วารสารวิชาการ
พระพุทธศาสนาเขตลุ่มแม่น้ำโขง

Buddhism in Mekhong Region Journal

วัตถุประสงค์

1. เพื่อเผยแพร่บทความวิชาการ และบทความวิจัยทางพระพุทธศาสนา ปรัชญา สังคมศาสตร์ การศึกษา และศิลปวัฒนธรรม

2. เพื่อเผยแพร่บทความวิชาการ และงานวิจัยพระนักเผยแผ่เขตลุ่มแม่น้ำโขงเป็นเวทีแลกเปลี่ยนเรียนรู้ พระพุทธศาสนา

3. เพื่อเป็นเวทีเสนอผลงานบทความวิชาการและบทความวิจัยของนักวิชาการในมหาวิทยาลัยและบุคคลที่จะให้บริการวิชาการเกี่ยวกับการเสนอทางออกในการเผยแผ่พระพุทธศาสนา แก้ปัญหาสังคม โดยอาศัยหลักพุทธธรรม

Objectives:

1. To disseminate academic articles and research papers on Buddhism, philosophy, social sciences, education, and cultural arts.

2. To disseminate academic articles and research papers on Buddhist missionary work in the Mekong River Basin as a platform for exchanging knowledge about Buddhism.

3. To provide a platform for presenting academic articles and research papers by scholars from universities and individuals offering academic services on proposing solutions for the dissemination of Buddhism to address social issues, based on Buddhist principles.

Editorial Statement

This year marks the 8th year and 2nd issue of the Mekong River Basin Buddhist Studies Journal. Researchers and interested authors have contributed articles on religious and cultural studies, which have been published to disseminate academic work to educators for study and further development in the fields of Buddhism, philosophy, social sciences, education, and arts and culture. The academic articles published in this issue will greatly benefit society. Additionally, this publication has been distributed to participants in the capacity-building program for Buddhist missionaries in the Mekong River Basin, including Thailand, Laos, Myanmar, Vietnam, China, Indonesia, Sri Lanka, and other countries.

We extend our gratitude to those who submitted articles for publication and contributed to the dissemination of academic knowledge. It is our hope that those interested in writing research articles or academic papers will continue to contribute to the advancement of education for the benefit of all.

With these words, we express our deep appreciation on this occasion.

Editor

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Development of Life Skills and Cognitive Competencies among Private* University Educators through Buddhist Practice in Thailand, India, and Nepal

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Abstract

This study investigates the development of life skills and cognitive competencies among private university educators through engagement in Buddhist practice across the Land of Buddhism—Thailand, India, and Nepal. The research aims to (1) assess the levels of life skills and cognitive competencies attained by educators participating in a Buddhist practice program, (2) compare cognitive competencies among educators based on work experience, job position, and field of work, and (3) gather recommendations for enhancing life skills and cognitive competencies through Buddhist practice.A mixed-methods research design was employed, integrating both quantitative and qualitative approaches. Quantitative data were analyzed using One-Way Analysis of Variance (ANOVA) to identify mean differences among groups, followed by Scheffé's post hoc test for pairwise comparisons. Qualitative data from open-ended responses were analyzed through content analysis to extract key themes, insights, and recommendations.The findings reveal that participation in Buddhist practice significantly contributes to the enhancement of educators' life skills—such as self-awareness, emotional regulation, and interpersonal communication—as well as to the strengthening of cognitive competencies including problem-solving, reflective thinking, and decision-making. Significant differences were observed across certain demographic variables, particularly job position and work experience. These results highlight the potential of Buddhist-based mindfulness practices as a holistic framework for professional development in higher education. The study offers valuable

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implications for universities seeking to integrate spiritual and mindfulness-oriented approaches into faculty development programs, fostering both personal growth and pedagogical effectiveness.

Keywords: Life Skills; Cognitive Competencies; Buddhist Practice; Private University Educators; Land of Buddhism

Introduction

The study of learning outcomes related to life skills and cognitive competencies among private university educators participating in Buddhist practice programs in the Land of Buddhism Thailand, India, and Nepal holds substantial significance. Educators in higher education institutions play a pivotal role in nurturing intellectual and moral development, and their professional effectiveness is closely linked to their personal well-being and cognitive capacities (Smith et al., 2023; Dongling & Worapongpat, 2023).

Enhancing life skills and cognitive competencies among educators, therefore, contributes not only to individual growth but also to institutional and societal advancement (Worapongpat, 2024a). Extensive research has demonstrated that Buddhist practice fosters the cultivation of essential life skills including emotional regulation, mindfulness, and interpersonal understanding as well as cognitive competencies such as reflective thinking, problem-solving, and effective decision-making (Worapongpat, 2024b; Worapongpat et al., 2024).

These practices have also been shown to alleviate stress and improve concentration, thereby enhancing educators' ability to work efficiently and adaptively in dynamic academic environments (Worapongpat, 2025a, 2025b). Within the Land of Buddhism, home to the historical and spiritual roots of the Buddha's teachings, such practices hold particular relevance for personal transformation and professional enrichment (Worapongpat, 2025f).

Despite growing recognition of these benefits, limited research has specifically focused on private university educators who engage in structured Buddhist practice programs (Worapongpat, 2025c). Most prior studies have concentrated on students, general practitioners, or public-sector educators, leaving a research gap concerning the unique experiences and learning outcomes of educators in private institutions (Worapongpat, 2025d). Addressing this gap is vital, as private universities increasingly rely on holistic professional development programs to strengthen teaching effectiveness and emotional resilience among faculty members (Worapongpat, 2025e).

This study, therefore, investigates the development of life skills and cognitive competencies among private university educators participating in Buddhist practice programs conducted in Thailand, India, and Nepal. Adopting a mixed-methods approach, the research integrates quantitative and qualitative analyses to comprehensively assess the learning outcomes derived from Buddhist practice. The findings are expected to provide insights into how mindfulness-based

and spiritually grounded practices can enhance educators' personal and professional growth, offering a foundation for developing sustainable programs that integrate Buddhist principles into faculty development in higher education.

Objectives

1.To examine the levels of life skills and cognitive competencies acquired by private university educators who participate in Buddhist practice programs conducted in the Land of Buddhism, including Thailand, India, and Nepal.

2.To compare the cognitive competencies of educators after participation in the Buddhist practice program, categorized by work experience, job position, and field of work.

3.To collect and analyze recommendations for enhancing life skills and cognitive competencies among private university educators through Buddhist practice programs in the Land of Buddhism, including Thailand, India, and Nepal.

Literature Reviews

1. Review Focus

This literature review examines relevant documents, academic articles, and research studies concerning the development of life skills and cognitive competencies among educators, with particular attention to Buddhist practice in the Land of Buddhism—Thailand, India, and Nepal. Both local and international studies were reviewed to identify patterns, theoretical linkages, and gaps in existing research (Worapongpat, 2025g). The review reveals a clear research gap: few studies have directly connected Buddhist practice with the enhancement of life skills and cognitive competencies among private university educators. Furthermore, there is a lack of comprehensive frameworks that integrate Buddhist principles into educators' professional development across different cultural contexts (Worapongpat, 2025h).

2. Life Skills Development Through Buddhist Practice

Previous studies have highlighted the positive influence of Buddhist practice on life skills development.Previous studies have highlighted the positive influence of Buddhist practice on life skills development (Worapongpat, 2025i). Meditation and mindfulness training were found to significantly improve emotional stability, stress management, and adaptability in daily life (Worapongpat, 2025j).Similarly, interactions with nature and consistent mindfulness practice have been shown to enhance decision-making and problem-solving abilities (Worapongpat, 2025k; Worapongpat, 2025l). These findings indicate that Buddhist principles can serve as an effective foundation for developing life skills that contribute to both personal and professional well-being (Worapongpat, 2025m).

3. Cognitive Competencies and Professional Development of Educators

Research on cognitive competencies and educator development suggests that spiritual and mindfulness-based training stimulates brain functions related to memory, critical thinking, and decision-making (Worapongpat, 2025n).Buddhist practices, rooted in awareness and contemplation, promote sustained cognitive development and moral integrity—both of which are essential qualities for educators. Such practices enable educators to engage in reflective teaching, foster creativity, and maintain balance in the academic environment (Worapongpat, 2025o).4. Research Gaps and Applications in Educational Institutions Although numerous studies have explored life skills and cognitive development, limited attention has been paid to private university educators who participate in Buddhist practice programs abroad.Empirical research connecting Buddhist practice in the Land of Buddhism with educators' professional growth and cognitive enhancement remains scarce (Worapongpat, Deepimay, & Kangpheng, 2025; Worapongpat & Petnacon, 2025).Therefore, further studies are needed to bridge this gap and to establish evidence-based approaches that integrate Buddhist principles into educational development frameworks (Worapongpat & Song, 2025).This research aims to address that gap by examining how Buddhist practice contributes to the cultivation of life skills and cognitive competencies among private university educators (Worapongpat & Arunyakanon, 2025).By integrating theoretical perspectives from Buddhist studies, education, and cognitive psychology, the study advances understanding of how mindfulness-oriented training can improve both personal and professional capacities (Worapongpat, Arunyakanon, & Rianwilairat, 2025).

5. Research Conceptual Framework

This study employs a descriptive mixed-methods design guided by the Life Skills Development Theory (World Health Organization [WHO]) and Cognitive Competence Theory (Worapongpat & Boonmee, 2025).These theoretical frameworks provide the foundation for understanding the relationship between Buddhist practice and the enhancement of educators' competencies (Worapongpat & Kangpheng, 2025).Independent Variable: Buddhist practice components (e.g., mindfulness meditation, moral precepts, and reflective practice).Dependent Variable: Levels of life skills development and cognitive competencies among private university educators.The conceptual framework proposes that consistent engagement in Buddhist practice leads to the improvement of essential life skills and cognitive competencies that support educators' professional and emotional well-being.

