*Upāya-kosalla*), a quality which the Buddha possessed in the highest degree and which he so admirably applied to the instruction and guidance of men.

c. *Gocara-sampajañña* (Clear Comprehension of Domain of Meditation)

The clear comprehension of the Domain of meditation is explained by the earlier commentators as ‘not abandoning the subject of meditation’ during one’s daily routine. It was with reference to this all-comprehensive domain of the *Satipaṭṭhāna* method, that once the Master spoke as follows: ‘Which, O monks, is the monk’s domain (*Gocara*) his very own paternal place? It is just these four foundations of mindfulness’.

d. *Asammoha-sampajañña* (Clear Comprehension of Reality)

The clear Comprehension of reality removes, through the clear light of an unclouded comprehension of actuality, the deepest and the most obstinate delusion in man: his belief in a self, a soul, or an eternal substance of any description. This delusion, with its offspring of craving and hatred, is the true motivating power of that revolving wheel of Life and suffering to which, like an instrument of torture, beings are bound, and on which they are broken again and again.¹¹³

Therefore, the first two divisions of clear comprehension apply also to the purely practical purposes of ordinary life, though conformity to the religious ideal (*Dhamma*) is insisted upon with regard to that practical application too. Now we enter the proper domain of the *Dhamma* as a life-transforming force.

By the third kind of clear comprehension the characteristic methods of mind-development used in the *Dhamma* are incorporated in everyday life itself; and by the fourth

¹¹³ Nyanaponika Thera, *The Heart of Buddhist Meditation.*, Op.Cit, p.46-55.

kind ‘reality’ the same is done with the fundamental tenet of the *Dhamma*, i.e. the teaching of impersonality, or absolute fluidity of the ‘individual’.¹¹⁴

In this context, it is the main point or the heart of *Satipaṭṭhāna* that will be stated thus: “This is, briefly, the statement of mindfulness-meditation. Meditators are contemplating the body, feelings, consciousness, and *Dhammas*, free from greed and grief related to the world.”

2.4.3 The Definition of *Sati* (mindfulness)

Sati (Skt.-*Smṛti*) means mindfulness or awareness. However, in the context of philosophy, religion and spiritual life, it is used in the sense of mental awareness or mindfulness. In the Buddhist philosophy particularly, *Sati* reflects a combined concept of memory as well as that of mindfulness. It has been explained with the help of a simile as a forepart of a ploughshare which ploughs and digs the land taking out all the harmful insects hiding underground and making the soil soft and proper for planting. Therefore, the Buddha calls it as his ploughshare and goad-‘*Sati me phālapācanaṃ*’.¹¹⁵

For clear understanding of the meaning of mindfulness, Upatissa Mahāthera had replied to the good question¹¹⁶ “what are the characteristics,¹¹⁷ function, manifest and proximate cause of mindfulness?” “Recalling or remembrance is characteristic of mindfulness, fight against forgetfulness is function, protection is manifest, and foundation of mindfulness is the proximate cause of it.”

Further, the quality of *Sati* is brought out clearly in the conversation held between King Milinda and Venerable Nāgasena. The latter explains two characteristics of *Sati*:

¹¹⁴ *Ibid*, p.49.

¹¹⁵ Dh.II. 341.

¹¹⁶ They are: “*Apilāpanalakkhaṇā, Asammosanarasā, Arakkhapaccupaṭṭhānā, Stipaṭṭhānapadaṭṭhānā*”: Phradhammaghosajahn (Prayoon Dhammacitto) (Editor), *Vimuttimaggā of Arahanṭ Upatissa*, (Thai Edition), Bangkok: MCU. Press, 2538 B.E., pp.47,103-04,08.

¹¹⁷ The 17 Characteristics of *Sati*: *Abhijābati Sati, kuṭumbikāya Sati, oḷārikaviññāto sati, hitaviññāto sati, ahitaviññāto sati, sabhāganimittato sati, vibhāganimittato sati, kathābhiññāto sati, lakkhaṇato sati, saraṇato sati, muddhato sati, gaṇanāto sati, dhāraṇato sati, bhāvanāto sati, potthakanibandhanato sati, upanikkhepanato sati, and anubhūto sati*, (Milindapākaraṇa : Satiākārapāṇhā paṭhamo, pp.70-71.)

At that time, the king said: “What, Nāgasena, is the characteristic mark of mindfulness?” “Repetition, O king, and keeping up.” “And how is repetition the mark of mindfulness?” “As mindfulness, O king, springs up in his heart, he repeats over the good and evil, right and wrong, slight and important, dark and light qualities, and those that resemble them, saying to himself: ‘These are the four modes of keeping oneself ready and mindful, these the four modes of spiritual effort, these the four bases of extraordinary powers, these the five organs of the moral sense, these the five mental powers, these the seven bases of *Arahant*-ship, these the eight divisions of the Excellent Way, this is serenity and this insight, this is wisdom and this emancipation. Thus does the recluse follow after those qualities that are desirable, and not after those that are not; thus does he cultivate those which ought to be practiced, and not those which ought not. That is how repetition is the mark of mindfulness.’”

“Give me an illustration.” “It is like the treasurer of the imperial sovereign, who reminds his royal master early in the morning and late in the evening saying: ‘So many are thy war elephants, O king, and so many thy cavalry, thy war chariots and thy bowmen, so much the quantity of thy money, and gold, and wealth, may your Majesty keep yourself in mind thereof.’”

“And how, Sir is keeping up a mark of mindfulness?” “As mindfulness springs up in his heart, O king, he searches out the categories of good qualities and their opposites, saying to himself: ‘Such and such qualities are good, and such bad; such and such qualities helpful, and such the reverse.’ Thus does the recluse make what is evil in himself to disappear, and keeps up what is good. That is how keeping up is the mark of mindfulness.”

“Give me an illustration.” “It is like the confidential adviser of that imperial sovereign, who suggests him in good and evil, saying: ‘These things are

bad for the king and these good, these helpful and these reverse,’ and thus the king makes the evil in himself die out, and keeps up the good.”¹¹⁸

Further, Venerable H. Guṇaratane has brought out several characteristics of *Sati* or mindfulness that:¹¹⁹ Mindfulness as mirroring thought to reflect only what is presently happening. Mindfulness as an impartial watchfulness sees all experiences as equal, all thoughts as equal, and all feelings as equal, nothing is suppressed, nothing is repressed, and mindfulness does not play favorites. Mindfulness as non-conceptual awareness focuses in the present or here and now. Mindfulness as non-egotistic alertness is without the concept like ‘me,’ ‘my’ or ‘mine.’ Mindfulness as awareness of change observes the flow of things that are changing by state of *Ti-lakkhaṇa*.

However, summarily the words whether characteristic, function, manifest and proximate cause, can be a concord or synonymic of one another by itself.

2.4.4 Accompaniment of *Sati* and *Sampajañña*

Mindfulness and clear comprehension, because these two qualities serve to remove hindrances and to foster meditative development, are to be considered as helpers, and that too, at all time, for all types of meditators, and in the practice of all subjects of meditation.

The functions of mindfulness and clear comprehension are of equal importance. There is no mental process concerned with knowing and understanding which is without mindfulness. Negligence is, in brief, absence of mindfulness. Mindfulness is that unremitting heedfulness that brings about perseverance in any activity. Developed sense-faculties are called those which, under the impact of habitual work at mind-development, have become impregnated with the fragrance of mindfulness and clear comprehension.¹²⁰

Again, training in mindfulness is part of the process of wisdom development. *Sampajañña* or *Paññā*, is the clear and penetrating understanding of the object of

¹¹⁸ Mahachulalongkornrajavidyalaya University, *Milindapañhappakaraṇaṃ*, Bangkok : Viññāṇa Press, 2540 B.E., pp. 38-39; *The Questions of King Milinda*, translated by T. W. Rhys Davids Part I of II, “The Sacred Books of the East” ,1890. pp. 58-60;

¹¹⁹ Venerable H.Guṇaratane: *Mindfulness in Plain English*, Press, 2002. pp. 144-47.

¹²⁰ Nyanaponika Thera, *The Heart of Buddhist Meditation*, Op.Cit., p.194.

mindfulness; or it is establishing the purpose of a mind-object, its nature, and knowing how to deal with it in a way that is free of delusion and misunderstanding.¹²¹

‘*Sati* and *Sampajañña*’ are highly significant in this practice. The former refers to awareness and the latter is indicative of the fact of perfect understanding of the situation. It means that one is mindful and aware in the state of knowing the same. At every movement and with respect to all activities, the practitioner is always conscious and he is also aware of the fact that he is conscious. This understanding of situation is technically known as *Sampajañña*. The Buddha, as a practical thinker, has made an effort to throw light on its method of practice. *Mahāsatipaṭṭhāna Sutta* makes the notion that:

“And again, *Bhikkhus*, in going forward and in going back, a *Bhikkhu* applies clear comprehension; in looking straight ahead and in looking away from the front,...in bending and in stretching (his limbs),...in wearing the inner and outer robes and in carrying the alms bowl,...in eating, drinking, chewing and savoring,...in answering the calls of nature,...in walking, standing, sitting, falling asleep, waking, speaking and in keeping silent, he applies clear comprehension. ...”

Such awareness and understanding at every state or activity. The meaning is that continuity is required. This is called *Sati* and *Sampajañña*.

2.4.5 Keeping free from *Abhijjhā* (Covetousness) and *Domanassaṃ* (Grief)

In this context, the statement like “*Vineyya loke abhijjhā-domanassaṃ*” stands for keeping away of covetousness and grief towards the *Loka* (mind-matter phenomena) either in overcoming a bad quality by its opposite good quality (*Tadaṅga-pahāna*) or by temporary suppression (*Vikkhambhana-pahāna*) during *Jhāna*.

Here the term covetousness is meant to include sense-desire (*Kāma-chanda*), and the term grief comprises ill-will (*Byāpāda*). Therefore this statement of the Discourse refers to the abandonment of the five hindrances (*Nīvaraṇa*), by naming the two strongest of them. In particular, this passage intends to convey the following:

¹²¹Phra Brahmaguṇābharaṇa (P. A. Payutto), *Buddhadhamma’.*, *Op.Cit.*, p 265.

Keeping away of covetousness means giving up satisfaction caused by bodily gratification; giving up delight in the body; ceasing to be carried away by the illusory beauty and the illusory bliss of body.

Keeping away of grief means giving up dissatisfaction caused by bodily misfortune; giving up discontent with the (continued) contemplation on body; ceasing to recoil from the actual impurity and misery of body. Hereby the Yogī's yogic power and yogic skill are shown. For just this is yogic power: to become free of satisfactions and dissatisfactions; to master one's likes and dislikes; to cease alike from being carried away by the unreal and from recoiling from the real, and to accomplish all this, is the real yogic skill.¹²²

2.5 The Position of *Satipaṭṭhāna*

The terms like *Sati* (mindfulness), *Satipaṭṭhāna*, *Sammā sati* etc., occur in the Buddhist scriptures in many contexts and are members of several groups of doctrinal terms, of which only the most important ones shall be mentioned here.

Sammā sati (Right Mindfulness) is the seventh factor of the "Noble Eightfold Path"¹²³ leading to the extinction of suffering" that constitutes the fourth of the Four Noble Truths. In a threefold division of that eightfold path-into Virtue, concentration and wisdom-right mindfulness belongs to the second group, concentration (*Samādhi*), together with right effort and right concentration.

Mindfulness is the first of the seven factors of Enlightenment (*Bojjhaṅga*).¹²⁴ It is the first among them, not only in the order of enumeration, but because it is base for the full development of the other six qualities, and in particular, it is indispensable for the second factor the "investigation of (physical and mental) phenomena" (*Dhamma-Vicaya-Sambojjhaṅga*). Direct experiential insight into reality can be accomplished only with the help of the enlightenment factor mindfulness (*Sati-Sambojjhaṅga*).

Mindfulness is one of the five faculties (*Balas*): the other four are: confidence, energy, mindfulness, concentration and wisdom. Mindfulness, apart from being a basic

¹²² Nyanaponika Thera, *The Heart of Buddhist Meditation*., Op. Cit., p.193.

¹²³ D.II .312.

¹²⁴ D.III. 251.

faculty in its own right, has the important function of watching over the even development and ablation to wisdom (reason) and of energy in relation to concentration (or inner calm).¹²⁵

In these contexts, the function of mindfulness covers both present moment awareness and memory¹²⁶ and appears among these *Dhammas* as follows:

2.6 *Satipaṭṭhāna* as Spiritual Power

Mindfulness is one of the five faculties in the scheme of mind-development, whether its suffering or happiness, purity is the product of mind. So, it is with utmost confidence that it is our own mind that should be established in all the Roots of the Good; it is our own mind that should be soaked in the train of truth; it is our own mind that should be purified from all obstructive qualities; it is our own mind that should be made vigorous by energy.¹²⁷

In this context it may be stated that mind has many powers, but here it means the five spiritual powers of mind (*Pañcabala*):¹²⁸ *Saddhā* (confidence), *Viriya* (energy or effort), *Sati* (Mindfulness), *Samādhi* (concentration), and *Paññā* (wisdom or understanding). Therefore, the significance and balance of the five powers should be maintained and developed. They counted in part of wholesome *Dhamma* are controlling faculty which means that there is power in own duty by itself, it can avoid unfaith, slothfulness, heedlessness, confusedness and illusion or mistake.

Sarah Doering has brought out interesting experience of the significance of these five spiritual powers that the five qualities of heart and mind which are known as the “five spiritual powers.” They’ve been called “five priceless jewels,” because when they’re well developed, mind resists dominance by the dark forces of greed, hatred and delusion. When mind is no longer bound by those energies, understanding and love develops to no limits.

These five powers are also called the “controlling faculties.” When they’re strong and balanced, they control the mind, and generate the power which leads to liberation. The

¹²⁵ Nyanaponika Thera, *The heart of Buddhist Meditation*, Op. Cit., p. 29.

¹²⁶ Anālayo, *Satipaṭṭhāna: The Direct Path to Realization*. Op.Cit., p.49.

¹²⁷ Nyanaponika Thera, *The heart of Buddhist Meditation*, Op. Cit., p. 22.

¹²⁸ D.III.239; A.III.10.

five are faith, effort, mindfulness, concentration and wisdom. They're all necessary. They all work together and interweave very closely.

Faith means trust and confidence in the Dharma here that inspires an outpouring of energy. When energy is strong, the effort to be made and attention to be paid get easy. Mindfulness prospers and becomes more and more continuous. Stronger the continuity of mindfulness, more focused and steady is mind. Concentration grows. As concentration deepens, in the stillness of an attentive mind, wisdom emerges. This is the wisdom of emptiness, the only expression of which is love.¹²⁹

Further, equilibrium of the five ethical faculties: faith, energy, mindfulness, concentration and wisdom have to be maintained. When one of them is predominant others are not able to perform their functions properly. For instance, when faith becomes predominant other faculties become weak in nature. This is generally true of other faculties also. Especially the balance between faith and wisdom on the one hand, and energy and concentration on the other has to be maintained".¹³⁰

For mindfulness, Buddhaghosa has stated that strong mindfulness is needed in all instances; for mindfulness protects mind from lapsing into agitation through faith, energy and understanding, which favor agitation, and from lapsing into idleness through concentration, which favors idleness. Hence it is mentioned (in the commentaries), 'And mindfulness has been called universal by the Blessed One. For what reason? Because mind has mindfulness as its refuge and mindfulness is manifested as protection, and there is no exertion and restraint of mind without mindfulness.'¹³¹

Further a balance of emotion and intellect must be maintained in the proper ratio; otherwise the whole personality gets diseased. It is just like moving with only one leg. We may keep on using it, but get nowhere; and simply tire ourselves. The other leg must be used in balance. Emotion and intellect are like two wings: when we use only one wing the

¹²⁹ <http://www.urbandharma.org/udharma7/5powers.html> (Accessed on July 27,2012).

¹³⁰ U. Dhammaratana, *Guide through Visuddhimagga*, Saranath, Varanasi: Mahā Bodhi Society Press, 1994. pp.51-52.

¹³¹ Vism. IV. p.135 (BPS).

outcome will be frustration. Then the bliss that comes from using both wings simultaneously, in balance and harmony, is never attained.¹³²

2.7 The Typology of *Satipaṭṭhāna*

Now, the important question is why did the Buddha teach just four *Satipaṭṭhānas*, neither more nor less? He did so for the benefit of different types of character among those susceptible to instruction. For a character bent on Craving (*Taṇhā-carita*), if he is of slow intelligence, the suitable way of purification is the *Satipaṭṭhāna* concerned with the contemplation of body, which is coarse and distinct; for a craving-type of keen intelligence, it is the subtle contemplation of feeling.¹³³

For a character bent on theorizing (*Diṭṭhi-carita*), if he is of slow intelligence, the suitable way of purification is the *Satipaṭṭhāna* concerned with the not too diversified contemplation of the state of mind; for a theorizing type of keen intelligence, it is the greatly diversified contemplation of mental objects.

Body and feelings are the chief inducements to enjoyment (which stands foremost for one of the craving type). For overcoming (his particular propensity) it is easier for the craving type of slow intelligence to see impurity in the coarser of those two bases of craving that is in the body. For the craving type of keen intelligence, it is easier to see suffering in the subtle object of feeling. Similarly, the state of mind (*Citta*) and mind contents (*Dhammā*) are the chief inducements to theorize since they may become the basis for a tenacious belief in permanence and selfhood.

For giving up belief in permanency, it is easier for the theorizing type of slow intelligence to see the impermanence of consciousness (*Citta*) in its not too diversified classification as ‘mind with lust’, etc. For giving up the belief in selfhood it is easier for the theorizing type of keen intelligence to see the absence of selfhood (*Anattā*) in the mental concomitants (*Cetasika*) with their greatly detailed classification as perception, sense impression, etc.

¹³² Osho, *The Great Challenge Exploring the World within*, New Delhi: Printed and bound at Thomson Press (India) Ltd. 2007, pp.83-84.

¹³³ DA.2. p. 600. (STP).

Interestingly mind and mind contents can as well, be bases for craving (and not only for theorizing); while body and feelings may also be bases for theorizing (and not only for craving). However, for indicating which of the four are stronger conditions for craving and theorizing respectively, the above differentiation has been made and the word ‘chief (inducement)’, has been added to qualify these statements.¹³⁴ Coming to this stage, it is desirable to say some thing about the four *Satipaṭṭhāna*: “*Kāyānupassanā*, *Vedanānupassanā*, *Cittānupassanā* and *Dhammānupassanā*” in the next Chapter.

2.8 Summary

The *Mahā Satipaṭṭhāna Sutta* was preached by the Buddha in Kuru country that was a well nourished and flourishing country. It is because of this, that people have acquired a matured power of wisdom and were capable of receiving profound teachings named “*Satipaṭṭhāna*. It is not only the people who practiced *Satipaṭṭhāna*, but also the animals there practiced the *Satipaṭṭhāna*.¹³⁵ And this constitutes the only way to *Nibbāna*. While practicing *Kāyānupassanā*, *Vedanānupassanā*, *Cittānupassanaā* or *Dhammānupassanā*, it has to be accompanied by the harmony of three *Dhammas*: 1) *Ātāpī* = effort exists, 2) *Sampajāno* = clear comprehension exists, 3). *Sati* = mindfulness. Only then can a person be free from greed and grief related to the world, which, is the main purpose here. *Sati* is always important in every situation and will lead us to reach the ultimate goal. As evidenced in the Buddha’s saying that ‘*Sati ca pana Sabbatthikā*,’ (DA.2. p. 656). *Sati* not only restrains the mind from committing immoral but also supports and sustains it, depending on the situations.

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¹³⁴ Nyanaponika Thera, *The Heart of Buddhist Meditation*, Op. Cit., pp. 192-93.

¹³⁵ May be there is doubt how will the parrot practice *Satipaṭṭhāna*? Actually wise persons never hear conversation of animals but they try to listen by bowing always, or, that it may be Bodhisattva-parrot.

CHAPTER III: CHARACTERISTICS AND FUNCTIONS OF SATIPAṬṬHĀNA PRACTICE

Characteristics and functions of the foundations of mindfulness are must to be identified and analyzed as they provide technique of the *Satipaṭṭhāna*-practice. Indeed, the definition of characteristics and functions as meaning of *Satipaṭṭhāna* have already been said in the second chapter. Here, focus has been laid to technical feature of the functioning of *Satipaṭṭhāna*-practice. They are as follows:

1) *Kāyānupassanā-satipaṭṭhāna*’ mindfulness which is firmly established on physical phenomena; 2) *Vedanānupassanā-satipaṭṭhāna*, mindfulness which is firmly established on sensations; 3) *Cittānupassanā-satipaṭṭhāna*, mindfulness which is firmly established on thoughts or mental processes; 4) *Dhammānupassanā-satipaṭṭhāna*, mindfulness which is firmly established on phenomena.¹³⁶

All of them should be contemplated by *Ātāpī* (ardent effort), *Sampajāno* (clear comprehension) and *Satimā* (mindful), after putting away worldly greed and grief.

3.1 *Kāyānupassanā*

The term ‘*Kāyānupassanā*’ may further be divided into three parts as *Kāya-anupassanā*. The term *Kāya* consists of four elements or *Mahābhūta*, namely, earth, water, fire and air. Of course, there is a *Viññāna* or consciousness attached to it. The term, ‘*Anu*’ is a prefix which means “mindfully, elaborately, and clearly and so on. Further the term ‘*Passanā*’ literally means seeing, looking, observing etc., or contemplation of the body on the body. Technically speaking, it means contemplating, analyzing, realizing and visualizing directly the nature of reality. It observes things in two ways, e.g; things as they appear and as they really are. This act of observation is comparable to having a clear vision of things.

In the *Dhammapada*¹³⁷ the body has been said to have been reduced to nothing but a heap of bones surrounded by flesh and blood. It is this body that serves as the habitat of old

¹³⁶ Mahāthera Ledi Sayādaw Aggamahāpaṇḍita, *The Manual of Buddhism*, Op.Cit., p. 307.

¹³⁷ Dh. 25/150 (MTP): *Atthīnaṃ nagaraṃ kataṇṇaṃ, maṇṣalo hitalepanaṇṇaṃ, yattha jarā ca maccu ca, māno makkho ca ohito.*

age and death and evils like pride, deceit etc. So, the Buddha has pointed out that these sense-organs are nothing but the door of receiving different types of object and excreting dirty or filthy things. This is why the Buddha is very much clear in saying that if the internal things are made external, one will have always to remain watchful to guard the body from the attacks of the jackals and crows. Seeing thing as it really is, one should adopt the practice of *Kāyānupassanā*.

Indeed, in the *Kāyānupassanā* there are six types of contemplation on the nature of body, such as: 1) *Ānāpāna-pabba* (The Part of Breathing); 2) *Iriyāpatha-pabba* (The Four Postures); 3) *Sampajañña-pabba* (The Clear Comprehension); 4) *Paṭikūla-manasikāra-pabba* (The Contemplation of Loathsomeness); 5) *Dhātu-manasikāra-pabba* (The Analysis of Four Elements); 6) *Navasīvathikā-pabba* (The Meditation on Nine Cemeteries). And, all of them there are the fourteen topics that are functions contemplating clearly as under:

3.1.1 *Ānāpāna* (The Mindful Breathing)

The term '*Ānāpāna*' refers to the observation of breathing 'In' and 'Out.' '*Pabba*' means the part or chapter. Breathing is a natural process and continues throughout life. Whether we walk or stand, the process of 'in-and-out breathing' goes on at every moment of our life. As mentioned earlier, mindfulness about anything is '*Sati*'. Thus, the *Ānāpāna* is the mindful breathing in and out.¹³⁸

3.1.2 *Iriyāpatha* (The Four Postures)

Analyzing the term '*Iriyāpatha*' literary means 'movement' - that is the path of movement; it has been used here in a very technical sense and is restricted to the four types of movement of the body. They are namely; walking; sitting standing, and lying down, etc.¹³⁹

¹³⁸ Detail in the Chapter IV, as 4.3 Application of *Ānāpānassati* as *Samatha* and *Vipassanā* to be balance of life.

¹³⁹ Detail in the Chapter IV, as 4.4.1 Preliminaries: Physical and Mental.

3.1.3 *Sampajañña* (The Clear Comprehension)

In *Kāyānupassanā* after *Iriyāpatha* comes the turn of *the Sampajañña*. In this context, a *Sampajañña* is essential *Dhamma*¹⁴⁰ of *Satipaṭṭhānabhāvanā* and always accompanied with mindfulness. It is necessary in all situations or activities.¹⁴¹

3.1.4 *Paṭikūlamānasikāra* (Contemplation of Loathsomeness)

In mindful contemplation on *Paṭikūlasaññā*, it comes as the fourth stage. *Paṭikūla* means “loathsomeness or repulsive.” *Manasikāra* means ‘reflection’ or ‘contemplation.’ This is the development of attitude of mind towards the body. Man indeed remains ever conscious of his body and thinks much about its beauty or youthfulness etc. on the contrary, body, on a proper analysis, can be reduced to a heap of thirty two things as constitutive of head-hairs, body-hairs,- nails, teeth, skin, etc.

In the mindful contemplating on the nature of body as *Paṭikūla*, the Buddha has clearly said a similitude of a double-mouthed bag, like this:

“*Bhikkhus*, as if there were a double-mouthed provision bag filled with various kinds of grain, such as, hill paddy, paddy, green gram, cowpea, sesame and husked rice; a man with sound eyes, having opened it, should examine it thus, ‘This is hill paddy, this is paddy, this is green gram, this is cowpea, this is sesame, this is husked rice,’ Just so, *Bhikkhus*, a *Bhikkhu* reflects on this very body, upward from the soles of his feet, downward from the tips of his hair, enclosed by the skin and full of diverse impurities, thus: ‘There are in this body, hair of the head, hair of the body, nails, teeth, skin; flesh, sinews, bones, marrow, kidneys; heart, liver, pleura, spleen, lungs; intestines, mesentery, gorge, faces, brain; bile, phlegm, pus, blood, sweat, fat; tears, lymph, saliva, nasal mucus, oil of the joints, urine. ...’¹⁴²

¹⁴⁰ *Viriya* (effort), *Sampajāno* (clear comprehension) and *Satimā* (mindfulness).

¹⁴¹ This topic has been stated to detail in Chapter II, as 2.4.2 Definition of *Sampajañña* and 2.4.4 The Accompaniment of *Sati* and *Sampajañña*.

¹⁴² *Mahāsatiṭṭhāna Sutta*, 22. and see more detail of *Paṭikūlamānasikāra* in *Vijayasutta* of Suttanipāta, Uragavagga 25/312/362 (STP).

On the conscious reflection upon this body from the soles of the feet upwards and from the crown of the head downwards, one finds that it is full of diverse impurities. He watches each one of them carefully and fully understands the reality of the body. He has often observed the body inside and out (*Ajjhatta-bahiddhā*) as it is repulsive. The arising and passing away is observed (*Samudaya-vaya*). Then ‘*Atthi kāyo*’, “this is body”. The awareness gets established, and without any support in this world of mind and matter, there is nothing to grasp (*Na ca kiñci loke upādiyati*) in the stage of full liberation.¹⁴³

3.1.5 *Dhātumanasikāra* (Analysis of Four Elements)

Dhātumanasikāra where there is the reflection over the primary *Dhātu* or element. Again, for a certain type of person with strong attachment to the body and to sexual pleasures, thinking is involved at the beginning of the practice. However, the body is placed or disposed (*Kāyaṃ yathāññitaṃ yathāpaññitaṃ*), the element remains as it is just thought about (*Paccavekkhati*).¹⁴⁴ According to the tradition, there are four primary *Dhātus*: *Paṭhavī* - earth, such as it refers to the quality of roughness (*kakkhalatā yeva paṭhavī*); such as *Kesā* (hairs) or *Aṭṭhī* (bones); *Āpo* - water, it is, thus defined as fluid or element of cohesion (*Bandhanattaṃ rūpassa*), such as *Pittaṃ* (bile), *Semhaṃ* (phlegm); *Tejo* – fire, it is the quality of heat, hence, it is defined as (*Uṇhattaṃ Tejo*), such as that one is heated; and *Vāyo* – air, it refers to the quality of holding the things together (*Thambhitattaṃ vāyo*), such as that winds of stomach.

This practice continues the dissection of the body into components of a more and more impersonal nature, by reducing it to those four primary manifestations of matter which it has in common with inanimate nature. The result will likewise be disenchantment, alienation and detachment, as well as an intensified awareness of the egolessness of body.¹⁴⁵ In mindful contemplating on the nature of the body as *Dhātu*, the Buddha has clearly said a similitude of a skillful butcher, like this:

¹⁴³ S.N. Goenka, *Discourses on Satipaṭṭhāna Sutta*, Op. Cit., p.44.

¹⁴⁴ *Ibid.*, p.44.

¹⁴⁵ Nyanaponika Thera, *The Heart of Buddhist Meditation*, Op.Cit., p 66.

“As a skillful butcher or a butcher’s apprentice, having slaughtered a cow and divided it into portions, were sitting at the junction of four highways. Even so, a *Bhikkhu* reflects upon this very body, just as it is placed or disposed, with regard to its primary elements: There are in this body, the earth element, the water element, the fire element, and the air element. ...”¹⁴⁶

Thus, by observing within and having a clear understanding, there are four basic elements which are available in the bodies as internal and external. The stage is reached of “*Atthi kāyo’ti*” (this is body) to which there was formerly so much attachment, and putting aside all attachment the practitioner reached the ultimate goal.

3.1.6 *Navasīvatthikā* (The Meditation on Nine Cemeteries)

Navasīvatthikā stands for nine types of dead body abandoned in charnel - field or cemetery. So mindful contemplating over the cemetery is an object lesson of impermanence, by showing the dissolution of this composite body, which, in other exemplars but particularly in that of one’s own, one sees moving about full of life: ‘thus he applies it to himself. “Verily, this body of mine, too, is of the same nature as that body, it will become like that, and will not escape it”. *Mahāsatipaṭṭhāna sutta* has stated to the nine types of dead body as follows:

1. And further, just as if the disciple were looking at a corpse thrown on a charnel-ground, one, two, or three days dead, swollen up, blue-black in color, full of corruption—so he regards his own body: ‘This body of mine also has this nature, has this destiny, and cannot escape it.’

2. And further, just as if the disciple were looking at a corpse thrown on a charnel-ground, eaten by crows, hawks or vultures, by dogs or jackals, or devoured by all kinds of worms—so he regards his own body; ‘This body of mine also has this nature, has this destiny, and cannot escape it.’

3. And further, just as if the disciple were looking at a corpse thrown on a charnel-ground, a framework of bones, flesh hanging from it, bespattered with blood, held together by the sinews;

¹⁴⁶ D. 10/273-300 /322-346 (STP).

4. A framework of bone, stripped of flesh, bespattered with blood, held together by the sinews;

5. A framework of bone, without flesh and blood, but still held together by the sinews;

6. Bones, disconnected and scattered in all directions, here a bone of the hand, there a bone of the foot, there a shin bone, there a thigh bone, there a pelvis, there the spine, there the skull—so he regards his own body: ‘This body of mine also has this nature, has this destiny, and cannot escape it.’

7. And further, just as if the disciple were looking at bones lying in the charnel-ground, bleached and resembling shells;

8. Bones heaped together, after the lapse of years;

9. Bones weathered and crumbled to dust—so he regards his own body: ‘This body of mine also has this nature, has this destiny, and cannot escape it.’¹⁴⁷

In this context, the Buddha says that after each of these contemplations, the disciple tells himself: (even so will be with my body) even so the bodies of the others. He considers how bodies arise, how they disappear. He tells himself: there is nothing but bodies there and no permanent ‘ego.’ Then having been possessed in understanding and penetration; he lives independently, free from attachment to anything in the world. Thus, a capable one should practice mindfulness on body to clearly understand the reality as it is. Therefore, there is concluding remarks on body contemplation: the exercises in the section now concluded, on ‘contemplation of the body’, cover both types of the practice: they belong partly to bare attention and partly to clear comprehension.

As a feature common to all these exercises, we have found that observation of its nature and from a true understanding of it, detachment gives, with regard to its objects, mastery as well as freedom. This holds true in the case of the body, too, no mortification of the body is here required to assert mind’s mastery over it. Above the extremes of mortification and sensuality leads to the middle path, the simple, realistic and non-coercive way of mindfulness and clear comprehension, bringing mastery and freedom. In following that ‘only way to the destruction of pain and grief,’ the body will become light

¹⁴⁷ D.II. 295-298 (PTS).

and pliant to the wanderer on the path; and even if the body succumbs to sickness and pain, the serenity of his mind will not be affected.¹⁴⁸

3.2 *Vedanānupassanā*

3.2.1 Significance of *Vedanā*

It has been said, “*Vedanā-samosaraṇā sabbe dhammā* (*Dhammā* flowing with feelings or sensations).”¹⁴⁹ So *Vedanānupassanā* is very important like *Kāyānupassanā*. First of all, the term ‘*Vedanā*’ is derived from the root ‘*Vida*’ which means “to experience, to feel or to know”. ‘*Anu*’=elaborately, clearly. ‘*Passanā*’ = seeing, looking, observing;’ etc. ‘*Vedanā*’ is a Pāli term, rendered here by ‘feeling’, signifies, in Buddhist psychology, just pleasant, unpleasant or indifferent sensation of physical or mental origin. It is not used, as in the English language, in the sense of ‘emotion,’ which is a mental factor of a much more complex nature.¹⁵⁰

In the formula of ‘dependent origination’ (*Paṭicca-samuppāda*) by which the Buddha shows the conditioned ‘arising of this whole mass of suffering’, sense impression is said to be the principal condition of feeling (*Phassa-paccayā vedanā*), while feeling, on its part, is the potential condition of craving, and , subsequently, of , more intense, clinging (*Vedanā-paccayā taṇhā, taṇhā-paccayā upādanaṃ*) and so on.

This is therefore, a crucial point in the conditioned origin of suffering, because it is at this point that feeling may give rise to passionate emotion of various types, and it is, therefore, here that one may be able to break that fatuous continuation. If, in receiving a sense impression, one is able to pause and stop at the phase of feeling, and make it, in its very first stage of manifestation, the object of bare attention, feeling will not be able to originate craving or other passions. It will stop at the bare statements of ‘pleasant’, ‘unpleasant’ or ‘indifferent’, giving clear comprehension time to enter and to decide about the attitude or action to be taken. Furthermore, if one notices, in bare attention, the conditioned arising of feeling, its gradual fading away and giving room to another feeling,

¹⁴⁸ Nyanaponika Thera, *The Heart of Buddhist Meditation.*, Op.Cit., p. 68.

¹⁴⁹ A. 23/187/349.(STP).

¹⁵⁰ Nyanaponika Thera, *The Heart of Buddhist Meditation.*, Op.Cit., p. 68.

one will find from one's own experience that there is no necessity at all for being carried away by passionate reaction, which will start a new concatenation of suffering.

This decisive role of feeling in the mental continuum makes it understandable why the contemplation of feeling has in the Buddhist scriptures a place of similar importance within the sphere of mind as the contemplation of the four material elements has in regard to the body as soon as the meditator has come to a stage of smooth progress with the bodily objects of mindfulness.¹⁵¹

Further, once, the Venerable Ānanda went to see the Blessed One. Having saluted him respectfully, he sat down at one side. Thus seated, he said:

“O Buddha, What now is feeling? What is the origin of feeling, what are their cessation and the way leading to their cessation? What is the gratification in feelings? What is the danger in feelings? And what is the escape from them?

“There are, Ānanda, three kinds of feelings: pleasant, painful and neutral. Through the origin of sense-impression (contact, impact: *Phassa*), there is origin of feelings; through the cessation of sense-impression there is cessation of feelings. It is the noble eightfold path that is the way leading to the cessation of feelings, namely: right understanding, right resolution, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

“It is the happiness and gladness arising dependent on feelings that is the gratification in feelings. Feelings are impermanent, (liable to bring) pain, and are subject to change; this is the danger in feelings. The removal, the giving up of the desire and lust (*chandarāga*) for feelings, are the escape from feelings.

“I have further taught, Ānanda, the gradual cessation of conditioned phenomena (*Saṅkhāra*). In him who has attained the first meditative absorption, speech has been stilled. Having attained the second absorption, thought-conception and discursive thinking has ceased...Having attained the cessation of perception

¹⁵¹ *Ibid.* p. 69.

and feeling, perception and feeling have ceased. In taint-free *Bhikkhu* greed, hatred, and delusion are quietened.”¹⁵²

Here feeling is a more appropriate word than the sensation in rendering of *Vedanā*. Feeling has been described with the simile of a bubble blown - *Vedanā Pubbubūpamā*¹⁵³ —as the bubble arisen. Feeling enjoys the taste of sense-object. Feeling is very important to worldly people. People are struggling day and night for the enjoyment of sensual pleasure which is nothing but pleasant feeling. And here Nibbānic bliss should be noted but it is not connected with feeling. Because of that Nibbānic bliss is ultimate happiness (*Sukha*) to be free from suffering. It is not the enjoyment of unworldly object.

3.2.2 Kinds of *Vedanā*

Concerning feeling, the Buddha says “I shall show you, O *Bhikkhus*, a way of *Dhamma* presentation by which there is one hundred and eight (feelings). Hence listen to me. “In one way, O *Bhikkhus*, I have spoken of two kinds of feelings, and in other ways of three, five, six, eighteen, thirty six and one hundred and eight feelings. What are the two feelings? Bodily and mental feelings.¹⁵⁴ What are the three feelings? Pleasant, painful and neither-painful-nor-pleasant feelings.¹⁵⁵ What are the five feelings? The faculties of pleasure, pain, gladness, sadness and equanimity.¹⁵⁶ What are the six feelings? The feelings born of sense-impression through eye, ear, nose, tongue, body and mind.¹⁵⁷

What are the eighteen feelings? There are the (above) six feelings by which there are an approach (to the objects) in gladness; and there are six approaches in sadness and there are six approaches in equanimity. What are the thirty six feelings? There are six feelings of gladness based on the household life and six based on renunciation; six feelings of sadness based on the household life and six based on renunciation; six feelings of equanimity based on the household life and six based on renunciation. What are the hundred and eight

¹⁵² S.18/399-404 /272-274(STP).

¹⁵³ S.III.141-142; (PTS-1975).

¹⁵⁴ S.IV.231 (PTS)

¹⁵⁵ D.III.216 (PTS)

¹⁵⁶ S.IV.232 (PTS)

¹⁵⁷ S.IV.232 (PTS)

feelings? There are the (above) thirty six feelings of the past; there are thirty six of the futures and there are thirty six of the present.

These, O *Bhikkhus*, are called the hundred and eight feelings; and this is the way of the *Dhamma* presentation by which there are one hundred and eight feelings.”¹⁵⁸

3.2.3 Contemplation of Feeling (*Vedanānupassanā*)

Concerning feeling, the Buddha has expounded the nine fold method of contemplation of feeling (*Vedanānupassanā*) in the *Mahāsatipaṭṭhāna Sutta*, as follows:¹⁵⁹

“And, *Bhikkhus*, how does a *Bhikkhu* dwells contemplating the feeling in the feelings? “*Bhikkhus*, *Bhikkhu* in *Dhamma-Vinaya*, when experiencing 1) *Sukhavedanā* (a pleasant feeling), the *Bhikkhu* knows ‘I experience a pleasant feeling’;...2) *Dukkavedanā* (a painful feeling); 3) *Adukkhamasukhavedanā* (a neutral feeling); 4) *Sāmisa-sukhavedanā* (a pleasant worldly feeling); 5) *Nirāmisa-sukhavedanā* (a pleasant unworldly feeling); 6) *Sāmisa-dukkavedanā* (a painful worldly feeling); 7) *Nirāmisa-dukkavedanā* (a painful unworldly feeling); 8) *Sāmisa-adukkkhamasukhavedanā* (a neutral worldly feeling);...when experiencing 9) *Nirāmisa-akukkkhamasukhavedanā* (a neutral unworldly feeling); he knows, ‘I experience a neutral unworldly feeling.

3.2.3.1 *Sukhavedanā* (Pleasant Feeling)

Here the term ‘*Sukhavedanā*’ means *Kāyikasukha* (bodily feeling) and *Cetasikasukha* (mental feeling). How is *Sukhavedanā*? For instance: When we have a good feeling, a pleasant feeling, we just observe it, “Pleasant, pleasant, pleasant,” or “good, good, good,” or “happy, happy, happy,” There, the meaning of “pleasant feeling” is as follows: The meditator when experiencing a bodily or mental pleasant feeling knows, “I experience a pleasant feeling.”¹⁶⁰

¹⁵⁸S.18/427- 457/285-295 (STP); Bhikkhu Pesala, *The Debate of King Milinda*, England: Association for insight meditation, Press 2001, p.45.

¹⁵⁹D. 10/273-300 /322-346 (STP).

¹⁶⁰ Phra Sobhaṇamahathera (Mahasīsayādaw), *Mahāsatipaṭṭhāna-sutta (The Path to Nibbāna)*, Thai version translated by Phra Gandhasārābhivaṇṣa, Bangkok: Thairavankarnpim, Press, 2549, p.233.

3.2.3.2 *Dukkavedanā* (Unpleasant Feeling)

Unpleasant feeling here means itching, pain and whatever undesirable it is, while we are practicing meditation. A good number of meditators face this unpleasant feeling fairly at the very beginning. At the time of the Buddha, there were innumerable people who realized the truth of *Dhamma* by practicing unpleasant feeling meditation. So, this unpleasant feeling is really essential for those who are really fancy to realize the truth of *Dhamma*. When we have painful feelings in the body, pain or numbness or stiffness, we focus our mind on the place of pain and take note of the pain by saying, “pain, pain, pain.” Here the Commentator tells us the story of a certain *Bhikkhu* dealing with unpleasant feeling.

The Elder at a time when he was sick, was groaning and rolling from side to side through the violence of his feeling. A young *Bhikkhu*, said to him: ‘what place is hurting, venerable sir?’ ‘Friend, there is no particular place that hurts. It is just feeling that feels by making the basis it objects.’ ‘From the time there comes to be such knowledge is it not proper to endure, venerable sir?’ ‘I am enduring, friend.’ ‘Enduring, venerable sir is admirable.’

The Elder endured. The windy humour burst up to his heart. His entrails lay in a heap on the bed. The Elder showed this to the young *Bhikkhu*, ‘Is endurance to such an extent proper, friend?’ The young *Bhikkhu* was silent. The Elder, by yoking together energy and tranquility, reached *Arahat*-ship together with the discriminations and as “Equal-Headed one” (*Samāsī*) he attained complete extinction simultaneously with death.¹⁶¹

We should know that this feeling does not last. When we have a painful feeling and we keep noting this feeling as being “pain, pain, pain,” it may take ten or fifteen minutes until we come to see that this pain is not constant. It is not one solid pain. There are different stages of pain and different moments of pain. One pain comes and goes, and then the next pain comes and goes. We come to see the impermanence of it, and come to see the rising and fading away, the appearing and disappearing of feeling as all of things.

¹⁶¹ DA.2, pp.633-634.(STP).

3.2.3.3 *Adukkhamasukha or Upekkhā-vedanā* (Neutral Feeling)

Neither-painful-nor-pleasant feeling is hard to illustrate. It is obscure and unobvious. It becomes evident to one who infers it thus: “that neither-painful-nor-pleasant feeling is the central kind, opposed to the agreeable and the disagreeable, when pleasure and pain are absent.”¹⁶²

Like what? Like a deer hunter who is following the footprints of a fleeing deer and infers that the deer must have run on the flat rock. There is a flat rock, and on this side and on the other side he sees footprints, but on the flat rock he sees nothing. Then he infers that the deer must have run on that flat rock. He knows thus: ‘Here it went up, here it came down, and in between it will have gone over the flat rock in this place.’ Thus, like the footprint where it went up, the arising of pleasant feeling is evident; like the footprint in the place where it came down, the arising of painful feeling is evident; like the inference thus: ‘here it went up, here it came down, in between it went thus,’ it becomes evident to one who infers it thus: ‘Neutral feeling is the central kind, opposed to the agreeable and disagreeable, when pleasure and pain are absent.’

3.2.3.4 *Sāmisasukhavedanā* (Worldly Pleasant Feelings)

This is worldly pleasant feeling or ‘*Cha Gehasitasomanassavedanā*’ that whether worldly *Pīti* (joy), *Sukha* (happiness) of body and mind which have connected these five cords of sense desire: forms cognizable by the eye that are wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust, sounds cognizable by the ear, odors cognizable by the nose, flavors cognizable by the tongue, tangibles cognizable by the body, that are wished for and desired, agreeable and endearing, associated with sense-desire and alluring or tempting to lust. It is the joy that arises dependent on these five cords of sense desire which is called “six pleasures connected with the world”.¹⁶³

¹⁶² Phra Sobhaṇamahathera (Mahasīsayādaw), *Mahāsatiṭṭhāna-sutta*, *Op.Cit.*, p.236.

¹⁶³ Phra Sobhaṇamahathera (Mahasīsayādaw), *Mahāsatiṭṭhāna-sutta*, *Op.Cit.*, p.237.; Bhikkhu Pesala, *The Debate of King Milinda*, *Op.Cit.*, p.46.

3.2.3.5 *Nirāmisasukhavedanā* (Unworldly Pleasant Feeling)

This is worldly pleasant feeling or ‘*Cha Nekkhamasitasamanassavedanā*’ that whether worldly *Pīti* (joy), *Sukha* (happiness) no relating with five *Kāmaguṇas* (sensual pleasures): *Rūpa* (visible object), *Sadda* (sound), *Gandha* (smell), *Rasa* (taste) and *Phoṭṭhabba* (touch).¹⁶⁴ But it has done with wholesomes such as *Ānāpānassati* (breathing of mindfulness). It has meditator made to be joyful as he contemplated the *Ti-lakkhaṇa*. It is happiness of the six doors that is called “six of [pleasant] renunciation”,¹⁶⁵

3.2.3.6 *Sāmisadukkhavedanā* (Worldly Unpleasant Feeling)

This is worldly unpleasant feeling or ‘*Cha Gehasitadomanassavedanā*’ that whether *Kāyikadukkha* (bodily unpressure) and *Cetasikadukkha* (mental unpleasure) have been without these five cords of sense desire: forms cognizable by the eye that are wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust, sounds cognizable by the ear, odors cognizable by the nose, flavors cognizable by the tongue, tangibles cognizable by the body, that are wished for and desired, agreeable and endearing, associated with sense-desire and alluring or tempting to lust. It is unpleasant feeling that arises without these five cords of sense desire which is called “six worldly sorrows”.¹⁶⁶

3.2.3.7 *Nirāmisadukkhavedanā* (Unworldly Unpleasant Feeling)

This is unworldly unpleasant feeling or ‘*Cha Nekkhamasita-domanassavedanā*’ that is *Dukkha* related with *Vipassanā* (insight meditation). It means one who has practiced *Vipassanābhāvanā*, but he cannot complete it, because of that is unworldly unpleasant. So it is called “six of [unpleasant] renunciation”.¹⁶⁷

3.2.3.8 *Sāmisaupekkhāvedanā* (Worldly neutral Feeling)

This is worldly neutral Feeling or ‘*Cha Gehasitaupekkhāvedanā*’ that means worldly neither-pleasant-nor-painful feeling refers to the six feelings of indifference connected with

¹⁶⁴ M.I.85. (PTS)

¹⁶⁵ Phra Sobhaṇamahathera (Mahasīsayādaw), *Mahāsatiṭṭhāna-sutta*, *Op.Cit.*, p.238.

¹⁶⁶ *Ibid.*, p.240.

¹⁶⁷ *Ibid.*, p.241.

the six sense-doors, and dependent on that which is tainted by defilements. Spiritual neither-pleasant-nor-painful feeling refers to the six feelings of indifference connected with the six sense-doors, and not dependent on sense-desire.

Again, neither pleasant nor unpleasant feeling that has habitually consumed the five *Kāmaguṇas* (sensual pleasures): *Rūpa* (visible object), *Sadda* (sound), *Gandha* (smell), *Rasa* (taste) and *Phoṭṭhabba* (touch).¹⁶⁸ It is *Aññānupekkhā* (unknown equanimity) to not know the five sense desires as *Ti-lakkhaṇa*. so it is called '*Sāmisaupekkhāvedanā*'.¹⁶⁹

3.2.3.9 *Nirāmisaupekkhāvedanā* (Unworldly neutral Feeling)

This is unworldly neutral Feeling or '*Cha Nekkhammaupekkhavedanā*' that is *Upekkhā* related with *Vipassanā* (insight meditation). it means one who has practiced *Vipassanābhāvanā*, he can know sense-objects in the six sense doors as *Saṅkhārupekkhāñāṇa* (equanimity of knowledge in reactions). So it is called '*Nirāmisaupekkhāvedanā*'.¹⁷⁰

Further there is the *Nirāmisā nirāmisatarā vedanā* (Greater Unworldly Feeling): There is a still greater unworldly joy. There is a still greater unworldly happiness. There is a still greater unworldly equanimity. There is a still greater unworldly freedom. "And what is the still greater unworldly joy? When a taint-free practitioner looks upon his mind that is freed of greed, freed of hatred, freed of delusion, and then there arises joy. This called a 'still greater unworldly joy.' 'Unworldly happiness'... 'Unworldly equanimity' should be understood in the same way of unworldly joy.

3.2.4 Abandonment

The Buddha said to no clinging to anything in the world of the five aggregates of clinging:

In pleasant feelings, *Bhikkhus*, the inclination to greed should be given up; in unpleasant feelings the inclination to aversion should be given up; in neutral

¹⁶⁸ M.I.85. (PTS)

¹⁶⁹ Phra Sobhaṇamahathera (Mahasīsayādaw), *Mahāsatiṭṭhāna-sutta (The Path to Nibbāna)*, Op.Cit., p.243.

¹⁷⁰ *Ibid.*, p.244.

feelings the inclination to ignorance should be given up. If a *Bhikkhu* has given up in pleasant feelings the inclination to greed, in unpleasant feelings the inclination to aversion, and in neutral feelings the inclination to ignorance, then he is called one who is free of (unsalutary) inclinations, one who sees clearly. He has cut off craving, sundered the fetters, and through the destruction of conceit, has made an end of suffering.

If one feels joy, but knows not feeling's nature, bent towards greed, he will not find deliverance. If one feels pain but knows not the feeling's nature, bent towards hatred, he will not find deliverance. And even neutral feeling which is peaceful the Lord of wisdom has proclaimed. If, in attachment, he should cling to it, will not set free him from the round of ill. But if a *Bhikkhu* is ardent and does not neglect to practice mindfulness and comprehension clear, the nature of all feelings will he penetrate. And having done so, in this very life will he be free from cankers, from all taints. Mature in knowledge, firm in *Dhamma*'s ways, when once his life span ends, his body breaks, all measure and concept he has transcended.¹⁷¹

Because of above reasons, be it a pleasant feeling, be it painful, neutral, one's own or others', feelings of all kinds, he knows as ill, deceitful, evanescent. Aware of their repeated impact and their disappearance, wins he detachment from the feelings, passion-free. He dwells completely independent (not depending on craving and wrong view), clinging to nothing in the world.

We may also have either worldly or unworldly feelings such as "Pleasant, unpleasant, or neutral feelings". It means feelings that arise in daily life whether we are standing, walking and so on or in meditation. We may have good concentration or may see the rising and fading away of things when we meditate. Then we feel happy. We feel so happy at that time that you just want to get up and tell other people about it. We can hardly contain or suppress this feeling. Such a feeling may come to meditators especially when they have reached the stage where they see the rising and fading away of phenomena.

¹⁷¹ S. 18/ 427-57 / 285-95 (STP).

In this way, mindful contemplation of feeling on feelings as *Vedanānupassanā*. It is meditation to certainly cut the steam of *Samāsāravatta* (cycle of rebirth) because when there is not arising of *Taṇhā* (Desire). The streams such as *Upādāna* (attachment), *Bhava* (being), *Jāti* (birth), *Jarā* (decay)-*Upādāyāsa* (grief) are no arising. Further it is safer, if we can stop the steam of feeling, because when there is arising of *Vedanā*, there is arising of *Taṇhā*. So “one who is the teacher of world as he can control *Vedanā*” is believed by wise people..

3.3 *Cittānupassanā*

‘*Cittānupassanā*’ has two components: *Cittā* and *anupassanā*. *Citta* means consciousness. *Anupassanā* means observing minutely. Thus *Cittānupassanā* is the name of a practice of observing the consciousness minutely, the Contemplation of Mind in the Mind. An attempt has been made in the previous pages to present a descriptive as well as an analytical account of the *Vedanā*. Now, it seems desirable to present a similar account of *Cittānupassanā*. As the *Vedanānupassanā* is a complete application for controlling the feeling, similarly *Cittānupassanā* is also a complete practice for controlling mind.

There are sixteen forms of consciousness which should be observed in sixteen ways. These are as the words of the Buddha which appears in the *Mahāsatipaṭṭhāna Sutta* as follows:¹⁷²

“And *Bhikkhus*, how, does a *Bhikkhu* dwell contemplating the mind in the mind? “*Bhikkhus*, a *Bhikkhu* in *Dhamma-Vinaya*, knows 1) *Sarāgaṃ Cittaṃ* (the mind with lust as mind with lust); 2) *Vītārāgaṃ Cittaṃ* (the mind without lust as mind without lust); 3) *Sadosaṃ Cittaṃ* (the mind with hate as mind with hatred ; 4) *Vītadosaṃ Cittaṃ* (the mind without hatred as mind without hatred); 5) *Samohaṃ Cittaṃ* (the mind with delusion as mind with delusion); 6) *Vitamohaṃ Cittaṃ* (the mind without delusion as mind without delusion); 7) *Saṅkhittaṃ Cittaṃ* (the constricted mind as constricted mind); 8) *Vikkhittaṃ Cittaṃ* (the scattered mind as scattered mind); 9) *Mahaggataṃ Cittaṃ* (the superconscious [literally, become great] mind as superconscious mind); 10) *Amahaggataṃ Cittaṃ*

¹⁷² D.II.290.

(the not superconscious mind as not superconscious mind); 11) *Sa-uttaram* *Cittam* (the surpassable mind as surpassable mind); 12) *Anuttaram* *Cittam* (the unsurpassable mind as unsurpassable mind); 13) *Samāhitam* *Cittam* (the concentrated mind as concentrated mind); 14) *Asamāhitam* *Cittam* (the unconcentrated mind as unconcentrated mind); 15) *Vimuttam* *Cittam* (the freed mind as the freed mind); 16) *Avimuttam* *Cittam* (the unfreed mind as the unfreed mind).”

1. *Sarāgam vā Cittam* (Lustful Mind)

Sarāga Citta: Generally, it means the consciousness associated with attachment, a type of desire or craving. However, technically, it refers to the eight types of immoral consciousness rooted in greed (*Loha*) and found in the sense-sphere. It can produce only unwholesome actions that are the meaning of *Lobha*. *Lobha-rāga-taṇhā* – greed, attachment, sensuous desire headed by *Lobha*.

The second nature of *Lobha* is attachment or clinging to sensuous objects or to *Jhāna* and *Jhāna* happiness. This nature of attachment is compared with the sticky nature of monkey catching glue. This glue is prepared by heating several kinds of sticky gum available in the forest to form a sticky paste.

The monkey-catcher applies this sticky mass of gum on the trunks of several trees. When sun-rays fall on the gum, spectra of various colours appear. A monkey, being curious, touches the gum with one paw which becomes firmly attached to the gum. In struggling to pull out this paw, the monkey pushes the tree with the other paw and also kicks the tree with both legs. So both paws and both legs are stuck to the gum. Then the monkey tries to pull itself out by pushing the tree with its head. So the head is also stuck to the gum. The monkey-catcher may now come out from his hiding place and catches or kills the monkey with no trouble.¹⁷³

¹⁷³Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, Kuala Lumpur: A Selangor Buddhist Vipassana Meditation Society Publication Press, 2004.

2. *Vītarāgaṃ vā Cittaṃ* (Mind without Lust)

Vītarāga Citta: Generally, it means the consciousness without *Rāga* i.e. attachment. However technically, it refers to the consciousness wherein there is no dominance of ‘Greed’. According to the commentator, it (*Sarāga-citta*) is used in the sense of ‘*Lokiya-citta*’. Among these types of the consciousness, the sense of taking the thing of other i.e. attachment is not present. Hence they are regarded as “Consciousness without lust” means the wholesome opposite of greed and is the cause of renunciation, generosity, charity, and giving. Now, it should be noted, here that there is no complete absence of attachment among this type of consciousness. The total elimination of attachment is possible only at the state of supermundane consciousness.

3. *Sadosaṃ vā Cittaṃ* (Angry Mind)

Sadosa citta: Literally, it means the consciousness associated with antipathy, hatred, ill-will etc. Normally, when one encounters with a desirable sense object, clinging or attachment-*Lobha* arises, and when one encounters with an undesirable object, anger or aversion arises. The anger - *Dosa* destroys oneself first before it destroys others.

According to *Abhidhamma*, one who retaliates an insult is more foolish than the one who starts the insult. And Anger produces only unwholesome actions.¹⁷⁴ A practitioner of *Anupassanā* minutely observed becomes aware of the consciousness whenever any one of them arises. It means when there arises particular type of consciousness associated with *Dosa* (hatred), he being conscious and aware of it, minutely observes as it arises and functions.

4. *Vītadosaṃ vā Cittaṃ* (Mind without Anger)

Vītadosa-citta: Generally, it means the consciousness dissociated with antipathy, ill-will or consciousness without hatred” means the wholesome opposite of hate or anger and is the cause of loving-kindness, friendliness, and good-will. In the process practicing mindfulness, the practitioner completely awakes of the situation wherein there is the arising

¹⁷⁴ Dr. Mehm Tin Mon, *The Essence of Buddha Abhidhamm*, Myanmar: Mya Mon Yadanar Press 1995, pp. 26,27.

of any type of such consciousness. He becomes conscious and minutely observes its arising, functioning and living impact on mind.

5. *Samohaṃ vā Cittaṃ* (Deluded Mind)

Samoha-citta: Generally, consciousness with delusion means the two kinds of consciousness accompanied by doubt and agitation. However as delusion arises in all unwholesome consciousness, the remaining unwholesome consciousnesses are also applicable here. As *Moha* veils our mental eyes and shields us from seeing the true nature of things, we cannot see the extremely-rapid and incessant arising and dissolving of *Nāma* and *Rūpa* and the consequent four characteristics - *Anicca* (impermanence), *Dukkha* (suffering), *Anatta* (non-self) and *Asubha* (unpleasant).

When we cannot see the true nature of things, we get confused and take the opposite characteristics to be true. So we see things as *Nicca* (permanent), *Sukha* (pleasant), *Atta* (self or person) and *Subha* (beautiful) On account of this wrong vision of *Moha*, a chain of undesirable consequences including sufferings and miseries arise one after another.

6. *Vītamohaṃ vā Cittaṃ* (Mind without Delusion)

Vītamoha-citta: Generally, it is a type of consciousness which is dissociated with ‘*Moha*’ i.e. delusion. This consciousness without delusion” means mundane wholesome and indeterminate consciousness. Coming to this point, it should be noted that these are not the types of consciousness wherein there is the total elimination of delusion. In the process of practice of *Satipaṭṭhāna*, one should make awareness on any type of such consciousness and realize in one’s mind only ‘thinking’ ‘thinking’. He becomes conscious and makes minute observation on its arising and falling, functioning and disappearing, externally and internally. For him such process is only stream of consciousness which is going on and going away. It is not ‘me’ or ‘mine’ which can be clinged in this process.

7. *Saṅkhittaṃ vā Cittaṃ* (Contracted Mind)

Saṅkhitta Citta: The word ‘*Saṅkhittaṃ*’ refers to the shrunken state of consciousness associated with sloth and torpor. Sloth and torpor are the immoral psychic factors which are rooted in *Moha* (*Mohamūlakacitta*). Some scholars define this term as “contracted state of

mind”. Sloth (*Thīna*) and Torpor (*Middha*) are immoral psychic factors. They are called “*Nīvaraṇadhamma*” or “hindrance” of moral and mental development. Hindrance is of five types; namely- 1) sensual desire (*Kāmacchanda*), 2) Ill-will (*Byāpāda*), 3) Sloth and torpor (*Thīna-Middha*), 4) distraction and remorse (*Uddhaccakukkucca*), and 5) doubt (*Vicikicchā*).

Generally, Sloth and torpor appear in mind while one is in practice of meditation and mindfulness. It is a symbol of laziness. In the process of practice of *Satipaṭṭhāna*, the practitioner should make balance between *Indriyas* and *Balas* (controlling faculties and powers), particularly between energy and meditation. Sloth and torpor arise when there is imbalance between energy faculty and meditation faculty in the practice of *Satipaṭṭhāna*.

8. *Vikkhittaṃ Cittaṃ* (Scattered Mind)

Vikkhitta Citta: The word “*Vikkhittaṃ*” refers to distracted state of mind. It is just like polluting water in the jar or dust-wind in the air. It is difficult to control this type of consciousness. It is one of the “*Nīvaraṇadhamma*” which is the hindrance of practice of *Satipaṭṭhāna*. The commentator has pointed out this kind of consciousness as *Uddhacca*-agitation or distraction which is rooted in *Moha* (*Mohamūlakacitta*).

In the process of practice of *Satipaṭṭhāna*, it is said that; “when the practitioner practices mindfulness without making balance between faith and wisdom (*Saddhā* and *Paññā*) the agitation or distraction (*Uddhacca*) arises”. Well controlled on the balance of two faculties (Faith and wisdom), one practices without agitation of mind. In this way, the practitioner clearly understands such a kind of consciousness and makes it calm by the practice of *Satipaṭṭhāna* on mind. The controlled mind is conducive to happiness.¹⁷⁵

9. *Mahaggataṃ vā Cittaṃ* (Great Mind)

Mahaggata Citta: it refers to the state of consciousness which has become great, enlarged and extensive. It means material-sphere (*Rūpāvacaracitta*) and immaterial-sphere consciousness (*Arūpāvacaracitta*). By the ability to suppress the defilements and by the abundance of fruition and by the great length or extent of the series of its particular courses of cognition there is a state of consciousness becoming great. The state of consciousness

¹⁷⁵ Dh., Verse 33,35.

becoming great is the mind that has reached the ground of the sensuous-ethereal and the purely ethereal planes of existence. As there is nothing in the cosmos greater than the sensuous-ethereal and the purely ethereal the commentator explained the consciousness become great by reference to these two highest planes of existence.

In the practical process of *Satipaṭṭhāna*, when such consciousness arises, the practitioner should clearly understand one by one. In the time of *Jhānacitta*, it may not be the chance of mindfulness but at the moment of before or after absorption-consciousness. It is most beneficial application of mindfulness to clearly see the all component things as they are; nature of arising and falling of all phenomena. By this way, it leads to the higher stage of insight meditation up to *Maggañāṇa* and *Phalañāṇa* in Buddhism.

10. *Amahaggataṃ vā Cittaṃ* (Narrow Mind)

Amahaggata Citta: Literary speaking, ‘*Amahaggata*’ means “has not become great”. ‘*Citta*’ is ‘consciousnesses’. *Amahaggatacitta* refers to a state of consciousness that has not become great. The state of consciousness with some other mental state superior to it, refers to the consciousness that has not reached the highest possible planes of attainment in cosmic existence or the consciousness that can become more fine; and the state of consciousness with no other mental state superior to it is that which has got to the highest planes of cosmic existence or that which has reached the acme of fineness of mundane states of mind.

In the process of *Satipaṭṭhāna* practice, such consciousness should be the subject of observation with wisely reflection’ when the practitioner minutely gets aware of the arising and disappearing of consciousness both internally and externally or both of internally and externally. The three characteristics of all types of consciousness; impairment, suffering and no eternal existence in it become clearly visible, it leads to non-clinging in anything. That is the way of purification of mind.

11. *Sauttaraṃ vā Cittaṃ* (Surpassable Mind)

Sauttara Citta: ‘*Sa*’ means ‘with’ or ‘together’. ‘*Uttara*’ means “a bound superior”—The consciousness which is not the most superior one but the are superior to it. In general classification, there are two groups of the consciousness *Lokiya Citta* and *Lokuttara Citta*. Accordingly to *Kāmāvacara Citta*, *Rūpāvacara Citta* and *Arūpāvacara Citta* come

under the category of *Lokiya Cittas*, whereas, the eight types of supramundane consciousness are called *Lokuttara Citta*.

In *Mahāstipatṭhāna Sutta*, there is the enumeration of the *Sa-uttaracitta* in the process of *Cittānupassanā*. It has been commented upon by Buddhaghosa. He explained the *Sauttaracitta* as *Kāmāvacaracitta* by stating-“*Sauttaranti Kāmā-vacaraṃ*”.

Here, there is a variation from *Dhammasaṅgaṇī*. It appears that in those days there was a tradition which maintained it. It was taken in the sense that the ordinarily consciousnesses are not the superior ones and that there are some superior to them also. Perhaps, in this sense, of the lowest consciousness, Buddhaghosa has maintained both in *Sumaṅgalavilāsiṇī* as well as in *Papañcasūdanī* that *Sauttaracitta* is the *Kāmāvacaracitta*.¹⁷⁶ Here, according to Buddhaghosa all *Kāmāvacaracittas* are included whatever of them arises. One should be aware of that and understand clearly such and such *Kāmāvacaracittas* have arisen. Thus, he remains mindful on that.

12. *Anuttaraṃ vā Cittaṃ* (Unsurpassable Mind)

Anuttara Citta: In the process of *Cittānupassanā*, it has been advised to remain mindful towards the consciousnesses which are *Anuttaras*. What they may be? Here ‘A’ means ‘not’, ‘Uttara’ means ‘beyond’. ‘Citta’ means ‘consciousness’. Thus, *anuttaracitta* means such consciousness, beyond which there is no consciousness. Buddhaghosa has explained *Anuttaracitta* as *Rūpāvacara* and *Arūpāvacara* (*Anuttaranti Rūpāvacaraṇca Arūpāvacaraṇca*). Here it may be stated that *Rūpāvacara Citta* in comparison to *Arūpāvacaracitta* is *Sauttara*. It means *Rūpāvacaracitta* is *Sauttaracitta* and *Arūpāvacaracitta* is the *Anuttaracitta*. However both the *Rūpāvacara* and *Arūpāvacaracittas* are, here, included as *Anuttaracitta*. The practitioner of Mindfulness remains aware and mindful whenever there is the arising of the any *Sauttara Citta*.

¹⁷⁶ Vism. XIII. 12.

13. *Samāhitaṃ vā Cittaṃ* (Concentrated Mind)

Samāhita Citta: The word ‘*Samāhita*’ means quieted, concentrated, calm, peaceful, etc. *Citta* means consciousness. Therefore *Samāhitacitta* refers to the quieted state of consciousness or the mind which is concentrated, calm and peaceful. The Buddha says that, “one whose mind is well-concentrated, comprehend all things as they are”. (*Susamāhito Yathābhūtaṃ Pajānāti*). Explaining the *Samāhita Citta*,

Buddhaghosa speaks about the *Upacārasamādhi* and *Appanāsamādhi*. To make it more comprehensive, it may be stated that three kinds of *Samādhi* are stated; namely- *Parikamma Samādhi*, *Upacāra Samādhi* and *Appanā Samādhi*. There are differences among them-and they should be understood in their real perspectives. In the present context of practicing mindfulness, there is arising of *Samāhitacitta* which means the consciousness or any type of consciousness related to *Rūpasamādhi* and *Arūpasamādhi*. The practitioner remains mindful and aware of arising of such consciousness.

14. *Asamāhitaṃ vā Cittaṃ* (Unconcentrated Mind)

Asamāhita Citta: In the word ‘*Asamāhita*’, ‘A’ is a prefix denoting the negative sense. *Samāhita* means concentrated. Therefore ‘*Asamāhita Citta*’ means no concentration at all. This term is used just in opposition to the *Samāhita Citta*. It has already been mentioned, the type of consciousness coming within the fold of *Samāhitacitta* where there is concentration of mind. On the contrary in the present context, it denotes the types of consciousness which has no concentration at all. They may be *Kāmāvacaracitta* both *Akusala* and *Kusala*. Buddhaghosa, while commenting on the term says that it refers to the type of consciousness where there is neither *Upacārasamādhi* nor *Appanāsamādhi*. Here, we should again note that the practitioner remains mindful of the arising of unconcentrated consciousness. Generally speaking, one favors to keep awareness on concentrated consciousness with attachment. In another way one expresses the hesitation to unconcentrated consciousness. However, in the process of practice of mindfulness, practitioners are advised to remain aware, watchful and mindful towards unconcentrated mind as well as towards concentrated mind. It is in this way the process of *Cittānupassanā* goes on.

15. *Vimuttaṃ vā Cittaṃ* (Liberated Mind)

Vimutta Citta: The consciousness which is freed or which has achieved a state of freedom is called “*Vimuttacitta*”. This is a general meaning. It has some specific meaning too. That specific meaning is *Tadaṅgavimutti* and *Vikkhambhanavimutti*. *Vimutti* is freedom. There is variation of synonyms of *Vimutti* such as *Pahāna* (abandonment), *Viveka* (seclusion), *Virāga* (detachment), *Vossagga* (relinquishing), *Vimutti* as well as *Pahāna*.¹⁷⁷ Buddhaghosa refers to *Vimutta Citta* in *Cittānupassanā* as only first two types of consciousness which are mundane freedom. A practitioner of *Satipaṭṭhāna* should be aware on such consciousness watchfully and mindfully whenever such consciousness arises. He comprehends clearly with mindfulness associated with non-clinging. This is the way of purification.

16. *Avimuttaṃ vā Cittaṃ* (Unliberated Mind)

Avimutta Citta: A type of consciousness which is not freed is called *Avimuttacitta*. It refers to the consciousness which is still with pollution. Buddhaghosa commenting upon this type of consciousness makes a statement that it is freed with two kinds of freedom: *Tadaṅgavimutti* and *Vikkhambhanavimutti*-(*Ubhayasamādhivimutti*). Further he says that there is no attainment of *Samucchedavimutti*, *Paṭipassaddhivimutti* and *Nissaraṇavimutti*. It means this consciousness has no freedom at all. It is under the development of pollution. Therefore, it is broadly called *Avimuttacitta*.

These states¹⁷⁸ of consciousness have been defined and explained in the commentary texts as mentioned.

Whether it is which kind of *Citta* such as mind with lust as mind with lust, mind without lust as mind without lust... freed mind as freed mind; unfreed mind as unfreed mind. The practitioner knows the nature of all minds as it really is.

¹⁷⁷ Kh. 31/24/28 (MTP).

¹⁷⁸ More detailed study may be had from, Phra Sudhīvaraṇāṇa (Narong Cherdungnoen), *A Study of Sati (Mindfulness) In Buddhism: Theory and Practice in Thai Tradition*, Delhi: Thesis Submitted to the University of Delhi for the award of the Degree of Doctor of Philosophy, DU. Press, 1993, pp.79 -100.; More in Appendix C, Chart No. 2: These states of consciousness have been defined and Explained in the commentary texts.

So, mind is observed inside and outside. Mind inside (*Ajjhattam*) is a mind experiencing something within the framework of the body. Mind is taken as outside when it experiences an object from outside: when it feels a sound coming into contact with the ear, a shape with the eye, a smell with the nose, a taste with the tongue, something tangible with the body, or a thought of something outside.

However the whole process is still within the frame work of the body. Mind itself always remains inside the body, even when its object is outside. Then arising and passing is experienced and the stage of '*Atthi citta*'*ti* is reached: it is just *Viññāṇa*, just mind, not 'I' or 'my' mind. The awareness gets established in this. Then there is mere wisdom or understanding, mere observation. There is nothing to support or to grasp.¹⁷⁹

3.4 *Dhammānupassanā*

The Buddha says: 'And, how, O *Bhikkhus*,' in order to expound the fivefold of *Dhammānupassanā* [contemplation of mental objects], after explaining the Arousing of Mindfulness of the sixteenfold contemplation of consciousness. '*Dhammānupassanā*' consists of two terms, namely. '*Dhamma*' and '*Anupassana*.' The term '*Dhamma*' is multi-significant term and can be analysed as "*Dhāretī'ti Dhammo*", *Anupassanā* is as lasted clear. So it is used in a number of senses in different contexts.

According to Phra Depvedī (Prayudh Payutto) the meaning of '*Dhamma*' is classified into 11 groups as: 1) The *Dhamma* or *Dharma*, the Doctrine, the teachings (of the Buddha); 2) The Norm, the Law, nature; 3) The Truth, ultimate Reality; 4) The Supramundane, esp. *Nibbāna*; 5) Righteousness, virtue, morality, good conduct, right behavior; 6) Tradition, practice, principle, rule, duty; 7) Justice, impartiality; 8) Thing, phenomenon; 9) A cognizable object, mind-object, idea; 10) Mental state, mental factor, mental activities; 11) Condition, cause, causal antecedent.¹⁸⁰

For Buddhādāsa Bhikkhu, the '*Dhamma*' of life has four meanings:

1). Nature itself;

¹⁷⁹ S.N. Goenka, *Discourses on Satipaṭṭhāna Sutta*, Op.Cit.,pp.57-58.

¹⁸⁰ Phra Brahmguṇābharaṇa (P.A. Payutto), *Dictionary of Buddhism*, Bangkok : MTP., Press, 1989, p. 382.

- 2). The law of nature;
- 3). The duty that must be performed according to that law of nature;
- 4). The fruits or benefits that arise from the performance of that duty.¹⁸¹

Coming to the point, a simple question appears as to “why did the Buddha expound only five *Dhammas* in course of describing the *Dhammānupassanā*?” A simple answer to this question may be that the heart of the practice is included in these five *Dhammas*. Only fivefold *Dhamma* has covered all mental objects, so the Buddha has expressed only five *Dhammas* in *Dhammānupassanā*. These techniques can be illustrated by the following table:¹⁸²

In the context of *Mahāsatipaṭṭhāna Sutta*, it is evident that the word “*Dhammas*” is indicative of the *Nīvaraṇas* (hindrances), *Khandhas* (group of aggregates), *Āyatanas* (bases or doors), *Bojjhaṅgas* (factors of enlightenment) and *Ariyasaccas* (Noble Truths).¹⁸³ Let us study the five *Dhammas* in detail according to the sources available in Pāli original texts as well as their commentaries on the Application of Mindfulness revealed by the Buddha.

3.4.1 *Nīvaraṇas* (The Hindrance)

Hindrances of mind are those factors which prevent it from making progress or not to allow it to good deeds and bring mind to sadness. *Nīvaraṇas* are enemy or hindrance directly of mindfulness. Mindfulness can only cut stream of hindrances to bring of mind to good deeds and prevent mind from evil and bring to it happiness. In this context, *Khuddakanikāya* states thus:

“ ‘The currents in the world that flow, Ajita,’
Said the Blessed one,
“ ‘Are stemmed by means of mindfulness, streamed
“ ‘Restraint of currents, I proclaim,

¹⁸¹ Buddhādāsa Bhikkhu, *Mindfulness with Breathing*, Bangkok: Parp Pim, Ltd., Press, 1988, p.4.

¹⁸² Appendix C, Chart No.3: these techniques can be illustrated in the table.

¹⁸³ More detailed study may be had from, Phra Sudhīvaraṇāṇa (Narong Cherdungnoen), *A Study of Sati (Mindfulness) In Buddhism: Theory and Practice in Thai Tradition*, Phra Sudhīvaraṇāṇa, *Op. Cit.*, pp.101-166.

“ ‘By understanding they are dammed’ ” ¹⁸⁴

Therefore, *Sati is Dhammāṇudha* (weapon of *Dhamma*) to stop stream of hindrances because they are negative factors to meditation. They hinder or obstruct the gaining of concentration or do not allow the mind to develop one-pointedness. It is in this sense that *Nīvaraṇa* is called ‘hindrance’. In *Sāmaññaphala Sutta*, the Buddha had explained the hindrance with the help of five similes; namely: as debt, disease, a prison, slavery, lost on a desert road, as these situations hinder and make the man bewilder, similarly the hindrances make the mind bewilder, to understand the above statement, firstly, we need to be familiar with the five hindrances which are as follows: ¹⁸⁵

1. *Kāmacchanda*: sensual desire.
2. *Byāpāda*: ill-will.
3. *Thīna-Middha*: sloth and torpor.
4. *Uddhaccakukkucca*: flurry and worry.
5. *Vicikicchā*: doubt, mistrust.

(I). ***Kāmachanda***: The word ‘*Kāma*’ refers to ‘sensual desire’. ‘*Chanda*’ means ‘desire’. Therefore, *Kāmacchanda* is sensual desire. What does this sensual desire mean? We have six senses; namely: eyes, ears, nose, tongue, body and mind. There are six respective objects, namely- visible object, audible object, odorous object, sapid object, tangible object, ideational-object. These sense-organs like to have an agreeable object with it. Meaning the eye likes to see the visible object which is pleasant, agreeable. The ears like to hear an audible object which is agreeable. Similar is the case with the other senses. Thus each sense likes to enjoy the pleasure of each object. Such liking is called *Kāmacchanda*.

(II) ***Byāpāda***: It means ill-will, hatred, enmity, or sense of retaliation etc. This is the name of a desire to harm others. It does not perform its function with respect to the present movement but it functions with and in all dimensions of time. It functions with the past, present and future in the following ways: he had harmed me in the past; he is harming me in

¹⁸⁴ ‘*Yāni sotāni lokasmīṇ Ajitā’ti (Bhagavā)* *Sati tesam nivāraṇam.*

Sotānaṇ saṇivaraṇaṇ brūmi, paññāyete pidiyyare’ti. .Kh.25, p 530.; Also vide in Ñānamoli, Bhikkhu, (tr). *The Path of Purification*. Kandy: Buddhist Publication Society Press, 1997.

¹⁸⁵ A. 3. p.62.(PTS);T.W. Rhys Davids, *Dialogues of the Buddha*, London, PTS., 1997.

the present; he may harm me in the future; or he had harmed my near and dear one in the past; he is harming my near and dear ones in the present, he may harm my dear and near ones in the future; or he had helped my enemy in the past, he is helping my enemy in the present, he may help my enemy in the future. In this way, these are the dimensions of the functioning of *Byāpāda* in the three units of time.

(III) *Thīna-Middha* : *Thīna-Middha* is generally translated as sloth and torpor. If we go deeper, we find that the word has been explained well in *Dhammasaṅgī* as *Thīna* is a laziness connected with consciousness. The *Middha* is laziness connected with psychic factor (*Cittassa anusaho thīnaṃ; cetasikānaṃ akammaññatā middhaṃ*).

(IV) *Uddhacca-kukkucca*: The term *Uddhacca-kukkucca* appears in combination. They are generally translated as flurry and worry or restlessness and worry. It becomes clearer when we analyse its literal meaning. ‘*Uddhacca*’ means bewilderment of consciousness or wandering of consciousness. *Kukkucca* is brooding over what has been done and what has not been done. It is explained as ‘*Katākatamusocanaṃ*.’ The former makes the mind bewilder, the latter makes the mind to brood this way. These two terms are coined together and function as a hindrance of mind.

(V) *Vicikicchā*: The term ‘*Vicikicchā*’ generally is translated as ‘doubt.’ ‘*Vi*’ is a prefix which has been used to bring in a negative sense. ‘*Cikicchā*’ means reflect, determination, decision, etc. It denotes a state of mind where there is no decision at all. The problem being or finding the problem, it moves from one angle to another. Therefore, it is translated as “*Anekantagaho*-getting off many aspects and not determining anyone”.

In *Mahāsatipatṭhāna Sutta*, the technique of the observation of *Nīvaraṇa* is advised by the Buddha one by one as follows:

“*Bhikkhus*, how does a *Bhikkhu* dwell contemplating the *Dhammas* in the *Dhammas* of the five hindrances? “Here, *Bhikkhus*, when sense-desire is present in him, the *Bhikkhu* knows, ‘There is sense desire in me’; or when sense-desire is absent in him, he knows, ‘There is no sense-desire in me’. He also knows the reason why the arising of the non-arisen sense-desire comes to be; he also knows the reason why the abandoning of arisen sense-desire comes to be; and he also

knows the reason why the non-arising in the future of the abandoned sense-desire comes to be...ill-will... sloth and torpor... restlessness and remorse... doubt.”

So, also in case of remaining hindrances, sensual desire is replaced by another hindrance one by one. The formulas or principles concerning with *Nīvaraṇa* in *Dhammānupassanā* may be stated as below:

1. Knowledge of the present phenomena of *Nīvaraṇa* as to whether it is present or not.
2. Knowledge of the origin of such hindrances.
3. Knowledge of the abandonment of them.
4. Knowledge on how to make their abandonment permanent.

Contemplation on *Nīvaraṇa* (hindrances)

A man can be pure or impure depending on the purity and impurity of his consciousness. In the purity of consciousness, the major obstacle is called *Nīvaraṇa*. A brief description of each of them is being given here.

(I) Contemplation on *Kāmacchanda*.

According to *Mahāsatipaṭṭhāna Sutta*; the practitioner, in case of sensual desire, should practice in the following ways:

1. One should know or observe minutely the present phenomena of sensual desire as to whether it is present or not (*Santaṃ vā asantaṃ vā*).
2. One should look at or observe minutely the arising of unarisen sensual desire. It is said in *Saṃyutta* that *Ayonisomanasikāra* or unwise attention in *Subhanimitta* (the alluring feature of things) is the cause for arising of sensual desire.¹⁸⁶
3. One should know clearly the method of abandonment of it. According to *Āhāra Sutta* in *Saṃyutta*, *Yonisomanasikāra* or wise attention to the repulsive feature of things is the way to abandonment of sensual desire.
4. One should know how to make avoidance of abandoned sensual desire permanently in the future. Initially, in the beginning, the practitioners are advised to practice

¹⁸⁶ S.V. 101-102.

six *Dhammas* as the way of absolute abandonment in the future. These are the six steps that are conducive to the abandonment of sensual desire:

- (a) Holding firmly in the repulsive feature of things.
- (b) Developing meditation on repulsive objects.
- (c) Guarding the sense doors.
- (d) Moderation in eating.
- (e) Association with good friends.
- (f) Suitable conversation.

Finally at the end, the practitioners should try to attain *Arahattamagga* which is the absolute abandonment of sensual desire.

(II) Contemplation on *Byāpāda* (ill-will)

In the process of practice of *Anupassanā* on ill-will, the practitioner is advised to follow the following principles which are available in *Mahāsatipaṭṭhāna Sutta* and its commentary as follows:

Firstly, one should understand clearly the present situation of ill-will in oneself whether it is present or not.

Secondly, one should observe minutely the cause of arising of ill-will. Unwise attention to the repulsive feature of things is the cause of arising of ill-will.

Thirdly, one should comprehend minutely on the avoidance of arisen ill-will. Wise attention on objects with *Mettācetovimutti* or freedom of mind from hatred by developing loving-kindness is the way of abandonment of arisen ill-will.

Fourthly, one should know how to make that abandonment of ill-will permanent in the future. These are the six things that are conducive to the abandonment of ill-will;

- a. Holding strongly to meditation on loving-kindness.
- b. Developing mind with loving-kindness.
- c. Wisely considering the action which has been performed by oneself voluntarily.
- d. Wise attention as a common nature.

e. Association with good friends.

f. Suitable conversation.

Lastly, mental growth should be made up to *Anāgāmi-magga* or non-returner.

(III) Contemplation on *Thīna-middha* (Sloth and Torpor).

In the process of practice of *Anupassanā* on sloth and torpor, the following principles are applied.

1. The practitioner should know clearly on the present phenomena of sloth and torpor whether it is present or not in oneself.

2. The practitioner should know the cause of arising of *Thīna-middha*. Unwise attention to the following *Dhammas*; Boredom, Lassitude, Languid of body, Lethargy after meal, Dullness of mind (*Līnatta*) is the cause of arising of sloth and torpor.

3. The practitioner should know clearly on how to abandon the arisen sloth and torpor. It is said that *Yonisomanasikāra* or wise attention to the following *Kusala Dhammas*: *Ārambhadhātu* (element of inceptive energy); *Nikkammadhātu* (element of exertion) and *Parakkamdhātu* (element of progressive endeavor) results in the abandonment of arisen sloth and torpor.

4. The practitioner should make the abandonment permanent in the future. Initially, in the beginning, these six things should be known and developed by him. They are (1) seeing the reason of sloth and torpor in terms of eating too much or gluttony, (2) changing of postures completely, (3) reflection on the perception of light, (4) staying in the open-air, (5) systematic and helpful companionship with good, and (6) having a healthy conversation that assists in dispelling sloth and torpor. Finally, the process of practice which can be abandoned completely from *Thīna-middha*, is *Arahanta-magga*, in the sense that it cannot arise again in the future.

(IV) Contemplation on *Uddhacca-kukkucca* (flurry and worry)

To understand the fact clearly about flurry and worry, one should carefully observe the following principles:

Firstly, one should observe minutely the present phenomena of *Uddhacca-kukkucca* (flurry and worry) as to whether it is present or not in oneself.

Secondly, one should understand about the origin of flurry and worry. It is said that *Ayonisomanasikāra* or unwise attention in non-calming of mind is the origin or arising of flurry and worry.

Thirdly, one should see clearly to the abandonment of flurry and worry. *Yonisomanasikāra* or wise reflection on calming of mind is the abandonment of flurry and worry.

Fourthly, the following *Dhammas* should be developed in oneself: being well taught, questioning, understanding of disciplinary rules, and association with the elders who have more experience, association with good friends, engaging in healthy conversation and so on.

Lastly, the absolute abandonment of flurry and worry will come about in the future by attainment of *Anāgāmi-magga* for worry and *Arahatta-magga* for flurry.

(V) Contemplation on *Vicikicchā* (Doubt)

In the process of *Satipaṭṭhāna* practice, one should observe minutely on doubt in the following manner:

(1) One should know clearly the present phenomena of doubt as to whether it is present or not in oneself.

(2) One should understand the cause of arising of doubt. It is said that *Ayonisomanasikāra* or unwise attention in *Dhammas* is the cause of arising of doubt.

(3) One should know clearly the abandonment of doubt which has arisen from *Yonisomanasikāra* or wise attention to moral things and immoral things such as things blameful and blameless, things to be practiced and not to be practiced, things of low and high value, things of dark and fair, comparable to bad and good, done intensely.

(4) One should develop these six *Dhammas* for supporting of the abandonment of doubt. They are: a) being well taught, b) questioning; c) understanding of the training rules,

d) strong inclination toward the triple Gem, e) association with good friends, and f) suitable *Dhamma* conversation.

Lastly, the attainment of *Sotāpatti-magga* leads to the permanent abandonment of doubt in future. Thus is the practice of contemplation on hindrances following the process of *Dhammānupassanā*.¹⁸⁷

3.4.2 *Pañca Upādānakkhandhas* (Clinging for Five Aggregates)

“*Bhikkhus*, a *Bhikkhu* in *Dhamma-vinaya*, knows, this is material form, this is the arising and passing away of material form...feeling...perception...mental formations...consciousness...” has been said by the Buddha in *Mahā-satipaṭṭhāna-sutta*.

Right, after the brief description of the *Nīvaraṇas* comes immediately the turn of *Pañca-upādānakkhandhās*. One should observe them carefully. In this process, the attempt should be directed in two ways, namely: presenting a brief exposition of the five aggregates and examining clearly the difference between the *Pañca Khandhas* and *Pañcupādānakkhandhās*.

In this context, one should understand clearly that there is a clear difference between the two. When the five-aggregates are associated with the *Upādāna*, they are called *Pañcupādānakkhandhas*. ‘*Upādāna*’ means a strong desire. It is defined as, “*Balavati Taṇhā Upādānaṃ*”. It is rendered that when mental pollutions like clinging, grasping, etc. arise with the five aggregates; it makes them polluted and in this way initiates the process of repeated existence.

These are just like the village inhabited by thieves (*Coragāma*). The village itself is not polluted but it gets polluted because of the existence of thieves. After sometime when the thieves are killed the village becomes without the thieves. Then, it is, of course called ‘*Coragāma*’ but not with thieves. Similarly when the five aggregates are associated with

¹⁸⁷ More detailed study may be had from, Phra Sudhīvaraṇāṇa (Narong Cherdungnoen), *A Study of Sati (Mindfulness) In Buddhism: Theory and Practice in Thai Tradition*, Op.Cit., pp.104 -111.

Upādāna, they are polluted and when they are freed from them, they remain without pollution only as *Pañcakkhandhā*.

Here arises a question, as to what are then *Rūpakkhandhā*, *Vedanākkhandhā*, *Saññākkhandhā*, *Saṅkhārakkhandhā* and *Viññāṇakkhandhā*? Each of them has a definite concept as well as a definite technical sense attached to it. They are of varieties and taking together those varieties, they are called *Khandhas*. Here, a brief description of each of the five aggregates is undertaken.

(I) *Rūpakkhandhā* (Material Aggregate)

First of all, we should know; “what is the *Rūpa*?” A question has been raised in the *Dhammasaṅgaṇī* that asks, “What is that which is named as all matters, all material qualities? (*Tattha Katamaṃ Sabbaṃ Rūpaṃ’ti*). The answer is that there are four *Mahābhūtās* and the *Rūpās* generated by that (*Cattāro ca mahābhūtā catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ*). Here, it has been clearly shown that *Rūpa* is at least twenty three in number. The four *Mahābhūtās* have the twenty-three types of *Upādāyarūpa* or the *Rūpa* generated by them. Here, the heap of these twenty-seven types of material quality is called *Rūpakkhandha* or the material aggregate.

In the later Abhidhammic tradition the number of *Upādāyarūpa* is twenty four. Here, one additional type of material quality has been included and that is the *Hadayavatthu* (heart-base). With this, the total number of material quality becomes twenty-eight. This group or the heap of these material qualities is *Rūpakkhandha*. It has been captured by the expression like: “*Rūpakkhandho’ti Rūparāsi Rūpakotṭhāso*.”

Rūpa has been analyzed by putting it into several divisions; namely-two types, eleven types and twenty-eight types. It is studied as consisting of two types by putting it in two divisions like *Mahābhūtarūpa* and *Upādāyarūpa*.¹⁸⁸

Here, in presenting a brief exposition of the *Rūpa*, it seems desirable to write on the way under which it comes under the process of *Vipassanā*. Generally, the text presents the

¹⁸⁸Appendix B, as the part 3: *Rūpas*.

analysis of arising and disappearance of material aggregate and maintains thereby the impermanent nature of reality or universal flux.