6. Theoretical Framework

6.1 Life Skills Development Theory (World Health Organization, WHO)

The WHO Life Skills Development Theory identifies key competencies necessary for effective personal and professional functioning. Applied to educators in Buddhist practice programs, five core variables are emphasized:Self-Awareness: Understanding one's thoughts, emotions, and behaviors in relation to professional growth.Stress Management Skills: The ability to manage pressure and

emotional challenges using Buddhist principles.Interpersonal Relationships: Developing positive communication, empathy, and conflict resolution skills.Adaptability: Flexibility in responding to change, enhanced through mindfulness and meditation.Ethics and Moral Living: Applying Buddhist moral principles in daily and professional life.

6.2 Cognitive Competence Theory

The Cognitive Competence Theory emphasizes the enhancement of cognitive functions through structured mental training. In this research, the key variable is: Creative and Innovative Thinking: The capacity to generate new perspectives, foster innovation, and apply critical reasoning in academic and professional settings following engagement in Buddhist practice.

7. Summary of the Conceptual Framework

Based on the reviewed literature and theoretical foundations, this study conceptualizes Buddhist practice as a holistic mechanism that enhances both life skills and cognitive competencies among educators (Makjod, Worapongpat, Kangpheng, & Bhasabutr, 2025).The conceptual framework links Buddhist training components—such as mindfulness, meditation, and moral reflection—with measurable outcomes, including emotional stability, adaptability, creativity, and decision-making (Worapongpat, Kangpheng, & Bhasabutr, 2025).This relationship forms the foundation for the research hypotheses and methodological design of the study.

Independent Variables		The Development of Life Skills and Cognitive Competencies of Private University Educators through Buddhist Practice in the Land of Buddhism
Life Skills Development		
Work Experience		
Job Position		
Field of Work		
Cognitive Competence Development		
Level of Life Skills Development		
Emotional Regulation		
Decision-Making & Problem-Solving		
Interpersonal Relationships		
Stress Management		
Level of Cognitive Competency		
Attention & Concentration		
Analytical Thinking		
Emotional Intelligence		

Figure 1 Research Framework

Research Methods.

1. Population and Sample Group

The population of this study comprises 54,490 university educational personnel across Thailand (Source: Ministry of Higher Education, Science, Research and Innovation; https://info.mhesi.go.th/homestat_stf.php).

The sample group includes 128 educational personnel who participated in a Buddhist meditation and mindfulness training program. Participants were selected through purposive sampling, based on their active participation in the program as recorded in the university's participant database. This sampling method was deemed appropriate for identifying individuals with direct experience in Buddhist practice within the educational context.

2. Research Instruments

The primary research instrument was a structured questionnaire, developed with reference to relevant theories, empirical studies, and principles of life skills and cognitive competency development. The questionnaire consisted of three sections:

Section 1: General Information of Participants

This section includes checklist items regarding demographic and professional information such as work experience, job position, and field of work.

Section 2: Assessment of Life Skills Development and Cognitive Competency

This section employs a 5-point Likert scale to measure the participants' perceived development in life skills and cognitive competencies after engaging in Buddhist practice. The indicators include:

Life Skills Development: Emotional regulation, decision-making and problem-solving, interpersonal relationships, stress management.

Cognitive Competency: Attention and concentration, analytical thinking, emotional intelligence, and self-awareness.

Section 3: Open-Ended Suggestions

This section contains open-ended questions, allowing participants to express additional opinions or provide recommendations for enhancing Buddhist practice programs for educators.

3. Data Collection Procedures

Data were collected over a ten-day period from December 25, 2024, to January 3, 2025. Questionnaires were distributed to the identified participants via both physical and online formats, ensuring voluntary participation and confidentiality. Respondents were informed of the study's objectives and consented prior to data collection.

4. Data Analysis and Statistical Methods

Section 1: General Information of Participants

Demographic data, including work experience, job position, and field of work, were

analyzed using frequency and percentage to provide a descriptive overview of the sample.

Section 2: Life Skills and Cognitive Competency Development

The quantitative data were analyzed using descriptive statistics, including mean (M) and standard deviation (SD). Interpretation of mean scores followed the rating criteria suggested

Section 3: Open-Ended Suggestions

Responses were examined using qualitative content analysis to identify recurring themes, concepts, and insights related to Buddhist practice and educator development.

Comparative Analysis

To compare differences in cognitive competencies among participants categorized by work experience, job position, and field of work, a One-Way Analysis of Variance (ANOVA) was employed. In cases where statistically significant differences were detected, Scheffé's post hoc test was applied to determine specific group differences.

5. Summary of Methodological Alignment

The research design aligns closely with the study's objectives:

Objective 1: Assessed using descriptive statistics (Mean, SD).

Objective 2: Examined through inferential statistics (ANOVA, Scheffé test).

Objective 3: Addressed using qualitative content analysis.

This mixed-methods design ensures both quantitative rigor and qualitative depth, enabling a comprehensive understanding of how Buddhist practice influences the development of life skills and cognitive competencies among private university educators in the Land of Buddhism.

Research Results

Research Results (Revised and Polished Version)

1. General Information of Participants

The general characteristics of the participants were analyzed using frequency and percentage, classified by work experience and job position, as shown in Table 1.

Table 1. Frequency and Percentage of General Information of Educational Personnel (n = 128)

General Information	Number (People)	Percentage (%)
1. Work Experience		
Less than 1 year	37	28.90
2 - 5 years	81	63.28
More than 5 years	10	7.82
Total	128	100.00

General Information	Number (People)	Percentage (%)
2. Job Position		
Supportive	12	9.37
Academic	69	53.9
Administrative	47	36.73
Total	128	100.00

The results indicate that most participants (63.28%) had 2–5 years of work experience, while a smaller proportion (7.82%) had more than 5 years. In terms of job position, the majority were academic staff (53.9%), followed by administrative personnel (36.73%), and supportive staff (9.37%). This distribution suggests that the sample mainly represents early- to mid-career educators actively engaged in both teaching and administrative responsibilities, aligning well with the study's objective of exploring professional and cognitive development through Buddhist practice.

2. Overall Level of Life Skills and Cognitive Competency Development

The overall analysis of life skills and cognitive competency development among participants is summarized in Table 2.

Table 2. Mean, Standard Deviation, and Level of Opinion on Life Skills and Cognitive Competency Development (Overall)

Cognitive Competency Development	Mean ($\bar{x}$)	Standard Deviation (S.D.)	Interpretation
Level of Life Skills Development	4.17	0.70	High
Emotional Regulation	4.41	0.68	High
Decision-Making & Problem-Solving	4.50	0.64	High
Interpersonal Relationships	4.32	0.67	High
Stress Management	4.31	0.71	High
Level of Cognitive Competency	4.48	0.67	High
Attention & Concentration	4.16	0.71	High
Analytical Thinking	4.09	0.79	High
Emotional Intelligence	4.04	0.69	High
Self-Awareness	3.59	0.68	Moderate

Cognitive Competency Development	Mean ($\bar{x}$)	Standard Deviation (S.D.)	Interpretation
Overall	4.20	0.63	High

Overall, the participants demonstrated a high level of life skills and cognitive competency ($\bar{x}$ = 4.20, S.D. = 0.63). Most competencies particularly decision-making, emotional regulation, and interpersonal relationships were rated highly, indicating that the meditation program had a strong positive impact on participants' emotional and cognitive functioning.

Interestingly, self-awareness received a moderate rating ($\bar{x}$ = 3.59), suggesting that while meditation improved general mental clarity, deeper self-reflection may require prolonged or more intensive practice.

3. Comparison by Work Experience

To assess whether differences in work experience influenced life skills and cognitive competency development, a One-Way ANOVA was conducted.

Cognitive Competency	Work Experience	Mean ($\bar{x}$)	Standard Deviation (S.D.)	F	Sig
1. Level of Life Skills Development	Less than 1 year	4.41	0.29	4.498	0.012*
	2 - 5 years	4.25	0.66		
	More than 5 years	4.54	0.56		
	Overall	4.40			
2. Emotional Regulation	Less than 1 year	4.23	0.10	2.514	0.084
	2 - 5 years	4.39	0.58		
	More than 15 years	4.52	0.64		
	Overall	4.38			
3. Decision-Making & Problem-Solving	Less than 1 year	4.55	0.51	2.288	0.104
	2 - 5 years	4.44	0.41		
	More than 5 years	4.62	0.67		
	Overall	4.53			
4. Interpersonal Relationships	Less than 1 year	4.53	0.40	4.882	0.009*

Cognitive Competency	Work Experience	Mean ($\bar{x}$)	Standard Deviation (S.D.)	F	Sig
	2 - 5 years	4.10	0.52		
	More than 5 years	4.41	0.64		
	Overall	4.34			
5. Stress Management	Less than 1 year	4.51	0.42	8.283	0.000*
	2 - 5 years	4.13	0.72		
	More than 5 years	4.51	0.68		
	Overall	4.38			
6. Level of Cognitive Competency	Less than 1 year	4.48	0.44	3.016	0.052
	2 - 5 years	4.31	0.46		
	More than 5 years	4.62	0.69		
	Overall	4.47			
7. Attention & Concentration	Less than 1 year	4.71	0.67	3.116	0.463
	2 - 5 years	4.68	0.58		
	More than 5 years	4.12	0.69		
	Overall	4.50			
8. Analytical Thinking	Less than 1 year	4.21	0.87	3.491	0.631
	2 - 5 years	4.35	0.79		
	More than 5 years	4.68	0.82		
	Overall	4.41			
9. Emotional Intelligence	Less than 1 year	4.15	0.74	3.534	0.541
	2 - 5 years	4.23	0.76		
	More than 5 years	4.35	0.71		
	Overall	4.24			
10. Self-Awareness	Less than 1 year	3.59	0.68	3.671	0.678
	2 - 5 years	3.79	0.64		
	More than 5 years	3.89	0.63		
	Overall	3.75			

Cognitive Competency	Work Experience	Mean ($\bar{x}$)	Standard Deviation (S.D.)	F	Sig
Overall	Less than 1 year	4.33	0.33	4.376	0.014*
	2 - 5 years	4.26	0.44		
	More than 5 years	4.42	0.62		
	Overall	4.34	0.51		

Significant differences ($p < 0.05$) were found in:

Level of Life Skills Development ($p = 0.012$)

Interpersonal Relationships ($p = 0.009$)

Stress Management ($p = 0.000$)

Overall Cognitive Competency ($p = 0.014$)

Participants with more than 5 years of experience demonstrated the highest overall competency levels, especially in life skills development.