The *Paṭisambhidāmagga* has taken up these problems and described them in the form of question and answer. It may be seen as below:

“What is the arising of material quality?”

The answer runs as:

“With the arising of ignorance (*Avijjā*).....,

With the arising of craving (*Taṇhā*).....,

With the arising of action (*Kamma*).....,

With the arising of nutriment (*Āhāra*).

There is the arising of material quality. He who sees the characteristic of generation sees the rise of material aggregate. What is the disappearance of material quality? The answer goes like this “with the cessation of ignorance-craving-action-nutriment, there is the cessation of material quality. He, who sees the characteristic of change, sees the disappearance of the material aggregate. Thus are the arising and disappearance of *Rūpakkhandha* the material aggregate.

(II) *Vedanākkhandha* (The Feeling –Aggregate)

Here, the feeling as we treat in aggregate, is obviously not one but it is always in “many”. In *Vibhaṅga*, it has been described with the help of question and answer. First of all, the question is raised as, “What is feeling-aggregate? The answer runs as “whatever feeling is there, past, future, present, internal or external, gross or subtle bad or good, distant or near, all of them taken together as a whole is called the feeling-aggregate.”

It has been also answered with reference to the six senses; namely: the feeling originated by the contact of the eye with visible object (*Cakkhusamphassajāvedanā*), the feeling originated by the contact of the ear with audible object (*Sotasamphassajāvedanā*), the feeling originated by the contact of the nose with the odorsable object (*Ghāna-samphassajāvedanā*), the feeling originated by the contact of the tongue with the sapid object (*Jivhāsamphassajāvedanā*), the feeling originated by the contact of the body with tangible object (*Kāyasamphassajāvedanā*) and the feeling originated due to the contact of

the mind with the mental objects (*Manosamphassajāvedanā*).¹⁸⁹ Thus, from this angle, there are six types of the feeling.

It is in this way the process of cessation of feeling should also be understood. The practitioner in the way of practicing *Dhammānupassanā* observes feeling as an aggregate and thereafter the process of its arising as well as its disappearing.¹⁹⁰

(III) *Saññākkhandha* (Perception – Aggregate)

In the word '*Saññākkhandha* (perception-aggregate)', the term "*Saññā*" is generally translated as perception, knowing or understanding. However, it is the proper understanding of the object in its form and colour whenever an object appears in the range of sense-organ. It may be blue, black, red or white, etc. This may be known as the domain of *Saññā*. It does not go beyond it. It is in this sense *Saññā* is called perception. Again, it is called *Saññākkhandha* which means the heap of perception, group of perception or everything about perception. It does not indicate that *Saññā* is only one but it has many forms.

Apparently, it has been noticed that there are six types of *Saññā* with respect to six types of object. These are the perception of visible objects (*Rūpasaññā*), audible objects (*Saddasaññā*), odour (*Gandhasaññā*), taste (*Rasasaññā*), tangible object (*Phoṭṭhabbasaññā*), and ideas (*Dhammasaññā*). They may be stated with reference to the past, present, future, etc., and in this way, the number of *Saññā* gets multiplied. Taking them together, it is called *Saññākkhandha* or the group of perception or knowing the aggregates in this sense.

First of all, *Saññā* should be understood properly. *Saññā* has been expressed in many pages in Canonical Texts as well as the commentaries. *Dīghanikāya* has studied the ten *Saññās*¹⁹¹ by putting them in new forms.

¹⁸⁹ S.III.243.

¹⁹⁰ More detail in this chapter as 3.2 *Vedanānupassanā*.

¹⁹¹ D.III. 291; A.V.109. These *Saññās*: 1. *Aniccaśāññā* (contemplation on impermanency) 2. *Anattaśāññā* (contemplation on impersonality) 3. *Asubhaśāññā* (contemplation on foulness) 4. *Ādīnavaśāññā* (contemplation on the disadvantage of the body) 5. *Pahānaśāññā* (contemplation on the abandonment) 6. *Virāgaśāññā* (contemplation on detachment) 7. *Nirodhaśāññā* (contemplation on cessation) 8. *Sabbaloke Anabhirataśāññā* (contemplation on the non-delightfulness of the whole world) 9. *Sabbasaṅkhāresu Aniṭṭhaśāññā* (contemplation on the non-pleasantness of the whole world) 10. *Ānāpānasati* (mindfulness of in and out breathing).

Visuddhimagga has tried to explain it from ethical point of view, explaining it as *Kusalasaññā*, *Akusalasaññā*, and *Abyākataaññā*. In this context, one should understand that *Saññā*, here, is a *Cetasika* classified as *Sabbacitta-sādhāraṇa Cetasika*. All the psychic-factors are available with all types of consciousness. Therefore, when they are available with moral consciousness, it is a moral perception. When it is available with immoral consciousness, it is called an immoral perception and when it is available with indeterminate type of consciousness (*Vipākacitta* or *Abyākatacitta*) it is called an indeterminate perception.

Thus, it is seen that the perception has been examined from different angles of reason in various contexts in texts. However, we need not go into detail about its variety. Here it should be indicated as how *Saññā-khandha* has been treated in the process of *Dhammānupassanā* as well as in *Paṭisambhidāmagga*. It is stated that the practitioner observes minutely the appearance and disappearance of *Saññākkhandha* in the following ways. There is a process of its arising. It is said that, “with the arising of ignorance, desire, action, and contact, there is the arising of perception. Again, the *Yocāvacara* minutely observes how that *Saññā* comes into being. He further observes the disappearance of perception too. It is said that with the gradual disappearances of ignorance, desire, action and contact, there is also disappearance of perception. When carefully observed its state, he remains aware of the fact of each disappearance of perception. In this way, the practice of *Dhammānupassanā* in *Saññākkhandha* continues.

(IV) *Saṅkhārakkhandha* (The formation-Aggregate)

The term ‘*Saṅkhāra*’ is a multi-dimensional term. It has different senses of meaning in different contexts. Here, it has been used in a definite sense and in that sense it connotes group which comprises fifty psychic-factors. The two psychical factors namely: *Vedanā* and *Saññā* are not included in this group as they have been represented separately in *Vedanākkhandha* and *Saññākkhandha*. For this reason, it is called a group of *Saṅkhāras* or mental-aggregate.

Vibhaṅga has classified it under eleven heads as past, future, present, internal, external, gross, subtle, bad, good, distant and near. These together collectively and briefly, thus, are called the formation aggregate.

Abhidhammatthasaṅgaha taking up later on *Abhidhamma*, explains it in terms of fifty two psychic factors (*Cetasika*) in this way: A). The 13 General Mental Factors; B). The 14 Immoral Mental Factors; C). The 25 Moral Mental Factors.¹⁹²

To a practitioner, there is the process of observing it as it is and also observing of the process of arising and disappearing of the *Saṅkhārakkhandha*.

It has been said in *Paṭisambhidā-magga* that, with the arising of ignorance... desire...action...contact, there is the arising of the formation aggregate. In the process of disappearing, it is also said that, with the cessation of ignorance-with the cessation of desire-with the cessation of action-with the cessation of contact, there is the disappearance of *Saṅkhārakkhandha*. It is in this way, *Saṅkhārakkhandha* has been understood clearly through the process of *Anupassanā* on the formation aggregate.

(V) *Viññāṇakkhandha* (Consciousness Aggregate)

A simple question is raised, here, that; “what is the *Viññāṇakkhandha*? The answer is that a combination of all consciousness, a heap of consciousness which belongs to four spheres; *Kāmvācara*, *Rūpāvacara*, *Arūpāvacara* and *Lokuttara* is called Consciousness Aggregate.

General division of consciousness has been made in *Vibhaṅga* and *Visuddhimagga*, etc., into two types, three types, four types, etc. There are two types of consciousness; namely - *Lokiyacitta* and *Lokuttaracitta* (mundane and supermundane). The consciousness is divided into three types as *Kusala Citta* (moral consciousness), *Akusala Citta* (immoral consciousness) and *Abyākata Citta* (indeterminate consciousness). There are four types of consciousness with reference to 121 *Bhūmis* (sphere).¹⁹³

The consciousness is classified into six types; namely - *Cakkhaviññāṇa* (eye – consciousness), *Sotaviññāṇa* (ear-consciousness), *Ghānaviññāṇa* (nose-consciousness), *Jivhāviññāṇa* (tongue-consciousness), *Kāyaviññāṇa* (body-consciousness) and *Manoviññāṇa* (mind-consciousness).

¹⁹² Appendix B, as the part 2. *Cetasika* (mental factors).

¹⁹³ Vism. XIV. 82-124; Appendix B, as 1.Citta.

There are eleven types of consciousness as described in *Vibhaṅga* that; “whatever consciousness are past, future or present, internal or external, gross or subtle, bad or good, distant or near; (taking) these together collectively and briefly, this is called the Aggregate of consciousness.”

All types of these consciousnesses have been explained in detail in *Vibhaṅga* as an analysis of five aggregates and also in *Khandhaniddesa* of *Visuddhimagga*. The Buddha had clearly explained the characteristics of five aggregates with the help of simile as follows: “*Rūpakkhanda* is similar to a ball of foam, *Vedanākkhandha* is like a bubble blown; *Saññākkhandha* is as a mirage; *Saṅkhārakkhandha* is just like a plantain trunk and *Viññāṇakkhandha* is similar to a Phantom.”¹⁹⁴

In the process of *Dhammānupassanā*, the practitioner should carefully observe the real nature of consciousness as well as the arising and disappearing of the consciousness. It has been said in *Paṭisambhidāmagga* that, the arising and disappearing of consciousness depend upon the origination and the cessation of condition. With the arising of ignorance...with the arising of desire...with the arising of action...with the arising of mind and matter; there is the arising of consciousness. In the way of cessation, with the cessation of ignorance...with the cessation of desire... with the cessation of action... with the cessation of mind and matter, there is the disappearing of consciousness.”

This is the process of arising and disappearing of the consciousness-aggregate.

It is in this way, the practitioner understands clearly these aggregates as impermanent, suffering and non-self. The clinging cannot come to be in the process of consciousness. Then, there is not the origin of suffering. It helps in the development of the purification of mind.¹⁹⁵

¹⁹⁴ S.III. 141-142 (PTS)

¹⁹⁵ More detailed study may be had from, Phra Sudhīvaraṇāṇa (Narong Cherdungnoen), *A Study of Sati (Mindfulness) In Buddhism: Theory and Practice in Thai Tradition*, Op.Cit., pp.112 -123.

3.4.3 *Āyatana*s (the Bases) ¹⁹⁶

A brief description of the five aggregates has been made in the last chapter. Now it comes the turn of the contemplating on *Āyatana* in the process of *Dhammānupassanā*. The term '*Āyatana*' literary means 'base'. The base which leads to conjunction between internal and external faculties (*Ajjhattikabāhira*) is called *Āyatana*,¹⁹⁷ that there are twelve bases namely: eye base, ear base, nose base, tongue base, body base, mind base, visible base, audible base, odorous base, sapid base, tangible base and ideational base. The Buddha had expressed contemplation on sense-bases in *Mahāsatipaṭṭhānasutta* as follows: And further, *Bhikkhus*, a *Bhikkhu* lives contemplating the six internal and six external sense bases as mental objects.

‘How, *Bhikkhus*, does a *Bhikkhu* live contemplating the six internal and six external sense-bases, and mental objects?’ ‘*Bhikkhus*, a *Bhikkhu* in *Dhamma-vinaya* knows the eye and visible objects and the fetter that arises dependent on both. He knows how the non-arisen fetter arises; he knows how the arisen fetter disappears; and he knows how the non-arising in the future of the abandoned fetter come to be.’;...the ears and audible objects....nose and odorous objects...tongue and sapid objects....body and tangible objects....mind and ideational objects...

‘.....in this way, *Bhikkhus*, a *Bhikkhu* lives contemplating the six internal and six external sense-bases as mental objects.’¹⁹⁸

From this statement of the Buddha, it is important to understand the following points:

1. Understanding of the nature of twelve sense-bases both internal and external.
2. Observation on the contact between internal and external sense-bases.
3. Contemplation on the arising of fetters depending on the result of contact of sense bases.
4. Abandonment of the arisen fetters.

¹⁹⁶Appendix C, at the Chart No. 5: *Āyatana*s (six doors)].

¹⁹⁷ Vbh.A. 145-150 (MTP): *Ayanatto ayananī tananato ayatassa ca nayanato Āyatanan'ti veditabbaṇi*.

¹⁹⁸ D.II. 302; DB.II.336 (PTS-1989)

5. How to maintain the abandonment of the arisen permanently in the future.

First of all, it should be known to the definition of twelve bases called internal and external senses-bases that there is clear analysis of them, like this:

Internal bases (*Ajjhattika*): *Cakkhu* or eye is relished (*Cakkhatī'ti Cakkhu*), the meaning is that it enjoys a visible object and turns it to account. *Sota* or ear is to hear (*Suṇātī'ti Sotaṃ*). *Ghāna* or Nose is to smell (*Ghāyatī'ti ghānaṃ*). *Jivhā* or tongue is to evoke life (*Jīvitamavhāyatī'ti Jivhā*). *Kāya* or body is the origin (*Aya*) of vile (*Kucchita*), it states subject to cankers or it is origin being the place of arising of loathsome (*Kucchitānaṃ Sāsava-dhammānaṃ Ayo'ti Kāyo*). *Mano* or mind is as measure (*Manatī'ti Mano*).¹⁹⁹ This mind is accompanied with all contact of all bases, so mind base is by the way of manifold division, thus it is called mind base.²⁰⁰

External bases (*Bahiddhā*): The visible object is as it makes visible, thus it is a visible object (*Rūpāyatī'ti Rūpaṃ*); the meaning is that it proclaims the appearance of various colours in the mind of seer. Visible object and base are called visible base. The audible base is as; “it is emitted, thus it is sound (*Saddatī'ti Saddo*), the meaning is that it is uttered.”²⁰¹ Audible object and base are called Audible base. The odorous base is as; “it is smelt, thus it is odour (*Gandhāyatī'ti Gandho*), the meaning is that it betrays its own physical bases,” the odorous object and base are called odorous base.²⁰²

The sapid base which is there, is meaning like this; “Living beings taste it, this is its flavour (*Rasanti taṃ sattā'ti Raso*), the meaning is that they enjoy it,” the sapid and base are called sapid base. The tangible base or *Phoṭṭhabba* is defined as it is touched, thus it is a tangible thing (*Phassiyatī'ti Phasso*), the tangible things and base are called tangible base.²⁰³

¹⁹⁹ Vism.XV.3.

²⁰⁰ Vibhaṅga 35/161/82 (MTP).

²⁰¹ Vism. XV.3.

²⁰² Vism. VX.3.

²⁰³ Vism. XV.3.

The ideational base that is the aggregate of feeling, aggregate of perception, aggregate of mental formation and that invisible non-impinged material quality included in the ideational base; the unconditioned element.²⁰⁴

And the aggregate of feeling, the aggregate of perception, the aggregate of mental formation, are described as similar as mind base. The difference is only on the point of invisible non-impinged matter and unconditioned element.

Further, the invisible non-impinged matter included in ideational base which is said that the controlling faculty of femininity, controlling faculty of masculinity; the nutrient factor of food. This is called invisible non-impinged matter included in ideational base.

And the unconditioned element which is said that the destruction of lust; the destruction of hatred; the destruction of dullness. This is called the unconditioned element.²⁰⁵ This is called ideational base because *Dhammas* cause their own characteristic to be borne, thus they are ideational objects (*Attano lakkhaṇaṃ Dhāretī'ti Dhammā*).²⁰⁶

This is the general nature of the bases. For the second stage of contemplating on the bases, Lord Buddha advises the practitioner to observe the arising of consciousness because of contact of internal bases with external bases; viz., eye and visible object, ear and audible object, nose and odorous object, tongue and sapid object, body and tangible object, mind and ideational object.

The clear illustration of the process of arising of consciousness because of the contact of internal bases and external bases can be found in the words of the Enlightened one in *Mahātaṇhakkhaya Sutta* as follows:

“It is because, *Bhikkhus*, and appropriate condition arises that consciousness is known by this or that name: if consciousness arises because of eye and visible objects, it is known as eye-consciousness: if consciousness arises because of ear and audible objects, it is known as ear consciousness; if consciousness arises because of nose and odorous object, it is known as nose-

²⁰⁴ Vibhaṅga 35/167/84-85 (MTP).

²⁰⁵ This is the definition of Nibbāna in Vibhaṅga: 35/167/94 (MTP).

²⁰⁶ Vism. VX.3.

consciousness; if consciousness arises because of tongue and tastes, it is known as tongue consciousness; if consciousness arises because of body and tangible object, it is known as body consciousness; if consciousness arises because of mind and ideational objects, it is known as mind consciousness.

Bhikkhus, as a fire burns because of this and that appropriate condition, by this and that it is known: if a fire burns because of sticks, it is known as a stick-fire; and if fire burns because of chips, it is known as a chip-fire and if a fire burns because of grass, it is known as a grass-fire; and if a fire burns because of chaff, it is known as a chaff-fire; and if a fire burns because of rubbish, it is known as a rubbish fire.’²⁰⁷

It is by this way, the practitioner can observe clearly on the contact between internal and external bases. This contact is one condition of arising of consciousness. Whether consciousness is immoral or moral; depends upon the arising of the fetters or abandonment of them. The process of arising and abandonment of fetters should be focus of study in the practice of *Dhammānupassanā* on the bases.

Literally speaking, ‘fetter’ is a translation of the word ‘*Samyojana*’. This term sometimes is defined as bond, attachment, tendency etc. in technical sense. It is the bond of human passion which binds man to repeated existence. The removal of fetter is obtained by entrance into the Noble path; *Sotāpattimagga* (path of stream-enterer), *Sakadāgāmi-magga* (One returner), *Anāgāmi-magga* (the path of non-returner) and *Arahattamagga* (the path of *Arahanta*).

There are ten fetters as described in *Suttantapiṭaka*. They are classified into two groups; namely: *Pañca Orambhāgiyasamyojanas* (five lower fetters), and *Pañca Uddhambhāgiya-samyojanas* (five higher fetters). They are as follows:

The 5 lower fetters: 1. *Sakkāyadiṭṭhi* (false view of individuality), 2. *Vicikicchā* (doubt), 3. *Sīlabbattaparāmāsa* (adherence to rites and rituals), 4. *Kāmarāga* (sensual lust), and 5. *Paṭigha* (repulsion, aversion, ill-will). The 5 higher fetters are: 6. *Rūparāga*

²⁰⁷ M.I. 259.

(attachment to the realm of form), 7. *Arūparāga* (attachment for formless realm), 8. *Māna* (conceit or pride), 9. *Uddhacca* (restlessness), and 10. *Avijjā* (ignorance).

But in Abhidhammic text, there are some different points. The fetters are classified in Abhidhammic text as follows: 1. *Kāmarāga* (sensual lust); 2. *Paṭigha* (repulsion); 3. *Māna* (conceit or pride); 4. *Diṭṭhi* (false views); 5. *Vicikicchā* (doubt); 6. *Sīlabbataparāmāsa* (adherence to rites and rituals); 7. *Bhavarāga* (greed for existence); 8. *Issā* (envy); 9. *Macchariya* (meanness, stinginess, or avarice); 10. *Avijjā* (ignorance)

In several texts, fetters are called *Anusaya* (latent tendency) such as *Kāmarāgānusaya*, *Paṭighānusaya*, *Diṭṭhānusaya*, *Vicikicchānusaya*, *Mānānusaya*, *Bhavarāgānusaya* and *Avijjānusaya*. In brief, the Buddha has expressed the tendencies having only three types; namely - *Rāgānusaya* (lust tendency), *Paṭighānusaya* (repulsion tendency) and *Avijjānusaya* (ignorance tendency). All fetters and latent tendencies are included in these three types of *Anusaya* (tendency). This means that *Kāmarāga*, *Bhavarāga*, *Macchariya* are included in *Rāgānusaya* (tendency of lust). *Māna* and *Issā* are included in *Paṭighānusaya* (tendency of repulsion). *Diṭṭhi*, *Vicikicchā* and *Sīlabbataparāmāsa* are included in *Avijjānusaya* (tendency of ignorance).

The process of arising of consciousness, association of internal and external bases, the appearance of feeling and fetters or tendencies and the origin of suffering has been described in several discourses of *Majjhima Nikāya* particularly on the chapter of six bases (*Salāyatana-vagga*).²⁰⁸

The systematic explanation of six internal sense bases, six external sense bases, six classes of consciousness, six classes of feeling and six classes of craving has been given in *Chachakka Sutta* of *Mijjhima Nikāya*. The passages run as follows:

“It is in reference to the sense base of eye, ear, nose, tongue, body and mind. When it is said, ‘six internal sense bases are to be understood’, it is said in reference to this.

²⁰⁸ M.III. 358-302.

It is in reference to the sense base of visible objects, audible objects, odorous objects, sapid objects, tangible objects, and ideational objects. When it is said, ‘Six external sense bases are to be understood, it is said in reference to this.

It is in reference to the eye-consciousness that arises because of eye and visible objects; ear consciousness...ear and audible objects; the nose consciousness...nose and odorous objects; the tongue consciousness...tongue and sapid objects; the body consciousness...body and tangible objects; the mind consciousness...mind and ideational objects. When it is said, ‘six classes of consciousness are to be understood’, it is said in reference to this.

It is in reference to the eye-consciousness that arises because of eye and visible objects-the meeting of three is sensory contact. The ear consciousness...ear and audible-objects-; the nose-consciousness...nose and odorous objects-; the tongue-consciousness ...tongue and sapid object-; the body consciousness...body and tangible object-; the mind consciousness-mind and ideational objects-. When it is said, ‘six classes of sensory contact are to be understood’, it is said in reference to this.”²⁰⁹

“It is in reference to the eye consciousness that arises because of eye and visible objects the meeting of the three is sensory contact; conditioned by sensory contact; conditioned by sensory contact is feeling; the ear consciousness that arises because of ear and audible objects...the nose consciousness that arises because of nose and odorous objects....the tongue consciousness that arises because of tongue and sapid objects....the body consciousness that arises because of body and tangible objects,...the mind consciousness that arises because of mind and ideational objects-the meeting of the three is sensory contact; conditioned by sensory contact is feeling. When it is said ‘six classes of feeling are to be understood,’ it is said in reference to this.”²¹⁰

“It is in reference to the eye consciousness that arises because of eye and visible objects- the meeting of the three is sensory contact; conditioned by sensory contact; conditioned by sensory contact is feeling; conditioned by feeling is craving; the ear consciousness that arises because of ear and audible objects...the nose consciousness that

²⁰⁹ M.III. 281.

²¹⁰ M.III.281-282.

arises because of nose and odorous objects....the tongue consciousness that arises because of tongue and sapid objects....the body consciousness that arises because of body and tangible objects,...the mind consciousness that arises because of mind and ideational objects-the meeting of the three is sensory contact; conditioned by sensory contact is feeling, conditioned by feeling is craving; When it is said ‘six classes of craving are to be understood,’ it is said in reference to this.”²¹¹

It is a valuable thing that the Buddha has described in *Chachakkasutta* by reference to two paths, namely; *Sakkāyasamudayagāminīpaṭipadā* (the path leading to the origin of the false view of individuality) and *Sakkāyanirodhagāminīpaṭipadā* (the path leading to the cessation of the false view of individuality).²¹²

One says with regards to internal sense bases, external sense bases, mental consciousness, contact on mind, feeling or craving as: “This is mine, this am I, this is myself.” This is the path leading to the cessation of *Sakkāyadiṭṭhi*.

And, one says with regards to internal sense bases, external sense bases, mental consciousness, contact on mind, feeling or craving as: “This is not mine, this am not I, and this is not my self.” This is the path leading to the origin of *Sakkāyadiṭṭhi*.

According to *Ādittapariyāya Sutta*, each of twelve bases is burning. With what is it burning? The Lord Buddha said, “It is burning with the fire of passion, with the fire of hatred, with the fire of illusion; it is burning because of birth, aging, dying, because of grief, sorrow, suffering, lamentation and despair.”²¹³

The destruction of passion, hatred and illusion is the way of cessation of burning. The impossibility and possibility of end-maker of suffering are also said in *Chachakka Sutta* with reference to the process of arising of tendency and getting rid of tendency. There are three tendencies in this discourse; namely a tendency to attachment (*Rāgānusaya*), a tendency to repulsion (*Paṭighānusaya*) and a tendency to ignorance (*Avijjānusaya*).

²¹¹ M.III. 282.

²¹² M.III.284-285.

²¹³ Vin. Mahāvagga. 21.

The words of the Buddha run by this way: “He, being contacted by a pleasant feeling, delights, rejoices and persists in cleaving to it; a tendency to attachment is latent in him. Being contacted by an unpleasant feeling, he grieves, mourns, laments, beats his breast and falls into illusion; a tendency to repulsion is latent in him. Being contacted by a feeling that is neither unpleasant nor pleasant, he does not comprehend the origin nor cessation nor satisfaction nor the peril of that feeling or the escape from it as it really is; a tendency to ignorance is latent in him. That he, *Bhikkhus*, not getting rid of tendency to attachment to a pleasant feeling, and not driving out the tendency to repulsion for an unpleasant feeling, not rooting out the tendency to ignorance concerning a feeling that is neither unpleasant nor pleasant, not getting rid of ignorance, not making knowledge arise, should here and now be an end-maker of suffering-this situation does not exist.”²¹⁴

So also in the case of ear and audible objects, nose and odorous objects, tongue and sapid objects, body and tangible objects, mind and ideational objects. But in the opposite way, the practitioner- - “being contacted by a pleasant feeling, does not delight, rejoice or persist in cleaving to it; a tendency to attachment is not latent in him. Being contacted by an unpleasant feeling, he does not grieve, mourn, lament, beat his breast or fall into illusion; a tendency to repulsion is not latent in him. Being contacted on by a feeling that is neither unpleasant nor pleasant, he comprehends the origin and the cessation and the satisfaction and the peril of that feeling and the escape as it really is, a tendency to ignorance is not latent in him. That, *Bhikkhus*, by getting rid of any tendency to attachment to a pleasant feeling, by driving out any tendency to repulsion for an unpleasant feeling, by rooting out any tendency to ignorance concerning a feeling that is neither unpleasant nor pleasant by getting rid of ignorance, by making knowledge arise, should here and now be an end-maker of suffering-this situation exist.”²¹⁵

In *Puṇṇovāda sutta*, the Buddha has given an exhortation in brief to the Venerable Puṇṇa in the following words:

“There are, Puṇṇa, visible object cognizable by the eye, agreeable, pleasant, linked, enticing, connected with sensual pleasures, alluring. If a *Bhikkhu*

²¹⁴ M.III.285.

²¹⁵ M.III. 286.

delights in these, welcomes them and persists in clinging to them, then, because he delights in them, welcomes them, and persists in clinging to them, delight arises in him. I say, Puṇṇa, that from the arising of delight, is the arising of suffering.²¹⁶

“There are, Puṇṇa, audible object cognizable by the ear-odorous object cognizable by the nose-sapid object cognizable by the tongue-tangible object cognizable by the body-ideational object cognizable by mind-. I say, Puṇṇa, that from the arising of delight is arising of suffering.

This is the process of arising of fetter (delight, lust) concerned with the sense bases. Again, the Buddha had given further exhortation about the process of cessation, disappearing or abandonment of fetters (delight etc.) as following:

“And there are, Puṇṇa, visible objects cognizable by eye-audible objects cognizable by the ear-odorous objects cognizable by nose-sapid objects cognizable by tongue-tangible objects cognizable by body-ideational objects cognizable by mind, agreeable, pleasant, linked, connected with sensual pleasures, alluring. If a month does not delight in these, does not welcome them or persist in cleaving to them, then, because he does not delight in them. Welcome them or persist in cleaving to them, the delight is ceased in him. I say, Puṇṇa, that from the ceasing of delight (fetter) is the cessation of suffering.²¹⁷

It is by this way, the practitioner observes minutely on the bases, on the consciousness, on the contact, on the feeling, on the process of arising of fetters or tendencies and the getting rid of them according to the path leading to the cessation of *Sakkāyadiṭṭhi*. He becomes the end-maker of suffering. That is attainment of the Noble Path which is known as *Sotāpanna* (stream-enterer), *Sakadāgāmi* (one-returner), *Anāgāmi* (non-returner), and *Arahatta* (*Arahanta*-ship).

All fetters which are abandoned temporarily will be abandoned permanently in the future. It is said that *Sakkāyadiṭṭhi*, *Vicikicchā* and *Sīlabbataparāmāsa* are perfectly abandoned by *Sotāpattimagga*. Gross fetters of *Kāmarāga* and *Paṭigha* are abandoned by

²¹⁶ M.III.267.

²¹⁷ M.III.267-268.

Sakadāgāmimagga. Subtle fetters of *Kāmarāga* and *Paṭigha* are absolutely abandoned by *Anāgāmimagga*. Another five fetters: *Rūparāga*, *Arūparāga*, *Māna*, *Uddhacca*, and *Avijjā* are perfectly abandoned by *Arahant*-ship or *Arahattamagga*.²¹⁸

This is the process of contemplating on internal and external bases in *Dhammānupassanā* of *Satipaṭṭhāna* expounded by the Buddha.

3.4.4 *Bojjhaṅgas* (Factors of Enlightenment)

Among the *Dhammas* which the Buddha has advised the followers to contemplate on *Nīvaraṇas* are the things to be minimized, *Pañcakkhandhas* are the things to be understood but not cling. *Āyatana*s are to be understood and the fetters which arise from base-contact-feeling and should be abandoned.

Again *Nīvaraṇa* is only immoral. *Pañcakkhandha* and *Āyatana* are moral, immoral and neither moral nor immoral. However, now it comes to the practice of *Dhammānupassanā* on *Bojjhaṅgas* or the factors of Enlightenment, which are only moral. Therefore they should be developed in the fulfillment of practice. What is *Bojjhaṅga*? How many factors of Enlightenment are there? What is the way of practice in *Satipaṭṭhāna Sutta*? There are the points of discussion according to sources available in canonical texts and commentaries.

A. The Nature and classification of *Bojjhaṅga*

The term '*Bojjhaṅga*' is composed of two components '*Bojjha* and *aṅga*'. *Bojjha* literary means 'Enlightenment'. *Aṅga* is the 'factor'. Thus, it may be translated as 'the factor of enlightenment'. *Bojjhaṅga* is one of the *Bodhipakkhiyadhamma* (the things belonging to Enlightenment). The factor of enlightenment is classified into seven factors. They are *Sati* (mindfulness), *Dhammavicaya* (truth-investigation), *Ātāpī* (energy), *Pīti* (zest), *Passaddhi* (calmness), *Samādhi* (concentration), and *Upekkhā* (equanimity).

²¹⁸More detailed study may be has from, Phra Sudhīvaraṇāṇa (Narong Cherdsungnoen), *A Study of Sati (Mindfulness) In Buddhism: Theory and Practice in Thai Tradition*, Op.Cit., pp.124 -140.

To the question, ‘What is the way of practice in the seven Factors of Enlightenment?’, it is proclaimed clearly by the Buddha in *Mahāsatipaṭṭhāna-sutta* as follows:

“*Bhikkhus* in *Dhamma-vinaya*, if mindfulness, factor of enlightenment, is present in himself, a *Bhikkhu* knows that it is present. If mindfulness factor of enlightenment, is absent in himself, he knows that it is absent. And he knows how the unarisen mindfulness, factor of enlightenment, comes to arise and he knows how the complete development of mindfulness, factor of enlightenment comes about. If the truth investigation, factor of enlightenment, present in himself, if energy, factor of enlightenment is present in himself...if zest, factor of enlightenment is present in himself.....

If calmness, factor of enlightenment, is present in himself....if concentration, factor of enlightenment is present in himself....if equanimity factor of enlightenment present in himself, a *Bhikkhu* knows that it is present. If equanimity, factor of enlightenment is absent in himself, he knows that it is absent. And he knows how the unarisen equanimity, factor of enlightenment comes to arise, and he knows how the complete development of equanimity, factor of enlightenment comes about.”²¹⁹

From the following statements, it can be laid down that the principle of *Anupassanā* on the factors of enlightenment for the practitioner goes like this.

1. One should understand clearly the real phenomena of the factor of enlightenment whether it is present or not in oneself.
2. One should know obviously the arising of the factor of enlightenment which is not arisen.
3. One should comprehend how to develop the arisen factors of enlightenment to be complete fulfillment.

This is the process of practice which needs brief description on seven factors of enlightenment one after the other.

²¹⁹ D.II. 320.

(1) *Satisambojjhaṅga* (*Sati* as a factor of enlightenment)

This term is composed of *Sati*, *saṃ*, *bojjha* and *aṅga*. *Sati* is mindfulness. *Sam* is a prefix, which refers to completion. ‘*Bojjha*’ is regarded in the sense of ‘Enlightened being.’ *Aṅga* is ‘factor’. Thus, binding together, it refers to mindfulness as a factor of enlightenment. In the commentary of *Mahāsatipaṭṭhāna Sutta*, the term ‘*Sambojjhaṅga*’ has been explained as; the harmony of seven *Dhammas*, viz. mindfulness etc., is called ‘*Sambodhi*’. Human being awakens from sleep of defilements or realizes the truths by this harmony. Thus factor of person and harmony of seven things are called *Sambojjhaṅga*.²²⁰ *Sati* as a factor of enlightenment is called *Satisambojjhaṅga*.

Sati has the characteristic of not wobbling, its function is not to forget, it is manifested as the guarding; its approximate cause is strong perception or four foundations of mindfulness. It is regarded as the pillar which is firmly founded and as the door-keeper because it guards the eye-door, etc.²²¹

In the process of practice one should observe clearly on the real phenomena of mindfulness-factor of enlightenment whether it is present or not in oneself. If it is present, one should develop it. If it is not present, one should make it come to be.

In the second stage, the practitioner should know the process of arising of *Satisambojjhaṅga*. According to *Āhāra Sutta* in *Mahāvagga* of *Saṃyutta Nikāya*, it is said; “wise attention which is done continuously one of the things which are the foundations of mindfulness is the food (cause) of arising of mindfulness, factor of enlightenment and it is conducive for increment, expansion and complete development.”²²²

There are, however four things which help the practitioner to develop mindfulness, factor of enlightenment. They are:²²³

1. Mindfulness with clear comprehension;

²²⁰ DA.II 401 (MTP): *Sā dhammasāmaggī Sambodhi*.

²²¹ Vism. XIV.141: *Apilāpanalakkhanā, Asammosanarasā, Arakkhapaccupaṭṭhānā, Satipaṭṭhāna-padaṭṭhānā*.

²²² S.V.102;

²²³ DA.II.401 (MTP). 1. *Satimā* and *Sampajano*; 2 *Muṭṭhasatissa azevanā* 3.*Samāhitassa sevanā* and 4. *Iriyāpathesu tadadhimuttatā*.

2. Avoiding of persons with confused mind;
3. Association with persons who keep mindfulness ready for application; and
4. Inclination towards mindfulness in all postures of body.

By these things, the practitioner becomes able to attain the complete fulfillment of enlightenment and finally the stage of an *Arahanta*.

This is the way of practice of *Satisambojjhaṅga* as factor of enlightenment in *Dhammānupassanā*.

(2) *Dhammavicayasambojjhaṅga* (Investigation as factor of Enlightenment)

The term is composed of *Dhamma*, *vicaya*, *saṃ*, *bojjha*, and *aṅga*. *Dhamma* is truth. *Vicaya* is defined as ‘investigation’. *Sambojjhaṅga* as already discussed, refers to the factor of enlightenment. Therefore its meaning can be understood as the truth-investigation-factor of enlightenment. In the deep sense, it is searching, investigating, research or finding out the reason of everything with wisdom.

The question may be put like this: “what is the arising of *Dhammavicayasambojjhaṅga*?” The Buddha answers this question in *Āhārasutta* (*Saṃyuttanikāya*) as follows:

“There are, *Bhikkhus*, things good and bad, things blameworthy and things not blameworthy, things gross and things subtle, things that are constituent parts of darkness and light. Wise attention thereto, if made much of, is the food for arising of the truth-investigation-factor of enlightenment, if not yet arisen; for its cultivation and fulfillment, if already arisen.”²²⁴

In the commentary of *Mahāsatipaṭṭhāna Sutta*, it has been said that; “the following seven things are conducive for arising of truth-investigation factor of enlightenment; namely.”²²⁵

²²⁴ S.V. 102-103.

²²⁵ 1. *Paripucchakatā*; 2. *Vatthuvīsadaḱiriyatā*; 3. *Indriyasamattapaṭipādanā*; 4. *Duppaññāpuggala-parivajjanā*; 5. *Paññavantapuggalasevanā*; 6. *Gambhīraññācariya-paccavekkhaṇā*; 7. *Tadadhimuttatā*.

1. Enquiring about the aggregates and so forth,
2. Purification of the basis, namely - the clearing of body, clothes, and so forth.
3. Equality of the controlling faculties particularly between faith and wisdom, energy and meditation. But only mindfulness is needful in every step of practice for controlling the pollution of mind and supporting the purification of mind (just as salt is needful in all kinds of soup and intelligent minister is need in all royal affairs).
4. Avoiding the ignorant persons,
5. Association with the wise ones,
6. Reflecting on the profound difference of the hard to perceive processes of the aggregates, elements, sense bases and so forth,
7. The inclining (sloping, bending) towards the development of truth-investigation factor of enlightenment.²²⁶

It is by this way, arising of the truth-investigation factor of enlightenment comes to be. The arisen truth-investigation will be complete development by attainment of *Arahattamagga* or the Path of *Arahanta* (a man who is Perfected One).

This is in the process of practice of *Dhammānupassanā* concerning the truth-investigation-factor of enlightenment.

(3) *Vīriyasambojjhaṅga* (Energy as a factor of Enlightenment)

This word is composed of *Vīriy* and *sambojjhaṅga*. ‘*Vīriya*’ is energy or effort. *Bojjhaṅga* is a factor of enlightenment. Therefore, it refers to the moral psychic factor of mind; the energy factor of enlightenment. In the Commentary of *Mahāsatipaṭṭhāna Sutta*, it is said that eleven things lead to the arising of *Vīriyasambojjhaṅga*. They are:²²⁷

1. Reflection on the fearfulness of states of woe;
2. Seeing of benefit of energy;

²²⁶ DA.II. 402-403 (MTP).

²²⁷ 1. *Apāyādibhayapaccavekkhaṇatā*; 2. *Vīriyāyattalokiyalokuttaravisesādhigamānisaṇṣadassitā*; 3. *Buddhapaccekaḥbuddhamahāsāvakaḥgamaṇa-kusītāgamanavīthipaccavekkhaṇatā*; 4. *Dāyakamahabbala-piṇḍhāpacāyanatā*; 5. *...Sattumahattapaccavekkhaṇatā*; 6. *Dāyajj mahattapaccavekkhaṇatā*; 7. *...Thīnamiddha-vinodanā*; 8. *Kusītapuggalaparivajjanaṇ*; 9. *Āraddhāvīriyapuggalasevanatā*; 10. *Sammappadhāna-paccavekkhaṇatā* and 11. *Tadadhimuttatā*.

3. Reflection on the path to be trodden by diligent persons, and not by lazy men;
4. Honoring alms which are given by the people because of faith in the energy of *Bhikkhus*;
5. Reflection on the greatness of the heritage-that is the heritage of *Dhamma* (*Dhammadāyāda*);
6. Reflection on the greatness of the Master;
7. Reflection on the greatness of race;
8. Reflection on the greatness of fellowship in the holy life;
9. Avoiding of lazy folk;
10. Association with folk who have begun to exert; and
11. Inclination toward the development of energy-factor of enlightenment.

It is in this way, the non-arisen energy arises and arisen energy increases. One can overcome suffering by the way of energy as the Buddha says in *Sagāthavagga* of *Saṃyutta Nikāya*; ‘*Viriyena dukkhamacceti*’ a person overcomes suffering by energy. So the energy factor of enlightenment plays an important role in motivation of practice for enlightenment.

(4) *Pītisambojjhaṅga* (Zest or Joy as a factor of Enlightenment)

The term ‘*Pītisambojjhaṅga*’ is composed of *Pīti* and *Sambojjhaṅga*. *Pīti* literally means zest, joy, rapture, interest, etc. *Sambojjhaṅga* is the factor of enlightenment. So, it refers to the joyfulness of mind. This zest is a factor of enlightenment; therefore it is called *Pītisambojjhaṅga*. In *Vibhaṅga* it is said; “the zest that is not worldly.” That means this type of zest is spiritual joy, it is not material joy.

***Pīti* is divided into five types; namely:**

1. *Khuddakā pīti* (minor zest). It is small in number but it can make the hairs on the body to stand and tear-drop to fall from the eye.
2. *Khaṇikā pīti* (the zest which appears momentarily): It is just like the thunderbolt in the sky and is therefore called momentary joy
3. *Okkantikā pīti* (showering zest): It appears in the mind just like the floods or the waves of the sea which are coming to attack the seashore from time to time.

4. *Ubbegā pīti* (uplifting joy): This type of zest helps the practitioner to express joyful words (*Udāna*) and to uplift the body into the air.

5. *Pharaṇā pīti* (zest of suffusing or pervading rapture). The whole body is calm by this zest. This zest is associated with meditation.²²⁸

What is the food of arising of the zest factor of enlightenment? It is answered in the *Āhāra Sutta*, (*Saṃyutta Nikāya*): “There are, *Bhikkhus*, things based on the factor of enlightenment that is zest. Wise attention thereto, if made much of, is the food for the arising of the zest factor of enlightenment.”²²⁹

Again, eleven things lead to the arising of the zest, factor of enlightenment. They are:²³⁰

1. The *Buddha*’s recollection: it is the recollection of virtue or goodness of the Buddha as: “thus indeed is he, the Blessed One, holy, fully self-enlightened, perfect in knowledge and conduct, well-gone, knower of the worlds, the incomparable leader of men to be trained, the teacher of gods and men, awakened one, the Blessed One.”

2. *Dhamma*’s recollection: It is the recollection of the virtue of *Dhamma* or the teaching of the Buddha as: “well-proclaimed is the *Dhamma* by the Blessed One, to be seen for oneself, timeless of giving the uses to the practitioner, inviting to come and see, worthy to realizing, directly experienceable by the wise,”

3. *Saṅgha*’s recollection or the noble orders collection: It is the recollection of the virtue of noble disciples as: “of good conduct is the community of noble disciples of the Blessed one, the upright conduct..., or right conduct...; of dutiful conduct is the community of noble disciples of the Blessed One, namely- the four pairs of men, the eight types of individuals. This community of the noble disciples of the Blessed One is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the incomparable field of merit or virtue for the world.”

²²⁸ Vism. IV.94.

²²⁹ S.V. 103.

²³⁰ 1. *Buddhānussati*; 2. *Dhammānussati*; 3. *Saṅghānussati*; 4. *Sīlānussati*; 5. *Cāgānussati*; 6. *Devatānussati*; 7. *Upasamānussati*; 8. *Lūkhapuggalaparivajjanatā*; 9. *Siniddhapuggalasevanatā*; 10. *Pasādanīyasuttantapaccavekkhanatā*; 11. *Tadadhimuttatā*.

4. Recollection of virtue of morality. Joy also arises for laymen or *Bhikkhus* who think of the purity of their morality.

5. Recollection of liberality in giving alms, etc., to the *Bhikkhus* or the other.

6. Recollection of the virtues of the deities or things which make men to be gods.

7. Recollection of the calmness of *Nibbāna*.

8. Avoiding of unrefined ones.

9. Association with refined ones.

10. Reflection on the discourses inspiring confidence; and

11. Inclination towards joy in all postures of sitting and the like.

It is by this way, the zest arises. The completion of development of the zest factor of Enlightenments through the path of *Arahatta-magga*.

(5) *Passaddhisambojjhaṅga* (Calmness as a factor of Enlightenment)

This term is composed of *Passaddhi* and *Sambojjhaṅga*. *Passaddhi* literally means calmness. It refers to the calmness of psychic factors (*Kāyapassaddhi*) and calmness of mind (*Cittapassaddhi*). *Sambojjhaṅga* is the factor of enlightenment. Therefore it refers to the moral psychic factor concerned with calmness. This calmness is the factor of enlightenment, thus it is called *Passaddhisambojjhaṅga*.

What is the arising of calmness factor of enlightenment? It has been said in *Samyutta*: “There is, *Bhikkhus*, calmness of the body and calmness of mind. Wise attention thereto, if made much of, is the food for the arising of the calmness, factor of enlightenment.”²³¹

It has been described in the commentary of *Mahāsatipaṭṭhāna Sutta* as: “seven things lead to the arising of calmness factor of enlightenment”. They are as under:²³²

1. Resorting to fine food;

2. Comfortable weather;

²³¹ S.V.103.

²³² DA.II. 408 (MTP). 1. *Paṇītabhojanasevanatā*; 2. *Utuksukhasevanatā*; 3. *Iriyāpathasukhasevanatā*; 4. *Majjhataṭṭappayogatā*; 5. *Sāradhakāyapuggalaparivajjanatā*; 6. *Passaddhakāyapuggalasevanatā*; 7. *Tadadhimuttatā*. S.V.103.