Conversely, those with less than 1 year of experience scored highest in interpersonal relationships and stress management, possibly due to greater openness to experiential learning and adaptation during early career stages.

No significant differences were observed for emotional regulation, decision-making, analytical thinking, or self-awareness, indicating consistent development across experience groups in these areas.

These findings suggest that work experience plays a moderate yet meaningful role in developing certain cognitive and interpersonal dimensions. The influence of Buddhist practice appears to enhance adaptability and stress resilience across all groups, with more seasoned participants integrating such practices more effectively into professional life.

Table 4: Comparison by Job Position and Work Area

A further comparison based on job position (support, academic, administrative) revealed additional insights.

Cognitive Competency of Educational Personnel in Private Higher Education	Job Position and Work Area	Mean ($\bar{x}$)	Standard Deviation (S.D.)	F-value	Sig.
1. Level of Life Skills Development	Support	4.41	0.29	4.498	.012*
	Academic	4.25	0.66		

Cognitive Competency of Educational Personnel in Private Higher Education	Job Position and Work Area	Mean $(\bar{x})$	Standard Deviation (S.D.)	F-value	Sig.
	Administrative	4.54	0.56		
	Overall	4.37	0.60		
2. Emotional Regulation	Support	4.23	0.10	2.514	.084
	Academic	4.39	0.58		
	Administrative	4.52	0.64		
	Overall	4.41	0.57		
3. Decision-Making & Problem-Solving	Support	4.55	0.51	2.288	.104
	Academic	4.44	0.41		
	Administrative	4.62	0.67		
	Overall	4.51	0.53		
4. Interpersonal Relationships	Support	4.53	0.40	4.882	.009*
	Academic	4.10	0.52		
	Administrative	4.41	0.64		
	Overall	4.32	0.56		
5. Stress Management	Support	4.51	0.42	8.283	.000*
	Academic	4.13	0.72		
	Administrative	4.51	0.68		
	Overall	4.32	0.70		
6. Level of Cognitive Competency	Support	4.48	0.44	3.016	.052
	Academic	4.31	0.46		
	Administrative	4.62	0.69		
	Overall	4.48	0.55		
7. Attention & Concentration	Support	4.71	0.67	3.116	0.463
	Academic	4.68	0.58		
	Administrative	4.12	0.69		
8. Analytical Thinking	Support	4.21	0.87	3.491	0.631
	Academic	4.35	0.79		
	Administrative	4.68	0.82		
9. Emotional Intelligence	Support	4.15	0.74	3.534	0.541

Cognitive Competency of Educational Personnel in Private Higher Education	Job Position and Work Area	Mean $(\bar{x})$	Standard Deviation (S.D.)	F-value	Sig.
10. Self-Awareness	Academic	4.23	0.76		
	Administrative	4.35	0.71		
	Support	3.59	0.68	3.671	0.678
	Academic	3.79	0.64		
	Administrative	3.89	0.63		
	Overall	3.75	0.62		
Total	Support	4.33	0.33	4.376	.014*
	Academic	4.26	0.44		
	Administrative	4.42	0.62		
	Overall	4.34	0.51		

Statistically significant differences (p < .05) emerged in life skills development, interpersonal relationships, and stress management.

Administrative staff scored the highest in overall cognitive competency, reflecting their frequent engagement in decision-making and problem-solving activities.

No significant differences were found in attention, emotional intelligence, or analytical thinking, implying that the meditation program had a uniform cognitive benefit across roles.

The results underscore that Buddhist meditation programs benefit educators across professional levels, though administrative personnel may experience a slightly greater boost in competencies requiring emotional balance and strategic thinking due to the nature of their responsibilities.

5. Summary of Qualitative Findings and Recommendations

Based on open-ended responses, participants proposed several strategies for enhancing both life skills and cognitive competency through Buddhist practice:

1. Emotional Regulation and Self-Awareness

   o *Recommendation:* Integrate consistent mindfulness and self-awareness sessions to foster emotional stability and resilience.

   o *Analysis:* Regular meditation enhances clarity and self-control, improving decision-making and reducing reactivity under stress.

2. Decision-Making and Problem-Solving Skills

   o *Recommendation:* Use case-based learning and situational analysis during training.

   o *Analysis:* Practical exercises strengthen analytical reasoning and reflective judgment essential for educational leadership.

3. Interpersonal Relationships

   o *Recommendation:* Encourage group meditation and peer-sharing sessions to cultivate empathy and cooperation.

   o *Analysis:* Improved communication and emotional connection support a positive organizational culture.

4. Stress Management

   o *Recommendation:* Provide ongoing stress-relief workshops using breathing and mindfulness techniques.

   o *Analysis:* Effective stress management leads to greater productivity and sustained mental wellness.

5. Work–Life Balance

   o *Recommendation:* Implement wellness programs and flexible work schedules.

   o *Analysis:* Balance between personal and professional life enhances motivation and cognitive vitality.

6. Enhancing Cognitive Competencies

   o *Recommendation:* Offer continuous professional training in analytical thinking and innovative problem-solving grounded in mindfulness.

   o *Analysis:* Strengthening cognitive flexibility and creativity promotes long-term academic excellence and adaptability.

The integration of Buddhist mindfulness into professional development effectively nurtures both personal well-being and organizational performance. By fostering emotional balance, cognitive clarity, and interpersonal harmony, educators become better equipped to meet the complex challenges of modern higher education.

Discussion of Results

1. Discussion of Research Objective 1 The findings related to Research Objective 1 demonstrate that participation in the Dharma practice program significantly enhanced the life skills

of educators, particularly in emotional regulation, stress management, and interpersonal relationships. Participants reported increased competence in managing emotions and coping with workplace stress, indicating that Buddhist mindfulness practices effectively strengthen essential life skills for both personal and professional growth.This improvement can be attributed to the self-awareness and mindfulness components of Buddhist practice, which cultivate conscious attention to one's thoughts, emotions, and behaviors. Through meditation and reflective observation, individuals learn to regulate their emotional responses and maintain composure under pressure. Such findings are consistent with Bentzen (2021), who found that mindfulness-based meditation improves emotional regulation and decision-making by enhancing individuals' ability to observe and manage internal experiences.

Furthermore, the results of this study align with the Life Skills Development Theory proposed by Filipe et al. (2021), which highlights emotional regulation, interpersonal relationships, and coping mechanisms as essential competencies for effective functioning.Thus, Dharma practice provides both a practical and spiritual framework for developing these foundational life skills, promoting personal resilience and professional adaptability among educators.

2. Discussion of Research Objective 2 Regarding Research Objective 2, the study revealed that participants exhibited notable improvement in cognitive competencies, particularly in decision-making, problem-solving, attention, and analytical thinking. This enhancement is likely a result of the program's emphasis on sustained mindfulness and concentration training, which improves cognitive control and mental clarity. Mindfulness meditation enhances the prefrontal cortex's cognitive functions, fostering better focus, cognitive flexibility, and working memory (Thompson, 2022). Participants' increased decision-making ability and problem-solving skills suggest that the program strengthened their capacity to evaluate information, analyze alternatives, and make reasoned judgments. This is further supported by the Cognitive Competence Theory, which posits that systematic cognitive training such as reflective and mindful thinking leads to improved analytical reasoning and decision-making capabilities. These findings indicate that Buddhist practice does not merely promote relaxation but also functions as a cognitive training mechanism, reinforcing attention regulation, awareness, and intellectual clarity. Hence, the Dharma practice program effectively contributes to developing educators' higher-order cognitive functions essential for academic and administrative performance.

Discussion of Research Objective 3

The results related to Research Objective 3 indicate that Dharma practice positively influenced participants' emotional intelligence, particularly in self-awareness, empathy, and social skills. Participants demonstrated a greater capacity for understanding and managing their own emotions, as well as empathizing with others—key elements of effective interpersonal and professional relationships.

This outcome can be attributed to the compassion-based dimension of Buddhist practice, which emphasizes empathy, loving-kindness (metta), and mindful interaction. Engaging in regular meditation and reflection promotes greater awareness of individuals' inner emotional states and facilitates an understanding of others' perspectives.

According to Uopasai et al. (2022), in their model of emotional intelligence, self-awareness and empathy form the foundation of social and emotional competence, which aligns with the improvements observed in this study. These findings reaffirm that mindfulness-based Dharma practice enhances emotional intelligence, enabling educators to communicate effectively, foster empathy, and strengthen interpersonal relationships within their professional environments.The findings therefore reaffirm that mindfulness-based Dharma practice enhances emotional intelligence, enabling educators to communicate effectively, foster positive relationships, and manage conflicts with emotional balance. These skills are crucial in the context of higher education, where interpersonal collaboration, leadership, and emotional regulation are integral to academic success and institutional harmony. Collectively, the results from all three research objectives provide empirical support for the proposition that Buddhist Dharma practice fosters both life skills and cognitive competencies among educators. The integration of mindfulness, ethical reflection, and meditative training not only enhances emotional and cognitive functioning but also promotes holistic well-being. These findings bridge a crucial gap in current educational research by demonstrating that Buddhist principles can be systematically applied to professional development frameworks for educators. The program's impact extends beyond spiritual benefits showing measurable improvements in emotional intelligence, cognitive control, and adaptive functioning, all of which are essential for effective performance in the dynamic educational environment.

Conclusion

This study concludes that participation in the Dharma practice program has a significant positive impact on the development of life skills and cognitive competencies among higher education personnel. The findings indicate notable improvements in emotional regulation, stress management, interpersonal relationships, decision-making, cognitive flexibility, and emotional intelligence. These outcomes suggest that integrating mindfulness-based practices, rooted in Buddhist principles, can enhance both the personal well-being and professional effectiveness of educators and academic staff.

The results align with previous research on mindfulness and emotional-cognitive development confirming that meditative and reflective practices can strengthen cognitive control, self-awareness, and emotional balance. Furthermore, this study extends existing literature by

demonstrating how Dharma practice in Buddhist sacred sites Thailand, India, and Nepal provides a transformative experiential context that supports holistic development.

The findings have practical implications for higher education institutions. Integrating structured Dharma-based mindfulness programs into professional development frameworks can help foster educators' psychological resilience, focus, and interpersonal harmony, ultimately improving institutional productivity and morale. Beyond its spiritual dimension, Dharma practice serves as a pedagogical tool for developing essential 21st-century competencies such as emotional intelligence, adaptability, and reflective decision-making.

Future research may explore the long-term sustainability of these improvements, cross-cultural comparisons of Dharma practice in different institutional contexts, and the use of longitudinal or experimental designs to examine causal relationships. Investigating how mindfulness-based interventions can be embedded within academic leadership and curriculum development would also enrich the broader discourse on education and human flourishing.

New Knowledge from Research

From the study on the development of life skills and cognitive competencies of higher education personnel through Dharma practice in Buddhist sacred sites, several key insights and contributions to knowledge emerged:
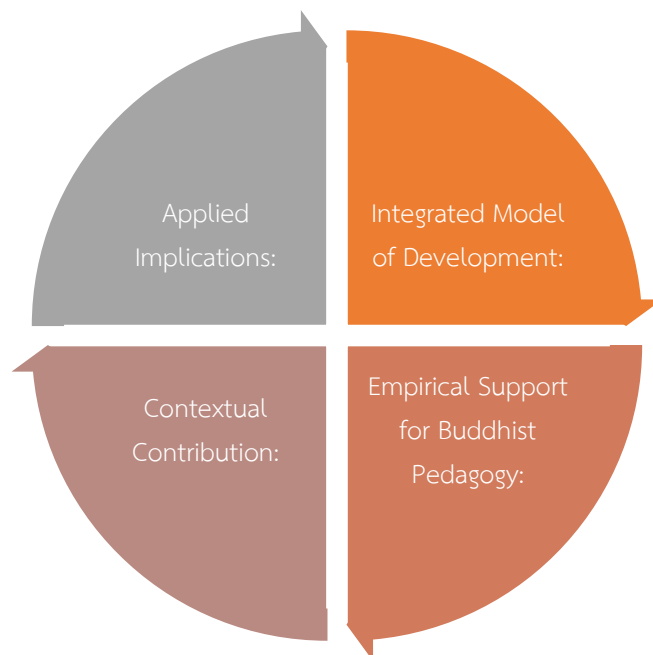
The conceptual diagram (Figure 4) below visually represents the interrelationships identified in this study, illustrating how participation in Dharma practice influences the development of life skills and cognitive competencies across various domains:

Figure 2: Development of Life Skills and Cognitive Competencies of Higher Education Personnel through Dharma Practice in Buddhist Sacred Sites Integrated Model of Development: The research establishes a conceptual model linking Buddhist mindfulness practices (meditation, reflection, compassion training) with measurable improvements in life skills (emotional regulation, stress management, interpersonal relationships) and cognitive competencies (decision-making, problem-solving, attention, and emotional intelligence)The findings provide empirical evidence that Buddhist-based mindfulness programs can function as an evidence-informed framework for professional development, enhancing both emotional well-being and cognitive functioning among educators.This study highlights the unique value of Dharma practice conducted in sacred Buddhist sites (Thailand, India, Nepal), where the authentic environment deepens mindfulness experiences and reinforces inner transformation—an underexplored aspect in prior research.The study contributes a practical foundation for educational administrators and policymakers to design mindfulness-based professional development programs that integrate spiritual growth with cognitive and emotional skill enhancement.

Suggestions

1. Suggestions for Applying Research Results

1.1 Based on Research Objective 1

The first research objective identified significant improvements in emotional regulation, stress management, and decision-making as a result of the Dharma practice program. These findings imply that mindfulness practices can directly enhance both professional and personal effectiveness. Recommendations:

- Integrate mindfulness and emotional regulation training into professional development programs for higher education personnel.
- Encourage staff to apply these competencies in daily work practices to cultivate a more balanced, emotionally intelligent, and productive organizational culture.

1.2 Based on Research Objective 2

The second objective revealed that participants with over five years of work experience or those in managerial roles demonstrated stronger cognitive and emotional competencies. This suggests that leadership experience influences the effectiveness of Dharma-based learning. Recommendations:

- Customize the Dharma practice program to address the developmental needs of both new and experienced staff, emphasizing leadership and reflective decision-making for managerial personnel.
- Adopt a phased training approach, providing advanced mindfulness modules for leaders to apply these competencies in managing teams and organizational strategies.

1.3 Based on Research Objective 3

The third objective found that interpersonal relationships, self-awareness, and stress management improved most notably among support staff. This underscores the importance of fostering communication, empathy, and resilience across all levels of employment. Recommendations:

- Implement training programs that enhance interpersonal communication, empathy, and self-awareness for all personnel, including leadership levels.
- Develop institutional stress management strategies, such as mindfulness workshops or peer support initiatives, particularly for staff in high-pressure or student-facing roles.

2. Suggestions for Future Research

This research provides foundational evidence of the benefits of Dharma practice for enhancing life skills and cognitive competencies in higher education contexts. To deepen understanding and application, the following directions are recommended:

1. Expand the participant base to include personnel from diverse universities and educational institutions—both public and private—to ensure generalizability of results.
2. Conduct longitudinal studies to examine the long-term impact of Dharma practice on employee well-being, productivity, and organizational culture.
3. Investigate the role of mindfulness in leadership development, focusing on how cognitive awareness and emotional intelligence contribute to effective educational leadership.
4. Explore adaptation models of Dharma-based programs for different educational levels and cultural settings, ensuring flexibility and inclusivity in implementation.
5. Examine the potential integration of mindfulness-based interventions into higher education policy frameworks to promote sustainable professional growth and mental health support systems.

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Figure 5: Development of Life Skills and Cognitive Competencies among Private University Educators through Buddhist Practice in Thailand, India, and Nepal
(Source: Ntapat Worapongpat, 2025)

A Peaceful Way of Living According to the Buddha's Teachings[*]

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Abstract

This article presents a comprehensive and textually grounded exposition of a peaceful way of living based on the original teachings of the Buddha as preserved in the *Pāḷi* Canon. Drawing on key discourses such as the *Dīghajānu Sutta, Andha Sutta, Mahāsatipaṭṭhāna Sutta, Sakuṇagghi Sutta, Kummopama Sutta, the Cūḷakammavibhaṅga Sutta*, and some commentaries, the study integrates ethical livelihood, mindfulness practice, and moral causation into a unified framework for both mundane well-being and supramundane liberation. Central to this framework is the cultivation of two complementary *"Dhamma* eyes": *vipassanā-sammādiṭṭhi*, which discerns the true nature of present phenomena, and *kammassakatā-sammādiṭṭhi*, which understands the long-range operation of *kamma* across past, present, and future lives. Through doctrinal analysis, narrative exposition of canonical similes, and systematic synthesis, the article demonstrates that the Buddha's teachings offer a complete and practical guide for living peacefully in the world while progressing toward the ultimate freedom of *Nibbāna*. The paper is structured to meet journal standards, including an introduction, literature review, methodology, analytical sections, and an overall conclusion, and is written in academic yet accessible English.

Keywords: Peaceful living, *Satipaṭṭhāna*, *Kamma*, Right View, *Dhamma* eye, Buddhist ethics

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Introduction

The Buddha taught the *Dhamma* for forty-five years with the explicit purpose of alleviating suffering and promoting welfare and happiness for all beings. While the ultimate aim of his teaching is the realization of *Nibbāna*, the early discourses repeatedly affirm that the *Dhamma* also provides practical guidance for ethical conduct, social harmony, and inner peace in everyday life. Contrary to the assumption that Buddhism concerns only transcendent liberation, the *Nikāyas* present a balanced path integrating mundane welfare (*diṭṭhadhamma-sukha*) and supramundane liberation (*samparāyika-sukha*).

This article explores a peaceful way of living in accordance with the Buddha's teachings by synthesizing three interrelated dimensions: (1) material and social well-being, (2) mindful awareness rooted in the four foundations of mindfulness, and (3) moral responsibility grounded in the law of *kamma*. Special attention is given to the doctrinal notion of "two eyes"—a business eye and a *Dhamma* eye—taught in the *Andha Sutta*, and their further refinement into two types of *Dhamma* eye or modes of right view: *vipassanā-sammādiṭṭhi* and *kammassakatā-sammādiṭṭhi*.