3. Comfortable postures;
4. Judgment according to the Middle way;
5. Avoidance of the people who are physically restless;
6. Association with the people who are physically calm; and
7. Inclination towards the development of calmness, factor of enlightenment.

It is by this way; the practitioner understands clearly on the arising of calmness factor of enlightenment and develops the calmness in the state of fulfillment by trying to follow the noble path of *Arahanta* (*Arahattamagga*).

(6) *Samādhisambojjhaṅga* (Concentration as a factor of Enlightenment)

The word ‘*Samādhisambojjhaṅga*’ is composed of “*Samādhi* and *Sambojjhaṅga*”. Literary meaning of “*Samādhi*” is one-pointedness of moral consciousness (*Kusalassa Cittassekaggatā*).²³³ In general sense it means “concentration or meditation”. *Sambojjhaṅga* comes from “*Sam*, *bojjha* and *aṅga*.” The commentator has defined it as the factor of being who is awakened by insight of complete enlightenment.²³⁴ Therefore, this refers to the concentration factor of Enlightenment, and thus called *Samādhisambojjhaṅga*.

Moreover, in the Commentary of *Mahāsatipaṭṭhāna Sutta*, the practitioner is advised to practice eleven things which lead to the arising of concentration factor of enlightenment. They are:²³⁵

1. Purification of the basis,
2. Equal practice of controlling faculties particularly between faith and wisdom, energy and concentration no less and no more. Only mindfulness is needed in every affair of practice without limitation,
3. Skill in identifying the sign of the object of meditation,

²³³ Vism. III.2.

²³⁴ DA. II. 400 (MTP): *Bojjhaṅgesū’ti: Bujjhanakasattassa aṅgesu...Sādhmmasāmaggī sambodhi. Tassa sambodhissa, tassa vā sambodhiyaṅgaṇa’-ti-Sambojjhaṅgaṇa.*

²³⁵ DA.II.409 (MTP). 1. *Vatthuvīsadaṭṭā*; 2. *Nimittakusalatā*; 3. *Indriyasamattapaṭipādanatā*; 4. *Samaye cittassa niggahaṇatā*; 5. *Samaye cittassa paggaṇatā*; 6. *Nirassāḍassa cittassa sampahaṇsanatā*; 7. *Sammāpavattassa ajjhāpekkhaṇatā*; 8. *Asamāhitapuggalaparivaṇṇanā*; 9. *Samāhitapuggalasevanatā*; 10. *Jhānavimokkhaṇapaccavekkhaṇatā*; 11. *Tadadhimuttatā*

4. Inciting of the mind on occasion of shrunken mind with truth-investigation, energy and zest,
5. Restraining of the mind on occasion of agitated mind with practice of calmness, concentration and equanimity,
6. Gladdening of the mind on occasion of dissatisfied mind by recollecting the qualities of Triple Gem,
7. Guarding of the mind without interfering on occasion of right practice, it is just like the state of a character that looks on uninterfering when the horses are going well,
8. Avoiding of people whose mind is not concentrated,
9. Association with people, whose mind is concentrated,
10. Reflection on the absorption and the emancipation, and
11. Inclination towards the development of concentration-factor of enlighten-ment.

It is by this way, the practitioner of *Satipaṭṭhāna* on *Samādhisambojjhaṅga* comprehends clearly on the present situation of this factor as it is or it is not. He also understands clearly on the process of arising and how to make it more developed until complete fulfillment with attainment of the Noble Path of *Arahanta* (*Arahantamagga*) is achieved. This is the contemplating on the concentration factor of enlightenment in *Dhammānupassanā*.

(7) *Upekkhāsambojjhaṅga* (Equanimity as a factor of Enlightenment)

The term '*Upekkhāsambojjhaṅga*' is composed of "*Upekkhā* and *Samgojjhaṅga*". "*Upekkhā*" is equanimity or maintaining well-balance between happiness and suffering; pleasant and unpleasant feelings: In case of feeling, it is called indifferent feeling or neither pleasant and nor unpleasant. In the factor of absorption (*Jhāna*), it is called *Jhānupekkha* (equanimity in the factor of absorption). In the insight Meditation or *Vipassanā*, it is called the equanimity in beings and formations etc. *Sambojjhaṅga* is composed of *Sam*, *bojjha* and *aṅga*. *Sam* is a prefix which have the positive meaning of 'complete'. '*Bojjha*' is 'enlightened one'. '*Aṅga*' is a factor. Thus, combination of all the term meaning together, becomes the equanimity factor of enlightenment.

According to the Commentary of *Mahāsatipaṭṭhāna Sutta*, five things lead to the arising of the equanimity factor of enlightenment; namely:²³⁶

1. A detached attitude towards beings. It is brought about by reflection on beings as processors of their own deeds and by reflection in the highest sense as; “really no living being exists to whom can then you be attached;”

2. Detached attitude towards things by reflection on ownerlessness and temporariness;

3. Avoiding of persons who are selfish with regard to living beings and things;

4. Company of persons who are neutral on indifferent with regard to living beings and things;

5. Inclination for developing the equanimity factor of enlightenment which is inclining, sloping and bending of the mind towards equanimity is all postures of standing and so forth.

It is by this way, the practitioner comprehends clearly on the arising of equanimity as a factor of enlightenment. *Upekkhā* is a necessary factor for attainment of enlightenment. The life of Venerable Ānanda is a clear example of the practice of *Arahantamagga*. He had tried to practice *Satipaṭṭhāna* with the great energy but his mind was not in equanimity. When he sat down and laid his body to take rest, his mind was full of equanimity-factor of enlightenment. Then he suddenly attained the *Arahanta*-ship.

This is the process of practice with regard to the seven factors of enlightenment which have been expounded by the Buddha in the chapter on *Dhammānupassanā*.

B. The External-Internal Factor of Arising of Seven Factors of Enlightenment.

It is important to note here that the most important factors of arising of the seven factors of enlightenment are *Kalyāṇamittatā* and *Yonisomanasikāra*.

Kalyāṇamittatā is friendship with what is lovely and is known as an external factor. *Yonisomanasikāra* is the wise attention or systematic attention which is called as internal

²³⁶ 1. *Sattamajjhataṭṭhā*; 2. *Saṅkhāramajjhataṭṭhā*; 3. *Saṅkhāraṭṭhāpuggalaparivajjanatā*; 4. *Sattasaṅkhāramajjhataṭṭhāpuggalasevanatā*; 5. *Tadadhimuttatā*.

factor.²³⁷ These two factors are – comparable with the dawn of the day as can be seen from the words of the Buddha in *Suriyūpama Sutta* that; “just as, *Bhikkhus*, the dawn is the forerunner, the harbinger of the sun’s arising even so friendship with what is lovely – systematic attention is the forerunner the harbinger of arising of the seven factors of enlightenment in the *Bhikkhus*.”²³⁸

In the opposite way, the factors of disappearance of seven factors of *Bojjhaṅgas* are unwise attention (*Ayonisomanasikāra*) and association with a bad friend (*Pāpamitta*).

3.4.5 *Catusaccas* (The Four Noble Truths)

The Four Noble Truths can be found in *Dīghanikāya*, (*Sutta* No.22) *Saccasaṃyutta Saṃyuttanikāya* (S.No.V), *Saccavibhaṅga* in *Vibhaṅga* of *Abhidhammapiṭaka* and *Saccaniddesa* of *Visuddhimagga*.²³⁹ The Noble Truths are classified into four types; namely – the Noble Truth of suffering, the Noble Truth of the cause of suffering, the Noble Truth of the cessation of suffering, and the Noble Truth of the path leading to the cessation of suffering.

An attempt has been made earlier to describe the series of *Dhammas*; hindrances, five aggregates, six senses-bases, and seven factors of enlightenment. Now it seem proper to come to the last and the most important thing in Buddhism in general and the practice of *Dhammānupassanā* of *Satipaṭṭhāna* in particular. That is to say “The four Noble Truths.” As proclaimed by the Buddha, the Four Noble Truths are the essence or the basic teaching of the Buddhas in the past, in the future and in the present time. They were taught again and again by the Buddha to his disciples to know clearly, to practice continuously for the attainment of extinction of suffering. It can be illustrated by the following stories in the life of the Buddha:

What the Buddha has told Disciples? Just as leaves in his hand once the Exalted One was staying in *Siṃsapa* forest in Kosambī. He took a few leaves in his hand and asked his

²³⁷ S.V. 100-101.

²³⁸ S.V. 76-77.

²³⁹ S.V. 434. *Imāni kho, Bhikkhave, Cattāni ariyasaccāni ariyasaccaṇṇ: pativijjhanti, tasmā ariyasaccanti vuccanti.*

disciples: ‘What do you think, O *Bhikkhus*? What is more? These few leaves in my hand or the leaves in the forest over here?’

‘Sir, very few are the leaves in the hand of the Blessed One, but indeed, the leaves in the *Siṃsapa* forest over here are very much more in number.’

“Even so, *Bhikkhus*, of what I have known I have told you only a little, what I have not told you is very much more. And why have I not told you? Because that is not useful. It is not fundamentally connected with the spiritual holy life, is not conducive to aversion, detachment, cessation, tranquility, deep penetration, full realization or *Nibbāna*. That is why I have not told you those things”.²⁴⁰

It is again clearly illustrated by the Buddha in his dialogue with *Māluṅkappa* that “Suppose, *Māluṅkappa*, a man is wounded by a poisoned arrow and his friends and relatives bring him to a surgeon. Suppose the man should then say: “I will not let this arrow be taken out until I know who shot me; whether he is a *ksatriya* or a *Brāhmaṇa* or a *Vaiśya* or a *Śūdra*, what his name and family may be; whether he is tall, short, or of medium stature; whether his complexion is black, brown or golden; from which village, town or city he comes. I will let this arrow be taken out until I know the kind of bow with which I was shot; the kind of bowstring used; the type of arrow; what sort of feather was used on the arrow and with what kind of material the point of the arrow was made.

Māluṅkappa, that man would die without knowing any of these things. Even so, *Māluṅkappa*, if anyone says: ‘I will not follow the holy life under the blessed one until he answers these questions such as whether the universe is eternal or not, etc., he would die with these questions unanswered by me.’

The Blessed One then comes to conclude with the Four Noble Truths in explaining thus; “Then, what, *Māluṅkappa*, have I explained? I have explained suffering, the arising of suffering, the cessation of suffering and the way leading to the cessation of suffering. Why, *Māluṅkappa*, have I explained them? Because it is useful, fundamental, connected

²⁴⁰ S.V. 437.

with the spiritual life, conducive to aversion, detachment, cessation, tranquility, deep penetration, full realization, *Nibbāna*. Therefore, I have explained them.”²⁴¹

Let us now study the Four Noble Truths which the Buddha told his disciples to think, understand, make effort on them with themselves and talk, discuss with and tell others.

A. Definition of *Ariyasacca*

The word ‘*Ariyasacca*’ consists of two terms ‘*Ariya* and *sacca*’ ‘*Ariya*’ means ‘noble’. And ‘*Sacca*’ means ‘truth.’ In *Visuddhimagga*, Buddhaghosa has given a clear definition of ‘*Ariyasacca*’ as follows:

It is called ‘*Ariyasacca*’ because the Noble Beings such as the Buddha etc., penetrate these truths. This definition in the words of the Buddha in *Samyutta* is as thus, “these, O *Bhikkhus*, Four Noble Truths; namely – suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering. O *Bhikkhus*, the Noble Beings penetrate these Four Noble Truths.”²⁴² So, it is called ‘*Ariyasacca*’ – truths penetrated by the Noble Beings.

Again, it is called *Ariyasacca* because these Four Noble Truths are able to help man to attain Noblehood with the realization of them as can be seen from the words of the Buddha in *Samyutta* as; “O *Bhikkhus*, *Tathāgata* is called Exalted One, Enlightened One, Noble One because of realization of these Four Noble Truths as they are”.²⁴³

Therefore, in brief, it is called ‘*Ariyasacca*’ as these truths are objects of realization. It is the Noble truth of the Buddha, the treasure of Noble Beings.

B. Explanation of the Noble Truths from the Lips of the Buddha

In *Mahāsatipaṭṭhāna Sutta* and *Saccavibhaṅga* of *Vibhaṅga* text, the Buddha had given explanation of each of Four noble Truths in detail for a clear understanding.

²⁴¹ Vism. XVI. 562-591.

²⁴² S.V. 436.

²⁴³ S.V. 436.

Herein, bodily and mentally painful feelings are called “painfulness of suffering” (*Dukkhadukkham*) because of their individual essence, their name and their painfulness. (Bodily and Mental) pleasant feelings are called suffering in change (*Vipariṇāma-dukkham*) because they are a cause for the arising of pain when they change (M.II. 303). Equanimous feeling and the remaining formation of the three spheres are called suffering due to formations (*Saṅkhāradukkham*) because they are oppressed by rise and fall.²⁴⁴

In *Dhammacakkappavattanasutta*, the Buddha had pointed out that knowledge and insight of these Four Noble Truths by twelvefold circle made him to be Enlightened One. That is to say – there arise in him vision, insight, understanding, wisdom and light that; “suffering is Noble Truth, suffering is to be understood and suffering has been understood by him (*Pariññeyyadhamma*). The cause of suffering is the Noble Truth, it is to be put away and it has been put away (*Pahātabbadhamma*). The cessation of suffering is Noble Truth, it should be realized and it has been realized (*Sacchikātabbadhamma*). And the path leading to the cessation of suffering is Noble truth. It should be cultivated and it has been cultivated (*Bhāvetabbadhamma*).”²⁴⁵

C. The Simile of the four Noble Truths

The practitioner should comprehend clearly the Four Noble Truths by the simile as described in *Visuddhimagga* that the Noble Truth of suffering should be regarded as a burden, the Noble Truth of the cause of suffering as the taking up of the burden, the Noble Truth of the cessation of suffering as the putting down of the burden, the Noble Truth of the Path leading to the cessation of suffering as the means to putting down the burden.

D. The Process of *Satipaṭṭhāna* - Practice

In the process of *Satipaṭṭhāna* practice, the practitioner should develop insight. According to *Mahāsatipaṭṭhāna Sutta*, the way of *Dhammānupassanā* is as under:²⁴⁶

²⁴⁴ D.III.216.

²⁴⁵ Vism. XVI. 33.

²⁴⁶ D.II. Sutta No.22; M.I.428-432.

“And again, *Bhikkhus*, a *Bhikkhu* dwells contemplating the *Dhammas* in the *Dhammas* of the Four Noble Truths. And, *Bhikkhus*, how does a *Bhikkhu* dwell contemplating the *Dhammas* in the *Dhammas* of the Four Noble Truths?

“*Bhikkhus*, a *Bhikkhu* knows, according to reality, this is suffering'; he knows, according to reality, 'This is the origin of suffering'; he knows, according to reality, 'this is the cessation of suffering'; he knows, according to reality, 'this is the path leading to the cessation of suffering.'

Concerning with the above reason, practitioners are ought to know *Ariyasaccāni* (the four Noble Truths): 1. *Dukkhaṃ* (the suffering); 2. *Dukkhasamudayo* (the origin of suffering); 3. *Dukkhanirodho* (the cessation of suffering); 4. *Dukkhanirodha-gāminī-paṭipadā* (the path leading to the cessation of suffering). Out of these, the first has already been explained in the Chapter I, as [1.2 Looking at Problems without Mindfulness].

Coming to the second *Dukkhasamudayo Ariyasaccaṃ* (the Noble Truth of origin of suffering) has been said by the Buddha, thus:

“And, *Bhikkhus*, what is the Noble Truth of the origin of Suffering? It is that craving which gives rise to further rebirth and, bound up with pleasure and lust, finds ever afresh delight, now here, now there-to wit, *Kāmatanḥā* (the sensual craving), *Bhavatanḥā* (the craving for existence), and *Vibhavatanḥā* (the craving for non-existence), and, *Bhikkhus*, where does this craving, when arising, arise, and when settling, settle? Whatever in the world is a delightful thing, a pleasurable thing, therein this craving, when arising, arises and, when settling, settles.

“What in the world is a delightful thing, a pleasurable thing? “*Cakkhu* (Eye), *Sota* (Ear), *Ghāṇa* (Nose), *Jivhā* (Tongue), *Kāya* (Body), and *Mano* (Mind) in the world are a delightful thing, a pleasurable thing; therein this craving, when arising, arises and, when settling, settles. *Rūpa* (Visual), *Sadda* (Sounds), *Gandha* (Smells), *Rasa* (Tastes), *Phoṭṭhabba* (Tangible objects) and *Dhammārammaṇa* (Mental Objects; *Cakkhaviññāṇa* (Eye-consciousness), *Sotaviññāṇa* (Ear-consciousness), *Ghāṇaviññāṇa* (Nose-consciousness),

Jivhāviññāṇa (Tongue-consciousness), *Kāyaviññāṇa* (Body-consciousness), and *Manoviññāṇa* (Mind-consciousness); *Cakkhusamphassa* (Eye-contact), *Sotasamphassa* (Ear-contact), *Ghāṇasamphassa* (Nose-contact), *Jivhāsamphassa* (Tongue-contact), *Kāyasamphassa* (Body-contact) and *Manosamphassa* (Mind-contact); *Cakkhusamphassajāvedanā* (Feeling born of eye-contact)... *Manosamphassajāvedanā* (mind-contact); *Rūpasāññā* (Perception of visual forms)... *Dhammārammaṇasaññā* (Perception of mental objects); *Rūpasāñcetanā* (Volition concerning visual forms)... *Dhammārammaṇacetanā* (Volition concerning mental objects); *Rūpataṇhā* (Craving for visual forms)... *Dhammārammaṇataṇhā* (Craving for mental objects); *Rūpavitakka* (The thought for visual forms)... *Dhammārammaṇavitakka* (The thought for mental objects); *Rūpavicāra* (The discursive thought for visual forms)... *Dhammārammaṇavicāra* (The discursive thought for mental objects) in the world are a delightful thing, a pleasurable thing; therein this craving, when arising, arises and, when settling, settles.” “This, *Bhikkhus*, is the Noble Truth of the Origin of Suffering”.

The third *Dukkhanirodho Ariyasaccaṃ* (the Noble Truth of cessation of suffering) has said by the Buddha as such:

“And, *Bhikkhus*, what is the Noble Truth of the Cessation of Suffering? It is the total extinction by removing, forsaking and discarding of, freedom from and non-attachment to that same craving. And, *Bhikkhus*, where is this craving, when being abandoned, abandoned and when does this craving, when ceasing, cease? Whatever in the world is a delightful thing, a pleasurable thing, therein this craving, when being abandoned, is abandoned and, when ceasing, ceases.

“What in the world is a delightful thing, a pleasurable thing? “Eye...Mind in the world is a delightful thing, a pleasurable thing; therein this craving, when being abandoned, is abandoned, and, when ceasing, ceases. Visual forms...*Dhammārammaṇas*...Eye-consciousness...Mind consciousness...Eye-contact ... Mind-contact...The feeling born of eye-contact...mind-contact...The perception of visual forms... The perception of *Dhammārammaṇas*...The volition concerning visual forms... The volition concerning *Dhammārammaṇas*...The

craving for visual ... The craving *Dhammārammaṇas*...The thought for visual forms ... The thought for *Dhammārammaṇas*... The discursive thought for visual ... The discursive thought *Dhammārammaṇas* in the world are a delightful thing, a pleasurable thing, therein this craving, when being abandoned, is abandoned and, when ceasing, ceases.” “This, *Bhikkhus*, is the Noble Truth of the Cessation of Suffering.”

The fourth *Dukkhanirodha-gāminī-paṭipadā* (the path leading to the cessation of suffering) has already been explained in the Chapter I, as [1.4 The Way of Mind-Development].

Coming to above reason, practitioners abide contemplating mind-object in mind-objects in respect of the Four Noble Truths as they really are. And then he abides contemplating mind-object in mind-objects internally, contemplating mind-objects in mind-objects externally, contemplating mind-objects in mind-objects both internally and externally. Again he abides contemplating arising phenomena in mind-objects, he abides contemplating falling phenomena in mind-objects, and he abides contemplating both arising and falling phenomena in mind-objects. Or else, is mindful of the truth that ‘there are mind-objects, is present just to the extent-necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world.

In *Visuddhimagga*, the practitioner is advised to understand the Four Noble Truths as void (*Suññatā*). The statement runs as follows: “In ultimate sense, all the truths should be understood as void because of the absence of (1) any experiencer (2) any doer, (3) anyone who is extinguished, and (4) any goer. Hence this is said:

‘For there is suffering, but none who suffer;
 ‘Doing exists although there is no doer;
 ‘Extinction is but no extinguished person;
 ‘Although there is path, there is no goer’.²⁴⁷

²⁴⁷ *Vism.*XVI. 90. *Dukkhamēva hoti, na koci dukkhito, kāraṇaṃ na kiriyāva vijjati, Atthi nibbuti, na nibbuto pumā, Maggamatthi gamako na vijjatīti.*

It is said in the commentary of *Mahāsatipaṭṭhāna Sutta* that mindfulness which examines on the Four Noble Truths is of truth of suffering. The prescription which brings about that mindfulness is the truth of origination. The non-occurrences of both are the truth of cessation. The Noble Path which understands suffering, abandons origination, and objectifies cessation is the truth of the path. This is another relation between mindfulness and the Four Noble Truths because they are the only way to the purification of beings for the realization of *Nibbāna*.

3.5 Summary

The Foundations of Mindfulness, in short, are four; namely: contemplation of the body, feelings, mind, and mind-objects, either with regard to one's own person, or to other persons, or to both, one beholds how the body, feelings, mind, and mind-objects arise; beholds how it passes away; beholds the arising and passing away of the body, feelings, mind, and mind-objects, what remains in the end is body, feelings, mind and mind-objects. there are no living being, no individual, no woman, no man, no self, and nothing that belongs to a self; neither a person.

And then practitioner dwells contemplating the body, feelings, mind or mind-objects internally, externally or both internally and externally. He dwells contemplating the origination, dissolution or both the origination and dissolution factors in the body, feelings, mind or mind-objects. Or his mindfulness is established as "There is the body, feelings, mind or mind-objects only" to the extent necessary for knowledge and mindfulness. He dwells completely independent (not depending on craving and wrong view), clinging to nothing in the world.

Nor anything belonging to a person. This clear awareness is present in him, to the extent necessary for knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does he dwells in contemplation of the body, feelings, mind, and mind-objects (*Dhammas*) that in *Mahāsatipaṭṭhāna Sutta*, there are twenty one subjects of meditation.²⁴⁸

²⁴⁸Appendix C, at the Chart No.4: Twenty one Objects of *Satipaṭṭhāna*.

In fact, the *Satipaṭṭhāna* is interesting and amazing *Bhavanā* (meditation). It is *Satibhāvanā* as the four in one because all parts whether *Kāya*, *Vedanā*, *Citta* and *Dhammas* will be condition to concern one another every moment. It is just different focus of meditator but all are the factor of each other. For instance, when we are mindful to focus the contemplating in *Kāya* on *Kāyas* and know as they really are. at that time we can know how to *kāya* really is, such as it is cool and calm, because of that we can observe how to *Vedanā* really is, such as it is pleasant unpleasant or it has equanimity, at the same time we can focus how to mind really is, such as it is lust mind, greed mind or delusion of mind; and then we can contemplate how to the condition of things is, such as it is Noble Truth whether body, feelings and mind are arising, existing and passing away which are as *Ti-lakkhaṇa* called *Anicca* (impermanence) *Dukkha* (suffering) and *Anatta* (non-self). These are concluded in *Satipaṭṭhāna*. Therefore it should be cultivated or developed increasingly in these times.

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**CHAPTER IV:
DEVELOPMENT OF SATIPAṬṬHĀNA
AS SAMATHA AND VIPASSANĀ IN DAILY LIFE**

This chapter deals with the process and methodology how to develop *Satipaṭṭhāna* as *Samatha* (Calm meditation), and *Vipassanā* (Insight meditation),²⁴⁹ in daily Life. *Satipaṭṭhāna*'s method is indeed well developed by itself. The question arises here 'Why do we need to again develop *Satipaṭṭhāna* as *Samatha* and *Vipassanā*?'. It indicates to the development and application of *Satipaṭṭhāna* in our life. It carries some meaning even if we do not practice it all the time. That is not at all, but when we have mindfulness again, we must develop it again and again, as it is *Samatha* and *Vipassanā* that will bring to us a lasting freedom from all problems of suffering whether problem inside and outside. If asked how long does human undergo with the problems of suffering? It can be answered that the human is born with problems like the mushroom when it has born from the earth, has just been attracted by the earth a bit. Here the problems of human suffering can be depicted at the three levels: 1) mental suffering that is origin of all problems is life's problems, 2) Social problems, and 3) Environmental problems.

First of all, the Life's problems, the most profound of which is 'suffering' in the human mind. Even its crudest form, namely stress or mental unrest [that is said in the Chapter I], is quite a pressing problem for the modern human. Secondly, from oneself outwards, in a wider circle, are social problems or sufferings caused by wrongful relationships, which have resulted in violence and mutual infliction of harm. Thirdly, it is the outermost surrounding man and society represents environmental problems, in particular ecological problems, which are now posing the most serious threat to the survival of humanity.²⁵⁰

²⁴⁹ *Kāyānupassanā* and *Vedanānupassanā* is suitable for *Samathayānika* persons but *Cittānupassanā* and *Dhammānupassanā* are suitable for *Vipassanāyānika* persons, DA.2. p. 600, (STP). And *Vipassanā* can be contemplated as *Pariññā*: full understanding: 1) *Ñāta-pariññā*: full knowledge as the known, 2) *Tīraṇa-pariññā*: full knowledge as investigating, 3) *Pahāna-pariññā*: full knowledge as abandoning, Nd1. 29/62/60.

²⁵⁰ Phra Brahmaguṇābharaṇa (P.A. Payutto), *The Pāli Canon What a Buddhist must Know*, Bangkok: Buddhadhamma-Foundation Press, 2547 B.E., pp.30-31.

Although human civilization has made great progress over the last several millennia till the so-called present age of globalization, the human race is by no means free or removed from the problems of suffering, infliction of harm, distress and war. Modern man has undoubtedly progressed to a certain stage, which can be regarded as the zenith of human civilization; it is at this very point that civilization has presented the human race with problems of suffering from all fronts: life's problems and social problems, to be compounded — and complemented — by environmental problems. It is quite evident that while such civilization at its zenith, can handle all sorts of problem to humans, it can never lead them out of the suffering triggered by these problems.²⁵¹

So far as environmental problems are concerned; it has been acknowledged that such problems have stemmed from the misguided view that humans are distinct from nature. The hostile attitude towards nature has led to their striving to conquer it and act upon it to serve human interests alone. To solve these problems, the human race needs a fresh mentality as a basis.

In this regard, *Satipaṭṭhāna* as *Samatha* and *Vipassanā* is very important method as a system of teachings quite specialized in ridding life's ultimate problem of mental suffering. With one's own wisdom, one can eventually attain the objective truth of nature, and completely eradicate the germ of mental distress, the mind being thus released once and for all from suffering, becoming relieved and radiant that it has human beings been highest quality to then know how to conduct their lives and carry out activities to help steer the system of relations of all phenomena towards a direction of greater harmony and mutual support, thereby leading humanity to attain a world of happiness, free from any infliction of harm.²⁵²

4.1 Significance of *Satipaṭṭhāna* as *Samatha* and *Vipassanā*

According to 'Buddhist Meditation I', (2551 B.E), it has stated the four *Satipaṭṭhānas* that there are Twenty one Objects of *Satipaṭṭhāna*, all of them, *Iriyāpatha-pabba* (Postures), *Sampajañña-pabba* (Clear comprehension), otherwise and *Dhātu-manasikāra-pabba*

²⁵¹ *Ibid.*,p.29.

²⁵² *Ibid.* pp. 30-31; and [the example in Appendix A, as the Part 2: She has mindfulness to overcome Sorrow and Lamentation].

(Analysis of Four Elements), and *Vedanānupassanā*, *Cittānupassanā*, *Dhammānupassanā* are as *Vipassanā*, moreover eleven objects are *Samatha* and *Vipassanā* yoked together.²⁵³

Actually all objects of *Bhāvanā* (meditation) in the Buddhist way can be concluded in the both of *Samatha* and *Vipassanā* always. It is just a different point to contemplate. It can not be practiced separately. It is the same way of meditation of *Sati* and *Sampajañña*. If we compare the connection or co-relation between *Satipaṭṭhāna* and *Samatha* and *Vipassanā*, it is known that *Sati* and *Samatha* are of the same faction whereas *Sampajañña* are from the section of *Vipassanā*.

Satipaṭṭhāna is indeed a system of meditation-technique which turns every action into a meditative action providing profound spiritual experience. Meditation practice constitutes the heart of Buddhism. There are two distinct types of Buddhist meditation. One is known as *Samatha* and the other *Vipassanā*.

Samatha meditations were quite known even before the advent of the Buddha. On the other hand, *Vipassanā* is the Buddha's specific discovery as a part of His supreme Enlightenment. It is unique to Buddhism. Each *Satipaṭṭhāna* meditative technique, based upon cultivation of mindfulness, concentration and insight effectively combines both *Samatha* and *Vipassanā* methods. In other words, *Satipaṭṭhāna* methods are nothing but practical applications of both *Samatha* and *Vipassanā*.²⁵⁴

Therefore, the development of *Satipaṭṭhāna* as *Samatha-Vipassanā* meditation is by itself a very popular method of *Dhamma*-practice and is highly praised and revered from early Buddhism to so far. It incorporates both *Samatha* (calm) and *Vipassanā* (insight) cultivation. The wayfarer may choose either to develop *Samatha* to the attainment of absorption before developing *Vipassanā* based on the Four *Satipaṭṭhānas* as a way of reaching his goal; or he may develop *Satipaṭṭhāna-Vipassanā* from the beginning to reach the initial level of *Samādhi* which is the minimum level and sufficient for his purposes. And

²⁵³ Phramaha Subhawichya Pabhassaro (ed), *Buddhist Meditation I*, (Thai Version), Bangkok: Mahachulalongkornrajavidyalaya University Press, 2551 B.E., P.98.

²⁵⁴ Acharya Buddharakkhita, *The Great Discourse on the Foundations of Mindfulness (Mahāsāṭipatṭhāna Suttaṃ, Pāli Text and Translation)*, Bangalore: Buddha Vachana Trust, Maha Bodhi Society, Press 1998, pp.i-iv.

here it should be understood shortly to two kinds of mental exercises or mental development:

1) *Samatha-kammaṭṭhānā* and 2) *Vipassanā-kammaṭṭhānā*.²⁵⁵

4.1.1 Method of *Samatha-kammaṭṭhānā* (Calm Meditation)

The term ‘*Samatha*’ means tranquility or peacefulness of mind. ‘*Samatha-kammaṭṭhānā*’ means practice for the tranquility of mind or mental development based on tranquility. It is *Samādhi-bhāvanā* for attainment of one pointed-ness (*Ekaggatā*) for peacefulness, calmness and happiness of mind. There are many well-known types of *Samatha* Meditation, the Visuddhimagga contains a standard list of 40 objects of meditation (*Kammaṭṭhāna*). They are:²⁵⁶

Kasiṇas (Ten Devices):²⁵⁷ 1. Earth, 2. Water, 3. Fire, 4. Air, 5. Blue, 6. Yellow, 7. Red, 8. White, 9. Light, and 10. Space. *Asubhas* (Ten repulsive things):²⁵⁸ 11. Swollen Corpse, 12. Bluish Corpse, 13. Festering Corpse, 14. Cut up Corpse, 15. Gnawed Corpse, 16. Scattered Corpse, 17. Hacked and Scattered Corpse, 18. Bloody Corpse, 19. Worm-eaten Corpse, 20. Skeleton Corpse.

Anussatis (Ten Recollections): 21. The Buddha, 22. The Dhamma, 23. The Saṅgha, 24. Morality, 25. Liberality, 26. Devas, 27. Death, 28. What belongs to the Body, 29. Respiration, and 30. Peace.²⁵⁹ *Brahma-vihāra* (Four sublimes of mind): 31. Friendliness, 32. Compassion, 33. Sympathetic joy, 34. Equanimity.²⁶⁰ *Arūpajjhānas*: 35. *Ākāśānañcāyatana*, 36. *Viññāṇaṇcāyatana*, 37. *Ākiñcaṇñāyatana*, 38. *Nevaśaṇñānāsaṇñāyatana*. One

²⁵⁵ The word ‘*Kamma*’ literally means action or practice, and the word ‘*Ṭhāna*’ means a base or foundation. The word ‘*Kammaṭṭhāna*’ therefore means the base of action or the cause of development.

²⁵⁶ The forty methods of *Samatha* (calming Meditation) and method of *Vipassanā* (Insight Meditation) have been explained in detail in the Visuddhimagga by Buddhaghosa (chapters 3-13 concerning *Samatha*; chapters 14-23. concerning *Vipassanā*).

²⁵⁷ *Kasiṇas*: 1. *Paṭhavī*, 2. *Āpo*, 3. *Tejo*, 4. *Vāyo*, 5. *Ñīla*, 6. *Pīṭa*, 7. *Lohita*, 8. *Odāta*, 9. *Āloka*, and 10. *Ākāśa*.

²⁵⁸ *Asubhas*: 11. *Uddhumātaka*, 12. *Vinīlaka*, 13. *Vipubbaka*, 14. *Vichiddaka*, 15. *Vikkhāyitaka*, 16. *Vikkhittaka*, 17. *Hatavikkhittaka*, 18. *Lohitaka*, 19. *Puḷuvaka*, 20. *Aṭṭhika*.

²⁵⁹ *Anussatis*: 21. *Buddhānussati*, 22. *Dhammānussati*, 23. *Saṅghānussati*, 24. *Sīlānussati*, 25. *Cāgānussati*, 26. *Devatānussati*, 27. *Maraṇānussati*, 28. *Kāyagatāsati*, 29. *Ānāpānasati* and 30. *Upasamānussati*.

²⁶⁰ *Brahma-vihāras* :31. *Mettā*, 32. *Karuṇā*, 33. *Muditā*, 34. *Upekkhā*, A.III.226, Dhs.262, Vism.320.

perception: 39. *Āhāre-paṭikūla-saññā* (Perception of the disgusting aspects of food).²⁶¹ One analysis: 40. *Catu-dhātu-vavaṭṭhāna* (Analysis into the four elements).²⁶²

- Six temperaments and their Suitable *Kammaṭṭhāna*²⁶³

There are six types of temperaments (*Carita*):

1. *Rāga-carita*: A person who is full of lust, who is infatuated with beauty;
2. *Dosa-carita*: A person who harbors hatred and is impatient and hotheaded;
3. *Moha-carita*: A person who is deluded, forgetful, and ‘foggy’;
4. *Saddhā-carita*: A person who is full of confidence in others and is too gullible and impressionable;
5. *Buddhi-ñāṇa-carita*: A person who has a good deal of wisdom, is accomplished, and likes to examine causes and effects;
6. *Vitakka-carita*: A person who likes to think, who tends to speculate and worry.²⁶⁴

Among the forty subjects of meditation: *Asubha-Kāyagatāsati-kammaṭṭhāna* is a comfortable subject for one who is of lustful temperament (*Rāgacarita*). *Brahmavihāra-kammaṭṭhāna* and *Kasiṇa-kammaṭṭhāna* are suitable subjects for one who is of hateful temperament (*Dosacarita*). *Ānāpānassati* or breathing is suitable to one who is of *Mohacarita* (deluded temperament). The *Buddha-Dhamma-Saṅgha-Sīla-Cāga-Devānussati* (first six *Anussatis*) is suitable for one who is of the *Saddhācarita* (faithful temperament). The *Maraṇānussati*, *Upasamānussati*, *Āhāre-paṭikūlasaññā* and *Catudhātu Vavaṭṭhāna* are suitable subjects for one who is of the *Buddhicarita* (intelligent temperament). Mindfulness on breathing, devices, etc., is suitable for one who is of the *Vitakkacarita* (speculative temperament).

Generally speaking, the *Samatha* or *Samādhis* called “absorption” are divided into two major sections that are then further divided into four, totaling into eight as follow:

²⁶¹ 39. *Āhāre-paṭikūla-saññā*.

²⁶² 40. *Catu-dhātu-vavaṭṭhāna*.

²⁶³ More detailed study may be had from, Phra Sudhīvaraṇāṇa (Narong Cherdzungnoen), *A Study of Sati (Mindfulness) in Buddhism: Theory and Practice in Thai Tradition*, Op.Cit., pp.214 -216.

²⁶⁴ Vism.101.

Four *Rūpa-jhānas*- The Four Absorptions of the Material Sphere:²⁶⁵

1. *Paṭhama-jhāna* or First absorption: Consisting of the following five elements: *Vitakka* (initial application of thought), *Vicāra* (sustained application of thought), joy (*Pīti*), *Sukha* (happiness), and *Ekaggatā* (one-pointedness);
2. *Dutiya-jhāna* or Second absorption: Consisting of the following three elements: *Pīti* (joy), *Sukha* (happiness), and *Ekaggatā* (one pointedness);
3. *Tatiya-jhāna* or Third absorption: Consisting of the following two elements: *Sukha* (happiness) and *Ekaggatā* (one-pointedness);
4. *Catuttha-jhāna* or Fourth absorption: Consisting of the following two elements: *Upekkhā* (equanimity) and *Ekaggatā* (one-pointedness).

They differ in the sense-objects and have different goals and means. To explain the difference: *Samatha-kammaṭṭhāna*²⁶⁶ is based on conceptualized objects, or objects which are created, such as ‘*Kasiṇa*’. The practice of *Samatha-kammaṭṭhāna* is the means to pacify the mind, and the method depends essentially on the ‘*Nimitta*’ (sign) so as to intensify concentration beginning from ‘*Parikamma nimitta*’ (preparatory sign) to ‘*Uggaha nimitta*’ (acquired sign) and the ‘*Patibhāga nimitta*’ (conceptualized sign). When the *Jhāna*-factors *Vitakka*, *Vicāra*, *Pīti*, *Sukha*, *Ekaggatā* (examining, adjusting, zest, bliss, and one-pointedness) arise and are fully developed, then the first absorption is attained (*Pathama-jhāna*).

²⁶⁵ M.I.40. (in *Abhidhammanaya*, it has been divided four absorptions to become five absorptions by adding *Vicāra* into *Dutiya-jhāna* that has *Vicāra*, *Pīti*, *Sukha* and *Ekaggatā*. And then having counted *Dutiya-jhāna* of the four absorptions to be *Tatiya-jhāna*, *Tatiya-* to be *Catuttha-* and *Catuttha-* to be *Pañcamajjhāna*). The stages of five absorptions: 1. *Paṭhama-jhāna*: *Vitakka*, *Vicāra*, *Pīti*, *Sukha*, and *Ekaggatā*; 2. *Dutiya-jhāna*: *Vicāra*, *Pīti*, *Sukha*, and *Ekaggatā*; 3. *Tatiya-jhāna* : *Pīti*, *Sukha*, and *Ekaggatā*; 4. *Catuttha-jhāna*: *Sukha* and *Ekaggatā*; 5. *Pañcamajjhāna*: *Upekkhā* and *Ekaggatā*.

²⁶⁶ Vism. 144. (Further, There are three levels of *Samādhi*: *Khaṇikasamādhi* (momentary concentration) and *Upācārasamādhi* (access concentration) that is level to *Vipassanā-bhāvanā*, finally *Appanāsamādhi* (attainment concentration) that means the level of high purpose called *Jhāna* of *Samādhi*).

And Four *Arūpa-jhānas*: the Four Absorptions of the Formless Sphere²⁶⁷

1. *Ākāsānañcāyatana* (Station of endless space), 2. *Viññāṇañcāyatana*, (Station of unlimited consciousness), 3. *Ākiñcaññāyatana* (Station of nothing whatsoever), 4. *Nevasaññānāsaññāyatana* (Station of neither perception nor non-perception).

However, *Samatha-kammaṭṭhānas* cannot uproot the defilements [*Kilesa*] completely. The way to experience freedom from the defilements is to practice *Vipassanā* Meditation. But there is notice here how to the commentary mentioned the two *Jhānas*:

- 1) *Ārammaṇūpanijjhāna* (Object-scrutinizing *Jhāna*): It means to focus on the eight *Samāpattis* (attainment) called four *Rūpa-jhānas* and four *Arūpa-jhānas*;
- 2) *Lakkhaṇūpanijjhāna* (Characteristic-examining-*Jhāna*): It means to focus to *Vipassanā* as *Aniccalakkhaṇa*, *Dukkhalakkhaṇa* and *Anattalakkhaṇa*, *Magga* as *Vipassanālakkhaṇa* and *Phala* as focusing to *Suññatāsamādhi* (concentration on void or egolessness), *Animittasamādhi* (concentration on the signless or unmark) and *Appaṇihitasamādhi* (concentration on the desireless or free from longing) and as seeing the truth of *Nibbāna*.²⁶⁸

Therefore, the main point of *Samatha* means realization of the Four Supermundane Paths that is possible only through the moment of deep *Vipassanā* (Insight) into *Ti-lakkhaṇa*. This Insight, again, is attainable only during associated concentration, not during Attainment Concentration.²⁶⁹

²⁶⁷ D.III.224.; S.IV.227.

²⁶⁸ A.III.219; AA.II.41; PsA.281.

²⁶⁹ Nyanatiloka Mahāthera, *The Word of the Buddha*, Op.Cit., pp.178-181.

4.1.2 Method of *Vipassanā-Kammaṭṭhānā* (Insight Meditation)²⁷⁰

The term ‘Vi-’ means superb, clear, and divers; ‘*Passanā*’ means seeing, direct perception and right view of reality. Practically, it is necessary for meditator to have pure precepts and the mind being free from mental hindrances through the practice of concentration.

What are the characteristics of Insight? To realize the real nature of compounded things as impermanent, suffering and non-self as they really are, are the characteristics of insight. Apart from realizing the real nature of compounds as mentioned above, others are not insight at all.

What is the essence of Insight? The essence of insight is dispelling the darkness of ignorance in compounds as permanent, happy and self; realizing that they are impermanent, unhappy and non-self and impure or ugly.²⁷¹

What is manifestation of Insight? Its manifestation is realizing the compounds as impermanent, suffering and non-self; getting rid of the darkness of delusion which conceals the full knowledge (*Paññā*); being not deluded in the compounded things as permanent, happy self and beauty.

What is the proximate cause of Insight? Concentration is its proximate cause. Morality and concentration are the basis of Insight. It is because of concentration that insight can be developed and exist. Without concentration, it is impossible for a meditator to practice insight because concentration is the cause of insight.

So it should not be believed at all in a person who has impure precepts and distracted mind, claiming that he has achieved any stage of his insight development. Because the pure

²⁷⁰ It means the seven purities: 1.purity of morality that it means 4 purities of morality 2.purity of mind that means 4 *Jhānas* and 4 *Arūpajhānas*; 3.purity of understanding that means *Dukkhasacca*; 4.purity of transcending doubts that is *Dukkhasamudayasacca*; 5.purity of the knowledge and vision regarding path and not-path that is *Maggasacca*; 6.purity of the knowledge and vision of the way of progress that means 9 *Vipassanāñāṇas* 7.purity of knowledge and vision that means 4 *Ariyamaggas*.

²⁷¹ These mean 3 *Vipalāsas* (perversions): *Saññā-citta-diṭṭhi-vipalāsas* as 4 characteristics: 1. perception, consciousness, and vision in impermanence as permanence; 2. in suffering as happiness; 3. in non-self as self; and 4. in ugliness as beauty. [*Aṅuttaranikāya*. 21/49/67 (STP)].

moral conduct is the cause of concentration; concentration is the cause of insight,²⁷² insight is the cause of the Noble Paths, and the Noble Paths are the cause of the Noble Fruits. The nature of Dhamma thus appears, not in any other way. So the meditator of Insight Meditation should know the characteristics, essence, manifestation and proximate cause of insight as described above.²⁷³ So ‘*Vipassanākammatthāna*’²⁷⁴ is the practice of the correct view of reality or mental development for clear knowledge to see the truth of all realities as *Ti-lakkhaṇa* (Three Characteristics).

-The *Ti-lakkhaṇa* (Three Characteristics)²⁷⁵

It has been expressed in Pāli as: *Sabbe saṅkhārā aniccā; Sabbe saṅkhārā dukkhā; Sabbe dhammā anattā*.²⁷⁶ The word “*Saṅkhārā* (formations) comprises here of all things that are conditioned or ‘formed’ (*Saṅkhata-dhamma*), i.e. all possible physical and mental constituents of existence. The word ‘*Dhamma*’, however, has a still wider application and is all-embracing, as it comprises also the so-called Unconditioned (unformed, *Asaṅkhata*), i.e. *Nibbāna*.

For this reason, it would be wrong to say that all *Dhammas* are impermanent and subject to change, for the *Nibbāna-dhamma* is permanent and free from change. And for the same reason, it is correct to say that not only all the *Saṅkhāras* (*Saṅkhata-dhamma*), but that all the *Dhammas* (including the *Asaṅkhata-dhamma*) lack an Ego (*Anattā*).²⁷⁷ Here there are six divisions of *Vipassanā* (insight) as follows:

1. *Aniccaṃ*-impermanence;
2. *Aniccalakkhaṇaṃ*-the fundamental characteristics of impermanence.
3. *Dukkhaṃ*-suffering.