Literature Review

Modern Buddhist scholarship has increasingly emphasised the practical and ethical dimensions of early Buddhism. Studies on Buddhist economics and social ethics highlight the relevance of the *Dīghajānu Sutta* for householders' welfare, while mindfulness research underscores the centrality of the *Mahāsatipaṭṭhāna Sutta* in cultivating mental health and insight. Classical commentaries, such as the *Khuddakapāṭha Aṭṭhakathā* and *Majjhima Nikāya Aṭṭhakathā*, further elaborate doctrinal categories like the four kinds of treasure and the multiple classifications of right view. However, fewer studies integrate these teachings into a single, coherent model of peaceful living. This article aims to fill that gap by connecting ethical livelihood, mindfulness practice, and *kamma* theory through the unifying concept of the two *Dhamma* eyes.

Methodology

This study employs a qualitative textual analysis of selected *Pāḷi* canonical discourses and their commentarial explanations. Primary sources are drawn from the *Nikāyas*, with interpretive support from classical commentaries and authoritative modern translations. The method is doctrinal-synthetic, aiming to elucidate internal coherence across texts rather than historical development. Similes are analysed as pedagogical tools integral to the Buddha's teaching strategy.

Foundations of Peaceful Living: Material and Moral Prosperity

1. The Four Kinds of Treasure

According to the commentary on the *Nidhikaṇḍa Sutta*, peaceful living requires the wise management of four kinds of treasure: immovable (*thāvara-uccā*), movable (*jaṅgama-uccā*), inseparable (*aṅgasama-uccā*), and follow-along treasure (*anugāmika-uccā*). While material assets provide security in this life, inseparable skills and meritorious deeds accompany one across lifetimes. This hierarchy subtly reorients values from mere accumulation toward ethical and spiritual investment.

2. The Two Eyes and Three Types of Persons

The *Andha Sutta* distinguishes three types of persons: the blind, the one-eyed, and the two-eyed. The business eye enables economic success, while the *Dhamma* eye discerns wholesome and unwholesome states. Only the two-eyed person integrates prosperity with moral clarity, thereby achieving a stable and peaceful life.

3. Welfare and Happiness in This Life and Beyond

In the *Dīghajānu Sutta*, the Buddha outlines four qualities for present welfare—accomplishment of diligence (*uṭṭhāna-sampadā*), accomplishment of protection of wealth (*ārakkha-sampadā*), having a good friendship (*kalyāṇa-mittatā*), and balanced living (*samajīvitā*)—and four qualities for future welfare— accomplishment of faith (*saddhā-sampadā*), accomplishment of virtue (*sīla-sampadā*), accomplishment of generosity (*cāga-sampadā*), and accomplishment of wisdom (*paññā-sampadā*). Together, these eight qualities form a holistic ethic that harmonises material success with spiritual growth.

These four qualities are directly connected with the *Dhamma* eye. Using the *Dhamma* eye, we can also perform many things, such as donating our wealth, observing morality, and practising tranquillity and insight meditation. Firstly, we can donate the wealth we earned with our business eye to the needy and to the Buddha's dispensation for its perpetuation and propagation, and for the best provision of our long journey through *Saṃsāra*. It is believed that if we offer our wealth to the needy, it can endow our lives with the necessities in every existence throughout the long journey of *Saṃsāra*. Again, if we observe and maintain the precepts, it can give us a guarantee of being reborn in a happy abode in the future. Moreover, if we practice the tranquillity meditation, it can help us to live peacefully, making our mind calm and tranquil. If we practice insight meditation, it can help us bravely and wisely encounter the eight kinds of worldly conditions; ups and downs of our lives, and live peacefully, perceiving the nature of the world as impermanence, unsatisfactoriness, and non-self.

The Five Kinds of Right View and the Two Dhamma Eyes

According to the commentary on the *Uparipaṇṇāsa* of the *Majjhima Nikāya*, right view (*sammādiṭṭhi*) may be classified into five kinds: (1) right view of insight (*vipassanā-sammādiṭṭhi*), (2) right view concerning *kamma* (*kammassakatā-sammādiṭṭhi*), (3) right view of the path (*magga-sammādiṭṭhi*), (4) right view of the fruit (*phala-sammādiṭṭhi*), and (5) right view of reviewing (*paccavekkhaṇa-sammādiṭṭhi*). Among these, the first two function as foundational "*Dhamma* eyes," enabling both immediate and long-range vision.

The first *Dhamma* eye, *Vipassanā-sammādiṭṭhi* penetrates the conditioned nature of present phenomena, while the second *Dhamma* eye, *kammassakatā-sammādiṭṭhi* contextualizes experience within the broader moral continuum of *saṃsāra*. Together, they support the arising of path knowledge (*magga-ñāṇa*), fruition knowledge (*phala-ñāṇa*), and reflective reviewing knowledge (*paccavekkhaṇa-ñāṇa*). Thus, the two *Dhamma* eyes are not isolated doctrines but integral components of the full liberative trajectory.

When *vipassanā-sammādiṭṭhi* and *kammassakatā-sammādiṭṭhi* function together, practitioners gain a complete vision of the path. Insight into present phenomena prevents attachment, misperception, and identification with the five aggregates, while understanding *kamma* guides ethical conduct and responsibility across time. *Vipassanā* without an appreciation of *kamma* risks becoming detached from moral concern, whereas *kamma*-understanding without insight may remain bound to merit-making alone. The Buddha, therefore, repeatedly emphasised the harmony of wisdom and conduct.

In practical terms, this integration enables a layperson or renunciant to live wisely within changing worldly conditions. When gain and loss, praise and blame, fame and disrepute, pleasure and pain arise, one sees them as conditioned and impermanent through *vipassanā-sammādiṭṭhi*, while also recognising their roots in past and present *kamma* through *kammassakatā-sammādiṭṭhi*. This dual vision stabilises the mind, reduces reactive suffering, and supports ethical restraint.

Moreover, these two *Dhamma* eyes correspond to the gradual training (*anupubbasikkhā*). Moral discipline and generosity purify *kamma* and support favourable conditions, while mindfulness and insight penetrate the nature of experience itself. Together, they form a spiral of development leading from mundane peace to supramundane liberation.

The First Dhamma Eye: Vipassanā-Sammādiṭṭhi and One's Own Resort

The Four Foundations of Mindfulness

Vipassanā-sammādiṭṭhi is cultivated through the four foundations of mindfulness: contemplation of body (kāyānupassanā), feelings (vedanānupassanā), mind (cittānupassanā), and mental phenomena (dhammānupassanā). As taught in the Mahāsatipaṭṭhāna Sutta, these practices reveal the true nature of phenomena as impermanent (anicca), unsatisfactory (dukkha), and non-self (anatta).

These four foundations—*kāya*, *vedanā*, *citta*, and *dhamma*—function like the tortoise's shell: a secure refuge, a protective enclosure, and a reliable dwelling place for the mind. When the meditator keeps mindfulness firmly established within these

domains, the mind does not wander outward toward the objects of the five senses. In doing so, one remains beyond the reach of Māra and the defilements, which are likened to the jackal waiting for an opening.

This teaching accords directly with the *Mahāsatipaṭṭhāna Sutta*, where the Buddha emphasises dwelling "internally," "externally," and "internally and externally," while maintaining continuous mindfulness and clear comprehension. To stray from these foundations is to leave one's own domain and enter the territory of others—namely, the realm of sense pleasures—where defilements gain access and exert their power. Thus, the tortoise simile beautifully illustrates guardedness of the sense faculties, restraint, patience, and unwavering mindfulness. By following the example of the tortoise—remaining collected within the four foundations of mindfulness—meditators safeguard their practice and progress steadily on the path of insight.

The Quail Simile and Spiritual Safety

In the *Sakuṇagghi Sutta*, the Buddha stated as follows:

And what is a Bhikkhu's resort, his own ancestral domain? It is the four establishments of mindfulness. What four? Here, Bhikkhus, a Bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating the feelings in the feelings...mind in the mind...phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is a Bhikkhu's resort, his own ancestral domain.

In this Sutta, the Buddha compares the meditator to a quail whose safety lies in remaining within its own ancestral domain. This "own resort" (*sako pettiko visayo*) is identified as the four foundations of mindfulness. Straying into the domain of sense pleasures exposes one to Māra, while abiding in mindfulness ensures protection and progress.

The Tortoise Simile and Mindful Restraint

The *Kummopama Sutta* further reinforces this principle. Like a tortoise withdrawing its limbs into its shell to evade a jackal, a meditator protects the mind by withdrawing from unwholesome sense engagement and remaining firmly within the four

foundations of mindfulness. These similes vividly convey mindfulness as a living refuge rather than a mere technique.

The Second *Dhamma* Eye: *Kammassakatā-Sammādiṭṭhi*

The second *Dhamma* eye enables a long-range vision of moral causation. Through *kammassakatā-sammādiṭṭhi*, practitioners understand that present experiences arise from past intentional actions and that current actions shape future outcomes.

In the *Cūḷakammavibhaṅga Sutta* (MN 135), the Buddha explains to the young brahmin Subha why beings differ in lifespan, health, beauty, wealth, status, and wisdom. These differences are traced not to fate or divine will but to past *kamma* rooted in wholesome or unwholesome intentions. This *sutta* systematically illustrates moral causation across time, fostering responsibility, ethical urgency (*saṃvega*), and confidence in the lawfulness of existence.

Kamma, Ethical Diversity, and Human Responsibility

The *Cūḷakammavibhaṅga Sutta* further clarifies that *kamma* should not be understood as a rigid determinism but as a dynamic moral principle operating through intention (*cetanā*). The Buddha's explanation avoids both fatalism and moral nihilism. While past actions condition present circumstances, present intention retains decisive power. This balance is crucial for peaceful living, for it preserves moral responsibility without inducing despair. Even when one is born into adverse conditions due to past *kamma*, wholesome conduct in the present can gradually transform future outcomes. Thus, the Second *Dhamma* Eye does not merely explain suffering; it empowers transformation through ethical choice.