²⁷² A.V.I; Vism.XIV.7. [*Samāhito yathābhūtaṃ pajānā’ti*= concentrated one sees the things as they really are].

²⁷³ Somdet Phra Vanarat (Buddhasiri), *Insight Meditation*. (tr.) by Ven. Phra Dhamma-visuddhikavi (Pichitr Thitavanṇo), MBU. Press, 2004, pp.7-9.

²⁷⁴ The ten chapters of the *Visuddhimagga* starting from the fourteen chapter (*Cuddasamo Niddeso*) to the twenty-third chapter (*Tevīsatiṃ Niddeso*), are devoted to *Paññā* or *Vipassanā* (insight meditation).

²⁷⁵ Dh.277-279.

²⁷⁶ Kvu. p.506.

²⁷⁷ A. III. 134

4. *Dukkhalakkhaṇaṃ*-the fundamental characteristics of suffering.
5. *Anattā*-non-self.
6. *Anattalakkhaṇaṃ*-the fundamental characteristics of non-self.

Of these, all compounds, both animate organisms and inanimate objects in the universe or name and form, are divided by the Buddha and his disciples in *Khandha* (aggregates), *Āyatana* (spheres), *Dhātu* (elements), etc which are the grounds of insight; these all are designated in Buddhist doctrine as *Aniccaṃ* (impermanent) because they appear (rising), and then disappear (ceasing), and in those which exist they undergo change.

The state of *Uppāda* (rising), *Vaya* (ceasing) and *Aññathatta* (undergoing change) is *Aniccalakkhaṇa*. all compounds, including name and form which are impermanent, are *Dukkha* (suffering) because they are subject to rising, ceasing and to change under the influence of the fire of suffering, that is, decay or old age, sickness and death that always oppress, crush and burn the name and form.

The state of rising, ceasing and undergoing change under the influence of the fire of suffering as mentioned above is *Dukkhalakkhaṇa*. all compounds and non-compound (*Nirvāṇa*) are non-self (*Anattā*) because they are null, void, empty, ownerless and masterless. The state of being null, void, empty, ownerless and masterless is *Anattalakkhaṇa*.

The meditator of Insight Meditation should know the six divisions of Insight as mentioned above. The meditator who is endowed with the purity of morality and the purity of mind as thus explained is said to be proper in his insight development; he can indeed achieve his insight practice.²⁷⁸

Further, we should develop insight meditation by the *Satipaṭṭhāna*-practice that it will perfectly by itself led to *Vipassanā-bhāvanā*.²⁷⁹ It means that the contemplating on the body, feeling, mind and *Dhammas* or *Rūpa* (body) and *Nāma* (mind) by insight meditation

²⁷⁸ Somdet Phra Vanarat (Buddhasiri), *Insight Meditation*, Op.Cit, pp.9-12.

²⁷⁹ Vism. 633. In *Vipassanā-meditation*, there will be *ten Vipassanūpakilesas* or *Dhammuddhaccas* that are got by who has *taruṇa-vipassanā* or young *Vipassanā*. There are : 1) *Obhāsa*-illumination; 2) *Ñāṇa*-knowledge; 3) *Pīti*-rapture; 4) *Passaddhi*-tranquillity; 5) *Sukha*-bliss; 6) *Adhimokkha*-determination; 7) *Paggāha*-exertion; 8) *Upaṭṭhāna*-established mindfulness; 9) *Upekkhā*-equanimity; 10) *Nikanti*-delight.

as *Tilakkhaṇa* or six divisions. We will be able to attain the final purposes, i.e. *Nibbāna* (the unconditioned state).

4.1.3 Difference between *Samatha* and *Vipassanā*

Samatha literally means tranquility. The *Samatha* meditations are meant to calm down the mind leading to various stages of ecstatic absorption known as *Jhānas* or *Samādhis*. By developing these *Samādhis* one can acquire varieties of psychic abilities and supernormal powers which need not be necessarily spiritual.

Vipassanā literally means insight which penetrates into the reality of mental and physical phenomena. *Vipassanā* meditations are meant to develop intuitive wisdom leading to transformation of the consciousness from the mundane to the super-mundane state and thereby bring about spiritual liberation or enlightenment.²⁸⁰

Both are explained by the Buddha in the *Aṅguttara Nikāya* as follows:

“*Bhikkhus*, these two conditions have part in knowledge (*Vijjābhāgiya-dhamma*). What two? Calm-meditation and Insight - meditation. If cultivated, which profit does calm-meditation attain? The mind is cultivated. What profit results from a cultivated mind? All lust is abandoned. *Bhikkhus*, if insight meditation be cultivated, what profit does it attain? Vision is cultivated. If vision is cultivated what profit does it attain? All ignorance is abandoned. A mind polluted by lust is not set free, nor can vision polluted by the ignorance be cultivated. Indeed, *Bhikkhus*, this ceasing of lust is mental salvations; this ceasing of ignorance is the salvation by wisdom”.²⁸¹

It may be known more clearly by the chart of short purposes of *Samatha* and *Vipassanā* as follows:²⁸²

²⁸⁰ Venerable Acharya Buddhārakkhita, *The Great Discourse on the Foundations of Mindfulness*, Op.Cit., pp.i-iv.

²⁸¹ A.I. 60.

²⁸² Appendix C, at the Chart No. 6: The Main Difference between *Samatha* and *Vipassanā*; also vide in, Charuwan Phungtian, *Dhamma in Advanced English Learning English through Vipassanā*, Bangkok: Mahachulalongkornrajavidyalaya University Press, 2008, P.4.

Buddhadāsa opines that when we say “*Samatha and Vipassanā* for the nuclear age,” we ought to realize the significance of joining the words *Samatha* (tranquility) and *Vipassanā* (insight) together. *Samatha-vipassanā* is one thing, not two separate things. If they had been two things, we would have to do two things and that would be too slow. When tranquility and insight are united as one thing, there is only a single thing to do. Both *Samatha* and *Vipassanā* are developed at one and the same time. That saves time a precious commodity in this nuclear age. When we look at something, we endeavor to see how it truly is. We see nothing but the flow of *Idappaccayatā*. That is concocting and being concocted. It flows continuously according to impermanence and the fact that once conditions have formed they force the arising of new things and more new things. We can say that *Samādhi* (concentration) is added to *Paññā* (wisdom). *Samādhi* is the mind steadfastly focusing on the object; *Paññā* is seeing what the thing is about, what characteristics it has, and what its truth is.²⁸³

Further, it is the same point of concentration but the object is different. It means four *Rūpajjhānas* and *Arūpajjhānas*. Even they are *Lokiyajjhāna* (mundane), but can become the *Lokuttarajjhāna* (supermundane). It depends on the Meditator who can deeply contemplate the objects of *Lokiyajjhāna* as *Vipassanā*. They will be *Lokuttarajjhāna*.

For instance, the Buddha practised eight *Jhānas* before his enlightenment, the eighth *Jhāna* and last being *Nevasaññānāsaññāyatana*. In this *Jhāna*, *Saññā* cannot be said either to exist or not exist. Although it has become so feeble, it does still exist, so the Buddha did not yet call himself a liberated person. Using *Vipassanā* he developed the *Lokuttarajjhānas*, leading to *Nibbāna*, and introduced the “ninth *Jhāna*,” which he called *Saññā-vedayita-nirodha*:²⁸⁴ where *Saññā* and *Vedanā* stop. As long as *Saññā* functions, however feebly, it will produce a reaction, a *Saṅkhāra*. *Saññā* must be eradicated totally to experience the stage of *Viññāṇa* as *Viññāṇa*.²⁸⁵ Now the only factor left is: *Viññāṇa*. In what has been seen, it is just seen and in hearing is the same way to contemplate it. So the objects of *Jhāna* have been

²⁸³ www.buddhadasa.com/naturaltruth/samatha1. (Accessed on July 21,2012).

²⁸⁴ This *Jhāna* can be practiced by *Anāgāmi* or *Arahanta* skilled in the eight *Jhānas* before hand but some Ācariyas say that it can be practiced as *Vipassanājhāna* by all of *Ariyapuggalas* (Noble Persons).

²⁸⁵ Goenka, S.N., *Discourses on Satipaṭṭhāna Sutta*. Op.Cit., pp.58-59.

contemplated as *Vipassanā*, after that, they become the object of *Lokuttarajhāna* that is *Jhāna* of the Noble persons.

4.2 *Satipaṭṭhāna* as *Samatha* and *Vipassanā* by Natural Method

One who has practiced *Samatha*, is indeed developing mindfulness and one who has practiced *Vipassanā*, is developing *Sampajañña*. Both *Bhāvanās* have never been separated to practice it. It is interesting or amazing meditation as the four in one.²⁸⁶ This means unity of *Samatha* and *Vipassanā* inside the *Satipaṭṭhāna*. Theoretically speaking, it is a separated way to study or recall “There are four kinds of foundation of mindfulness” but practically speaking, it is the only way as the unity or harmony of *Dhammas* (conditions)²⁸⁷ that is needed in all period.

Therefore, with the reference to the statement of the Buddha in *Alagaddūpamasutta*: “Formerly I, *Bhikkhus*, as well as now lay down simply suffering and the extinction of suffering (*Dukkha & Dukkhanirodha*)”,²⁸⁸ Buddhādāsa points out *Dhamma* as the secret of life and how to develop life beyond suffering. *Dhamma* as the secret or the truth of life can be considered as nature itself, the law of nature. On the contrary *Dhamma* as the way and goal is considered as the duty of right performance of that duty.

When we talk about developing life, we can distinguish four aspects of it. The first aspect is to prevent things from arising that are dangerous to life. The second is to get rid of and destroy any dangerous things that have already arisen in life. The third is to produce things which are useful and beneficial for life. The fourth is to maintain and preserve those things so that they grow further.

Altogether we have the four aspects of developing life: preventing new dangers, getting rid of old dangers, creating desirable things, and maintaining and increasing the beneficial things. These make up what we call “developing life.”

²⁸⁶ It is like that we can practice one thing but gain four things or [shooting once but getting four birds].

²⁸⁷ Unity of them that means *Maggasamaṅgī* or *Dhammasamaṅgī* (harmony of *Dhamma*-way) that has moral, concentration and wisdom by itself.

²⁸⁸ M.I. 140.

Developing life is our duty. In order to fulfill our duty, we must have in our possession four very important *Dhammas*, i.e., essentials of *Satipaṭṭhāna*; four *Dhamma*-tools. These four tools of *Dhammas* are: 1) *Sati* (reflective awareness or mindfulness), 2) *Sampajañña* (wisdom-in-action or ready comprehension), 3) *Paññā* (wisdom or knowledge), 4) *Samādhi* (concentration). These four tools indeed enable us to develop life.²⁸⁹

In this case, *Satipaṭṭhāna* is *Samatha* and *Vipassanā* by itself. It cannot be separated in the way of practice. Ajahn Chah states that some people who have insight and are strong in wisdom but do not have much *Samādhi*, can attain peace through the use of wisdom, through contemplation, seeing the truth of things, and solving problems that way.

Other people have only little wisdom but their *Samādhi* is very strong. They can enter into very deep *Samādhi* quickly, but not having much wisdom, they cannot catch their defilements. They do not know them. They cannot solve their probable except the development of Mindfulness in peaceful mind. However, regardless of whichever approach, we must do away with wrong thinking, leaving only Right View. We must get rid of confusion, leaving only peace. Either way we end up at the same place. There are two sides of practice but these two things: calm and insight, go together. We cannot do away with either of them. They must go together.”²⁹⁰

In this case, how do *Samatha* and *Vipassanā* be supporters to each other? First of all, *Vipassanā* (Insight) as the Nature Method that has let us practice in daily life to taste of *Nibbāna*. Indeed, the Buddha defined *Nibbāna* as simply that condition of freedom from bondage, torment and suffering which results from seeing the true nature of the worldly condition and all things, and so being able to give up all clinging to them. It is essential, then, that we recognize the very great value of insight into the true nature of things and endeavor to cultivate this insight by one means or the other. Using one method, we simply encourage it to come about of its own accord, naturally, by developing, day and night, the joy that results from mental purity, until the qualities we have described gradually come about. The other method consists in developing mental power by following an organized

²⁸⁹ Buddhadasa, *Mindfulness with Breathing*, Bangkok: The Dhamma Study and Practice Group Press, 1989, pp.3-5.

²⁹⁰ Ajahn Chah, *A Taste of Freedom*, Op.Cit., pp. 9-16.

system of concentration and insight practice. This latter technique is appropriate for people with a certain kind of disposition, who may make rapid progress with it if conditions are right.

However, we can practice the development of insight by the nature method in all circumstances and at all times just by making our own way of daily living so pure and honest that there arise in succession spiritual joy (*Pīti* and *Pāmojja*), calm (*Passaddhi*), insight into the true nature of things (*Yathābhūtañāḍassana*), disenchantment (*Nibbedā*), withdrawal (*Virāga*), escape (*Vimutti*), purification from defilements (*Visuddhi*), and coolness (*Santi*), so that we come to get a taste of freedom from suffering (*Nibbāna*)- steadily, naturally, day by day, month by month, year by year, gradually approaching closer and closer to *Nibbāna*.

Briefly, natural concentration and insight, which enable a person to attain the Path and the Fruit, consist in verifying all the day and every day the truth of statement that nothing is worth getting or being. Anyone who wishes to get this result, must strive to purify himself and to develop exemplary personal qualities, so that he can find perpetual spiritual joy in work and leisure.

That very joy induces clarity and freshness, mental calm and stillness, and serves, naturally and automatically, to give the mind ability to think and introspect. With the insight that nothing is worth getting or being constantly present, mind loses all desire for the things it once used to grasp at and cling to. It is able to break free from the things it used to regard as ‘me’ and ‘mine,’ and all blind craving for things ceases. Suffering, which no longer has anywhere to lodge, dwindles right away, and the job of eliminating suffering is done. This is the reward, and it can be gained by anyone of ours.²⁹¹

In above reason, *Satipaṭṭhāna* can imply to *Samatha* and *Vipassanā*, whether being natural method or technical method. Practically, it can imply to *Ti-sikkhā*: *Sīla* (morality); *Samādhi* (concentration) and *Paññā* (wisdom). Because of that, *Sīla* (morality) will be basic of *Sati* (mindfulness) or *Samatha* (calmness) and then *Sati* will be basic of *Sampajañña* (clear comprehension) or *Samatha* will be basic of *Vipassanā* (insight).

²⁹¹ www.buddhanet.net/budasa10.htm (Accessed on July 21, 2012).

The conditions of Dhamma are as harmony by nature. For instance, naturally *Sīla* means the regularity of body and mind that is like the earth where are trig of anything. *Samādhī* or *Samatha* is like the person's power, if he has not power a bit, even he is a wise person and stands on the good earth, he cannot do anything. And *Paññā* is like the sharp sword of person even he has sharp sword and he has the power but stands on bad earth, it will be difficult for him to do well anything that he wants.

So he has to have harmony of three things: wisdom, sharp sword and stands on the good earth, he can do well what he wants. In *Dhamma* way it has also to be unity or harmony of *Dhamma* whether the factors of *Dhammas*, such as *Sati* or *Sampajañña* as body, feeling, mind and mind-objects, and *Samatha* or *Vipassanā* that all have to come together. Further, if our practicing or contemplating comes to harmonize *Dhamma*. It will become to a *Akālika* (timeless) *Dhamma* that has solved all of problem of human beings whether physical or mental in all age.

Thus, it is a much needed solution in age of globalization but has to be practiced in the right manner. In the age of globalization, there are many problems called *Dukkha* whether bodily, mental that concerns at different levels, the individual, the society, the world and so on. These problems are very difficult to see and understand which cankers problem that lay hidden deep inside the heart of human life. Thus it becomes difficult to find out whether we are on the right track or not and thus if the solution that we adopt are indeed effective or not. Thus, it depends on us to give time to practice.

For clear understanding of *Satipaṭṭhāna* as *Samatha* and *Vipassanā* in need, *Ānāpānasati* is however as one simple of the best suitable technique to develop our life in modern time or globalization. Because of that, the Buddhist tradition says: 'Mindfulness of breath takes the first place among the various subjects of meditation (*Kammaṭṭhāna*), to all *Buddhas*, *Pacceka-Buddhas*, and holy disciples it has been the basis of their attainment of the Goal, and of their well-being here and now'.²⁹²

²⁹² Vism.II. p.55 (MBU); Nyanaponika Mahāthera, *The Heart of Buddhist Meditation*, Op.Cit.,p.62.

4.3 Application of *Ānāpānasati* as *Samatha* and *Vipassanā* to be Balance of Life

4.3.1 Significance of *Ānāpānasati*

The first step of *Satipaṭṭhāna*-meditation is *Ānāpānassati*, i.e., Mindfulness of Breathing which is very effective in quieting bodily and mental unrest or irritation, for ordinary as well as for higher purposes. *Ānāpānasati* is the practice in the form of the sixteen exercises which must have become an essential Buddhist teaching in the very early days, it is the main subject of the *Ānāpāna Saṃyutta* of the *Saṃyutta Nikāya* and the *Ānāpānasati Sutta* of the *Majjhima Nikāya* and also occurs in other parts of the *Nikāyas* and even in the *Vinaya*.²⁹³

Ānāpānasati is the best Technique for developing life beyond *Dukkha*. Buddhādāsa accepts that there are many different kinds of mental development or *Vipassanā*. One of them, *Ānāpānasatibhāvanā* is to take one truth or reality of the nature and then observe, investigate and scrutinize it within the mind with every inhalation and every exhalation. Thus, mindfulness of breathing allows the practitioner to contemplate any important natural truth while breathing in and breathing out. It must be worked continuously with every in and out breath within the mind.²⁹⁴

‘*Ānāpānasati*’ means to recollect with awareness (*Sati*) anything at all while breathing in and breathing out. General recollecting such as thinking about home, family, country, relatives etc., but this is not what we need to do here. What we require is to recollect *Dhamma*, that is, the natural truths which will free the mind from the suffering.²⁹⁵ So, *Ānāpānasati* is the most useful in the spiritual life. There are many interesting reasons of *Ānāpānasati* such as:²⁹⁶

1. This is the Buddha’s *Samādhi bhāvanā* as *Ānāpānasati*. He practiced it from his childhood till the time of enlightenment. It is not confined to any style of a particular school.

²⁹³ M. I. 425. Vin. III. 70-71.

²⁹⁴ Buddhādāsa, *Mindfulness with Breathing*, Op.Cit., P.7.

²⁹⁵ *Ibid*, P.8.

²⁹⁶ Buddhādāsa, *Ānāpānasati Bhāvanā* (Thai Version), Dhammadāna Foundation Press, 1980, p.55.

It is not the system of Ajahn this, Master that, Guru this or Teacher that like we are so caught up in now a days.

2. *Ānāpānasati* is a simple method without sound or physical action...With *Ānāpānasati*, one is peaceful in every posture. It helps one's mind in becoming a concentrated mind.²⁹⁷

3. Mindfulness Technique with Breathing involves two kinds of meditation called Calming Meditation (*Samatha*) and Insight Meditation (*Vipassanā*). It leads to the fulfillment of mental salvations by *Samatha* and wisdom-salvation by *Vipassanā*.²⁹⁸

Ānāpānasatibhāvanā begins with the right understanding and right living in *Dhamma*, physical preparation, suitable time, suitable teacher, sitting in suitable postures with cool and concentrated eye. Mindfulness of breathing is very important in our daily life. We do breathe in and out in a natural way, without getting conscious or aware of this action. It is so mechanical. That usually we do not feel even. However, when we begin and practice on *Ānāpānasati*, here it means the development of this natural breathing to become the breathing of mindfulness. It will be a mindful breathing with the help of the power of mind.

Therefore, it is said 'our breath is like our best friend'. It is necessary that we practice mindful breathing as we possibly can do so. We become adapt to the extent that following our breath becomes our second nature. In order to be able to sustain a continuous and unbroken awareness of each in-breathing and ex-breathing, we have to first know what it is like to be completely mindful of one breath. Start with being aware of the beginning, the middle part, and the end of the in-breath.

Then be aware of the beginning, the middle part, and the end of the our-breath. Notice our full attention on the breath while our mind is calm and devoid of any thoughts. If we can perfectly maintain our awareness of the in-breath and our-breath for the first time, it is not difficult to continue on to the second, third or fourth breath, or for many minutes until we can sustain it for a lengthy period of time. Thus, we can sustain our awareness of the in- and out-breath continuously. We remain neutral regardless of what we see, here, smell, or

²⁹⁷ Buddhādāsa, *Handbook of Study and Practice in Ānāpānasati*, Bangkok: Atammayo Press, 2530 B.A, pp. 8-9.

²⁹⁸ *Ibid*, pp.7-8.

come to experience. Stay with our breath. Sustain serenity which reflects the good health of the mind or *Citta*.

Further, Ajāha Chāh Subhaddo had given the advice that “one should understand the Eightfold Path as morality, concentration and wisdom. The path comes together as simply this. Our practice is to make this path arise within us”. Sitting in meditation, we should think that we are sitting alone until the mind lets go all externals, concentrating solely on the breath. If the mind is confused and will not concentrate on the breath on the breath, the best way would be to take a full, deep breath, as deep as you can, and then let it all out till there is non left. Do this three times and then re-establish your attention. The mind will become calm”. External impressions will not reach the mind. *Sati* will be firmly established. As the mind becomes more refined, so does the breath. Feelings will become finger and finger, the body and mind will be light. Our attention is solely on the inner. We see in-breath and out-breath clearly, we see all impressions clearly. We will see the coming together of morality, concentration and wisdom. This is the path in harmony.²⁹⁹

4.3.2 How to Practice *Ānāpānasati*

The Buddha says that a *Bhikkhu* within this training (*Dhamma-vinaya*) having gone into the forest, to the base of a tree or to an empty dwelling, having sat cross-legged with his body erect, securely maintains mindfulness (*Sati*). Ever mindful that *Bhikkhu* breathes in, ever mindful he breathes out. Therefore one selects the proper place either in the forest or under the root of a tree or at a secluded place that is suitable for meditation.

The first is the ‘forest,’ meaning any kind of forest that offers the bliss of seclusion. Since the place must be secluded, it should preferably be a forest where nobody lives, away from the sounds and noises of people living in the villages, towns or cities.

The second place mentioned in the *Sutta* is “the root of a tree.” The root of any tree is a suitable place for meditation, but it should be in a quiet a place as a forest. The third place is just ‘a secluded place.’ It may be in a city or a village, but has to be secluded. With regard to these places, seclusion is the most important condition. Therefore, any place that offers seclusion is a suitable place for meditation.

²⁹⁹ Ajahn Chah, *A Taste of Freedom*, Op.Cit., p.16.

Here *Visuddhimagga-ṭīkā* has interesting information on the time and temperaments regarding the places for meditation. It says: ‘In the hot season the forest is favorable, in the cold season the root of a tree, in the rainy season an empty place. For one of hot temperament the roots of a tree, for one of covet temperament an empty place.’³⁰⁰

After this, the Yogī sits down cross-legged, keeps his upper body erect and directs his mindfulness to the object of his meditation”. With these words, the Buddha shows how one should prepare himself for meditation, and what posture one should select. He mentions the traditional posture of sitting ‘cross legged (*Padmāsana*)’ People in the East are accustomed to sit on the floor, so sitting cross-legged comes naturally to them. They have no difficulty in sitting in this posture. It is a very good posture for meditation and a peaceful one, neither conducive to idleness nor to agitation.

-Forms of Sitting Cross-Legged:³⁰¹

There are three kinds of form of sitting cross-legged. The first one is the ‘full-lotus posture (*Vajirāsana*)’ which is the most difficult to maintain. One sits placing the right foot on the left thigh and the left foot on the right thigh. This is the full position. When we have no practice, we cannot sit in this posture for a long time. When our legs are intertwined, we feel pain after we have sat in this posture for a few minutes.

The second posture is the ‘half-lotus posture (*Vajirānvāsana*),’ that is by simply placing the right foot on the left thigh or the left foot on the right thigh. We can sit longer in this posture: however, we still feel some kind of pressure and our feet get numb after some minutes.

The third is the ‘easy posture (*Sukhāsana*).’ In this posture, we sit with one leg in front of and not on the other. This posture may be the best for beginners. Since it is the most comfortable one, beginners are able to sit in this posture for a longer period of time, without much discomfort. Some people find it very painful to sit cross-legged, so painful that it

³⁰⁰ Bhikkhu Nyānamoli (tr.), *The Path of Purification (Visuddhimagga)* Kandy: Buddhist Publication Society Press, 1997. [Chapter. VIII, Note 43, p.158].

³⁰¹ Phra Sobhaṇamahathera (Mahasīsayādaw). *Mahāsatiṭṭhāna-sutta, (The Path to Nibbāna)*, Thai version translated by Phragandhasārābhivaṃsa, Bangkok : Thairavankarnpim Press, 2549. p.43.

interferes with their practice of meditation. Such people may sit on a cushion, a chair, or bench, since some degree of comfort is necessary for practicing meditation. Though there should not be too much comfort, some is necessary to continue with the practice of meditation.

4.3.3 The Method of *Ānāpānasati* Practice

These terms ‘One keeps his upper body erect,’ mean meditators keep their body straight when they sit cross-legged. When we sit straight, our spine is also straight. When our spine is straight, the eighteen vertebrae in the spine are resting one on top of the other. When we sit straight, our muscles, sinews, skin, and flesh are not twisted, so painful feelings do not so readily arise as when our muscles and so on, are twisted. Our mind can become unified in meditation and, instead of collapsing when the pain is increasable; can attend to the growth of *Sati* (mindfulness).

When we complete this meditation session, we feel happy and peaceful. Just ‘Let Go’ of all your responsibility and duty, all the pre-occupation which normally obsess the mind. Have no interest in all the possessions, relatives, and friends. Just leave all those things behind for now. We are no longer interested in the noise around us. People around us, and thing around us. Be as if we have no past, no future, nothing to do, no where to go. No need to result to anything. Breathing naturally and relaxing the body:

Move the attention to the area around the face, behind the eyes, gently relax all the muscles. Releasing any tension. Try to relax the muscles in the neck and around the shoulders. Relax the muscles in the chest and the abdomen. Now we are sitting balanced, relaxed, and breathing naturally. Begin to turn our attention to the natural flow of our breath:

As we can experience our breath, feel it around the tip of the nose. Notice the touching at the tip of the nose, notice it at the tie of inhalation and exhalation, and need not to follow the breath, keep on touching only. To help the mind to stay with the breath, we can count each breath. At the end of inhalation and exhalation in the followings:

One-one, two-two, three-three, four-four, five-five.

One-one, two-two, three-three, four-four, five-five, six-six.

One-one, two-two, three-three, four-four, five-five, six-six, seven-seven.

One-one, two-two, three-three, four-four, five-five, six-six...up to eight.

One-one, two-two, three-three, four-four, five-five, six-six...up to nine.

One-one, two-two, three-three, four-four, five-five, six-six...up to ten.

And then, start again (round) at one-one, two-two...up to five, one-one up to six...up to ten.

Note: Counting should not exceed more than ten to prevent an absence of mind. Every time the mind moves away from the breath, know it. Stop gently but firmly bring the attention back to the breath. Just the breath, relax in to the breath. Be at peace with the breath. Just one breath at a time. Becoming the breath. Feel the joy, peace and happiness with each breath.³⁰² When we are passively observing just the beautiful breath in the moment, the perception of 'in' (breath) or 'out' (breath), or beginning or middle or end of a breath, should all be allowed to disappear. With this practice we can meditate from 10 to 30 minutes per day, morning or before going to be, or it depends on how to the meditator feels comfortable to practice by himself.

Coming to this point, we come across a question as what are the four secret things one ought to contemplate. The answer is: there are the secrets of thing called '*Kāya* (body),' the secrets of thing called '*Vedanā* (feeling),' the secrets of thing called '*Citta* (mind),' the secrets of the thing called '*Dhamma*'. The secrets of these four things are to be brought into the mind and studied there.

Buddhadāsa has explained the technique of practice of mindfulness with breathing in four stages:³⁰³

[A]. First Stage : *Kāyānupassanā* (body & Breath-body)

[B]. Second Stage : *Vedanānupassanā* (Mastering the feelings)

[C]. Third Stage : *Cittānupassanā* (the subtle mind)

[D]. Fourth Stage : *Dhammānupassanā* (Realizing the Supreme *Dhamma*)

³⁰² Quoted in Phramaha Khomsorn Khamkert, *Buddhist Approach to Science, Technology and Human Peace (A study in the light of Bhikkhu P.A. Payutto's Views)*, Gorakhpur (U.P.): Department of Philosophy, Deen dayal Upadhaya Gorakhpur University Press, 2001, pp.150-51.

³⁰³ Buddhadasa, *Mindfulness with Breathing*, Op.Cit., P.8-9.

[A] First Stage: *Kāyānupassanā* (body)

The first step connected with contemplation of the body, is among the practices of the first *Satipaṭṭhāna* in different versions of the *Satipaṭṭhāna Sutta* and the *Kāyagatāsati Sutta*.³⁰⁴ This step consists of the following four practices:³⁰⁵

(1) *Dīghaṃ vā assasanto*: A *Bhikkhu*, when taking a long in-breath, knows: ‘I am taking a long in-breath’; or, while taking a long out-breath, he knows: ‘I am taking a long out-breath.’

(2) *Rassaṃ vā assasanto*: When taking a short in-breath, he knows: ‘I am taking a short in-breath’; or, when taking a short out-breath, he knows: ‘I am taking a short out-breath.’

(3) *Sabbakāyapaṭisaṇvedī*: He trains thus: ‘I will breathe in perceiving the whole body’; and also thus: ‘I will breathe out perceiving the whole body.’

(4) *Passambhayaṃ kāyasaṅkhāraṃ*: He trains thus: ‘I will breathe in calming the bodily formation’; and also thus: ‘I will breathe out calming the bodily formation.’³⁰⁶

Indeed, at the first stage, (*Kāyānupassanā*) there are four steps; the long breath, the short breath; experiencing all bodies and calming the breath. He concludes the way of practice like this: in the first steps of this practice, those concerned with *Kāya* (body), we study the breath in a special way. We note every kind of breath that occurs and study what each is like. Long breaths, short breaths, calm breaths, violent breaths, fast breaths and slow breaths; we must know them all. Of all the different kinds of breath which arise, know what nature each one has its characteristics and know its function.

³⁰⁴ M. III 89.

³⁰⁵ S.V. 323; .M.III.83.(*Bhikkhu satova assasati sato passati dīghaṃ vā assasanto ‘dīghaṃ assasāmi’ti pajānāti; dīghaṃ vā passasanto ‘dīghaṃ passasāmi’ti pajānāti;. rassaṃ vā assasanto ‘rassaṃ assasāmi’ti pajānāti; rassaṃ vā passasanto ‘rassaṃ passasāmi’ti pajānāti. ‘sabbakāyapaṭisaṇvedī assasissāmi’ti sikkhati; ‘sabbakāyapaṭisaṇvedī passasissāmi’ti sikkhati ‘passambhayaṃkāyasaṅkhāraṃ assasissāmi’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmi’ti sikkhati).*

³⁰⁶ M. I 56.

This will allow us to regulate the flesh-body by means of controlling the breath...Nobody can sit here and directly relax the body, but we discover that we can relax the flesh-body by making the breath calm, if the breathing is calm, the flesh-body will be calm. This is how we can control the body indirectly. Further, we know that there is happiness and joy and other valuable benefits in the calming of breath and flesh bodies”.³⁰⁷

In the practice of fourth step of the first stage, Buddhādāsa expresses that we have various methods or skillful means. We could even call them techniques to use in calming the breath. The techniques or skillful means are fivefold in number. They are:

1. following the breath,
2. guarding the breath at a certain point,
3. giving rise to an imaginary image at that guarding point,
4. manipulating these images in any ways that we want in order to gain power over them;
5. selecting one of these images and contemplating over it in the most concentrated way until the breath becomes truly calm and peaceful.

These are five techniques or tricks; following, guarding, raising a mental image, playing with different mental images and choosing one image to be a specific object of *Samādhi* (concentration, collectedness) until there is complete calmness.³⁰⁸ After that, the beginner finds it easier to develop mindfulness, concentration and spiritual knowledge (*Sati*, *Samādhi* and *Ñāṇa*) which are still weak with a simple and easy exercise. He can observe every movement ‘rising’ and ‘falling’³⁰⁹ of the body while breathing In and Out.

When contemplating over rising and falling,³¹⁰ the meditator (Yogī)³¹¹ should keep his mind on the abdomen.³¹² He will then come to know the upward movement (expansion) of the abdomen on in breathing, and a downward movement (contraction) on out breathing. A mental note should be made as ‘rising’ for upward movement, and ‘falling’ for downward

³⁰⁷ Buddhādāsa, *Mindfulness with Breathing*, *Op.Cit.*, p. 9-10.

³⁰⁸ *Ibid*, p.40.

³⁰⁹ Mahasi Sayadaw, *The Satipaṭṭhāna Vipassanā Meditation*, Rangoon: Dept. Of Religions Affaires, 1975, p.13.

³¹⁰ The calling of these terms “rising” “falling” should not be repeated by mouth.

³¹¹ The Word ‘Yogi’ was used by Mahasi Sayadaw for the meditator or practiser in training course.

³¹² Or else, some where, such as abdomen or nose that depends on his convenience to focusing.

movement. The practitioner should not try to change the manner of his natural breathing by retention of his breath, nor quick breathing nor deep breathing. If he does change the natural flow of his breathing he will soon tire himself. He must therefore keep to the natural breathing and proceed with the contemplation of rising and falling.³¹³

Further, in this context, the beginner can be mindful of the fresh body as the postures: the walking, standing, sitting, and lying down respectively; as clear comprehension. He should be mindful of other bodily activities as each of them occurs.

Therefore, the Buddha always tries to make the thing associated with life clear and clean. Just as a skillful turner, turning long, understands ‘I turn long’ or turning short, understands ‘I turn short.’ Similarly, a practitioner comprehends the whole process of his breath. Thus, he lives contemplating the body in the body internally or externally or both internally and externally. He lives contemplating organization or dissolution or origination and dissolution - things in the body, or indeed his mindfulness is established with the thought ‘the body exists, to the extent necessary to just knowledge and remembrance, and he lives independently and clings to naught in the world.’³¹⁴

[B] Second Stage: *Vedanānupassanā* (Mastering the feelings)

The second tetrad in the sixteen exercises of *Ānāpānassati* is as follows:³¹⁵

(5) *Pītipaṭisaṇvedī*: He trains thus: ‘I will breathe in perceiving rapture (*Pīti*)’; and also thus: ‘I will breathe out perceiving rapture.’

(6) *Sukkhapaṭisaṇvedī*: He trains thus: ‘I will breathe in perceiving pleasure (*Sukha*)’; and also thus: ‘I will breathe out perceiving pleasure.’

³¹³ Mahasi Sayadaw, *The Satipaṭṭhāna Vipassanā Meditation*, Op.Cit., p.15.

³¹⁴ D.II . Sutta 10; *Dialogues of the Buddha*, Op.Cit., p. 328 (PTS).

³¹⁵ S.V. 323-24. M.III. 84. (*‘pītipaṭisaṇvedī assasissāmī’ti sikkhati; ‘pītipaṭisaṇvedī passasissāmī’ti sikkhati; pajānāti,. ‘sukkhapaṭisaṇvedī assasissāmī’ti sikkhati; ‘sukkhapaṭisaṇvedī passasissāmī’ti sikkhati; ‘cittasaṅghārapaṭisaṇvedī assasissāmī’ti sikkhati; ‘cittasaṅghārapaṭisaṇvedī passasissāmī’ti sikkhati ‘passambhayaṇṇ cittaṣaṅkhāraṇṇ assasissāmī’ti sikkhati; ‘passambhayaṇṇ cittaṣaṅkhāraṇṇ passasissāmī’ti sikkhati).*

(7) *Cittasaṅkhārapaṭisaṃvedī*: He trains thus: ‘I will breathe in perceiving the mental formation’; and also thus: ‘I will breathe out perceiving the mental formation.’

(8) *Passambhayaṃ cittasaṅkhārāṇṇaṃ*: He trains thus: ‘I will breathe in calming the mental formation’; and also thus: ‘I will breathe out calming the mental formation.’

At the second stage (*Vedanānupassanā*), the practitioner of *Vedanā* (feeling) is advised to understand, know and control it. Buddhādāsa confirms that *Vedanā* has the highest power and influence over human beings, over all living things. They all are under the power of feelings. It is a fact that we and our entire species are being forced by *Vedanā* to do their bidding. When they are pleasant, we try to get more of such feelings. Pleasant feelings always pull mind in a certain direction and condition, certain kinds of activities.

Dukkha Vedanā or unpleasant feelings affect mind and influence life in the opposite direction, but still lead to all kinds of habitual responses. Mind struggles with them and turns them into problems that cause *Dukkha* (suffering). Feeling has great power over what we do. The whole world is under the command of *Vedanā*. So we ought to understand the secret of *Vedanā*.³¹⁶

The second stage consists of studying the factors of *Pīti*, happiness soothing mind, experience the mind-conditioner and calming down of feeling. Buddhādāsa divides three main points to notice regarding *Vedanā*. First, understand feelings themselves, the things that cause feeling in mind, which mind feels. Second, know how *Vedanā* (feeling) conditions in *Citta* (mind). They stir up thoughts, memories, words, and actions, know this mixing of mind. Third, discover that we can control the mind by-controlling *Vedanā*.³¹⁷

It should be noted that the second stage of mindfulness in Breathing can be developed following the way of the concentration method (*Samādhi*) or the wisdom method (*Paññā* or *Vipassanā*). If the practitioner drives away *Pīti* (joyfulness) and *Sukha*

³¹⁶ Buddhādāsa, *Mindfulness with Breathing*, Op.Cit., p. 11.

³¹⁷ *Ibid*, p. 12.

(happiness), his mind will achieve a higher degree of *Samādhi*; that is *Ekaggatā* or one pointedness of mind.

In another way, if the practitioner realizes the attractive and wickedness of *Pīti* and *Sukha*, then, he will use the wisdom method to free from both of *Pīti* and *Sukha*. Rapture should be chased away. Even happiness should not be indulged in. This is the way of freedom (*Nissaraṇa*).³¹⁸ Human beings fall under the power of feelings so that they become slaves to materialism, and get indulged in material pleasure which leads to disagreements, quarrels, conflicts and eventually war.” So Buddhādāsa says, “if we can master *Vedanā*, we will be able to master the world.”³¹⁹

[C] Third Stage: *Cittānupassanā* (the Subtle Mind)

The third stage of the sixteen exercises of mindfulness of breathing reads:

(9) *Cittapaṭisaṇvedī*: He trains thus: ‘I will breathe in perceiving the mind’; and also thus: ‘I will breathe out perceiving the mind.’

(10) *Abhippamodayaṃ cittaṃ*: He trains thus: ‘I will breathe in gladdening the mind’; and also thus: ‘I will breathe out gladdening the mind.’

(11) *Samādahaṃ cittaṃ*: He trains thus: ‘I will breathe in concentrating the mind’; and also thus: ‘I will breathe out concentrating the mind.’

(12) *Vimocayaṃ cittaṃ*: He trains thus: ‘I will breathe in liberating the Mind’; and also thus: ‘I will breathe out liberating the mind.’³²⁰

³¹⁸The wise attention with regarding to *Assāda*, *Ādīnava* and *Nissaraṇa* can be found in *Mahādukkhakhandha Sutta*; M.I. 83-93.

³¹⁹Buddhādāsa, *Mindfulness with Breathing*, Op. Cit., p. 11.

³²⁰‘*Cittapaṭisaṇvedī assasissāmī*’ti sikkhati; ‘*cittapaṭisaṇvedī passasissāmī*’ti sikkhati; ‘*abhippamodayaṃ cittaṃ assasissāmī*’ti sikkhati; ‘*abhippamodayaṃ cittaṃ passasissāmī*’ti sikkhati; ‘*samādahaṃ cittaṃ assasissāmī*’ti sikkhati; ‘*samādahaṃ cittaṃ passasissāmī*’ti sikkhati ‘*vimocayaṃ cittaṃ assasissāmī*’ti sikkhati; ‘*vimocayaṃ cittaṃ passasissāmī*’ti sikkhati. (M. III. 84, S.V.324).

In the third stage (*Cittānupassanā*), there are four steps; knowing all the different kinds of *Citta* (mind); being able to make mind glad and content, forcing it to stop and be still and lastly making it let go of its attachments.

Buddhadāsa introduces the nature of mind as; “Mind is the director and leader of life. The mind leads and the body is merely the tool which is being led. If life is to be led upon the correct path, we must understand the *Citta* correctly until we are able to control it. Mind is very subtle, complex and profound. We cannot see it with our eyes, something special is needed to ‘see’ it, with well-trained *Sati* and special effort, all of us are capable to studying *Citta* and learning its secrets”.³²¹

In practical application, Buddhadāsa says; “We begin our study of the mind by observing what kind of thoughts it has, in what ways its thought is improper and in what ways correct. Are those thoughts defiled or undefiled? Does it think along correct line or incorrect line, good line or wicked lines? Observe until the *Citta* is understood through all the types of thoughts that it can think.

Mind can experience different layers and shades of happiness and joy. It can be stilled, calmed and concentrated in different ways and to different degrees. Finally the mind can be liberated from four attachments:³²² 1. *Kāmuṇāpādāna* (Sexuality); 2. *Diṭṭhūpādāna* (Incorrect opinions, beliefs, views and theories); 3. *Sīlabbatupādāna* (Superstitions, traditional activities and practices); and 4. *Attavādupādāna* (All the things that we attach to as ‘me’ and ‘mine’).

We make it let go of things with which it has fallen into loving, hating and attaching. Mind is liberated from all those things. This is our lesson about the secrets of the mind which we must practice at the third stage of *Ānāpānasatibhāvanā*”.³²³

It is valuable to note here on the most important quality of *Samādhi* or concentrated mind. From Buddhadāsa’s experience, the three qualities³²⁴ of *Samādhi* are stableness

³²¹ Buddhadāsa, *Mindfulness with Breathing*, *Op.Cit.*, p. 13.

³²² D.III.230.

³²³ Buddhadāsa, *Mindfulness with Breathing*, *Op.Cit.*, p.13-14,75-76.

³²⁴ *Vism.*XII. 14-19.

(*Samāhito*), purity (*Parisuddho*) and activeness (*Kammaniyo*) functioning as positive quality which can be used in both formal meditation practice and the necessary activities of life. Concentration is more than sitting like a lump of rock or a block of wood-stiff, rigid and dead to the world. The essence of *Samādhi* is that, by practicing it mind is perfectly ready to perform its duty, namely, to grow in knowledge and understanding from moment to moment.³²⁵

While thus being occupied with this exercise of noting these two movements as ‘rising-falling rising-falling, rising-falling’, there may be occasions when mind wanders about. Regarding the wandering mind, noting may be done as ‘thinking, thinking’, ‘reflecting, reflecting’, ‘planning, planning’, ‘attending, attending’, ‘knowing, knowing’, or ‘rejoicing, rejoicing’, ‘feeling lazy, feeling lazy’, ‘feeling happy, feeling happy’, or ‘disgusting, disgusting’, etc., as the case may be as per occurrence of each activity. The contemplation of mental activities and noting them as they occur is called *Cittānupassanā*.³²⁶

Buddhadāsa has concluded the third stage of mindfulness with breathing in the following words: “If there is attachment, there is suffering. When mind is empty of attachment, it experiences no suffering because there is no foundation for suffering- Altogether there are four steps which deal exclusively with mind; experiencing the different states of mind, gladdening mind, concentrating mind and liberating mind. Through them, we successfully complete our study of mind”.³²⁷

In this context the Buddha states in *Dhammapada*: ‘If the meditator could restrain this mind which used to go to far-off objects, usually occurs singly, incorporeal, stays in the cave (the mind-base or heart), he would be freed from the bondage of death’.³²⁸

[D] Fourth Stage: *Dhammānupassanā* (Realizing the Supreme Dhammas)

Below is the fourth tetrad, which is correlated to the fourth *Satipaṭṭhāna*, i.e.

³²⁵ Buddhadāsa, *Mindfulness with Breathing*, Op.Cit., p.72-73.

³²⁶ Mahasi Sayadaw, *The Satipaṭṭhāna Vipassanā Meditation*, Op.Cit., p.15-16.

³²⁷ Buddhadāsa, *Mindfulness with Breathing*, Op.Cit., p.77.

³²⁸ Dh. Verse 37; Pāli: *Duraṅgamaṇi ekacaraṇi asariraṇi guhāsayaṇi, ye cittaṇi saññamessanti mokkhanti mārabandhanā*.

contemplation of *Dhammas*:³²⁹

(13) *Aniccānupassī*: He trains thus: ‘I will breathe in contemplating impermanence’; and also thus; ‘I will breathe out contemplating impermanence.’

(14) *Virāgānupassī*: He trains thus: ‘I will breathe in contemplating dispassion’; and also thus, ‘I will breathe out contemplating dispassion.’

(15) *Nirodhānupassī*: He trains thus, ‘I will breathe in contemplating cessation’; and also thus: ‘I will breathe out contemplating cessation.’

(16) *Paṭinissaggānupassī*: He trains thus, ‘I will breathe in contemplating Relinquishment’; and also thus: ‘I will breathe out contemplating relinquishment.’

At the fourth stage (*Dhammānupassanā*) of *Ānāpānasati* practice, there are four steps: 1. contemplating of impermanence; 2. dissolving of attachment; 3. quenching of *Dukkha*; and 4. throwing it all back.

The first step in the fourth tetrads of *Ānāpānasati* is *Āniccānupassanā*-contemplation of impermanence. According to Buddhādāsa’s experience, it is to study the truth, the fact, which is the supreme secret of nature. With that knowledge, one can live life in the best way. One ought to study the secret of truth that controls life, the truths of *Aniccaṃ*, *Dukkhaṃ*, *Anattā*, *Suññatā* and *Tathatā* (impermanence, unsatisfactoriness, selflessness, voidness, and suchness).³³⁰

Buddhādāsa gives definition of the above mentioned terms as follows: *Aniccaṃ*: knowledge that all conditioned things are impermanent and in flux. *Dukkha*: knowledge that all conditioned things are inherently unable to satisfy our desires. *Anattā*: knowledge that all things are not-self, not-soul. *Suññatā*: knowledge that every thing is void of selfhood of ‘I’ and ‘mine’. *Tathatā*: knowledge the thusness, the suchness of all things.

³²⁹ ‘*Aniccānupassī assasissāmī*’*ti sikkhati*; ‘*aniccānupassī passasissāmī*’*ti sikkhati*; ‘*virāgānupassī assasissāmī*’*ti sikkhati*; ‘*virāgānupassī passasissāmī*’*ti sikkhati*; ‘*nirodhānupassī assasissāmī*’*ti sikkhati*; ‘*nirodhānupassī passasissāmī*’*ti sikkhati*; ‘*paṭinissaggānupassī assasissāmī*’*ti sikkhati*; ‘*paṭinissaggānupassī passasissāmī*’*ti sikkhati*, (M. III 84.; S.V.324).

³³⁰ Buddhādāsa, *Mindfulness with Breathing*, Op.Cit., p.14.

Together, these give rise to the one ultimate truth. We must watch these things until they are fully realized in so that mind never lose its way again. When mind understands this truth of the reality, it will make no errors and will keep itself on the path of rightness.³³¹ The relation of *Virāgānupassī*, *Nirodhānupassī* and *Paṭinissaggānupassī* from the point of practice has been explained by the Buddhadāsa as, “To see *Dhamma* sufficiently is the first step. That is just the first step. Now, we will see that the mind being to let go, begins to loosen up its attachment. These attachments will dissolve away *Virāga*. This will be experienced until the step where attachment is extinguished; (*Nirodha*) is reached to. Once attachment is quenched, the final step is to experience that mind is free, everything is free.

However, the texts use the words ‘throwing back’. The Buddha says that at the end we throw everything back. The meaning of this is that we have been thieves all through our lives by taking the things of nature to be ‘I’ and ‘mine’. We have been stupid and we suffer for it. Now, we have become wise and are able to give things up. We give it all back to nature and never steal anything ever again. At this last step of practice we realize, “oh! It is of the natures, not of mine”. Then we can throw everything back to nature.”³³²

Buddhadāsa concludes the last step of the fourth tetrad of *Ānāpānasati* as, “it ends with freedom from any and all effects and influence of attachment. The final step of development of *Ānāpānasati* finishes here. To learn the secrets of *Dhamma* is to know that nothing should be attached to, and then not attach to anything. All is liberated. The case is closed. We are finished. If we choose this name, we can call it ‘Emancipation’ or ‘Salvation’. In Buddhism, emancipation means to be free from every type of attachment so that we may live our lives above the world. Although our bodies are in this world, our minds are beyond it. Thus, all our problems disappear. This is how to develop life to its fullest potential using these four stages; method of practice.”³³³

Finally, the sixteen of all exercises the first three *Satipaṭṭhānas* are concerned with the subjective experiences themselves, while the last one involves the objective reflection on those experiences and contemplation of the ultimate truth on the basis of them. In other

³³¹ *Ibid*, p.14-15.

³³² *Ibid*, p.15-16.

³³³ *Ibid*, p.16.

words, the first three *Satipaṭṭhānas* focus on one's personal physical and psychological conditions, while the last one is contemplating phenomena (*Dhammā*), including those personal conditions, in accordance with the Buddha's teachings (*Dhamma*).³³⁴

In this connection the practice of *Ānāpāna-kammaṭṭhāna* (breathing exercises) will be briefly described. If those who are still householders have no time to perform these exercises in the day time, they should always practice about one or two hours before going to bed and about an hour before rising from bed in the morning.

The method of practice is as follows: According to the Buddha's teaching '*Sato vā assasati, sato vā passasati*' (inhale with mindfulness; exhale with mindfulness). During the period already fixed, one's mind should be entirely concentrated on inhaling and exhaling and not be allowed to stray elsewhere, and in order to do so, *Kāyika-viriya* and *Cetasika-viriya* should be exercised. *Kāyika viriya* means effort to practice for a fixed period every day without a break. *Cetasika-viriya* means taking extreme care to concentrate mind on inhaling and exhaling so that it may not stray elsewhere, and intense application of mind on inhaling and exhaling, so that sleepiness torpor and languor may not come in.³³⁵

4.4 General Directions for *Satipaṭṭhāna* Practice³³⁶

Satipaṭṭhāna is helpful everywhere and in every situation. So, it is useful to develop it with resolution or self-determination: "I shall be going now the Path as trodden by the Buddhas and the great Holy Disciples, but as indolent person cannot follow that Path, may my energy prevail! May I succeed?"³³⁷ However, first of all, practitioners have to notice six things that have said by the Buddha as General Hindrances of *Satipaṭṭhāna* practice. "Which are these six?". "To be fond of activity; to be fond of talking; to be fond of sleeping; to be fond of company; lack of sense-control; immoderate eating."³³⁸

³³⁴ Tse-Fu Kuan, *Mindfulness in Early Buddhism*, Op.Cit., p.80.

³³⁵ Mahathera Ledy Sayadaw, *The Manuals of Buddhism*, Op.Cit., pp.435-436.

³³⁶ The practice of Dhamma goes against our habits, the truth goes against our desires, and so there is difficulty in the practice. Some things which we understand as wrong may be right, while the things we take to be right may be wrong. Why is this so? Because our mind is in darkness, we do not clearly see the Truth. We do not really know anything and so are fooled by people's lies.

³³⁷ Nyanaponika, *The Heart of Buddhist Meditation*, Op. Cit., pp.91-92.

³³⁸ *Aṅguttaranikāya Chakkanipāta*. 22. p.138.

Though there will be these hindrances, if we have confidence in the ultimate purpose i.e. *Nibbāna*,³³⁹ we can practice with effort and try to keep our senses under control. By practicing this noble *Indriya-saṁvara* (Control of the Senses), we can feel in our heart an unblemished happiness.

Preliminaries: Physical and Mental

-Physical preparatory stage:

It consists of postures, clothes, eating, etc., for the beginner of meditation. All of these should be suitable by nature and be comfortable. In case of clothes, it must be clean and of soothing color etc., so far as consumption is concerned and controlled. It is helpful in the *Iriyāpatha* (postures) as well.

-Iriyāpatha (Art of Postures)

The term '*Iriyāpatha*'³⁴⁰ or '*Iriyāpathamanasikāra*' is one of *Kāyānupassanā-satipaṭṭhānas* and it is as basic meditation as '*Vipassanā-kammaṭṭhāna*'.³⁴¹ So it is especially interesting on the part of meditators to develop *Sati*.

-How to Iriyāpatha-practice

The practitioner of *Satipaṭṭhāna Vipassanā* Meditation is indeed advised to train in general mindfulness from the morning to night; beginning with the first thought and perception when awakening, and ending with the last thought and perception when falling asleep. The general mindfulness starts with the Awareness of four postures.

A practitioner, as usual, remains aware towards them. For instance, when he performs the act of going on, he remains conscious and aware of the situation. It means while walking, he mindfully knows that he is walking. When he is sitting, he mindfully knows that he is sitting. While standing, he mindfully knows that he is standing. Similarly, while performing the act of lying down, he remains conscious and aware about such

³³⁹ Appendix B, as the Part 4: *Nibbāna*.

³⁴⁰ This term literally means 'Movement'.

³⁴¹ Phramaha Subhawichya Pabhassaro (ed), *Buddhist Meditation I. Op. Cit.*, p.98.

activities. It means that he remains conscious of lying down and knows that he is performing the act of lying down. In this way, the practitioner remains conscious of the fourfold physical activities performed in his day-to-day life. The Buddha is perfectly mindful to the fact that there is practice of generation of awareness towards fourfold physical activity so that there is a generation of awareness towards all activities.

In this context, the Buddha says that thus he according to the body, continues to consider the body either internally or externally or both internally and externally. He keeps on considering how the body is something that come to be or again he keeps on considering how the body is something that passes away: or again he keeps on considering the coming to be with the passing away; or again, conscious that ‘There is the body’, mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And, he abides independent grasping after nothing in the world whatever.³⁴²

Thus, the practitioner continues to regard the *Rūpa-Nāma* (body and mind) as *Anicca*, *Dukkha* and *Anattā* every moment. Such generation of awareness is called ‘*Iriyāpatha*’ which includes the four main postures and so on, such as: Walking, Sitting, Standing, and Lying.³⁴³

-How Should the Postures to be

Slow Motion: During the course of practice, it is most appropriate if a *Yogī* acts feebly and slowly in all activities just like a sick person who is weak Perhaps the case of a person suffering from lumbago would be a more fitting example here. The patient must be cautious and move slowly to avoid pain. In the same manner, a *Yogī* should always try and keep maintaining slow motion in all the actions with mindfulness, concentration and spiritual knowledge to catch up.

Be Blind to other objects: A *Yogi* behaves like a blind person throughout the course of training. The meditator should not look anywhere; his mind must be intent solely on the object of contemplation.

³⁴² DB. II. 329.

³⁴³ Appendix D, as the chart No.1-4.

According to his observation, female *Yogīs* were found to be in perfect form. They carefully carried out the exercise with all due respect, in accordance with the instruction. Their manner was very composed. Their steps were light, smooth and slow. Every *Yogi* should follow such example.

Be Deaf to the Noise Around: In this practice, it is necessary for a *Yogi* to behave like a deaf person also. A deaf person behaves in a composed manner; he does not take heed of any sound or talk because he never hears them. Similarly, a *Yogi* should conduct himself in the same manner without taking heed of any unimportant talk nor should he deliberately listen to any talk or speech. If he happens to hear any sound or talk he should at once make a note as ‘hearing, hearing’ and return to the usual exercise of noting the breathing as ‘rising, falling’.

In a standing posture, the practitioner should note ‘standing, standing’, if he happens to look around, a note should be made as ‘looking looking’, or ‘seeing, seeing’ and on walking, each step should be noted as ‘right step, left step’ or ‘walking, walking’. In each step, attention should be fixed on the movement from the mind from the point of lifting the leg to the point of putting it down.

In case of taking a slow walk, each step may be divided into three sections of lifting, pushing forward and putting down respectively. In the beginning of the exercise, a note should be made on two sections at each step as ‘lifting’ by fixing the attention on the upward movement of the leg from the beginning to the end, and as ‘putting’ on the downward movement from the beginning to the end. After two or three days, this exercise would become easy, he should start the exercise by noting as ‘right step, left step’ or ‘walking, walking’, while walking quickly and by noting as ‘lifting-pushing’ or ‘lifting-pushing-putting’ while walking slowly.

In course of his walk, he may feel like sitting down. He should make note as ‘wanting, wanting’, if he then happens to look up as ‘looking, seeing’, on going to the place for sitting as ‘lifting, putting’ on stopping as ‘stopping, stopping’, on training as ‘training training’ when he feels like sitting as ‘wanting, wanting’.

On sitting, attention should be fixed on the heaviness of body and a note made as ‘sitting, sitting, and sitting’. After having sat down, there would be movement of bringing

the hand and legs into position. They should be noted as ‘moving, bending, stretching and so forth’. If there is noticing to do and if he is sitting quietly, he should revert to the usual exercise of noticing as ‘rising, falling’.

If in the course of contemplations, he feels painful or tired or hot, he should make note of them and then revert to the usual exercise by noting ‘rising, falling’.

If he feels sleepy, he should make a note as ‘sleepy, sleepy’ and proceed with noting of all acts of preparing for lying down and bringing into position the hands and legs as ‘raising, pressing, moving, supporting’, when the body sways as ‘swaying, swaying’; when the legs stretch as ‘stretching, stretching’ and when the body drops and lies flat as ‘lying, lying’.

These trifling acts in lying down are also important and they should not be neglected. There is every possibility of attaining Enlightenment during this short time. On the full development of concentration and spiritual knowledge, enlightenment is attainable during the present movement of bending or stretching. In this way Venerable Ānanda (Personal Attendant of the Buddha) attained *Arahanta*-ship at the very movement of lying down. So, every care is needed to carry on the practice of contemplation without relaxation and omission.³⁴⁴

However, if we have intention to become a good *Yogī*, the main concern will be about these physical aspects but more importance will be given to mental attitude or meditation or on how to contemplate the mind-objects as it really is.

³⁴⁴ Mahasi Sayadaw, *The Satipaṭṭhāna Vipassanā Meditation*, Op. Cit., pp.25-27.

-Mental Preparative:³⁴⁵

The practitioner should give up worldly thoughts and actions during training and observe the rules of discipline, such as *Ājīvamattaṭṭhakasīla* or ten *Kusalakammās*: Virtue having livelihood as eighth for lay peoples,³⁴⁶ which is mentioned as below:

-Ten *Kusalakammās*³⁴⁷

In this context, it means right speech, right action and right livelihood or the set of eight precepts of which pure livelihood is the eighth or they are called 10 *Kasalakammāpathas*. So, we should first of all, understand them as meritorious or wholesome (*Kusala-kamma*).³⁴⁸

A. *Kāya-kamma* (Bodily Action):

1. *Pāṇātipātā veramaṇī*: To abstain from killing is karmically wholesome or to avoid the destruction of life and be anxious for the welfare of all lives.

2. *Adinnādānā veramaṇī*: To abstain from stealing is karmically wholesome or to avoid stealing, not violating the right to private property of others.

3. *Kāmesumicchācārā veramaṇī*: To abstain from unlawful sexual intercourse is karmically wholesome or to avoid sexual misconduct, not transgression sex morals.

³⁴⁵ Otherwise, *Śaṇṇvara-sīla* (five virtues as restraint for all). They are: 1) *Pātimokkha-śaṇṇvara*: restraint by the monastic code of discipline; 2) *Satisaṇṇvara*: restraint by mindfulness; 3) *Ñāṇasaṇṇvara*: restraint by knowledge; 4) *Khantisāṇṇvara*: restraint by patience; 5) *Viriyaśaṇṇvara*: restraint by energy. [Vism.7; VbhA.330] . or we follow the three *Apaṇṇakapaṭipadā* (sure courses): 1. *Indriyaśaṇṇvara* (control of the senses); 2. *Bhojane mattaññutā* (moderation in eating); 3. *Jāgariyānuyoga* (practice of wakefulness).[A.I. 113].

³⁴⁶ Further, the five precepts for people (D.III.235), those are as *Manussadhamma* (virtues of man). They are clear inside the ten wholesomes except fifth number: *Surāmerayamajjapamādaṭṭhānā veramaṇī*: to abstain from intoxicants causing heedlessness. This *Sīla* should be part of right view (*Sammādiṭṭhi*) that is tenth of *Kusalakamma* because it can be put in right mindfulness (*Sammāsati*) as the four foundations of mindfulness. Indeed, one who abstains from intoxicants causing heedlessness is mindful or *Appamatta*.

³⁴⁷ Vism.11. it means “*Ājīvamattaṭṭhakasīla*”

³⁴⁸ M.I.287. A.V.266. D.III. 269.

B. *Vacī-kamma* (Verbal Action):

4. *Musāvādā veramaṇī*: To abstain from lying is karmically wholesome or to avoid lying, not knowingly speaking a lie for the sake of any advantage.

5. *Pisuṇāya vācāya veramaṇī*: To abstain from tale-bearing is karmically wholesome or to avoid malicious speech.

6. *Pharusāya vācāya veramaṇī*: To abstain from harsh language is karmically wholesome or to avoid harsh language and speak gentle, loving, courteous.

7. *Samphappalāpā veramaṇī*: To abstain from frivolous talk is karmically wholesome or to avoid frivolous talk, to speak at the right time, in accordance with facts.

C. *Mano-kamma* (Mental Action):

8. *Anabhijjhā*: Absence of covetousness is karmically wholesome or to be without covetousness.

9. *Abyāpāda*: Absence of ill-will is karmically wholesome or to be free from ill-will, thinking, ‘oh! that these beings were free from hatred and ill-will.

10. *Sammādiṭṭhi*: Right understanding is karmically wholesome or to possess right view such as that gifts, donations and offerings are not fruitless and that there are results of wholesome and unwholesome actions.

These ten are called ‘Good Courses of Action’ (*Kusala-kamma-patha*). The further question arises as what are the roots of wholesome karma? Absence of greed (*Alobha* = unselfishness) is a root of wholesome karma; absence of hatred (*Adosa* = kindness) is a root of wholesome karma; absence of delusion (*Amoha* = wisdom) is a root of wholesome karma.³⁴⁹

Further, Mental Preparation is accompanied by the Four *Pārisuddhisīlas*:³⁵⁰ the four moralities consisting in purity for *Bhikkhus*. They are: 1) *Pātimokkhasaṃvara-sīla*: restraint in accordance with the monastic disciplinary code; 2) *Indriyasaṃvara-sīla*: restraint of the

³⁴⁹ Nyanatiloka Mahāthera, *The words of the Buddha*, Op. Cit, p.75.

³⁵⁰ Vism. 16.

senses; 3) *Ājīvapārisuddhi-sīla*: purity of conduct as regards livelihood; 4) *Paccaya-sannissita-sīla*: pure conduct as regards the necessities of life.³⁵¹

These are for recluses whether a monk or a nun and even for lay people who are good *Yogis* or practitioners. These also along with a recitation of the Threefold Refuge expresses confidence in the peerless Teacher and Guide.

-*Ti-ratana* (Threefold Refuge or Triple Gem)

Ti-ratana (Three Jewels) that is the *Buddha*, *Dhamma*, and *Saṅgha*, is on account of their matchless purity, and as being to the Buddhists, the most precious objects in the world. All the Buddhists accept them as the guides of their life and thought. The *Pāli* formula of Refuge is still the same as in the Buddha's time,³⁵² such as the words to respect or *Namassakāra*:³⁵³

Namo tassa bhagavato arahato sammā-sambuddhassa (Three times).

(Homage to the Blessed One, the Perfect One, the Fully Enlightened One).

Buddhaṃ saranaṃ gacchāmi
Dutiyampi Dhammaṃ saranaṃ gacchāmi.
Tatiyampi Saṅghaṃ saranaṃ gacchāmi.

I go for refuge to the *Buddha*³⁵⁴
 The second: I go for refuge to the *Dhamma*³⁵⁵

³⁵¹ Especially food or alms-food must be carefully eaten. A practitioner should know which food is suitable or easily digestible for body.

³⁵² Dh. Verse 25, p. 1.

³⁵³ Nyanatiloka Mahāthera, *The words of the Buddha*, Op.Cit., p.8.

³⁵⁴ The Nine Qualities of the Buddha, thus indeed are that, the Blessed One, far from defilement, fully self-Enlightened, Perfect in Knowledge and conduct, Well-farer, Knower of the worlds, Incomparable trainer of men to be tamed, The teacher of *Devas* and men, The awakened One; One skilled in teaching *Dhamma*. And briefly his three virtues: *Paññā* (wisdom); *Visuddhi* (purity); *Karuṇā* (compassion).

³⁵⁵ The Six Qualities of the *Dhamma*: Perfectly enunciated is the *Dhamma* by the Blessed One; it is verifiable here and now, and bears immediate fruit; it invites all to test for themselves, leads one onward to Nibbāna and is to be experienced by the wise for himself.

The third: I go for refuge to the *Saṅgha*.³⁵⁶

It is through the simple act of reciting this formula three times that one declares oneself a Buddhist. When we have bare attention and our body and mind are really to practice *Satipaṭṭhāna* whether *Samatha* or *Vipassanā*. The Process of Practice as Harmony-*Dhamma* is going on well day by day.

4.5 Summary

Regarding to *Samatha* and *Vipassanā*, one who has first developed tranquility as his vehicle, after having established himself in Full Concentration, contemplates the five groups of grasping subsequently and is thus, called a *Samathayānika*. For one who has pure Insight as his vehicle, has no access to Concentration but he starts to apply Insight to the Five Groups of Grasping and is called *Suddha Vipassanāyānika*.

However, both of them have to be mindful with Breathing as already developed; it would be both *Samatha* and *Vipassanā* in itself. There is no need to develop it separately. It consists of morality, concentration and wisdom in itself because the pure morality of conduct is the cause of concentration; concentration is the cause of insight, insight is the cause of the Noble Paths, and the Noble Paths are the cause of the Noble Fruits. The nature of Dhamma, thus, appears, in no other way. So '*Vipassanākammaṭṭhāna*' is the practice of the correct view of reality or mental development for clear knowledge to see the truth of all realities as *Ti-lakkhaṇa* (Three Characteristics).

Therefore, we can see that the practice of *Satipaṭṭhāna* (along with *Samatha* and *Vipassanā*) does not require withdrawal from society or a fixed time schedule. For this reason, many wise teachers have encouraged its integration into general daily life. It is very much of benefit of *Satipaṭṭhāna* as *Samatha-Vipassanā* meditation whether for individual or social, benefits or for the world peace and so on.

³⁵⁶ The Nine Qualities of the *Saṅgha*: The Community of the Blessed One's disciples, who have practiced well, The Community of the Blessed One's disciples, who have practiced straightly, The Community of the Blessed One's disciples, who have practiced rightly, The Community of the Blessed One's disciples, who have practiced properly, That is to say, the four pairs of men, the eight individual persons, that is the Community of the Blessed One's disciples, Worthy of gifts, worthy of hospitality; worthy of offerings, who should be respected, Incomparable field of merit for the world.

CHAPTER V: BENEFITS OF *SATIPAṬṬHĀNA* PRACTICE

This chapter is dedicated to the detailed explanation on the benefits of *Satipaṭṭhāna*-practice. *Satipaṭṭhāna*-practice is indeed essential as it helps one not only in eliminating pollutions of mind (*Cittasaṅkilesa*) but also in attaining purification of mind (*Cittavodāna*).³⁵⁷ The main benefits connected with the topic have already been discussed at “2.3.4 *Satipaṭṭhāna as the Clear Aim*” in the chapter II. Herein, it is desirable to discuss the benefits of *Satipaṭṭhāna*-practice as applied to the Individual and the Society, *Satipaṭṭhāna* and World peace and *Satipaṭṭhāna* and Ecology.

5.1 *Satipaṭṭhāna* as Individual Benefits

First of all, we would like to list the detail of benefits of *Satipaṭṭhāna*-practice in various aspects according to the words of the Buddha himself found in the *Nikāya* as well as the *Aṭṭhakathā* (Commentaries) and the words of Meditator Masters concerned with.

5.1.1 Benefits as Described in the Pāli-canon

The Buddha proclaims in *Mahāsatipaṭṭhāna Sutta*,³⁵⁸ two good results of the practice of the four Foundations of Mindfulness; namely *Arahanta*-ship (state of one who has attained *Nibbāna*) here and now or, if there be yet a remainder of clinging, *Anāgāmī* (The state of Non-returner), for whoever has practiced continuously for seven days as the minimum and seven years as the maximum.

Mahāsatipaṭṭhāna Sutta also clearly states in the introduction that *Satipaṭṭhāna* (foundation of mindfulness) is the only way that leads to the attainment of purity of human beings, to overcome sorrow and lamentation, to end pain and grief, to the entering upon the right path and the realization of *Nibbāna*.

³⁵⁷ *Satipaṭṭhāna*-meditation is like lightness to rid of darkness of defilement, when lightness appears, darkness gets lost. So when purification of mind appears, pollution of mind gets lost.

³⁵⁸ D.II. 314-315; DB.II.345-346 (PTS-1989).

In the *Ānāpānasati-Sutta*, the great fruit and great benefit are expressed by the Buddha as:

“*Ānāpānasati, Bhikkus*, that one has developed and made much of, has great fruit and great benefit. *Ānāpānasati*, that one has developed and made much of, perfects the four foundations of mindfulness. The four foundations of mindfulness, that one has developed and made much of, perfect the seven factors of awakening. The seven factors of awakening, that one has developed and made much of, perfect insight knowledge and liberation”.³⁵⁹

In this case, *Ānāpānasati* as one of the four *Satipaṭṭhānas* with the fulfillment of these seven factors of Awakening associated with *Viveka* (solitude), *Virāga* (fading away) and *Nirodha* (quenching), has been developed and made much of, perfect knowledge and liberation (*Vijjā* and *Vimutti*). This is the end of suffering and the highest benefit of *Ānāpānasati*.

In the *Kāyagatāsati Sutta*, the Buddhas have talked of assurance of ten blessings with reference to the practice of mindfulness of body. They are:

1. *Aratiratisaḥo*: He is the one, who overcomes dislikings and likings, and dislikings do not overcome him; he fares along constantly conquering any dislike that has arisen.

2. *Bhayabheravasaho*: He is the one, who overcomes fear and dread, and fear and dread do not overcome him; and he fares along constantly conquering any fear and dread that have arisen.

3. *Sīta-uṇāḍīnaṃ Adhivāsikajātiko*: He is the one, who bears cold, heat, hunger, thirst, the touch of gadfly, mosquito, wind and sun, creeping things, ways of speech that are irksome, unwelcome; he is of a character to bear bodily feelings which are painful, acute, sharp, shooting, disagreeable, miserable, deadly.

³⁵⁹ M.III.82; MLS.III.124 (PTS-1990).

4. *Diṭṭhadhammasukhavihārānaṃ Nikāmalābhī*: He is one who at will, without trouble, without difficulty. Acquires the four meditations that are of the purest mentality, aiding in ease here and now.

-Six psychical powers (*Abhiññā*)³⁶⁰

5. *Iddhividha* : He experiences various forms of psychic power; having been one he is manifold; having been manifold he is one; manifest or invisible he goes unhindered through a wall, a rampart, a mountain as if through air; he plunges into the ground and shoots up again as if in water, he walks upon the water without parting it as if on the ground; sitting cross-legged he travels through the air like a bird on the wing; with his hand he rules and strokes this moon and sun although they are of such mighty power and majesty; and even as far as the Brahma world he has power in respect of his person.

6. *Dibbasota*: By the purified *Deva*-like hearing which surpasses that of men he hears both sounds-*Deva* ones and human ones whether they be far or near.

7. *Cetopariyañāṇa or Paracittavidū*: He comprehends by mind the minds of other beings, of other individuals such as mind with attachment or without attachment etc.

8. *Pubbenivāsānussatiñāṇa*: He recollects manifold former habitations, that is to say one birth and two births and...Thus he recollects (his) former habitations in all their modes in detail.

9. *Dibbacakkhu*: With the purified *Deva*-vision surpassing that of men he beholds beings as they pass hence and come to be; he comprehends that beings are men, excellent, fair, foul, in a good born, in a bad born according to the consequences of deeds.

10. *Āsavakkhayañāṇa*: By the destruction of cankers, having realized here and now by his own super-knowledge the freedom of mind and the freedom through intuitive wisdom that are cankerless, entering thereon, he abides therein.

³⁶⁰ It means benefit from 5 -10.

The conclusion of the discourse of Mindfulness of Body is expressed with the following statement: “These ten benefits, *Bhikkhus*, are to be expected from pursuing Mindfulness of Body, developing it, making of it, making it a vehicle, making it a foundation, practicing it, increasing it, and fully understanding it”.³⁶¹

When the practitioner is walking, he knows and notes ‘I am walking’, in the *Pañcakanipāta*, *Aṅguttaranikāya*, the benefits or advantages of walking mindfully (*Caṅkamaṇa*)³⁶² were pointed out by the Buddha as follows:

“*Bhikkhus*, there are these five benefits of walking mindfully, what five: 1) It hardens one for traveling; 2) it is good for striving; 3) it is healthy; 4) (its use) tends to good digestion after one has eaten and drunk, munched and crunched; and 5) the concentration won from walking mindfully lasts long. *Bhikkhus*, these are the five benefits of walking mindfully”.³⁶³

In *Vedanā Sutta* (*Amataṅga*, *Satipaṭṭhāna Saṃyutta*) the way of full understanding and the benefit of Satipaṭṭhāna practice on feeling is said to be in the following manner:

“There are three kinds of feeling, O *Bhikkhus*; pleasant feeling, unpleasant feeling and neutral feeling. For the full understanding of these three kinds of feelings, *Bhikkhus* the four Foundations of mindfulness should be cultivated”.

“In pleasant feelings, *Bhikkhus*, the inclination to greed should be given up, in unpleasant feelings the inclination to aversion should be given up; in neutral feelings the inclination to ignorance should be given up.”

“If a *Bhikkhu* has given up in pleasant feeling the inclination to greed, in unpleasant feelings the inclination to aversion, and in neutral feelings the inclination to ignorance, then he is called one who is free of inclinations, one

³⁶¹ M.III.97-99.

³⁶² The term ‘Walking’ is called in Pāli ‘*Caṅkamaṇa*’.

³⁶³ A. III. 27.

who sees clearly. He has cut off craving, sundered the fetters, and through the destruction of conceit, has made an end of suffering”.³⁶⁴

In *Dhammapada*, the Buddha had revealed the benefit of controlled mind and contemplated mind in the following manner:

“Wonderful, indeed, it is to subdue the mind, so difficult to subdue, ever swift, and seizing whatever it desires. A tamed mind brings happiness.³⁶⁵ Dwelling in the cave (of the heart), the mind, without form, wanders far and alone. Those who subdue this mind are liberated from the bonds of *Māra* (defilements).”³⁶⁶

Regarding the benefit of the contemplation on Mind-objects (*Dhammas*), The Buddha had answered the question on the method of abandonment of ignorance and arising of knowledge as follows:

“Herein, brother, it has been heard by a certain brother; ‘Things, ought not to be adhered to’. Then if that brother has heard ‘All things ought not to be adhered to’, he fully understands the whole *Dhamma* (Norm). Fully understanding it, he comprehending it, he regards all phenomena as changeable. He regards the eye-objects and the rest as changeable. So knowing, so seeing, a brother abandons ignorance and knowledge arises in him”.³⁶⁷

The brief life of a person who clearly comprehends the arising and falling of all things is better than long life of the ignorant one. This truth has been expressed by the Buddha in the *Dhammapada* as:³⁶⁸

“Though one should live a hundred years

³⁶⁴ S.IV. 205.

³⁶⁵ Dh.Veris 35 (PTS): (*Dunnigghassa lahuṇo yathā kāmanipātino, cittassa damatho sādhu cittaṃ dantaṃ sukhāvahaṃ*).

³⁶⁶ Dh.Veris 37 (PTS): (*Dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ, ye cittaṃ saññameṣṣanti mokkhanti mārabandhanā*).

³⁶⁷ S. IV. 49.

³⁶⁸ Dh. Verse 113 (PTS): (*Yo ca vassataṃ jīve abassaṃ udayabbayaṃ Ekāhaṃ jīvitaṃ seyyo passato udyabbaṃ*).

Without comprehending how all things rise and fall,
 Yet better, indeed, is a single day's life of one
 Who comprehends how all things rise and fall down".

5.1.2 Benefits as Discussed in the Commentary

In the *Visuddhimagga*, Buddhaghosa, the great commentator, has described the benefits of meditation both *Samādhi* (calm meditation) and *Vipassanāpaññā* (insight meditation) in *Samādhiniddesa*³⁶⁹ and *Paññābhāvanānisammasaniddesa*.³⁷⁰ The four Foundations of Mindfulness can be used as the object of calm meditation and insight meditation such as breathing etc. So, while describing *Samādhi* (meditation), five benefits have been mentioned by Buddhaghosa which are as follows:

1. *Diṭṭhadhammasukhavihāratā* (Blissful abiding): It refers to the attainment-concentration which can produce blissful abiding for a long time in meditation, here and now.

2. *Vipassanānisammasa* (It is conducive to insight): This benefit is referred to the words of the Buddha as: “concentrated one sees clearly thing as it really is”.³⁷¹

3. *Abhiññānisammasa* (Aspiring to the kinds of Direct-knowledge): These kinds of Direct-knowledge consist of psychic power, divine-eye, divine ear, knowing the other's minds etc.

4. *Bhavavisesanisaṃsa* (Benefit of an improved form of existence): supports one to be born in the better world such as heaven etc.

5. *Nirodhānisammasa* (Benefit of cessation): It means the meditator who has attained the eight stages of absorption, can attain the *Nirodha-Samāpatti* or the attainment of the cessation through seven days for blissful abiding.

In the description of benefits of the development of understanding or insight meditation, Buddhaghosa has described the four benefits of insight meditation as follows:

³⁶⁹ Vism. XI.120; Ñāṇamoli, *The Path of Purification*, Kandy, BPS. Press, 1979, pp. 406-08.

³⁷⁰ Vism. XXIII.I; Ñāṇamoli, *Ibid*, p 1819.

³⁷¹ S.III.13.

1. *Nānākilesaviddhaṃsanam* (Removal of various defilements): It includes the removal of lust, hatred and delusion which are the root of immoral things.

2. *Ariyaphala-rasānubhāvanam* (Experience of the taste of Noble Fruit): These Noble Fruits stream-enterer, one-returner, non-returner, and *Arahanta* are experienced by practicing insight meditation.

3. *Nirodhasamāpattisamāpajjanasamatthatā* (Ability to achieve the attainment of cessation): It is the Noble *Samāpatti* of the Noble One. One can enter to the state of attainment of cessation any time and anywhere by the power of knowledge and insights.

4. *Āhuneyya-bhāvādi-iddhi* (Achievement of worthiness to receive gifts and so on): It shows a person who completes in supermundane wisdom, being of cultivated mind, cultivated wisdom, becomes the worthy one to receive the gifts of the people, respect from the people and the best of merit of the world.

Further, it is necessary and beneficial both if *Bojjhaṅga* Practice as *Satipaṭṭhāna* is developed. Questions may be raised as to the benefits of *Bojjhaṅgas*. In addition, it can be concluded in the following way:

1. Seven factors of enlightenment are the way leading to *Nibbāna*. It is clear with the simile of the Buddha: “Just as, *Bhikkhus*, in a peaked house all rafters whatsoever go together to the peak, slope to the peak, join in the peak and of them all the peak is reckoned chief; even so, *Bhikkhus*, the *Bhikkhu* who cultivates and makes such seven factor, of enlightenment, slopes to *Nibbāna*, inclines to *Nibbāna*, tends to *Nibbāna*.”³⁷²

2. *Bojjhaṅgas* are comparable with medicine. They cure the sick man, from disease. As a result of listening the discourses of seven factors of Enlightenment, the sickness of Venerable *Mahākassapa*, *Moggallāna* and even the Buddha himself is abandoned.³⁷³

³⁷² S.V. 75.

³⁷³ S.V. 76-81.

3. *Bojjhaṅgas* are just like the seven treasures of the Emperor.³⁷⁴ They make the practitioner a rich-man (*Adaliddo*).³⁷⁵ Here mindfulness is comparable to the wheel, Truth-investigation is to an elephant, energy to a horse, zest to a jewel, calmness to a woman, concentration to the house-father and equanimity to heir apparent.

4. *Bojjhaṅga* is the way for crushing of *Māra*'s host.³⁷⁶

5. *Bojjhaṅgas* if well-developed, leads to *Dhamma* eye, insight, growth of wisdom. They agree not with pain and is conducive to *Nibbāna*.³⁷⁷

Thus these are the brief uses of *Bojjhaṅgas* which are well trained in the process of practice of *Satipaṭṭhāna*.³⁷⁸

5.1.3 Benefits as Meditator's Experience

In this context, for Buddhadasa Bhikkhu, one who fully practices the *Ānāpānasati* experiences the following benefits in brief:

In practicing *Ānāpānasati*,³⁷⁹ the four sets of *Dhammas* are fulfilled, *Sati* (mindfulness), *Paññā* (wisdom), *Sampajañña* (wisdom-in-action) and *Samādhi* (concentration). With them, we are then able to conquer every kind of object that comes in through the eyes, ears, nose, tongue, body and mind. The four component *Dhammas* are the unsurpassed guardians. They watch over and protect us.

³⁷⁴ S.V. 98.

³⁷⁵ S.V. 99.

³⁷⁶ S.V. 99.

³⁷⁷ S.V. 97.; (For beginner's use, there are two sections of *Bojjhaṅgas*: 1. *Dhammavicaya* (investigation), *Viriya* (energy) and *Pīti* (joy); 2. *Passaddhi* (calmness), *Samādhi* (concentration) and *Upekkhā* (equanimity). Both sections should well be understood by the practitioners, while practicing *Satipaṭṭhāna*. At that time their mind will mostly slope two conditions: 1. *Thīna-middha* (Sloth and Torpor); 2. *Uddhacca-kukkucca* (flurry and worry). When the practitioner feels sloth and torpor, he should use the first section of *Bojjhaṅga* that is suitable to observe it, but when he feels slop to flurry and worry, the second section of *Bojjhaṅga* is suitable to do it. However, *Sati* is needed in all times and activities.

³⁷⁸ More detailed study may be had from, Phra Sudhīvaranāṇa (Narong Cherdungnoen), *A Study of Sati (Mindfulness) in Buddhism: Theory and Practice in Thai Tradition*, Op.Cit., pp.140 -55.

³⁷⁹ The practice of *Ānāpānasati* can easily bring us the Triple Gem [*Buddha-Dhamma-Saṅgha*] that we make our mind (*Citta*) clean-clear-calm. And also we easily practice the most fundamental principle of Buddhism, namely, *Sīla-Samādhi-Paññā* (virtue, concentration and wisdom).

The next benefit is that we are able to practice in line with the principle of *Paṭiccasamuppāda* (dependent origination, conditioned arising). It explains the causal origination of *Dukkha*. A series of course, each depending on a previous cause, leading to suffering. However, once we come to its practical application, dependent origination becomes simple. Do not let is be ignorant *Phassa* (contact). Then that contact will not lead to ignorant feeling and ignorant feeling will not lead to foolish craving (*Taṇhā*). It stops all there. *Ānāpānasati* makes *Sati* sufficiently abundant and fast, qualified enough to perform its duty in the moment of *Phassa* stops the stream of *Paṭiccasamuppāda* just then and there.

So also in the principle of the Four Noble Truths, the essence of this law is seen in that *Dukkha* is born out of ignorant desire (*Taṇhā*). If there is *Taṇhā*, there must be *Dukkha*. When we are able to use *Sati* to stop *Taṇhā* and break it off, there is no *Dukkha*. To stop *Taṇhā* by employing the power of *Sati*. *Ānāpānasati* in all its four steps must be practiced.

Thus he comes to the conclusion that: “The Buddha himself declared that he realized perfect self-awakening (*Anuttara Sammāsambodhi*) through practicing *Ānāpānasati*. He became a Buddha while practicing *Ānāpānasati*. Thus, he offered it to us the best system of all to practice. He advised us all to use this practice for our own welfare, for the welfare of others, for the welfare of everyone. There is no better way to practice *Dhamma* than Mindfulness with Breathing”.³⁸⁰

Further, Venerable Nyanaponika states in “The heart of Buddhist Meditation” that well practiced *Satipaṭṭhāna* will make us to get threefold natural value, shortly:

1. **The Value of bare attention knowing the mind:**³⁸¹ It means when practicing bare attention, the first powerful impact on the observer’s mind will probably be the direct confrontation with the ever-present fact of change. In terms of the *Dhamma*, it is the first of the three characteristics of life: *Anicca* (impermanence)- The incessant sequence of individual births and deaths of the events observed by bare attention will become an experience of growing force and will have decisive consequences on the meditative progress. From that same experience of momentary change, the direct awareness of the two other

³⁸⁰Buddhadāsa, *Mindfulness with Breathing*, Bangkok: The Dhamma Study and Practice Group, Press, 1989, pp.90-104.

³⁸¹Nyanaponika, *The Heart of Buddhist Meditation*, Op.Cit., pp.36-37.

characteristics of existence will emerge in due course, such as *Dukkha* (ill;suffering, insufficiency) and *Anattā* (impersonality).

2. The Value of bare attention shaping the mind:³⁸² This means right mindfulness recovering for man the lost pearl of his freedom, snatching it from the jaws of the dragon time. Right mindfulness cuts man loose from the fetters of the past, which he foolishly tries even to re-inforce by looking back to it too frequently, with eyes of longing, resentment or regret. Right mindfulness stops man from chaining himself even now, through the imaginations of his fears and hopes, to anticipated events of the future. Thus, right mindfulness restores to man a freedom that is to be found only in the present.³⁸³

3. The Value of bare attention for liberating the mind:³⁸⁴ In this context, the suggestion is offered to the practitioner that he may try, at first for a few test days, to keep as well as he can to an attitude of bare attention towards people, inanimate environment and the various happenings of the day. By doing so he will soon feel how much more harmoniously such days are passing away compared with those when he gave in to the slightest stimulus for interfering by deed, word, emotion or thought. As if protected by invisible armour against the banalities and importunities of the outer world, one will walk through such days serenely and content, with an exhilarating feeling of ease and freedom. It is as if, from the unpleasant closeness of a hustling and noisy crowd, one has escaped to the silence and seclusion of a hill top, and, with a sigh of relief, is looking down on the noise and bustle below. It is the peace and happiness of detachment, which will thus be experienced.

Phra Brahmaguṇābharaṇa (P.A. Payutto) has pointed out the fruit of practice of Right Mindfulness is beneficial for the individual in the following ways:

“Visuddhi (Purity): When *Sati* is fixed exclusively on the object which one desires to focus and *Sampajañña* (clear comprehension) comprehends that thing in its true light, the

³⁸² *Ibid.*, p.41.

³⁸³ Thoughts of the past and the future are the main material of day-dreaming which by its tough and sticky substance of endlessly repetitive character crowds the narrow space of present consciousness, giving no chance for its shaping, and making it, in fact, still more shapeless and slack.

³⁸⁴ *Ibid.*, pp.43-45.

stream of consciousness and thought will be naturally maintained in purity for there will be no room for various defilements to arise.³⁸⁵

“*Issariyam* (Freedom): The pure state of mind spoken of above, will also be blessed with freedom, being unperturbed by the various sense-impressions which impinge upon it, through utilizing every one of them as material for objective study. When sense-data is not interpreted in line with the dictates of the cankers, it exerts no subjective influence over the one who experiences it. Behavior of that person will be liberated from the defilements that act as unconscious drives or motivations. This is what is referred to the tests as dwelling independently (i.e. not being the servant of craving and views) and clinging to naught in the world.

“*Paññā* (Wisdom): In the training of such a mental process, the faculty of wisdom functions with maximum effectiveness. The absence of diversion by emotions, proclivities and prejudices ensures a perception of things as they actually exist, an authentic awareness”.³⁸⁶

“*Vimutti* (Liberation from *Dukkha*): when mind dwells in a state of wakefulness, understanding things in their actuality and able to maintain such a vision those positive and negative inclinations in relation to things which are unfounded on a purified logic will be unable to arise. Thus, there will be an absence of states rooted in covetousness (*Abhijjhā*) or in distress (*Domanassa*) and freedom from the various expressions of anxiety. This is the state of mind which is called “released”. It is experienced as a light spaciousness, relaxation, serenity and independence.”³⁸⁷

“The State of perfect mental health: if this insight attains an optimum profundity and clarity, there is realization of the state of liberation. It establishes mind in the new mode of being, as a light, bright stream, free of inner knots, proclivities and attachments. It is the birth of a new personality.”³⁸⁸

³⁸⁵Phra Brahmaguṇābharaṇa (P.A. Payutto), *Right Mindfulness*, Bangkok: Buddhadhamma Foundation, Press 1988, p.32.

³⁸⁶ *Ibid.*, p.33.

³⁸⁷ *Ibid.*, p.33-34.

³⁸⁸ *Ibid.*, p.35.

Further, in case of freedom, he has said again that there are four levels of freedom, the achievement of which is indispensable for the realization of peace and happiness. There are:³⁸⁹

1. Physical freedom or freedom in relation to the physical environment. This includes freedom from lack of the basic needs of life such as food, clothing, shelter and health-care. Safety from life-threatening calamities and unfavorable natural conditions.

2. Social freedom or freedom in relation to other people, the community or social environment. This is represented by freedom from persecution, exploitation, crime and injustice, violations of human rights, violence, terrorism, and war. It is the non-violation of the five precepts, or in more positive terms, a harmonious relationship with neighbors, social well-being, and such values as equality, liberty, fraternity, discipline, respect for the law, tolerance and co-operation.