From a practical perspective, this teaching nurtures patience, forgiveness, and humility. When confronted with injustice or hardship, the practitioner reflects wisely rather than reacting with anger or blame. At the same time, understanding *kamma* discourages complacency, since every intentional action—bodily, verbal, or mental— contributes to the ongoing stream of becoming. In this way, *kammassakatā-sammādiṭṭhi* functions as a stabilizing moral compass within daily life.

Kamma and the Gradual Training

In the framework of the gradual training, right view concerning *kamma* provides the ethical foundation upon which higher training is built. Generosity (*dāna*) weakens attachment, virtue (*sīla*) purifies conduct, and wholesome livelihood supports mental clarity. These practices, informed by the Second *Dhamma* Eye, prepare the mind for deeper mindfulness and insight. Without such a foundation, insight practice risks becoming unbalanced or disconnected from moral responsibility. The Buddha's repeated emphasis on *kamma,* therefore, safeguards the path from spiritual bypassing and reinforces its holistic nature.

Peaceful Living as a Gradual Integration

Peaceful living, as envisioned by the Buddha, emerges gradually through the integration of these right views. At the secular level, understanding *kamma* fosters ethical restraint and social harmony. At the spiritual level, insight dismantles ignorance and attachment. The similes of the quail and the tortoise illustrate this integration vividly: ethical restraint keeps one within safe boundaries, while mindfulness and insight protect the mind at a deeper level. Together, they depict a life that is inwardly calm and outwardly responsible.

Contemporary Relevance

Although rooted in an ancient cultural context, these teachings retain striking relevance today. In a world marked by anxiety, ethical ambiguity, and reactive behaviour, the Buddha's model of peaceful living offers a disciplined yet compassionate alternative. Mindfulness without ethical grounding risks becoming superficial, while ethics without insight may harden into dogmatism. The two *Dhamma* eyes ensure balance, depth, and resilience, making the Buddha's path both timeless and adaptable.

Removal of Vipallāsas and the Deepening of Right View

The *Mahāsatipaṭṭhāna Sutta*, when read together with its commentarial explanations, presents the four foundations of mindfulness not merely as meditation techniques but as direct antidotes to deep-rooted cognitive distortions (*vipallāsa*). According to the commentary, beings habitually misperceive what is impermanent as permanent (*anicce niccasaññā*), what is unsatisfactory as pleasurable (*dukkhe*

sukhasaññā), what is non-self as self (*anattani attasaññā*), and what is unattractive as attractive (*asubhe subhasaññā*). These distortions operate at the levels of perception (*saññā*), thought (*citta*), and view (*diṭṭhi*), binding beings to *saṃsāra*.

Each foundation of mindfulness is specifically oriented toward correcting one dominant distortion. *Kāyānupassanā* reveals the unattractive nature of the body, counteracting the perception of beauty. *Vedanānupassanā* exposes the unsatisfactory nature of feeling, undermining attachment to pleasure. *Cittānupassanā* reveals the instability of mental states, dispelling the illusion of permanence. *Dhammānupassanā* penetrates the impersonal nature of phenomena, dismantling the notion of a controlling self. In this way, *vipassanā-sammādiṭṭhi* directly functions as a therapeutic wisdom, gradually eroding ignorance at its roots.

The Four Oghas, Yogas, Gantthas, and Upādānas

The commentaries further explain that the four foundations of mindfulness serve to overcome multiple fourfold doctrinal schemes that entangle beings in *saṃsāra*. These include the four floods (*ogha*), four yokes or bonds (*yoga*), four taints, four knots (*gantha*), four kinds of clinging (*upādāna*), and four types of corruption (*agati*). Sensual desire, views, existence, and ignorance appear repeatedly across these classifications, highlighting the pervasive and interlocking nature of defilements.

By establishing mindfulness within one's own resort, the practitioner prevents these floods from overwhelming the mind, loosens the yokes or bonds that bind consciousness, unties the knots of wrong grasping, weakens clinging at its core, and eliminates the corruptions. The quail and tortoise similes thus acquire a broader doctrinal significance: they illustrate not only sense restraint but also liberation from the entire network of defilements analysed in early Buddhist psychology.

Temperaments, Vehicles, and Skillful Application

The commentarial tradition also recognizes diversity among practitioners. Some are dominated by craving (*taṇhācarita*), others by views (*diṭṭhicarita*). Some progress through tranquillity as a vehicle (*samathayānika*), others through insight

(*vipassanāyānika*). Among these, some are sharp (*tikkha*), others dull (*manda*). The Buddha's teaching of the four foundations of mindfulness is deliberately flexible, capable of accommodating all these temperaments.

For those inclined toward craving, contemplation of the body and feelings is emphasized to counter attachment. For those inclined toward views, contemplation of mind and dhammas dismantles conceptual fixation. Thus, the Mahāsatipaṭṭhāna Sutta functions as a universal framework, adaptable yet precise, guiding all types of practitioners toward right view and liberation.

Ethical Peace and Social Harmony

Peaceful living in the Buddha's teaching is not confined to meditation halls. The ethical implications of *kammassakatā-sammādiṭṭhi* extend naturally into social life. When individuals understand that harm rebounds upon the doer and kindness yields beneficial results, social relations become grounded in responsibility rather than fear or coercion. Generosity counters economic anxiety, patience reduces conflict, and truthful speech builds trust. In this way, inner peace and social peace reinforce one another.

The Buddha's emphasis on intention ensures that ethics remains dynamic and compassionate rather than legalistic. Even imperfect actions, when guided by wholesome intention and reflection, become steps toward purification. This vision offers a powerful alternative to both moral relativism and rigid absolutism.

From Mundane Peace to Supramundane Freedom

The integration of the two *Dhamma* eyes supports both mundane and supramundane peace. At the secular level, one lives with balance, resilience, and moral clarity. At the spiritual level, insight matures into path knowledge, fruition, and final liberation. The peaceful life described by the Buddha is therefore not static comfort but a dynamic movement toward freedom.

Synthesis of the Similes

The canonical similes examined throughout this study form a coherent pedagogical system. The blind and one-eyed persons illustrate incomplete vision; the

quail demonstrates the necessity of remaining within one's rightful domain; the tortoise exemplifies vigilant restraint; and the explanations of *kamma* reveal moral continuity across lives. Together, they convey a single message: peace arises from seeing clearly and dwelling wisely.

Implications for Contemporary Practice

For modern practitioners, the Buddha's model of peaceful living offers both depth and practicality. Mindfulness divorced from ethics becomes shallow, while ethics without insight becomes rigid. The two *Dhamma* eyes restore balance. They invite practitioners to see clearly, act responsibly, and remain inwardly free amid external change.

Limitations and Scope of the Study

This article has focused primarily on early canonical sources and their classical commentaries. While later developments in Buddhist thought offer valuable perspectives, they fall beyond the present scope. Future research may fruitfully compare these early teachings with contemporary mindfulness movements and ethical discourse.

Conclusion

The Buddha's teachings present a unified and pragmatic vision of peaceful living that encompasses ethical livelihood, mindful awareness, and moral responsibility. Rather than separating mundane well-being from spiritual liberation, the *Nikāyas* consistently integrate both within a single path. Through the cultivation of two *Dhamma* eyes—*vipassanā-sammādiṭṭhi*, which sees present phenomena as impermanent, unsatisfactory, and non-self, and *kammassakatā-sammādiṭṭhi*, which understands the lawful continuity of moral causation—individuals learn to live with clarity, balance, and purpose.

The canonical similes examined in this study—the blind, one-eyed, and two-eyed persons; the quail that remains within its ancestral domain; and the tortoise that withdraws safely into its shell—are not mere illustrations but profound pedagogical devices. They communicate that safety, peace, and progress arise from knowing one's

proper domain and remaining established within it. That domain, repeatedly identified by the Buddha, is the four foundations of mindfulness.

By remaining mindful within one's own resort, practitioners protect themselves from the defilements represented by Māra, cultivate insight into the nature of experience, and act responsibly within the moral order of *kamma*. Such a life is peaceful not because it is free from change, but because it is guided by wisdom that understands change. Ultimately, this integrated approach leads beyond temporary well-being toward the supreme peace of *Nibbāna*, the complete cessation of suffering.

Abbreviations

Ap. II.	*Apādāna Pāḷi Vol. II*
D. II.	*Mahāvagga Pāḷi (Dīganikāya)*
D. III.	*Pāthikavagga Pāḷi*
Khp-a.	*Khuddakapāṭha Aṭṭhakathā*
M. I.	*Mūlapaṇṇāsa Pāḷi*
M. III.	*Uparipaṇṇāsa Pāḷi*
M-a. IV.	*Uparipaṇṇāsa Aṭṭhakathā*
S. II.	*Khandhavagga, Salāyatanavagga Saṃyutta Pāḷi*
S. III.	*Mahāvagga Saṃyutta Pāḷi*

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Dānaṃ datvā mahābhogo, Sīlena sugatūpago. Bhāvanāya ca nibbāti. Ap. II. 166.

Imasmiñca pana sutte pañca sammādiṭṭhiyo kathitā: vipassanā-sammādiṭṭhi, kamma-ssakatā-sammādiṭṭhi, magga-sammādiṭṭhi, phala-sammādiṭṭhi, paccavekkhaṇa-sammādiṭṭhīti. M-a. IV. 95.

Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidaṁ—cattāro satipaṭṭhānā. S. III. 127-128; *PTS. V. 148;* Bhikkhu Bodhi, *The Connected Discourses of the Buddha, (A Translation of the Saṃyutta Nikāya),* (USA Boston: Wisdom Publications, 2000), 1632-1633.

Wise attention (*Yonisomanasikāra*)[*]

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Abstract

Wise attention (*yonisomanasikāra*) is fundamental to the achievement of meritorious actions, morality, concentration, and wisdom, spanning from the lowest level to the highest. The term *yonisomanasikāra* is often defined as the adverting consciousness (*āvajjana citta*). Furthermore, yonisomanasikāra is explained as extending from the fundamental level to the advanced Conformity Knowledge (*Anuloma-ñāṇa*)—the insight knowledge which understands impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*). This raises the critical question of which specific consciousness or mental factor (*cetasika*) constitutes *yonisomanasikāra*. Regarding this matter, different versions of the relevant sources will be explored.

Therefore, this paper aims to provide knowledge to readers about the significance of wise attention (*yonisomanasikāra*). The study employs qualitative research methods, drawing on the *Pāḷi* texts, and its relevant texts, as well as the perspectives of respected scholars. The research shows that the *yonisomanasikāra* plays a crucial role in acquiring social and spiritual achievements.

Keywords: Wise attention; adverting consciousness; Conformity Knowledge; insight knowledge

Introduction

In the Buddhist texts, there is abundant evidence indicating that wholesome qualities, beginning with wisdom, can be attained only through the presence of Wise

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Attention (*yoniso manasikāra*). In *yonisomanasikāra*, the *Pāḷi* term *'yoniso'* means wisely, systematically, methodically, scientifically, skillfully, properly, and correctly. One cannot direct the mind in a proper way without wisdom, nor can one do so without mindfulness, etc. Only when one applies the mind truly in the right way—wisely (*yoniso*), skillfully (*upāya*), by way of the cause that gives rise to wholesome results (*patha*), appropriately, methodically, and correctly—can wholesome results be obtained. Most of the scholars use the translation of *yonisomanasikāra* as wise attention.

Because *yonisomanasikāra* includes the word *'yoniso',* although it initially arises from Adverting-consciousness (*āvajjana-citta*), at later stages mindfulness (*sati*), energy (*vīriya*), wisdom (*paññā*), and other wholesome mental factors can also be present. Whether it is wholesome actions of generosity (*dāna-kusala*), morality (*sīla-kusala*), or meditation (*bhāvanā-kusala*), any form of wholesome action can be achieved only when *yonisomanasikāra* is present. On this basis, *yonisomanasikāra* is explained progressively from the fundamental level up to insight knowledge (*Vipassanā-ñāṇa*), culminating in *anuloma-ñāṇa*, which realizes impermanence(*anicca*), suffering (*dukkha*), and non-self (*anatta*).

Therefore, whenever wholesome actions are performed, *yonisomanasikāra* must be present. To develop *yonisomanasikāra*, one should associate with wise and virtuous persons, listen to and learn the teachings of the noble ones, and carefully study and remember them. By correctly reflecting and applying the mind in accordance with what has been learned, one should put these teachings into practice. This paper aims to examine whether wise attention (*Yonisomanasikāra*) can be regarded as particular consciousness or mental factor. The study is based on an analytical examination of relevant *Pāḷi* texts and commentarial sources.

The Significance of Wise Attention (*Yonisomanasikāra*) in Acquiring Wisdom (*Paññā*)

All efforts to develop the spiritual merits of giving, morality, concentration, and wisdom, which lead to happiness and benefit, fundamentally depends on wise attention (*yonisomanasikāra*). It is the crucial preliminary step for every meritorious act. The

primary focus of the ensuing discussion will be the significance of wise attention (*Yonisomanasikāra*) in the acquisition of wisdom

The *Pāḷi* literature outlines various causes for acquiring wisdom (*Paññā*) such as one kind, two kinds etc. The causes of acquiring wisdom (*Paññā*) can be found in various forms within *Pāḷi* literature.

Among these, some of the causes for the arising of wisdom (*Paññā*) will be extracted here. If one cause for acquiring wisdom is mentioned, it is wise attention (*Yonisomanasikāra*). In the *Dhammapada*, the Buddha asserts that wisdom arises from meditation, emphasizing its importance.

Indeed, wisdom is born of meditation; without meditation wisdom is lost. Knowing this twofold path of gain and loss of wisdom, one should conduct oneself so that wisdom may increase.

According to commentary, the term, '*yoga*' means wise attention on the thirty-eight kinds of meditation object (*yonisomanasikāra*). Conversely, the word, '*ayoga*' refers to Unwise attention on the thirty-eight kinds of meditation object (*ayonisomanasikāra*). In the scriptures, *Samatha* meditation objects are categorized into forty types. In the *Pāḷi* texts, the following are directly mentioned. They are (a) the eight types of *Kasiṇa*, (b) the ten types of *Asubha* (impurities), (c) the ten types of *Anussati* (recollections), (d) the four *Brahmavihāra* (divine abidings), (e) the four *Arūpa* (formless meditations), (f) the one *Āhāre Patikūlasaññā* (perception of repulsiveness of food), and (g) one *catudhātuvavatthāna* (one analysis of the four elements). When these are combined, they account for 38 types of Samatha meditation objects mentioned directly in the *Pāi* texts. By including the two additional *Kasiṇas*—*Āloka Kasiṇa* (the light *Kasiṇa*) and *Ākāsa Kasiṇa* (the space *Kasiṇa*)—which are mentioned in the commentaries, the total becomes 40 *Samatha* meditation objects.

Due to wise attention, which is very hard work on meditative development, wisdom emerges akin to the vast expanse of the earth. Because of unwise attention which is the neglect of mental cultivation, there is erosion of wisdom. Unwise attention (*ayonisomanasikāra*) causes wrong view that has not yet arisen to arise, and for wrong view that has arisen to increase; conversely, wise attention (*yoniso manasikāra*) causes

right view that has not yet arisen to arise, and for right view that has arisen to increase. Here, right view is the other name of wisdom. In the *Pāḷi* texts, there is a great deal of supporting evidence teaching that wholesome deeds such as morality, mindfulness and wisdom can only be achieved if there is wise attention.

The Buddha expounded that nine things which are of great benefit of wise attention. The nine factors based on wise attention. For one who attends wisely, joy arises. When there is joy, delight arises. When the mind is delighted, the body becomes tranquil. When the body is tranquil, one feels happiness. When one feels happiness, the mind becomes concentrated. When the mind is concentrated, one knows and sees things as they really are. Knowing and seeing things as they really are, one becomes disenchanted. Becoming disenchanted, one becomes dispassionate. Through dispassion, one is liberated. These nine factors are of great benefit.

In *Aṅguttaranikāya-Pāḷi*, the Buddha elucidated two factors contributing to the development of right understanding (*Sammādiṭṭhi*) as follows: listening to the voice of *dhamma* from another (*Paratoghosā*) and wise attention (*Yonisomanasikāra*) are the causes of the arising of right understanding (*sammādiṭṭhi*). Venerable Sāriputta's interaction with Venerable Assajji exemplifies the acquisition of wisdom through attentive listening and introspective reflection, particularly in attaining stream-entry (*Sotāpatti*).

The Buddha addressed the monks, stating that there are four conditions which, if cultivated and emphasized, lead to the realization of the fruits of stream-winning, once-returning, non-returning, Arahantship, acquiring insight, growth of insight, and so on. These conditions involve association with superior person (*Sappurisūpasaṃseva*), hearing the true *Dhamma* (*Saddhammassavana*), giving careful attention to it (*Yonisomanasikāra*), and practice in accordance with the *Dhamma* (*Dhammānudhammapaṭipatti*).

In the pursuit of wisdom, the integration of both external and internal conditions is essential. The external conditions involve external stimuli or influences, while the internal conditions refer to inherent faculties or qualities within an individual. To attain wisdom, both external and internal conditions are necessary. External conditions include associating with noble individuals and listening to the true *Dhamma*. These external conditions provide the necessary environment for spiritual growth but are not sufficient

on their own. The internal conditions, which vary from person to person, are crucial for the actual attainment of wisdom.

External Conditions and Internal Conditions

External conditions are described as '*Sappurisūpanissaya*' (reliance on noble friends) and '*Sappurisūpasaṃseva*' (associating with noble people). Noble individuals include the Buddha, Pacceka Buddhas, and Arahants, as well as those who can accurately teach the *Dhamma* learned from these noble ones. '*Saddhammassavana*,' or listening to the *Dhamma*, is also an external condition. These factors are essential for creating the right circumstances, but they do not guarantee the attainment of wisdom.

The internal conditions are personalized and depend on the individual's mental qualities. Even when external conditions are the same for everyone, such as when a group listens to the same sermon, the internal responses and outcomes differ based on each person's internal condition. For example, two people may eat the same nutritious food, but if one is healthy and the other is not, the benefits they receive will differ. Similarly, the effectiveness of external spiritual practices depends on the internal foundation of the individual.