3. Emotional freedom or freedom of heart. Ideally, this refers to the state of freedom from all traces of mental defilement and suffering, the state of mind that is unshaken by worldly vicissitudes-purified, sorrow-free, secure, and profoundly happy and peaceful, which is called *Nibbāna*.

4. Intellectual freedom or freedom of mind through knowledge and wisdom. Included in this class of freedom are unbiased learning; freedom of thought and judgment and the exercise of knowledge and wisdom that are free of

³⁸⁹ These four levels of freedom can be re-classified as three by putting the third and the fourth levels together is a one and the same level, called 'spiritual' or 'individual' freedom. The four (or three) levels of freedom are inter-related and interdependent. Without a minimal amount of physical freedom, the road to the other three levels of freedom is blocked. Without intellectual and emotional freedom, the wise use of resources, which is physical freedom, is rendered impossible. Lacking the freedom of knowledge and wisdom, the heart cannot be free. In the absence of freedom of heart, social freedom is only a dream. (Phra Brahmaguṇābharaṇa (P.A. Payutto), *Buddhist Solution for the Twenty-first Century*, Bangkok: Sahadhammika Press 1994, p.50).

prejudices or self-interest; and the knowledge of all things as they really are.³⁹⁰

In daily life, when we practice *Ānāpānasati*, it will be useful now and here with following way, namely:³⁹¹

1. Promoting physical and mental relaxation and health;
2. Overcoming stress and strain in life;
3. Developing a mind with complete freedom;
4. Lowering the level of high blood pressure;
5. Increasing self-confidence;
6. Enhancing good personality;
7. Improving memory;
8. Increasing the learning power;
9. Improving the effectiveness of job performance;
10. Making effective use of time;
11. Enhancing creativity;
12. Contributing to giving up of drinking and smoking habits as well as drug abuse;
13. Lessening worries and anxieties;
14. Enriching one's life with subtle happiness and tranquility;
15. Acquiring initiative and creative wisdom highly beneficial to one's life;
16. Reliving physical and mental stress, suffering;

³⁹⁰ This fourfold freedom, real peace and real happiness, both within the mind of an individual and externally in the society, are secured. With physical freedom, we are relatively free from the oppression of natural forces, and at the same time we do not exploit nature. Rather we make wise and unselfish use of natural resources to achieve mutual well being for both man and nature. Therefore, we live at peace with nature. Equipped with all the facilities provided by science and technology as our servants, rather than as our masters, we can be said to have fulfilled the physical aspect of the good or ideal life. With this physical freedom as a foundation, we are in a good position to realize the other three aspects of freedom, (*Ibid*, p.50).

³⁹¹ 1) *Kāyikacetasikassa Phāsukāya*; 2) *Sokaṇḍaradevānaṃ Samatikkamāya*; 3) *Cittassa Isariyabhāvanāya*; 4) *Lohitassa Samatulabhāvassa*; 5) *Vesārajjakaraṇadhammassa*; 6) *Sineha-Pāsādika-Puggalikassa*; 7) *Sudhāraṇassa*; 8) *Susikkhitabhāvassa*; 9) *Kammamahāphalassa*; 10) *Dhammena Kālaṃ Atikamāpetvā*; 11) *Dīghadassī*; 12) *Sīlena Apāyamukhasmā Mocetukāmo*; 13) *Kukkucca Vinodetunī*; 14) *Jīvitassa Santibhāvassa*; 15) *Satipaṇṇābalabhāvita-bahulikātā*; 16) *Viriyeṇa Dukkhamacceti or Āraddhadubbiriyo*; 17) *Dukkhadomanassānaṃ Atthaṅgamāya and Sandiṭṭhika-dhamma-sukhavihārāya*, (Vinai Ussivakul, *An introduction to Buddhist Meditation for Results*. Bangkok: Tipayawisut Ltd., Press, 1996, p.11).

17. Providing a wholesome and effective outlet for coping with life's problems and attaining a high level of invaluable tranquility and happiness.

In the following way, *Satipaṭṭhāna* practice not only helps in the promotion of a healthy lifestyle but also prevent us from unhealthy lifestyle and thus keeping us free from all diseases with bare attention and clear comprehension. This is the successful life of an individual who on having and enjoying the fruits or benefits that arise from the performance of that duty or right, benefits even the whole of humanity. He is called as the one who loves himself and others or reaps the benefits for himself as well as brings social benefits.

The following discussion can be best summarized in the Buddha's own word as:

“O *Bhikkhus*, there are two kinds of disease: physical disease and spiritual disease (literally, mental disease). Those beings who may assert that they have been without physical disease for a whole year are to be found in the world. Those people who may assert that they have been without physical disease for two years...three yearsfour years....five years....ten years....twenty years....fifty years...a hundred years are to be found, but hard to find in this world are those beings who may assert that they have been free from spiritual disease, even for a single moment, apart from those in whom the cankers have been destroyed”.³⁹²

Therefore, O! Householder, we should train ourselves that even though our body is beset by illness our mind will not be.

5.2 *Satipaṭṭhāna* as Social Benefits

For the Social value of *Satipaṭṭhāna*, the Buddha said:

“O *Bhikkhus*, once upon a time, a bamboo-acrobat set up his pole and called to his pupil, saying, ‘Come, my lad, climb the pole and stand on my shoulders’, and the pupil did as he was bidden. Then the bamboo acrobat said to his pupil, ‘now, my lad, you look after me well and I’ll look after you. By

³⁹² A.IV.157.

watching and protecting each other in this way, we will show off our skills, get a good fee and come down safe from the bamboo pole”.

At these words, the pupil said to the acrobat; “Master, it cannot be done like that. You look after yourself, Master, and I look after myself. If we both watch and protect ourselves then we will be able to show off our skills, get a good fee and come down safe from the bamboo pole.”

“The Blessed One said ‘that was the correct way of practice in that case. In the same way as the pupil spoke to his master, *Bhikkhus*, when thinking, ‘I will protect myself’ you must practice *Satipaṭṭhāna* (be mindful) and when thinking, ‘I will protect others’ you must also practice *Satipaṭṭhāna*.’

“O *Bhikkhus*, protecting oneself, one protects others, and by protecting others, one protects oneself. And how does one, in protecting others? By earnest practice, cultivation and development (of *Satipaṭṭhāna*), in this way, by protecting oneself, one protects others. And how does one, in protecting others, protect oneself? By forbearance, by non-violence, by possessing a heart of *Mettā* and *Karuṇā* (Compassion)’ in this way by protection of others, one protects oneself, taking a resolution.

“I shall protect myself with this intention, *Bhikkhus*, *Satipaṭṭhāna* should be practiced.”

“I shall protect others with this intention, *Bhikkhus*, *Satipaṭṭhāna* should be practiced.”

“Protecting oneself, one protects others, protecting others, one protects oneself.”³⁹³

Phra Dhammāthīraraj Mahāmuni has written the benefits of *Satipaṭṭhāna Vipassanā* Meditation in his book ‘*The Path to Nibbāna*’ thus: to give certainty of truth, and not to be deceived by and not to hold fast to concepts (*Paññatti*) which are mere mundane conventions; to make people truly cultured, having good morals; to make people love one

³⁹³ S.V. 758-762.

another; make them feel their unity and to be compassionate towards each other; and to make them have gladness and appreciation when they see others who are joyful...³⁹⁴

In case of healing the illness of people by Mindfulness Meditation as part of Psychotherapy, there is evidence of research and experiment conducted by Olaf G. Deatherange (Creston, British Columbia, USA) who applied Mindfulness Meditation to his seven clients successfully.³⁹⁵ Thus, it can successfully be applied even as a part of scientific study to heal people's diseases.

Moreover, the benefit provided by the practice of *Satipaṭṭhāna* to the society is of high importance in the following ways: -

1. By establishing security, peace and happiness,
2. By preventing social problems, such as crime, drug addiction, drug abuse etc.,
3. By enabling the general public to engage in the activities which are useful to them as well as to society without causing any harm or undesirable consequences,
4. By enhancing the effective utilization of resources without being wasteful or without being inconsiderate to other next generation,
5. By creating a good social environment for the promotion of physical and mental health,
6. By enabling the government officials of each country to really work for the benefits of the society within their own country as well as others' without resorting to corrupt practices or seeking dominance over others' economically, politically or militarily; thereby increasing, the stability and peace in the world.³⁹⁶

³⁹⁴ Phra Dhammādhīrajamahāmuni (Jodok Nāṇasiddhi), *The Path to Nibbāna*, Bangkok: Vipassanā Centre, Wat Mahādhātu Press, 1989, pp.35-37.

³⁹⁵ Olaf G. Deatherange, *Mindfulness Meditation as Psychotherapy*, Kandy, Sri Lanka: The Wheel, Magazine of Buddhist Publication Society Press, 1982, pp.17-43.

³⁹⁶ Quoted in, Phramaha Preecha Yundon, *A Critical Study of Mahāsatipaṭṭhāna-sutta*, Varanasi: Thesis Submitted for The Degree of Doctor of in Banaras Hindu University Press, 2006, p.53.

5.3 *Satipaṭṭhāna* and World Peace

Satipaṭṭhāna may affect the world system and become instrumented in bring world peace as well. It indicates to the objects that we experience and the world in which we live. At the moment we see the world as visible object, the world of visible objects does not last, it falls away immediately. When we hear, the world is sound, this to falls away. Yet we are absorbed in and infatuated by the objects we experience through eyes, ears, nose, tongue, body-sense and mind-door, but not one of these objects lasts. What is impermanent should not be mistaken for self.³⁹⁷ So, it is said “this world is life, which means body and mind.”

Moreover, the Buddha taught people about the ‘world’ and the path to reach the end of the world, that is, the end of suffering.³⁹⁸

5.3.1 Peace with Negative and Positive Meanings:³⁹⁹

Negatively, peace may be understood as absence of war, conflict, hostility, agitation, disturbance, disagreement or quarrel, struggle, violence, terrorism, civil strife or civil commotion, social disorder etc. It also means an absence of mental disturbance such as anxiety, worry, restlessness etc.

Positively, peace may be understood by a state or tranquility, calm, repose, quietness, harmony, friendship, amity, concord, peaceful or friendly relation, public order, pacification, spiritual content, reconciliation, serenity, security and bliss. Thus the concept of peace encompasses within itself the absence of conflict as well as the presence of harmony.⁴⁰⁰

Buddhism has used the term ‘*Santi*’ which etymologically means ‘peace’. Buddhist concept of peace lays emphasis on individual aspect of peace and its social consequences are held to follow from the center of the individual’s own psychology.

It denotes essentially the absence of conflict in the individual psychology and in the fundamental sense refers to the absolute state of mental quietude expressed by the term

³⁹⁷ A.II.Rohitassavagga p.5; Quoted in Nina Van Gorkom, *Abhidhamma in Daily Life*, Bangkok: Dhamma study and propagation foundation, Press 1975, p.30.

³⁹⁸ *Ibid*, p.32.

³⁹⁹ B.Khemananda, *The Buddhist Concept of Peace*, Calcutta: Lazo Print, 1996, p.1.

⁴⁰⁰ P.Prayoon Meererk, *A Buddhist Approach to Peace*, Bangkok: Amrin Printing Prove Ltd., 1989, p.16.

Nibbāna. One of the oldest texts, the *Sutta Nipāta*, refers to internal peace as resulting from the elimination of ideological and other conflicts of mind.

From the point of view of Buddhist concept of peace, there are two aspects viz., internal peace that is peace of mind and external peace, which is peace of society. It can further be divided into two levels viz., temporary peace, i.e., it is the peace of a person who does not get salvation or enlightenment but can only calm illness and suffering. Permanent peace on the other hand is the peace of a person who gets salvation or enlightenment. It means *Dukkha-nirodha* (the cessation of suffering) through the extinction of craving which is the cause of suffering.⁴⁰¹

5.3.2 *Satipaṭṭhāna* for Internal-External World Peace

While considering internal and external or inter-relation between internal-external world peace, the main focus should be on the practice of *Satipaṭṭhāna*. This practice being the foundation of mindfulness is the main fundamental step of *Dhamma* practice in Buddhism and is the only way that leads to attainment of ultimate peace. We focus now on how this may be translated into reality:

First of all, it brings inner peace of mind. The practice of *Satipaṭṭhāna* begins with contemplating of the body, feelings, mind and mind-objects, such that the body is cool and calm, the feeling, mind and phenomena are cool and calm too. There after it spreads outward and brings about external peace. How the inner peace can be achieved has been the best captured in the words of the Buddha as thus:

“*Bhikkhus*, Mindfulness with breathing that one has developed and makes much of, has great fruit and great benefit. Even I myself, before awakening, when not yet enlightened, while still a Bodhisatva (Buddha to be), lived in this dwelling (way of life) for the most part. When I lived mainly in this dwelling, the body was not stressed, the eyes were not strained, and my mind was released from the *Āsava* (corruptions, cankers) through non-attachment. For this reason, should anyone wish "may my body be not stressed, may my eyes be

⁴⁰¹ Phramaha Khomsorn Khamkert, *Buddhis Approach to Science, Technology and Human Peace*, Op.Cit., pp.115-116.

not strained, may my mind be released from the *Āsava* through non-attachment," then that person ought to attend carefully in his heart to this Mindfulness with breathing meditation."⁴⁰²

S.N. Goenka, the distinguished Vipassaka teacher while speaking on mindfulness said that to propose mindfulness practice, to observe one's mind in order to gain peace in the mind and the world briefly: 'one should rather than converting people from one organized religion to another organized religion, try to convert people from misery to happiness, from bondage to liberation and from cruelty to compassion. When there is no peace of mind in the individuals, how can there be real peace in the human world? First, have peace within yourself. So one has to observe whether there is real peace within oneself or not. When one is generating anger, hatred, animosity, one will immediately realize that one is the first victim of the anger. And realize that being victim of hatred animosity ourselves we are agents of generating harm within ourselves as well as causing harm to others.

There cannot be peace in the world when people have anger and hatred in their hearts. Only with love and compassion in the heart is world peace attainable. When there is anger and hatred within, one becomes miserable irrespective of whether one is a Christian or a Hindu or a Muslim... This is the simple truth thus before you harm others, you first harm yourself by generating mental negativity; and by removing the negativity; you can find peace within and strengthen peace in the world."⁴⁰³

It is not world peace alone but it is universal peace at which we have to aim. Herein, Ven. Nārada Mahāthera says that the whole universe is a vast field of battle. Everywhere there is fighting. Existence is nothing but a vain struggle against germs of dreadful diseases, molecules against molecules, atoms against atoms, and electrons against electrons. Mind is still a more vigorous scene of battle. Forms, sounds, tastes etc. are resultants counteraction and belligerent forces. The very existence of war proves that there is a state of perfect Peace. It is what we call *Nibbāna*.⁴⁰⁴

⁴⁰² S. 19/1327-29/401 (STP).

⁴⁰³ www.meditationgeek.org/.../mindfulness-teacher-speaks-at-un-world.html (Accessed on July 22, 2012).

⁴⁰⁴ Phra Sripariyattimoli (Somchai Kusalacitto), *The Buddha in the Eyes of Eminent Scholars*, Bangkok: MCU. Press, 2543 B.E.p.139.

Even though problems are going on, we have perfect peace called *Nibbāna* which is the ultimate benefit of *Satipaṭṭhāna*-practice. It is the path that leads to the world peace and it is at the same time a peaceful way without persecution.⁴⁰⁵ If we have practiced *Satipaṭṭhāna* truly, the right perspective can be reached, as a result of which we can avoid problems whether individual, national and international, and we shall ultimately bring peace and tranquility to the world,⁴⁰⁶

In this dispensation, Buddhism can play a decisive role for providing, sustaining and preserving peace and harmony in the world. The religion of Gautama Buddha is totally compatible with the harmonious, congenial, and peaceful global order. The tenets, doctrine, and philosophy of Buddhism are the best suited for inter-faith dialogue, harmony and universal peace.⁴⁰⁷

Thus, *Satipaṭṭhāna* or right mindfulness as the Noble Eightfold Path leads to cessation of *Dukkha* or to obtain the benefits called *Santi* (peace) and *Sukha* (happiness), which are synonymous: to an unhappy person who cannot find peace and there can be no peace without happiness. In the Buddha's words: “*Natthi santi paraṃ sukhaṃ* (There is no higher happiness than peace).”⁴⁰⁸

5.3.3 *Satipaṭṭhāna* as *Mettā* to Peace-Development

Sati may be used as a tool to Develop loving-kindness (*Mettā*),⁴⁰⁹ which means developing loving-kindness (*Mettā*) towards all beings. The well-known *Metta Sutta* in the *Khuddakapāṭha* and *Sutta-nipāta* describes the development of loving-kindness (*Mettā*) as *Sati* should be practiced virtually all the time:

“Just as a mother would protect her own son, her only son, with her life, so one should develop the immeasurable mind towards all beings and loving-

⁴⁰⁵ *Ibid.* p. 65.

⁴⁰⁶ *Ibid.* p. 124.

⁴⁰⁷ Ram Nandan Singh, *Buddhism from Genesis to Decline*, Delhi: New Bharatiya Book Corporation, 2007, p. 154.

⁴⁰⁸ Dh. 25/25/42 (STP).

⁴⁰⁹ Tse-Fu Kuan, *Mindfulness in Early Buddhism: New approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources*, London and New York: Routledge Taylor & Francis Group, Press 2008, pp.41-56.

- ***Brahma-vihāra* (Living in Sublime Abode)**⁴¹⁵

Anyone who is practicing one of the four *Brahma-vihāras* is said to be living in the sublime abode. To practice *Mettā*, one extends one's loving-kindness towards all beings, sincerely wishing them to be happy and free from danger, free from bodily pain and mental suffering. To practice *Karuṇā*, one embraces all sorrow stricken beings, sincerely wishing them to be free from all miseries. To exercise *Muditā*, one embraces all prosperous beings, wishing them sincerely that all their gain and prosperity remain with them for a long time. To exercise *Upekkhā*, one embraces the good and the bad, the loved and the unloved, the sorrow-stricken or the prosperous, with equanimity contemplating that 'all beings are as they are conditioned by their *Saka-kamma* (own action).'⁴¹⁶

5.4 ***Satipaṭṭhāna* and Ecology as Balance of Life**

In *Sumaṅgalavilāsinī* and *Aṭṭhasālinī*⁴¹⁷ it has appeared as the natural laws which were illustrious, viz. 1) *Utuniyāma* (law of season, physical inorganic order, or physical laws), 2) *Bījaniyāma* (law of seed, physical organic order, or biological laws), 3) *Cittaniyāma* (law of mind, or psychic law), 4) *Kammaniyāma* (law of action, order of act and result, the law of *Kamma*, or moral laws) and 5) *Dhammaniyāma* (law of phenomenal universe, order of the norm, the general law of cause and effect, or causality and conditionality). These were interpreted as physical laws, natural laws, moral laws, and original laws, respectively. Buddhism holds that while first four laws operate in cooperation with each other, the whole of Dhamma with its law of arising, of cessation, of dependent origination, of existence ensures that there is ecological balance.

Today, we are truly a global family. What happens in one part of the world may affect us all due to the extraordinary modern communication system. His Holiness, Dalai Lama observes: "War and peace; the destruction or protection of nature; the violation or promotion of human rights and democratic freedom; poverty or material well-being; the lack of moral and spiritual values, or their existence and development; and the breakdown or

⁴¹⁵ Appendix D, as the Chart No. 5: the Chanting of *Mettā*-meditation.

⁴¹⁶ Dr. Mehm Tin Mom, *The Essence of Buddha Abhidhamma*, Myanmar: Mya Mon Yadanar Press 1995, pp.366-69.

⁴¹⁷ *Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsinī)*.II.432; *Dhammasaṅgaṇi Aṭṭhakathā (Aṭṭhasālinī)*.272.

development of human understanding, are not isolated phenomenon that can be analyzed, and tackled independently of one another. In fact, they are very much interrelated at all levels and need to be approached with that understanding.”⁴¹⁸

5.4.1 Deep Ecology:⁴¹⁹

If we wish to talk of *Satipaṭṭhāna*-practice whether *Kāyānupassanā*, *Vedanānupassanā*, *Cittānupassanā*, or *Dhammānupassanā*, we should first of all, study all of them primarily as a balancing force of our internal life. It is rather deep ecology by itself, especially *Dhammānupassanā* that is understood as a very deep ecology so much. However, when we examine deep ecology that it appears as external materiality in Buddhism, just as when we study about the mind, it should not overlook the body. After this, we come to discuss how *Satipaṭṭhāna* concerns ecology:

Buddhism and deep ecology indeed explores the ecological and environmental teachings of Buddha, particularly *Dhamma* (nature) and their relationships with Deep Ecology as well as with effective public participation. *Dhamma* (also known as ‘*Dharma*’ by many Buddhists) is nature, natural truth, natural law, and the teachings of Buddha. Lack of effective communication and citizen participation in environmental affairs, especially between Westerners and the peoples of Asia, has been the cause of needless environmental, societal, and economic problems and costs. Buddhism, especially through *Dhamma* and Deep Ecology offers a means to secure that participation in the decision-making process in both Buddhist and non-Buddhist nations.

Technical experts offer countless opinions, pro and con, on the developments that may change forever a stream, stand of rain forest, or other fragile ecological setting. However, although technical comment abounds, it is, unfortunately, for sale or hire by the highest bidder. Public opinion is scarcely heard over the cacophonous chorus of vested interests. The author trusts that Buddhism and deep ecology will bring some harmony to the discordant voices of all those concerned with the life on this planet.

⁴¹⁸ Excerpts from the Noble Peace Prize Lecture of H.H., the Dalai Lama, ‘*A Zone of Peace*’ in *Buddhism and Ecology* (Ed.), Delhi: Martin Batchelor and Kerry Brown, Motilal Banarsidass, Press 1994, p.111.

⁴¹⁹ http://www.buddhanet.net/pdf_file/deep_ecology.pdf, (Accessed on July 22, 2012.)

Environmental issues are best handled with the participation of all concerned citizens, at the relevant levels. At the national level, each individual shall have appropriate access to information concerning the environment...including information on hazardous materials and activities in their communities, and the opportunity to participate in decision-making processes. States shall facilitate and encourage public awareness and participation by making information widely available. Effective access to judicial and administrative proceedings, including redress and remedy, shall be provided.

The teachings of Buddha also have 'Oneness,' egocentric, and spiritual orientations with loving and compassionate concern for all living beings. These teachings are intimately correlated and compatible with Deep Ecology and its orientations. Thus, both the teachings can contribute to each other for holistic and deeper approaches toward various ecological and environmental issues. The present research aims at dealing with Buddhism and deep ecology on a general and overall basis so that both Buddhists and non-Buddhists with ecological and environmental interests find it a refreshing, valuable, and insightful approach to their labor of love.

Environmental aspects various aspects of the natural environment can be cited as a subject for meditation to understand *Dhamma* or nature. Because people and the natural environment are made up of the same elements, meditating on the composition of the body, mind and emotions in relation to the nature can be very helpful for general concentration practice as well as preparing the ground for the arising of *Paññā* (wisdom). The rising and falling away of impermanence, for example, is associated with the human body as well as the tree/forest in the natural environment.

Right mindfulness or *Satipaṭṭhāna* enables the observer to look at things objectively, the way they are, not as one likes them to be. Mindfulness involves one's only taking note or observing mental and physical phenomena and not reacting according to one's past conditioning, emotions, or thought-concepts of liking or dislike. Thus one becomes capable of purer actions in harmony with *Dhamma*, the law of nature, in the sense of not relating them to oneself. Thus, merely seeing becomes meaningless as seeing environmental problems through mindfulness means taking action for the solution of these problems.

5.4.2 Examples of Ecological Balance:

Buddhism is a religion which emphasizes conservation of wildlife and trees and natural resources in general. The teachings of the Buddha is clear on man just not destroy lives around us. Everything in nature must be utilized with necessity and utmost value, aiming mainly at the happiness and harmony of lives and everything in nature.⁴²⁰ Following are some useful as well as interesting examples:

[A] The Lord Buddha's Life

After having renounced the household life, he practiced *Dukkarakiriyā* or *Attakilamathānuyoga* (self-mortification or the practice of austerities) for many years but gradually realizing its futility has turned back to practice *Satipaṭṭhāna* as *Sukhavihāridhamma* to obtain enlightenment.

The life of the Buddha, as mentioned earlier, was spent amidst forests and trees and moreover was imbued with his understanding and compassion for all living beings. The instruction given to *Bhikkhus* stands as witness: “Here, O *Bhikkhus*, are the roots of trees, here are empty places-meditate,” seems to be the Buddha's categorical imperative and a symbol of the Buddhist way of life. As the Buddha attained enlightenment under the ‘Bodhi’ tree, the Buddhist world has always ensured the conservation of the tree. Likewise, other trees (like *Sāla*) are protected from plundering.⁴²¹

And in this case, Rakesh Kumar Mishra says in his article– the Environmental Concerns of Contemporary Man in “Ecological Perspectives in Buddhism” (K.C.Pandey (ed.), 2008), that glorious example of environmental and pastoral sanctity can find its mention in the annals of Buddhist religion and culture. There is no need to say that the great Buddha himself and his disciples to this day loved and continue to do so, to meditate and attain spiritual awakening or enlightenment under the salubrious environs of huge trees and tree-trunks, on the banks of flowing rivers and streams and mountain peaks.

⁴²⁰Chatsumarn Kabilsingh et.al., *Buddhism and Nature Conservation*, Bangkok: Thai Tibet Center Press, 2010, p.76.

⁴²¹ *Ibid*, p.21.

How can one imagine to do all this or even contemplating, acquiring mental and spiritual peace, when these very environs have virtually been trampled upon and desecrated by selfish humans in the name of development, whom one can call as the modern *Aṅgulimālas*. There is no Buddha around to reform and rehabilitate these *Aṅgulimālas* of modernity and modern civilization.⁴²²

[B] Trees of importance

The Buddha spent most of his time within the natural surroundings. He was born under the Sāla tree, attained enlightenment under the Bodhi tree, and thus spent next 45 years wandering in the forest, traveling from one village to another, preaching *Dhamma* to the people. Finally, he chose to pass away between the Sāla trees, so these trees are important in the Buddha's life.

Even today, they are highly respected by Buddhists all over the world, mainly as reverence to the Buddha. The direct positive result of this attitude is the conservation of these species of trees of importance. This conservation needs no force of the law but stems naturally from the understanding and belief of the people themselves. As such, it is more effective.⁴²³

[C] Dove in the Forest (old *Jātaka* Tale)

A long time ago, there was a thick forest. Trees were fresh and deep. The air was crystal clear; it was sending the echoes of birds singing a beautiful melody, enchanting comfortable life there. The sky was so blue and open. The forest was full of grace, hope and peace. In this forest, there were thousands and thousands of creatures living together as one in harmony with nature. One day, a dove flew over the forest to look for food for its babies. When she returned, the dove saw a big fire rising up in the forest! All the living creatures, including birds, animals, plants, and flowers were trying to escape, desperately crying for help in this terrible distaste.

⁴²² K.C. Pandey (ed.), *Ecological Perspectives in Buddhism*, New Delhi: Readworthy Publications Pvt.Ltd, Press, 2008, pp.225-226.

⁴²³ Chatsumarn Kabilsingh, et.al., *Buddhism and Nature Conservation*, Op.Cit., p.88.

The dove was astonished to see this happening, yet had no time to think. She immediately flew off to a lake far away. When the dove arrived at the lake, she jumped into the water and had its body completely soaked. The dove flew up again and hurried into the burning forest. Flying back to where the fire was blazing briskly, the dove shook its body and dropped a few portions of water. Then she took off to a long flight to get to the lake again. In this way, the dove made many trips between the lake and the forest.

The heaven above, upon watching what was happening in the forest on the earth, asked the dove, “Do you think that you, of humble body, can stop the fire with those few shakes of water?” The dove answered, “The fire must be stopped as soon as possible. There are children. There are my fellows. Moreover, there is the very forest who nurtures all of our lives. Everything is caught in a big fire now. I have something to do. I will continue making trips this way, until I die.”

Eventually, the earnest wish and the prayer of this one little dove were taken to the Heaven. A heavy rain was brought to the forest and the fire ceased. The forest returned to a peaceful, beautiful place, which it once was.⁴²⁴

5.5 Summary

From above perspectives, the benefits of *Satipaṭṭhāna* practice can be summarized in the main points as follows [A.III.106]:

1. *Kāyabhāvanā*: Physical development i.e. health, medical cure, mindful death etc.
2. *Sīlabhāvanā*: Social development such as avoiding bad behaviour, activeness in social work, good administrator, guiding the life of the people, improving the ability for working job in duty etc.
3. *Cittabhāvanā*: Mental development such as training oneself and others, self-control, unshackle mind etc.
4. *Paññābhāvanā*: Intellectual development such as instruction of general courses, clear understanding on the teaching of the Buddha in scriptures, freedom from defilements and fetters, realization of truth, seeing the way to *Nibbāna* etc.

⁴²⁴http://www.buddhanet.net/pdf_file/deep_ecology.pdf, (Accessed on July 22, 2012.)

Thus *Satipaṭṭhāna* practice is the technique of application of Mindfulness employed in the daily life for self-development or individual progress as well as social progress. Through it morality, concentration and wisdom are fine tuned in the pursuit of Middle way. *Satipaṭṭhāna* as the foundation of the Enlightenment is the way of purification of morality, concentration and wisdom.

Eventually, when it brings fullness of morality, concentration and wisdom, it ultimately benefits the individual and brings internal benefit, which further expand to external benefits for the society, the world and the universe as a whole. Its benefit can be talked of as effecting four parts of our life e.g., body is calm, *Vedanās* are cool, mind is peaceful and *Dhammas* (all conditions) are mindful as they really should be.

.....

CHAPTER VI: CONCLUSION AND SUGGESTION

The Foundation of Mindfulness (*Mahāsatipaṭṭhānasutta* or *Satipaṭṭhānasutta*)⁴²⁵ forms a very essential *Dhamma* in the practice-way. Indeed, the teaching of *Satipaṭṭhāna* informs us that our life has just four areas which require the watchful eye and governance of *Sati*. In brief, the main elements of *Satipaṭṭhāna* are as follows:⁴²⁶

1. *Kāyānupassanā*: contemplation or mindfulness of the body; i) *Ānāpānasati*, going to a secluded place, sitting cross-legged and focusing *sati* on one's inhalation and exhalations; ii) *Iriyāpatha*, focusing on posture, clearly perceiving the present mode of disposition of the body, whether standing, walking, sitting or lying down; iii) *Sampajañña*, maintaining clear comprehension on every kind of action and movement; iv) *Paṭikūlamānasikāra*, contemplating on one's body, from the top of the head to the soles of the feet, as a repository of a large number of unattractive constituents; v) *Dhātu-mānasikāra*, contemplating on one's body by considering it separated into its four constituent elements; vi) *Navasīvathika*, looking at corpses in nine different stages of decay, from one newly dead to one reduced to crumbling bones, and, in each case, applying what is seen to oneself, reflecting that one's own body must meet a similar fate.
2. *Vedanānupassanā*: mindfulness of feeling, i.e. when a feeling of pleasure, pain, or indifference arises, whether associated with sensual desires or unassociated from them, one has a clear perception of it in its actuality at the moment of occurrence.
3. *Cittānupassanā*: mindfulness of mind, i.e. how mind is at a given moment – for instance, whether sensual desire is present in it or not, whether aversion is

⁴²⁵ *Mahāsatipaṭṭhānasutta* and *Satipaṭṭhānasutta* can be called '*Mahāsatipaṭṭhāna*'. It has the same meaning, but just only *Mahāsatipaṭṭhānasutta* in *Dīghanikāya* has completely preached especially in '*Dhammānupassanā*' more than *Satipaṭṭhānasutta* in *Majjhimanikāya* and *Saṃyuttanikāya*.

⁴²⁶ DA.2.p.685,(STP). The kind of 21 objects such as *Ānāpānapubba* is first and there is final *Saccapabba*. All of them, 11 objects "*Ānāpānasati*, *Paṭikūlamānasikāra*, and 9 *Navasīvathikas*" are *appanābhāvanā*. Others are *upacārabhāvanā*.

present in it or not, whether it is agitated or concentrated, liberated or still fettered, etc., one has a clear perception of the underlying state of mind in its actuality in the present moment.

4. *Dhammānupassanā*, mindfulness of *Dhammas*; i) *Nīvaraṇa* (hindrance), clear perception, in that moment, of whether any of the Five Hindrances is present in mind or not; ii) *Khandha* (aggregate), comprehension of the nature of each *Khandha*, how it arises and how it ceases; iii) *Āyatana* (sense-base), clear perception of each of the internal and external sense-bases and of the fetters that arise depending on them, how those already arisen may be abandoned and how those already abandoned may be prevented from re-arising; iv) *Bojjhaṅga* (constituents of enlightenment), clear perception, in that moment, of whether or not any of the Seven constituents of Enlightenment is present in one's mind, how those as – yet un-arisen may arise and how those already arisen may be developed to fullness; v) *Ariyasacca*, clear and authentic perception of each of the Four Noble Truths.

It is contemplation to these parts whether body and its behavior, various feelings of pleasure and pain, different states of mind, and mind-objects (*Dhammas*). Conducting one's life with *Sati* guarding over these four points will help to ensure a freedom from danger and suffering and a life of clarity and well-being, culminating in the realization of the ultimate truth.

Satipaṭṭhāna theoretically speaking, is one of the moral psychic factors. It also becomes the factor of virtues such as *Bahukāra-Dhamma* (virtues of great assistance), *Satipaṭṭhāna* (Four Foundation of Mindfulness), *Balas* (Five Powers), *Indriyas* (Five Faculties), *Bojjhaṅgas* (Seven Factors of Enlightenment), and *Aṭṭhaṅgikamagga* (The Noble Eightfold Path), etc. These things are the partaking of Enlightenment. Just as salt is needful in all soups, so also is Mindfulness a needful element in all activities as can be seen from the words of the Buddha himself that: “Mindfulness, *Bhikkhus*, I say, is needful in all activities.”⁴²⁷

⁴²⁷*Ibid.* p.656, (STP).

And, *Satipaṭṭhāna* if practically speaking, is confirmed by the Buddha as “the only way for purification of all beings... for realization of *Nibbāna*.” Thus, *Mahāsatipaṭṭhāna Sutta* becomes the main discourse, the way for practicing of meditation both tranquility (*Samatha*) and Insight (*Vipassanā*) meditation. One should be careful of the practice of Mindfulness. For if Mindfulness is not associated with *Ātāpī* (ardent or right effort), *Sampajañña* (clear comprehension or right understanding) and *Vineyya Loke Abhiññhādomanassaṃ* (having overcome covetousness and grief concerning the world or right thought and other factors of Eightfold Path) it is wrong mindfulness and leads to the dangerous result. If it consists of morality, concentration and wisdom. It is Right Mindfulness. This results in the awareness of peace and peace in awareness. It generates only the beneficial results.

Particularly the benefit of *Ānāpānasati* pointed out in realization of Path, Fruition and *Nibbāna*. It, however, can be used for the benefit of the reminding all generations whether young-men, householders or old-ages to be aware of avoiding wrong practice and continue doing right practice. Moreover, it can be used for solving the problems faced in daily life such as in performing duties without suffering, creating beautiful things of arts and culture etc. At the same time, it can be used to cure physical as well as mental illness.”⁴²⁸

Further, in our daily life, *Satipaṭṭhāna* is main function that is always practiced or developed because Sati that is well practiced brings the happiness or usefulness anytime. In fact, *Satipaṭṭhāna* consists four parts: body, feeling, mind and mind-objects. Even we have practiced only one part, it is development all parts by accompaniment of them that is said *Satipaṭṭhāna* is as four in one. Otherwise it is needed to practice *Sati* and *Sampajañña* as *Samatha* and *Vipassanā* yoked together. This is what purpose is wished.

Here it would be like to state the *Satipaṭṭhāna* as *Vedanānupassanā* that is story of Bodhisattva can serve as a good example of how it functions:

Indeed, when the Bodhisattva practices on feelings, he conceives a great compassion for those beings that cling to the happiness arising from feelings. And he thoroughly learns to understand: “Happiness is where there is no feeling”. He

⁴²⁸ Buddhādāsa, *Ānāpānasati: Handbook of Study and Practice*, Op.Cit., pp.185-212.

practices feeling-contemplation on feelings, for the sake (of helping) all beings to give up (Attachment to) feelings. For (effecting) the cessation of feelings in beings, he dons his armor; but for himself he does not strive after the cessation of feelings.

Any feeling felt by him is pervaded by deep compassion. Thus, when experiencing a pleasant feeling, he conceives deep compassion for beings whose character is strongly inclined to lust, and he himself gives up the propensity to lust. When experiencing an unpleasant feeling... complete propensity to hatred. When experiencing a neutral feeling... propensity to delusion.

He is not attracted by a pleasant feeling, but strives after the eradication of attraction. He is not repelled by an unpleasant feeling, but strives after the eradication of repulsion. He is not left in ignorance by a neutral feeling, but strives after the eradication of ignorance.

Whatever feeling he experiences, all feeling he knows as transient; all feeling he knows as painful; all feeling he knows as not-self. He feels the pleasant feeling as transient; the unpleasant feeling as a thorn; the neutral feeling as peaceful. Thus, indeed, what is pleasant is transient; the unpleasant is (transient) just as the pleasant, and the neutral is without an ego.⁴²⁹

One who can control *Vedanā* is a master of the world because *Sabbe Dhammā Vedanā-samosaraṇā* (the condition of things flows with sensation). If it can stop at *Vedanā*. *Taṇhās* (cravings) of greed, hatred and delusion will not arise. It is cutting the stream of suffering or the flow of wheel of dependent origination because it is caused by *Avijjā* (ignorance). This form of pairs of eye-consciousness, Ear-nose-tongue-body-mind-consciousness involve the same kind of contemplation. This is beginning of *Sati* and wisdom or *Sampajañña* that is *Samatha* and *Vipassanā* by itself.

In doing so, a meditator comes to see both *Samatha* and *Vipassanā* as *Ti-lakkhaṇa* (three characteristics) of everything or *Nāma-Rūpa* in terms of impermanence suffering and non-self and contemplate that there is only arising and passing away of mind and no 'I'

⁴²⁹ Nyanaponika Thera, *The Heart of Buddhist Meditation.*, Op.Cit., pp.199-200.

contemplation: 1) as impermanent and not as permanent; 2) as painful and not as pleasurable; 3) as not-self and not as a self; 4) he turns away and is not delighted by it; 5) he is dispassionate and does not crave; 6) he causes cessation of it and not origination; and 7) he relinquishes and does not grasp.

Contemplating it as impermanent, he abandons the notion of permanency; contemplating it as painful, he abandons the notion of pleasure; contemplating it as not-self, he abandons the notion of a self; by turning away, he abandons delight; by being dispassionate, he abandons greed; by causing cessation, he abandons origination; and by relinquishing, he abandons grasping.

In that sevenfold manner he practices the fourfold foundation-contemplation. They are the foundation, not mindfulness, but mindfulness is foundation as well as mindfulness. With that mindfulness and with that knowledge, he has contemplated the fourfold foundation of mindfulness. Hence, it is called *Satipaṭṭhānabhāvanā*.⁴³¹

Those who put this meditation into practice meditation methodically and acutely can become a noble person. The four *Ariyapuggalas* (Noble persons) are in turn divided, according to their ability to eradicate defilements by applying the ten *Samyojanas* (fetters) as the means for estimating, as follows:⁴³²

1) *Sotāpanna* is one who cuts off *Sakkāya-diṭṭhi* (the opinion to have a self); *Vicikicchā* (doubt); *Sīlabbataparāmāsa* (clinging to virtue and rituals, groping for them in the way of rites).

2) *Sakadāgāmī* is one who cuts the *Samyojana* of the preceding stage and has weakened *Kāmarāga* and *Paṭigha*.

3) *Anāgāmī* is one who cuts the five lower *Samyojana*, that is *Sakkāya-diṭṭhi*, *Vicikicchā*, *Sīlabbataparāmāsa*, *Kāmarāga*, and *Paṭigha* (anger) completely.

⁴³¹ Kh. 31/727-730/622-26, (STP); Also Vide in Nyanaponika Thera, *The Heart of Buddhist Meditation*, Op.Cit., pp.- 155-56.

⁴³² D.I. p.156.

4) *Arahat* is one who cuts off all the ten fetters; the five lower *Samyojanas* and additionally the fetters of *Rūparāga*, *Arūparāga*, *Māna*, *Uddhacca*, and *Avijjā* completely.

In above all, it is obvious when there was the end of this Buddha's *Dammadesanā* (sermon) at that time, the *Dīghanikāya-aṭṭhakathā* of *Mahāsatipaṭṭhānasutta* has referenced that there were thirty thousand people who attained *Arahanthood*.⁴³³

Thus, we understand that *Satipaṭṭhāna*-meditation is a spiritual function or duty of ours in daily-life. It is be of great profit to end all of our problems. *Satipaṭṭhāna* has interesting aspects of psychology as well as technique of practice-way. Its benefits result in enhancing spiritual power which is beyond the reach of materialistic world. Application of *Satipaṭṭhāna* perfectly bring benefits be it at individual, social level and world peace etc, especially in this modern age of globalization.

Suggestion: In saying this, *Satipaṭṭhāna* or the foundation of mindfulness is needed in all situations of our life. That which 'looks over' the various factors which arise in meditation is 'Sati' (mindfulness). *Sati* is life. Whenever we do not have *Sati*, we are heedless, it is as if we are dead... Thus *Sati* is simply presence of mind. It is cause for the arising of self-awareness and wisdom... Even when we are no longer in *Samādhi*, *Sati* should be present throughout. So, mindfulness is always a very important factor associated with *Sati-cetasika* and because of its presence one is mindful to the extend that one contemplates on the body, feelings, mind and mind-objects as they really are.

Therefore, everybody should understand *Satipaṭṭhāna* so that there is mindfulness in all postures or situations that results in one's well being. Moreover it can be included as section of the study in educational institutions as a proper foundation on the lines of *Satipaṭṭhānas* equip individuals to be mindful of who they are, what is the state of present situation and thus accordingly apply the required solution as the problem demands leading to a prosperous and happy society.

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⁴³³“*Desanāpariyosāne pana tiṇṣasahassāni arahatte paṭiṭṭhahīṇṣū'ti.*” DA.2. p. 686. (STP).

Appendix A:

Part 1: Suttas concerned *Satipaṭṭhāna* in Pāli Texts

Mahāsatipaṭṭhānasutta or *Satipaṭṭhānasutta* has been preached briefly by the Buddha. If we wish to know its details, it may be found out from many Texts like:

-In Vinaya Piṭaka: *Satipaṭṭhāna* appeared in *Mahāvibhaṅga* (Vin.1.[STP]) as *Uttari-manussadhamma* (superhuman condition) that is the Buddha-*paññatti* (established by the Buddha) and as the Buddha's teaching such on '*Ānāpānasati*'.

-In Suttanta Piṭaka: *Satipaṭṭhāna* as *Mahāsatipaṭṭhānasutta* appears in *Dīghanikāya* (D.10), as *Satipaṭṭhānasutta* appears in *Majjhimanikāya* (M.12), as *Satipaṭṭhānasamṃyutta* appears in *Samyuttanikāya* (S.19) as *Satipaṭṭhānavagga* appears in *Aṅguttaranikāya* (A.22). There are 10 Suttas, such as *Sikkhādubbalyasutta* in *Majjhimanikāya* (M.13), *Satipaṭṭhāna* appears as *Ānāpānassatisutta*, *Kāyagatāsatisutta*, *Mahārāhulovādasutta*, and *Sekkhapaṭipadāsutta*. Further, *Satipaṭṭhāna* appears in the *Paṭisambhidāmagga* (Ps.31) which has been explained by the Elder Sārīputta as *Ānāpānasatikathā*, *Satipaṭṭhānavāra*, and *Satipaṭṭhānakathā*.

-In Abhidhamma Piṭaka: *Satipaṭṭhāna* has appeared in *Vibhaṅga*, and *Kathāvatthu*. First of all, *Vibhaṅga* (Vbh.35), has divided *Satipaṭṭhāna* as *Suttanta-bhājanīyanaya*, *Abhidhammabhājanīyanaya* and *Pañhāpucchakanaya* and thus presents a detailed study of *Satipaṭṭhāna*. Secondly, in *Kathāvatthu* (Kvu.37) *Satipaṭṭhāna* appears as *Satipaṭṭhānakathā*.

Besides, it can be found out from its *Aṭṭhakathā-ṭīkā* such as *Mahāsatipaṭṭhānasutta-aṭṭhakāthā* in '*Sumaṅgalavilālinī*' (DA.2), *Satipaṭṭhānasutta-aṭṭhakathā* in '*Papañcasūdanī*' (MA.1), *Satipaṭṭhānasamṃyutta-aṭṭhakathā* in '*Sāratthapakāsinī*' (SA.3), *Satipaṭṭhananiddesa-aṭṭhakathā* in '*Saddhammappakāsinī*' (PsA.2), *Satipaṭṭhānavibhaṅga-aṭṭhakathā* in '*Sammohavinodinī*' (VbhA), and *Satipaṭṭhāna* in *Abhidhammatthavibhāvanīṭīkā* (Saṅgaha.Ṭ.).

Part 2: She has been mindful to overcome Sorrow and Lamentation– Paṭācārā’s story*

When the Buddha was dwelling at the Jetavana Monastery in Sāvattihī, there lived in the neighborhood a young girl named Paṭācārā. She was endowed with all the possessions of which a woman could be proud of. She was exquisitely beautiful; her parents were rich; and she could have won the love of any young man of the country for the purposes of marriage.

Nevertheless, Paṭācārā had a clandestine love affair with one of the household servants and as she was aware that her parents would never agree to her unequal marriage with this serf. So she eloped with her lover and lived in a jungle den in a far-away forest. As time passed, Paṭācārā was expecting her first baby and she had a very keen desire to visit her parents in Sāvattihī.

However, Paṭācārā’s husband was afraid to face his former master, as he thought that he would be punished for secretly winning the love of the girl and eloping with her. Paṭācārā, however, was determined to see her parents and when her husband was absent, she fled away from her forest abode. On the way, however, a baby boy was born and yielding to the pleadings of her husband who had followed her, she returned to their hut in the forest.

In the course of time, Paṭācārā was expecting her second child and she felt once again a very strong desire to visit her parents. For the second time she fled away from the hut and was on her way to Sāvattihī, this time accompanied by her first child. Once again her husband followed her, and while in the forest she gave birth to her second child.

On this occasion there was very heavy rain and her husband, wanting to provide a shelter for his spouse and the little children, went in search of some leaves. But, to Paṭācārā’s great dismay, he did not return. Paṭācārā was worried and spent a restless night.

On the following morning, she set out in search of her husband and to her untold sorrow she beheld her husband dead, close to an ant hill. He had been bitten by a snake when he was about to cut leaves. Nevertheless, Paṭācārā continued her journey to her parental home.

*[DsA.4.pp.143-47(MTP); C.D.Weerasinghe, *Women in Ancient India*, 1970.].

On the way, the unfortunate Paṭācārā had to cross a river which was in spate due to the previous night's rain. As the current was very swift, she left the elder child on the river bank and crossed the river carrying the newly born infant. Reaching the opposite bank she left the infant there and started back to fetch the other child.

She was almost mid-way across the river when she spied a hawk hovering over the infant on the bank she had just left. The hawk, thinking that it was a piece of meat, carried the baby away. Paṭācārā cried out in the hope that the hawk would leave the child, but it was of no avail. The elder child, seeing the mother waving her hands in the attempt to drive away the hawk, thought that his mother was calling him and jumped into the river, where he was swept away by the current. Thus she had lost her husband and both of her little children.

So Paṭācārā continued on her way all alone. However, as she approached the place of her parental home, she saw a fire and anxiously inquired what it was. One of the passers-by told her, "Last night, owing to the heavy rain, a house came down and all its occupants were killed. In that funeral pyre the dead are being cremated." It was her parents' house and Paṭācārā realized that her father, mother and brother were all dead. Under the weight of all these losses she had suffered, her mind's sanity broke down. She ran distraughtly, and in her mad flight her cloth fell off. People seeing that mad woman running naked threw stones at her, but she continued her flight until she came to the Jetavana Monastery where the Buddha was preaching.

-Paṭācārā finds peace

The Buddha saw Paṭācārā roaming about aimlessly when he was making a discourse to an audience at the Jetavana monastery. Seeing that her faculties had now ripened, the Buddha willed that Paṭācārā come to him at the monastery. People tried to prevent her coming to the monastery but the Buddha said to them; "Don't try to stop her". When she came nearer, the Buddha said to her, 'Paṭācārā be mindful.'

As soon as she heard the Buddha's words, thanks to the Buddha's powers. Paṭācārā regained her senses. Knowing her nakedness she sat down on her closed knees and remained with her body bent, and trying her best to cover up her naked body with her hands. Someone

then threw down to her a piece of garment which she took up, cloaked herself in, and drew near the Buddha. In worshipping posture, she related the tragic story thus:

“Venerable Sir, may you be my refuge! My younger son was swooped away by a kite. My elder son was drowned in the current of a stream. My husband died on the way. My parents and my brothers were killed in the house that collapsed and they were cremated on a single pyre.”*

The Buddha then gave a sermon pointing out that everything in the world changes and is subject to decay. These changes bring great sorrow to the mind and the only way to avoid that sorrow is to end the cycle of births by attaining *Nibbāna*. Paṭācārā accepted the words of the Buddha. She entered the Order of *Bhikkhunīs* and in due course attained *Arahantaship*. She was singled out by the Buddha as being foremost among the nuns in her knowledge of the disciplinary rules of the Order. After losing all, Paṭācārā ultimately won to the highest and final deliverance.

Thus we find that Paṭācārā had been under the condition of sorrow and lamentation, but she was awaked by the *Kalyāṇamitta* (good friend) like the ‘Buddha’. Because of that, she became mindful through *Maraṇānussati* (mindful contemplation of Death) that was unique experience to her.

*[U Tin OO (Myaung), *The Great Chronicle of Buddhas*, 2000, p. 42].

Appendix B:
Four *Paramatthadhammas* (Ultimate Realities):
Citta, Cetasikas, Rūpas and Nibbāna

Part 1: *Citta* (Consciousness)

***Citta*:** [Dhs. 34/21/10 (STP)] stands for the faculty of investigating an object (*Ārammaṇa*) or the faculty of taking possession of an object, or the faculty of knowing an object or the faculty of being conscious of an object.

Six types of *Citta*: 1. *Cakkhu-viññāṇa* (Consciousness of eye) 2. *Sota-viññāṇa* (Consciousness of ear); 3. *Ghāṇa-viññāṇa* (Consciousness of nose); 4. *Jivhā-viññāṇa* (Consciousness of tongue); 5. *Kāya-viññāṇa* (Consciousness of body); 6. *Mano-viññāṇa* (Consciousness of mind). In the *Arūpa-loka*, however, mind-consciousness arises without any base.

Again, the four types of consciousness with reference to 121 *Bhūmis* (spheres) are as follows:

1. *Kāmāvacaracitta* (consciousness of sense-sphere):

a) <i>Akusalacitta</i> (immoral consciousness)	12:
- <i>Lobhamūlakacitta</i> (attachment-rooted consciousness)	8
- <i>Dosamūlakacitta</i> (hatred-rooted consciousness)	2
- <i>Mohamūlakacitta</i> (delusion-rooted consciousness)	2
b) <i>Ahetukacitta</i> (rootless consciousness)	18:
- <i>Akusalavipākacitta</i> (result of immorality)	7
- <i>Kusalavipākacitta</i> (result of morality)	8
- <i>Ahetukakiriyācitta</i> (functional consciousness)	3
c) <i>Kāmāvacarasobhanacitta</i> (sense-sphere beautiful consciousness)	24:
- <i>Mahākusalacitta</i> (moral consciousness)	8
- <i>Mahāvipākacitta</i> (resultant consciousness)	8
- <i>Mahākiriya</i> (functional consciousness)	8
Total	54

2. <i>Rūpāvacaracitta</i> (form-sphere consciousness)	15:
a) <i>Rūpāvacarakusalacitta</i> (form-sphere moral consciousness)	5
b) <i>Rūpāvacaravipākacitta</i> (form-sphere resultant consciousness)	5
c) <i>Rūpāvacarakiriyācitta</i> (form-sphere functional consciousness)	5
3. <i>Arūpāvacaracitta</i> (formless-sphere consciousness):	12:
a) <i>Arūpāvacarakusalacitta</i> (formless-sphere moral consciousness)	4
b) <i>Arūpāvacaravipākacitta</i> (formless-sphere resultant consciousness)	4
c) <i>Arūpāvacarakiriyācitta</i> (formless-sphere functional consciousness)	4
4. <i>Lokuttaracitta</i> (supermundane consconsciousness)	(5 <i>jhānas</i> x) 8 = (40):
a) <i>Lokuttarakusalacitta</i> (moral supermundane consciousness)	4 (20)
b) <i>Lokuttaravipākacitta</i> (resultant supermundane consciousness)	4 (20)
Total	89 or 121. *

In addition to the explanation of *Citta*:

(1) Of these, *kāma*-consciousness is that which lies within the jurisdiction of desire prevailing in *Kāma-taṇhā* and it is fourfold as thus: moral (*Kusala*), immoral (*Akusala*), resultant (*Vipāka*), and inoperative (*Kiriyā*).

(2) *Rūpa*-consciousness is the Jhānic or ecstatic consciousness which has become free from *Kāma*-desire and related objects, but still remains within the jurisdiction of the desire prevailing in *Rūpa-loka* (*Rūpa-taṇhā*), and is threefold: Moral, Resultant, inoperative.

(3) *Arūpa*-consciousness is also the Jhānic or ecstatic mind which has become free from *Rūpa*-desire, and related objects, but still remains within the jurisdiction of the desire prevailing in the *Arūpa-loka* (*Arūpa-taṇhā*) and also is threefold: Moral, Resultant, and inoperative.

*(The detail in *Abhidhammatṭhakathā Dhamma-saṅgaṇīvaṇṇā (Aṭṭhasālinī)*); [also vide in P.A. Payutto 'Dictionary of Buddhism' Ob.Cit., pp. 329-39)].

(4) *Lokuttara*, or transcendental consciousness is the noble consciousness (*Ariya-citta*) which has become free from the threefold desire, and has transcended the three planes—*Kāma*, *Rūpa* and *Arūpa*. It is of two kinds: noble consciousness in the Path, and noble consciousness in the Fruition.

Part 2: *Cetasika* (mental factors):

***Cetasika*:** *Cetasikas* are characteristics of consciousness, of mental properties born of mind, or concomitants of mind. They are 52 in number and have four characteristics of: 1) arising together, 2) passing away together, 3) have the same object, and 4) have the same basis. They have been classified into three groups:*

A). *Aññasamāna-cetasika* (13 general mental factors) :

- 1) *Sabbacittasādhāraṇacetasikas* (7 universal mental factors), and
- 2) *Pakiṇṇakacetasikas* (6 mental factors).

1) *Sabbacittasādhāraṇacetasikas* (7 universal mental factors):

1. *Phassa* means contact or sense-impression and contact means the faculty of pressing the object (*Ārammaṇa*).

2. *Vedanā* means feeling, or the faculty of tasting the sapid flavors thus squeezed out by *Phassa*. All creatures are sunk in this *Vedanā*.

3. *Saññā* means perception, or the act of perceiving. All creatures become wise through this perception.

4. *Cetanā* means volition or the faculty of determining the activities of the mental concomitants, so as to bring them into harmony. In the common saying of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work.

5. *Ekaggatā* means concentration of mind. It is also called right concentration (*Samādhi*). It becomes prominent in the *Jhānasamāpatti*, the attainment of the supernormal modes of mind called *Jhāna*.

*[Comp. 94.; [also vide in P.A. Payutto 'Dictionary of Buddhism' Op .Cit., pp. 278-80].

6. *Jivitindriya* means psychic life or the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. *Manasikāra* means attention. Its function is to bring the desired object into the view of consciousness.

These seven factors [1-7] are called *Sabbacittika*, universal properties, as they always enter into the composition of all consciousness.

2) *Pakiṇṇakacetāsikas* (6 mental factors):

8. *Vitakka* means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called *Saṅkappa* (aspiration), which is of two kinds: *Sammāsaṅkappa* or right aspiration, *Micchāsaṅkappa* or wrong aspiration.

9. *Vicāra* means sustained application. Its function is to concentrate upon objects with deviation or distraction.

10. *Viriya* means effort of mind in actions as two kinds: right effort and wrong effort.

11. *Pīti* means pleasurable interest of mind, or buoyancy of mind.

12. *Chanda* means desire-to-do, such as desire-to-go, desire-to-stay, and so forth.

13. *Adhimokkha* means decisions, or literally, it is intended to connote the freedom of mind from the wavering state between the two courses: 'Is it?' or 'Is it not?'

The above thirteen kinds (1) and (2) are called mixtures (*Vimissaka*). They are common to both moral and immoral consciousness in composition.

B). *Akusala-cetasikas* (14 immoral mental factors):

1. *Sabbakusalasādhāraṇacetāsikas* (4 universal immoral factors):

14. *Lobha* ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called *Taṇhā* (craving), sometimes *Abhiṭṭhā* (covetousness), sometimes *Kāma* (lust), and sometimes *Rāga* (sensual passion).

15. *Dosa* (hate) in its ethical sense is hatred, but psychically it means the violent striking of mind on the object. It has two other names: *Paṭigha* (repugnance), and *Byāpāda* (ill-will).

16. *Moha* (dullness) means dullness or lack of understanding in philosophical matters. It is also called *Avijjā* (nescience), *Aññāṇa* (not-knowing) and *Adassana* (not-seeing).

The above three just mentioned [14-16] are called the three *Akusalamūla*, or the three main immoral roots, as they are the sources of all immoralities.

17. *Diṭṭhi* means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, non-soul for soul, and moral activities for immoral ones, or it denies that there are any results of action and so forth.

2. *Pakiṇṇaka-akusalacetasikas* (10 particular immoral factors):

18. *Māna* means conceit or wrong estimation. It wrongly imagines the name-and-form (*Nāma-rūpa*) to be an 'I', and estimates it as noble or ignoble according to the caste, creed or family and so on, to which the person belongs.

19. *Issā* means envy, or absence of inclination to appreciate or congratulate others upon their success in life. It also means a disposition to find fault with others.

20. *Macchhariya* means selfishness, illiberality, or unwillingness to share with others.

21. *Kukkucca* means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and falling to do meritorious deeds.

22. *Ahrika* means shamelessness. When a sinful act is about to be committed, no feeling of shame such as 'I' will be corrupted if 'I do this', arise in him who is shameless.

23. *Anottappa* means utter recklessness as regards such consequences, as *Attānuvādabhaya* (fear of self-accusations like: 'I have been foolish', 'I have done wrong', and so forth), *Parānuvādabhaya* (fear of accusations by others), *Daṇḍabhaya* (fear of punishments in the present life inflicted by the rulers), *Apāyabhaya* (fear of punishments to be suffered in the realms of misery).

24. *Uddhacca* means distraction as regards an object.

25. *Thīna* means slothfulness of mind, that is, the dimness of mind's consciousness of an object.

26. *Middha* means torporfulness of mental properties that is the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

27. *Vicikicchā* means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds [14-27] are called *Pāpajāti* or *Akusala-dhamma*. They are indeed the real immoralities.

C). *Sobhana-cetasikas* (25 moral factors):

1. *Sobhanasādhāraṇacetasikas* (19 universal moral factors):

28. *Alobha* means disinterestedness of mind as regards to an object. It is also called *Nekkhamma-dhātu* (element of abnegation or renunciation), and *Anabhijjhā* (liberality).

29. *Adosa* means amity in its ethical sense means inclination of mind in the direction of its object, or purity of mind.

30. *Amoha* means reason or knowing things as they are. It is also called *Ñāṇa* (wisdom), *Paññā* (insight), *Vijjā* (knowledge), *Sammāditṭhi* (right view).

These three [28-30] are called the three *Kalyāṇamūlas* or the three main moral roots as they are the sources of all moralities.

31. *Saddhā* means faith in what ought to be believed.

32. *Sati* means constant mindfulness in good things so as not to forget them. It is also called *Dhāraṇa* (retention), and *Uṭṭhāna* (readiness).

33. *Hiri* means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. *Ottappa* means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others.

35. *Tatramajjhataṭṭhā* means the balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called *Upekkha-brahmavihāra* (equanimity of the sublime abode in the category of *Brahmavihāra*; and *Upekkha-sambojjhaṅga* (equanimity that pertains to the factors of Enlightenment) in the *Bojjhaṅga*.

36. *Kāyapassaddhi* means composure of mental properties.

37. *Cittapassaddhi* means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three immoral (*Pāpa-dhamma*) which cause annoyance in doing good deeds.

38. *Kāyalahuta* means buoyancy of mental properties.

39. *Cittalahuta* (buoyancy of mind) means buoyancy of mind. By buoyancy it is meant that the mental properties become light.

40. *Kāyamudutā* (pliancy of mental properties) means pliancy of mental properties.

41. *Cittamuduta* (pliancy of mind) means pliancy of mind.

42. *Kāyakammaññatā* (adaptability of mental properties) means fitness for work of the mental properties.

43. *Cittakammaññatā* (adaptability of mind) means the fitness of mind for work.

44. *Kāyapāguññatā* means proficiency of mental properties.

45. *Cittapāguññatā* means proficiency of mind. Proficiency here means skillfulness.

46. *Kāyujukatā* means rectitude of mental properties.

47. *Cittujukatā* means rectitude of mind.

2. Viraticetasikas (factors of 3 abstinences):

48. *Sammāvācā* means right speech i.e., abstinence from the fourfold sinful modes of speech that consists of: Lying, slandering, abusive language and idle talk.

49. *Sammākammanta* means right action through abstinence from threefold sinful act: Killing, stealing, and unchastity.

50. *Sammā-ājīva* means right livelihood.

3. Appamaññācetasikas (2 factors of boundless states):

51. *Karuṇā* means pity, compassion or wishing to help those who are in distress.

52. *Muditā* means appreciation or delight in the success of others.

Part 3: Rūpas (material quality) [M.II.262]

It is termed in Pāli as '*Rūpa*', because it transforms through the influence of adverse physical conditions such as heat, cold, etc. Here *Rūpa* has further been studied in twenty-eight varieties. They are examined under the eleven heads as below: *

1. *Bhūtarūpa* means primary material qualities that has Four types, namely *Paṭhavī* (earth), *Āpo* (water), *Tejo* (fire), and *Vāyo* (air).

*These are the twenty eight types of material quality under eleven heads. Hence, the four *Mahābhūta* have been put in under one head and *Upādāyarūpa* has been studied under the further ten heads.

2. *Pasādarūpa* means sensitive material that has Five types, namely: *Cakkhu* (eye), *Sota* (ear), *Ghāṇa* (nose), *Jivhā* (tongue) and *Kāya* (body).

3. *Gocararūpa* means material qualities of sensefields that has Four types, namely: *Rūpa* (visible objects), *Sadda* (audible object), *Gandha* (Odorous object), *Rasa* (sapid object).

4. *Bhāvarūpa* means material qualities of sex that has two types: namely-femininity (*Itthindriya*) and masculinity (*Purisindriya*).

5. *Hadayarūpa* means physical base of consciousness that has one type known as *Hadayavatthu* (heart-base).

6. *Jīvitarūpa* means material quality of life that has one type known as *Jīvitindriya* (life faculty).

7. *Āhārarūpa* means material quality of nutrition that has one type known as the gross-food *Kavalīṅkarāhāra*.

8. *Paricchedarūpa* means material quality of limitation that has one type; namely: a space element (*Ākāsadhātu*).

9. *Viññattirūpa* means material quality of communication that has two kinds; namely: *Kāyaviññatti* (physical intimation) and *Vacīviññatti* (verbal intimation).

10. *Vikārarūpa* means material quality of plasticity that has three kinds; namely – *Lahutā* (lightness), *Mudutā* (pliancy) *Kammaññatā* (adaptability).

11. *Lakkhaṇarūpa* means material quality of characteristic has four kinds, namely: *Upacaya* (origin), *Santati* (continuity), *Jaratā* (decay) and *Aniccatā* (destruction).

Part 4: Nibbāna

Nibbāna as *Asaṅkhatadhamma* (unconditioned) is getting out of the circle of existences. *Nibbāna* means freedom from every kind of infelicity. In the ultimate sense a human being is only a concept. It is composed of mind and matter. Mind consists of consciousness and mental states. *Nibbāna* is a state in which mind and matter become completely extinct.

Nibbāna may be classified into three kinds: First *Nibbāna*, Second *Nibbāna* and Third *Nibbāna*.

-Freeing or deliverance from the plane of misery, the first *Nibbāna*.

-Freeing or deliverance from the plane of *Kāma-loka*, the second *Nibbāna*.

-Freeing or deliverance from the planes of *Rūpa-loka* and *Arūpa-loka*, the third *Nibbāna*.*

*[(Mahathera Ledy Sayadaw, *the Manuals of Buddhism*, pp.16-26); Also vide in (A.IV.379.; Again, there are two kinds of *Nibbāna*: 1) *Saupādisesanibbāna*: *Nibbāna* with the substratum of life remaining or extinction of the defilements. 2) *Anupādisesanibbāna*: *Nibbāna* without any substratum of life remaining or extinction of the Aggregates).; (*Nibbāna* or *Vimutti* which is extinction of greed hatred and delusion; the blowing out of personality. It is the true Goal of holy life in Buddhism. In Buddha's own word, the purpose of the Holy Life does not consist in acquiring alms, honors, or fame, or in gaining morality, concentration, or the eye of knowledge. That unshakable deliverance of the heart.)]

Appendix C:

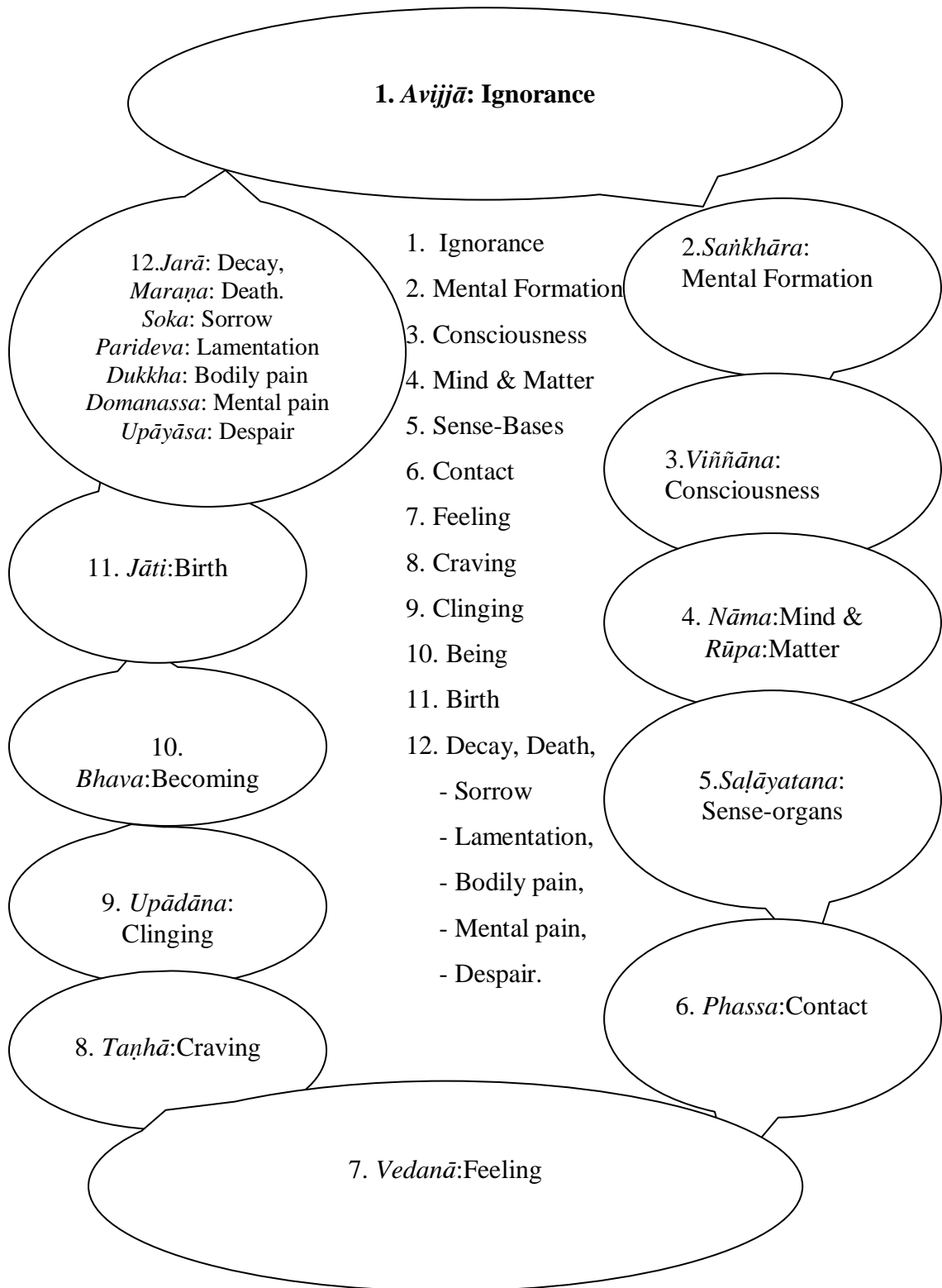
Chart No. 1: The Chains of Origin of *Dukkha*

Chart No. 2: These states of consciousness have been defined and explained in the Commentary texts as mentioned below:

No.	Names of consciousness	Meaning	Commentary's note
1	<i>Sarāgaṃ Cittaṃ</i>	With lust	<i>Akusala Lobha-8</i>
2	<i>Vitarāgaṃ Cittaṃ</i>	Without lust	<i>Lokiya Kusala and Abyākata Citta</i>
3	<i>Sadosaṃ Cittaṃ</i>	With hate	<i>Dosamūlaka Citta-2</i>
4	<i>Vīṭadosaṃ Cittaṃ</i>	Without hate	<i>Lokiya Kusala and Abyākata Citta</i>
5	<i>Samohaṃ cittaṃ</i>	With ignorance	<i>Mohamūlaka Citta-2</i>
6	<i>Vītamohaṃ Cittaṃ</i>	Without ignorance	<i>Lokiya Kusala and Avyakata Citta</i>
7	<i>Saṅkhittaṃ Cittaṃ</i>	Shrunken state of mind with sloth and torpor	Sloth and torpor (<i>Momūhacitta</i>)
8	<i>Vikkhittaṃ Cittaṃ</i>	Distracted state of consciousness	<i>Uddhacca</i> -agitation
9	<i>Mahaggataṃ Cittaṃ</i>	With great mind	<i>Rūpāvacara</i> and <i>Arūpāvacara Citta</i>
10	<i>Amahaggataṃ Cittaṃ</i>	Not great mind	<i>Kāmāvacara Citta</i>
11	<i>Sa-uttaraṃ Cittaṃ</i>	Having superior to it	<i>kāmāvacara Citta</i>
12	<i>Anuttaraṃ Cittaṃ</i>	Not having superior to it	<i>Rūpāvacara</i> & <i>Arūpāvacara</i>
13	<i>Samāhitaṃ Cittaṃ</i>	Quieted state of mind	With <i>Upacāra Samādhī</i> and <i>Appanā Samādhī</i>
14	<i>Asamāhitaṃ Cittaṃ</i>	Non-quieted state of mind	Without partial and full absorption
15	<i>Vimuttaṃ Cittaṃ</i>	Freed state of consciousness	<i>Tadaṅga</i> and <i>Vikkhambhana Vimutti</i>
16	<i>Avimuttaṃ vā Cittaṃ</i>	Unfreed state of mind	Without <i>Tadaṅga</i> and <i>Vikkhambhana vimutti</i>

Chart No. 3: These techniques can be illustrated with the following table:

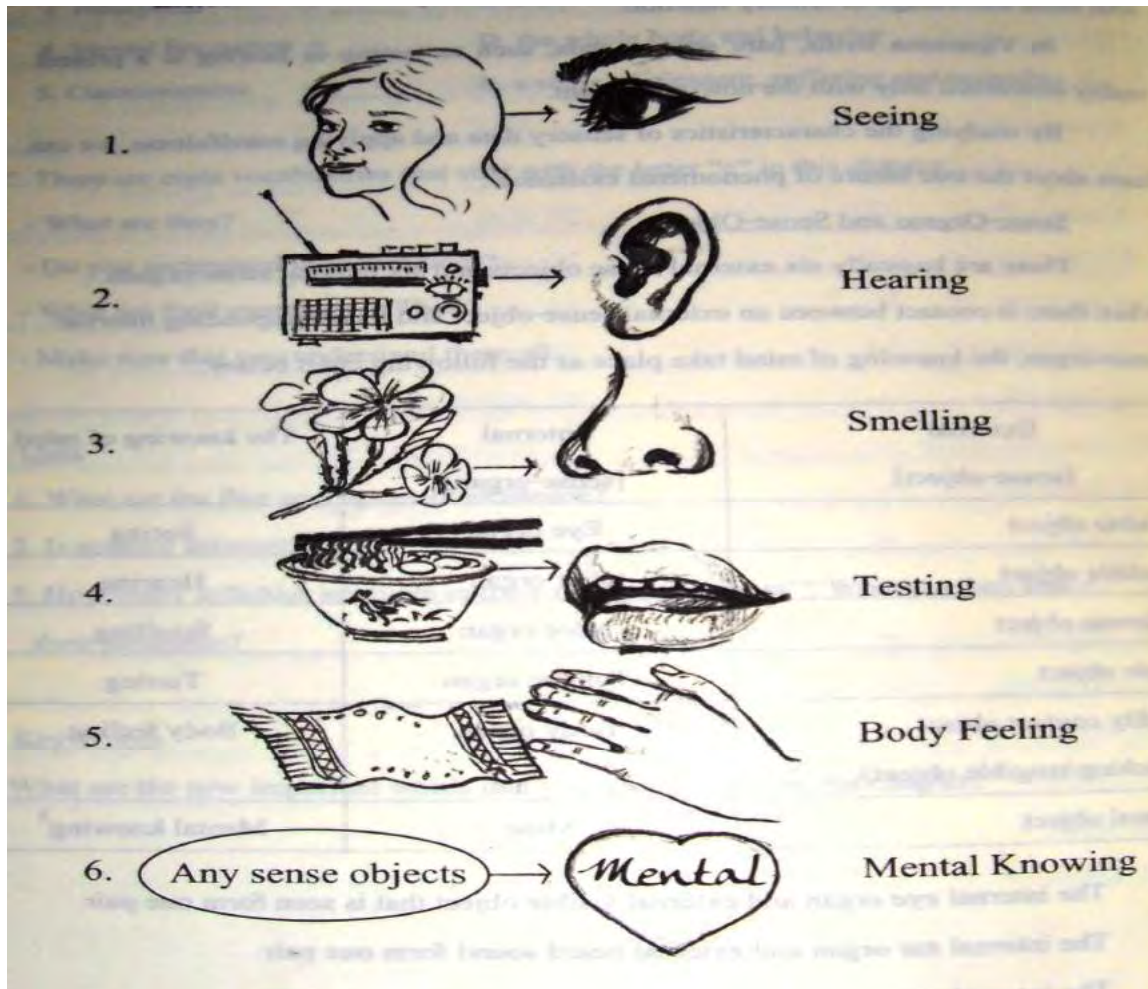
<i>Dhammas:</i>		Techniques		
Mind-objects	Observation	Eliminations	Development	Realizations
1. <i>Nīvaraṇas</i>	/	/		
2. <i>Khandhas</i>	/			
3. <i>Āyatanas</i>	/			
4. <i>Bojjhaṅgas</i>	/		/	
5. <i>Ariyasaccas</i>	/	/	/	/
Total	5	2	2	1

Chart No 4: Twenty one Objects of *Satipaṭṭhāna*

No	Subjects	numbers
1	<i>Ānāpānasati</i> (Breathing)	1
2	<i>Iriyāpathas</i> (Four Postures)	1
3	<i>Sampajañña</i> (Clear Awareness)	1
4	<i>Paṭikūla-manasikāra</i> (Contemplation of Loathsomeness)	1
5	<i>Dhātu-manasikāras</i> (Four Elements)	1
6	<i>Navasīvathikā</i> (The Meditation on Nine Cemeteries)	9
7	<i>Vedanānupassanā</i> (Contemplation of feeling)	1
8	<i>Cittānupassanā</i> (Contemplation of Consciousness)	1
9	<i>Nīvaraṇas</i> (Five Hindrances)	1
10	<i>Pañca Khandhas</i> (Five Aggregates)	1
11	<i>Āyatanas</i> (Sense-organs)	1
12	<i>Satta Bojjhaṅgas</i> (Seven Factors of Enlightenment)	1
13	<i>Catu Saccas</i> (Four Noble Truths)	1
	Total	21

Chart No. 5 : *Āyatana*s (six Sensations or doors)

External sense-objects internal sense-organs



<p>These are <i>Phassāyatana</i>s</p>	<ol style="list-style-type: none"> 1. eye and visible objects with eye consciousness 2. ears and audible objects with ear consciousness 3. nose and odorous objects with nose consciousness 4. tongue and sapid objects with tongue consciousness 5. body and tangible objects with body consciousness 6. heart and ideational objects with mental consciousness
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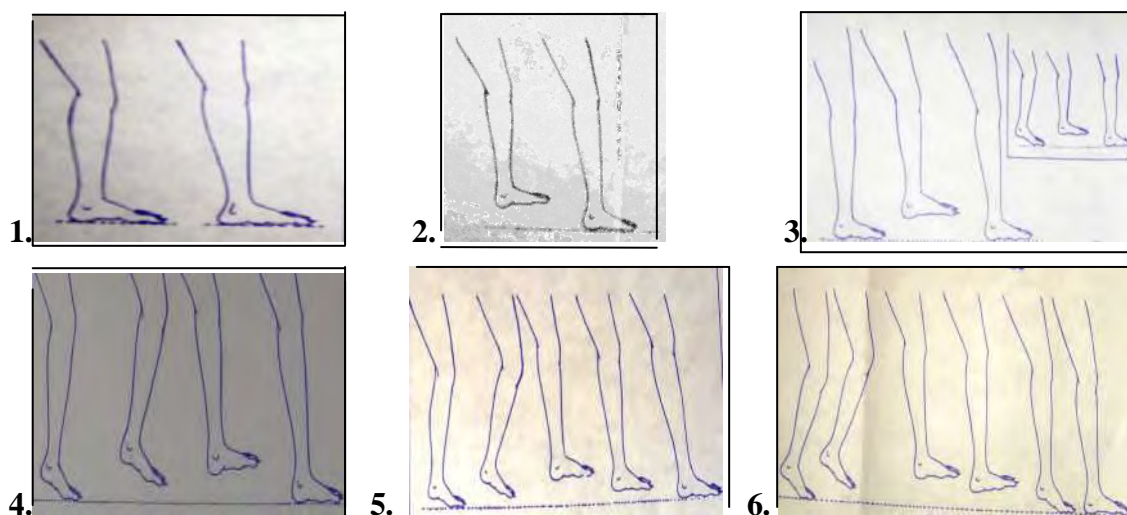
Chart No. 6: Main Differences between *Samatha* and *Vipassanā*

<i>Samatha</i>	<i>Vipassanā</i>
1. Method: To concentrate on a single object, such as the breath, repeating words, staring at a visual object or image in the mind.	1. Method: To acknowledge any mental or physical process that predominantly arises in the present moment.
2. Result: Peace, calmness, tranquility. Developed or deeper concentration. Psychic powers, such as mind reading.	2. Result: Increased mindfulness. Gain insight into the true nature of body and mind and thus life, Wisdom.
3. Single object of attention.	3. Not a single object but overall awareness of things that occurs naturally in the body or mind.
4. Quick and temporary removal of defilements and hindrances.	4. Gradually removes and uproots defilements and hindrances.
5. All distractions and processes of the body and mind must be ignored.	5. Any 'distraction' becomes a new object of attention.
6. Thinking ceases	6. Continue thinking but realize it when it arises and see it passing away.
7. Must be practiced in a quiet place with few distractions.	7. Can be practiced anywhere, anytime [better in a quiet place]

Appendix D:

4 Fundamental Postures of Meditation*

Chart No. 1: Walking Meditation or Mindfulness in Walking*



1 stage: Left goes thus (ซ้ายอย่างหนอ), right goes thus (ขวาอย่างหนอ).

2 stages: Lifting (ยกหนอ), treading (เหยียบหนอ).

3 stages: Lifting (ยกหนอ), moving (ย่างหนอ), treading (เหยียบหนอ).

4 stages: Heels up (ยกขึ้นหนอ), lifting (ยกหนอ), moving (ย่างหนอ), treading (เหยียบหนอ).

5 stages: Heels up (ยกขึ้นหนอ), lifting (ยกหนอ), moving (ย่างหนอ), lowering (ลงหนอ), treading (เหยียบหนอ).

6 stages: Heels up (ยกขึ้นหนอ), lifting (ยกหนอ), moving (ย่างหนอ), lowering (ลงหนอ), touching (ถูกหนอ), pressing (กดหนอ)...

Further, there are preparations for Walking Meditation (*Caṅkamaṇa*)

-Walking first, then continue right into sitting. It helps the Yogī to be alert and awake during meditation. Indeed, “going or walking” means walking mindfully that is a practice of concentrated walking. It is called ‘*Caṅkamaṇa*’ in Pali.

*Charuwan Phungtian, *Dhamma in Advanced English Learning, English through Vipassanā*, Op.Cit, pp.26-39.
[The picture made by Ajahn Thanit Yupho].

**Gacchanto vā gacchāmi'ti pajānāti*

Do's and Don'ts: Choose a quiet place without distractions. The walking space should be about 3-4 meters. Don't walk a long way in one direction or around in circles.

Walk back and forth. Don't look around, look straight ahead and keep eyes half-closed fixed on the ground about 4 to 5 feet ahead of own. The wandering eye is a difficulty, so be mindful. Avoid looking at the foot or one will become distracted. Do not let the head bend too low because this will cause strain and tension in the one's own posture. Hold one's hands in front or behind, or cross own arms in the front. Don't do anything else while walking. If one wants to do something, even thinking, stop! Move slowly, observe and label. Do one thing at a time. Don't lift the foot too high or over exaggerate the step.

The step should be smooth, natural and as relaxed as possible, not broken into parts like a robot. Don't try too hard or stress body and mind. Check and relax face and shoulders. For beginners, pay attention to the foot. Note the step part by part as one's own follow the movement with careful attention. Mentally note the number of parts of step like 'stepping, stepping' for about 5-10 minutes.

Walk to the end of own marked place, stop, and note 'standing' 3 times then turn back slowly mindfully noting 'turning' 4 times as one's own turn. When the objects increase gradually, the number of parts of step observed also gradually increase. Note own walking in 2 parts, 'lifting, placing' for 10 minutes 3 parts, 'lifting, pushing (moving), placing' for 15-30 minutes. These three parts are the basic instructions for walking meditation. When one feel comfortable with the first three, then proceed to the fourth, fifth and sixth respectively.

Chart No. 2, Sitting Meditation or Mindfulness in Sitting [*Nisinho vā nisinnomhī'ti pajānāti*]



1. Position of the Hands.
2. Rising (พองหนอ), falling (ยุบหนอ), sitting (นั่งหนอ), touching (ถูหนอ).
3. Changing (ย้ายหนอ): Rising (พองหนอ), falling (ยุบหนอ), sitting (นั่งหนอ), touching (ถูหนอ).
4. Poking (จิก): Rising (พองหนอ), falling (ยุบหนอ), sitting (นั่งหนอ), touching (ถูหนอ).

Further, there are preparations for Sitting Meditation

In order to give balance to sitting meditation practice, do walking meditation first. Find a quiet place and sit down comfortably. Let the body and mind relax as much as possible. Maintain the body in well-balanced posture. Find a position that is suitable for you. Maintain in a well balance upright posture, straight back, square shoulders, not too rigid or too lax. Don't lean or touch own back on anything. Keep own head straight, lower one's chin slightly. Gently close our eyes and keep them closed. Rest one hand in the other in one's lap or palms up on one's knees at least for ten or fifteen minutes for a good start without moving. Start by focusing on the sensations of the abdomen caused by the rising and falling movement.

As the movement of the abdomen becomes steady and clear, increase the number of noting. If the movements are complicated, note them in a general way. If there is a gap between the rising and falling movement of the abdomen, insert the noting 'sitting' and/or 'touching'. The breathing should be normal. Do not disturb natural breathing by taking sharp or deep breaths. This will make you tired.

When secondary objects predominate, such as sounds, thoughts, etc. Repeat to yourself 'hearing hearing', 'thinking thinking', 'feeling feeling' and so on. When secondary objects have passed, go back to the primary object of the rising and falling movement of the abdomen. It is not easy to note such a variety of objects, but with increased mindfulness it becomes easier. If you feel pain, hot, sleepy, bored, lazy, and restless or any strong emotion, try to identify first, then continue to observe whatever arises naturally in each present moment. Remember, in *Vipassanā*, we observe one thing at a time.

Although in the beginning we watch the rising and falling movement of the abdomen, do not get attached to it. For it is not the only object, but one of many varieties in *Vipassanā* Meditation. Mindfulness of the movement of the abdomen leads to the direct experience of the wind element and its specific characteristics of motion, vibration and support. It is then that one can rightly know the real nature of the wind element, thereby destroying the false view of self.

Chart No. 3, Standing Meditation or Mindfulness in Standing [*Thito vā 'thitomhī'ti pajānāti*]



Standing, Standing, Standing (ยืนหนอ ยืนหนอ ยืนหนอ)

Further, there are preparations for Standing Meditation

Find a quiet place with few distractions. Stand with own feet wide apart at comfortable distance and hands by one's sides. Relax the whole body, especially the shoulders and back. Breathe in and relax, breathe out and relax. Be mindful of the breathing process. Keep your eyes open but look at the ground to avoid distraction by external things. Feel own whole body standing, note 'standing, standing, standing.' Whatever is predominant, observe and label it, see it in it's nature. One may stand with mindfulness as long as he need, or 5-10 minutes,

Chart No. 4, Lying Meditation or Mindfulness in Lying [*Sayāno vā sayānomhī'ti pajānāti*]

1. Rising (พองหนอ),
2. Falling (ยุบหนอ),
3. Lying (นอนหนอ),
4. Touching (ถูหนอ).



Further, there are preparations for Lying Meditation

Lie flat on your back on a firm surface. Rest your hands by one's sides with palms up. Do not get too comfortable or one will feel sleepy. If one wishes to remain alert, one must label sleepiness strongly. Lie still and don't move, which can be painful, but just observe and label it. At night time, use this technique to fall asleep mindfully and wake up/feeling fresh. There are two ways of lying mindfully; systematic and freestyle. The posture is the same for both.

-Systematic: Feel the place where the body touches the floor, called ‘touching points’, then label ‘touching.’ Start with the right heel, calf, buttocks, the back, elbow, shoulder blade and head. Then shift to the left side of the body at the same fix places, thirteen points, altogether. Feel and label them as, ‘touching.’ Then label the rising and falling of the abdomen twice or three times. Then from the top of the head, sweep the mind down through the whole body and label ‘lying,’ briefly. After this, repeat the same process with the left side of the body. If one starts thinking or feels pain, just label it ‘thinking’ or ‘pain’ until it’s gone and go back to the system and start again.

-Freestyle: Mindfully lie down on the floor and practice the same instructions as sitting meditation and label whatever happens ‘rising and falling, hearing, thinking, touching, lying, sleepy’ etc. This is excellent to relieve stress for busy people who want to rest but cannot fall asleep.

Chart No. 5: *Mettābhāvanā* or Chanting of *Mettā*-meditation in brief

<i>Ahaṃ sukhito homi</i>	May I be happy
<i>Avero homi</i>	be free from enmity and danger.
<i>Abyāpajjho homi</i>	be free from mental suffering.
<i>Anīgho homi</i>	be free from physical suffering.
<i>Sukhī attānaṃ pariharāmi</i>	May I take care of myself happily
<i>Sabbe sattā sukhitā hontu</i>	May all beings be happy
<i>Averā hontu</i>	be free from enmity and danger
<i>Abyāpajjhā hontu</i>	be free from mental suffering
<i>Anīghā hontu</i>	be free from physical suffering.
<i>Sukhī attānaṃ parihaantu</i>	May all beings take care of themselves happily

PARIYOSĀNA-GĀTHĀ (EPILOGUE)

Yā hi Satipaṭṭhānakathā	gambhīrā likhitā mayā
yā pāliādiganthesu	anekatthassa dhārakā
yāyatiṃ vicayasseva	kammassa ca paccayā
yā suddhipekhasattānaṃ	nibbānasukhapāragā
yā ca niṭṭhaṃ gatā suṭṭhu	etaṃ jānantu sādhavo
ye ca buddhādayo honti	tesānubhāvatejasā
ye janādha, samaggā te	hontu sammāsatiṭṭhitā
yo devo sītado hoti	eso kālaṃ pavassatu
yo rājā issaro niccaṃ	so hotu dasadhammiko
yaṃ raṭṭhadhammanuññantaṃ	ciraṃ tiṭṭhatu sotthina
yaṃ sukhaṃ santibhāvo, so	lokasseva samijjhātu.
garū cācariyā mayhaṃ	upajjhāyo cupāsakā
mātā ceva pitā cā'ti	devā ca bahukārakā
tesaṃdha puñṇamodissa	kataññukatavediko
tesaṃca gāraveneva	namāmihaṃ nirantaraṃ
tathā manussādha pajīvare ye	
cirāyuvaḍḍhā ca suvaṇṇakā te	
Dhanena vaḍḍhā siriyā ca hontaṃ	
Sukhena vaḍḍhā balena payuttā	
sadā bhavantaṃ paṭibhāṇagāmī	
nirantarāyā nirupaddavā ca.	
nissokā pana niddukkhā	arogā atha nibbhayā
sabbadā sotthipattā va	hontu sabbepi pāṇino
tathā sijjhantu saṅkappā	sattānaṃ dhammanissitā
diṭṭhadhammasukhī ete	saggaparāyaṇā siyuma
jīvitappariyosāne	mokkhadhammupagāmino'ti.*

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