The key internal factors are '*Yonisomanasikāra*' and '*Dhammānudhammapaṭipatti*.' '*Yonisomanasikāra*' refers to proper and wise attention, which is crucial for the arising of any wholesome state of mind. Without this right attention, even meritorious actions will not lead to true spiritual progress. '*Dhammānudhammapaṭipatti*' involves practicing *Dhamma* in accordance with the teachings. This includes engaging in the practice of morality, concentration, and wisdom, which are aligned with the Nine kinds of *Lokkuttara Dhamma* (4 *Magga*, 4 *Phala* and *Nibbāna*). Here, the word, *dhammānudhammapaṭipatti* can be divided into three words, *dhamma*, *anudhamma*, and *paṭipatti*. *dhamma* means 9 supra-mundane things, *anudhamma* means "preceding line of conduct" in conformity with the 9 supra-mundane things and *paṭipatti* means practice, or 'pursuance' of the teaching. These ten wholesome deeds are divided into three groups: *dāna* (generosity), *sīla* (moral behavior), and *bhāvanā* (meditation). *Dāna* group contains giving (*dāna*), transfer of merits to others (*pattidāna*), rejoicing (accepting or participating) in other's merits

(*pattānumodanā*). *Sīla* group includes morality (*sīla*), reverence to elders and holy persons (*apacayana*), duty; service (*veyyāvacca*). *Bhāvanā* group consists of meditation (*bhāvanā*), listening to *dhamma* discourses (*Dhammassavana*), teaching *dhamma* (*Dhammadesana*), correcting one's wrong views, especially on *kamma* and its results (*diṭṭhijukamma*).

The internal factors are essential because they determine how effectively the external conditions can lead to spiritual growth. Even with the right external conditions, without the proper internal mindset and practice, true wisdom, such as that attained through insight knowledge, cannot be achieved. Thus, both external and internal conditions must be cultivated for spiritual advancement. This has presented the crucial importance and significance of wise attention (*yonisomanasikara*) as an indispensable factor among the requisites for attaining wisdom. In this context, there are three things that can be termed *yonisomanasikara*: the two adverting consciousnesses (*āvajjanacittas*) and the attention concomitant (*manasikāra-cetasika*). A question arises as to which specific one out of these three should be designated as *yoniso-manasikara*.

Manasikāra and Yonisomanasikāra, Ayonisomanasikāra

In order to understand '*Yonisomanasikāra*' properly, the first thing that should be discussed is the distinction between '*Manasikāra*' and '*Yonisomanasikāra*', '*Ayonisomanasikāra*'. The Manual of Buddhism describes that 'the exercise of mind' that gives rise to wholesome and unwholesome consciousness is the function of two adverting consciousness: five door adverting (*pañcadvaravajjana*) and mind-door adverting (*manodvaravājjana*). On seeing an object, if the *manasikara* is rationally utilized, moral consciousness arises; and if the *manasikara* is irrationally utilized, immoral consciousness arises.

In the Arahants, instead of wholesome consciousness, functional consciousness (*kiriya*) arises. However, the cause is still *yonisomanasikāra*. At this point, it is necessary to point out the 'attention' that is included in the aggregate of formation (*saṅkharakkhandha*) and 'attention' that is included in the aggregate of consciousness (*viññānakkhandha*). To understand this clearly, one must first know the three types of '*Manasikāra*'. '*Manasikāra*' consists of:

1. '*Vītthi-paṭipādaka Manasikāra*' - the mind that enables the arising of '*Vītthi* consciousness,' which is the awareness of the five senses.

2. '*Javana-paṭipādaka Manasikāra*' - the mind that enables the arising of '*Javana* consciousness,' which precedes the arising of '*Javana*' or impulsive consciousness.

'*Yonisomanasikāra*' and '*Ayonisomanasikāra*' refer to these two types of minds. The commentaries explain how the two kinds of adverting consciousness obtain the name '*manasikāra*': "They are so called because they make the process of cognitive and impulsive consciousnesses different from the preceding subconsciousness." *Manasikāra* is when the mind, continually following and focusing itself on that same object (which is an object of consciousness other than the habitual objects of the *bhavaṅgacitta—kamma, kammanimitta,* and *gatinimitta*), makes and establishes it in the mind.

3. '*Ārammaṇa-paṭipādaka Manasikāra*' - the mind that enables the object to appear in consciousness, which is also referred to as '*Manasikāra-cetasika.*' These are the three types of *Manasikāra.*

The term '*Ārammaṇa-paṭipādaka Manasikāra*' refers to a '*cetasika*' (mental factor) that belongs to the group of 'seven universal *cetasikas*' that support all mental states.

The terms '*Yoniso-manasikāra* and *Ayoniso-manasikāra*' are understood to be two mental factors known as '*Āvajjana*' in the aggregate of consciousness. A brief exploration of their functions and characteristics is now conducted. The '*Āvajjana*' included in aggregate of consciousness (*viññāṇakkhandhā*) cannot exist or know solely the objects. It can only arise in conjunction with the other 'four mental aggregates' (*nāmakkhandhā*). To complete the four mental aggregates, even in the lowest 'life-continuum mind' called *bhavaṅgacitta,* there must be seven mental factors included.

1. '*Phassa*' (contact), which allows the mind to come into contact with the object.

2. '*Vedanā*' (feeling), which experiences the quality of the object as pleasant, unpleasant, or neutral.

3. '*Saññā*' (perception), which marks and recognizes features like color, shape, thinness, thickness, etc.

4. '*Cetanā*' (volition), which coordinates and drives relevant activities when the mind encounters the object.

5. '*Ekaggatā*' (concentration), also called '*Samādhi,*' which allows the mind to stay focused and calm on one object.

6. '*Jīvitindriya*' (life faculty), which sustains and maintains the other mental factors.

7. '*Manasikāra*' (attention), which directs the mind towards the object and ensures the mind stays focused on the object.

These seven mental factors collaborate to form the complete set of 'four mental aggregates,' making the mind's awareness of the object fully complete and accurate. In all states of mind, these seven mental factors are always present and inseparable. However, in the state of '*bhavaṅga citta*' (life continuum mind) during sleep, these seven mental factors are in a dormant state, performing minimal functions similar to night guards who are just keeping a watch in a subdued manner.

When the fivefold sensory consciousness (*pañca-viññāṇa*) is about to arise, at the moment when the corresponding sense door and the corresponding object meet, these seven mental factors must be alert and ready. This is described in the canonical texts as follows:

1. The presence of the corresponding base (*pasāda*),

2. The encounter of the corresponding sense with the object,

3. The assistance of light, clear space, etc.,

4. The presence of attention '*manasikāra*'.

Depending on the eye and visible forms, eye-consciousness arises. In that doorway, when there is the condition of eye, visible form, light, and attention, it arises. Among these four factors, the fourth one, '*manasikāra*', refers to the mental factor of attentiveness and orientation of the mind. Although it is termed '*manasikāra*' due to its importance, it actually involves the readiness of all seven universal mental factors (*sabbacittasādhāraṇa cetasika*) to perform their duties.

The function of '*manasikāra*' is merely to awaken the mind to be ready to do its work. It is not responsible for subsequent cognitive processes like perception or comprehension. Therefore, the *cetasika* known as '*manasikāra*' serves as the preparatory stage ensuring the possibility of seeing, hearing, etc., but it does not involve itself in the subsequent outcome.

The story where the eye meets the form in the subsequent process should be considered. Because it (the group of mental factors) is ready, the contact between the eye and the form occurs. After that, according to the sequence of mental processes:

1. The life continuum is interrupted (*past bhavaṅga*),

2. The life continuum vibrates (*bhavaṅga calana*),

3. The life continuum ceases (*bhavaṅgupaccheda*),

4. The five-sense-door adverting arises (*pañca-dvārāvajjana*),

5. Seeing consciousness arises (*cakkhu viññāṇa*),

6. Receiving consciousness arises (*sampaṭicchana*),

7. Investigating consciousness arises (*santīraṇa*),

8. Determining consciousness arises (*voṭṭhapana*) deciding as desirable, undesirable, or neutral.

Then, seven moments of impulsion (*javana*) occur (9-15), followed by two moments of registration (*tadārammaṇa*) (16-17). This is the cognitive process of seeing. In this process, if the two door adverting minds (*pañca-dvārāvajjana* and *mano-dvārāvajjana*) perform their functions properly and wisely, they result in '*yoniso-manasikāra*' (wise attention), leading to wholesome impulsions (*kusala-javana*). If they do not perform their functions properly and wisely, they result in '*ayoniso-manasikāra*' (unwise attention), leading to unwholesome impulsions (*akusala-javana*).

There are two main points to consider (discuss) here. The first point is that the mental factors such as consciousness that knows by seeing, consciousness that knows by hearing, etc., which are the five types of consciousness, rely on '*manasikara*' (attention) to arise. However, '*manasikara*' itself cannot make the important meritorious or demeritorious consciousnesses arise; it only allows the five types of consciousness

(*pañcaviññāṇa*) to occur. The dual adverting consciousnesses are what can impact the important wholesome and unwholesome mental states.

In each occurrence of consciousness, the *manasikāra cetasika* (attention mental factor) is always present as an associated mental factor. Among the eighty-nine types of consciousness in brief and one hundred and twenty-one types in detail, attention (*manasikāra*) is included as one of the seven universal mental factors that always assist in focusing the mind. The text shows varying descriptions of which aspects of the two advertence consciousnesses and the *manasikāra cetasika* are considered *yonisomanasikāra* (wise attention) and *ayonisomanasikāra* (unwise attention).

The five sense-door advertence consciousness is associated with three *Pakiṇṇaka Cetasikas* (particular or miscellaneous Mental Factors), i.e., *Vitakka* (Initial Application), *Vicāra* (Sustained Application), and *Adhimokkha* (Decision), except *Chanda* (Zeal), *Pīti* (Joy), and *Vīriya* (Effort), as well as the seven universal mental factors, i.e., *Phassa* (Contact), *Vedanā* (Feeling), *Saññā* (Perception), *Cetanā* (Volition), *Ekaggatā* (One-pointedness), *Jīvitindriya* (Life Faculty), and *Manasikāra* (Attention), making a total of ten *cetasikas*.

The mind-door advertence consciousness, also called '*Voṭṭhapana*', is associated with four *Pakiṇṇaka Cetasikas*, i.e., *Vitakka* (Initial Application), *Vicāra* (Sustained Application), *Adhimokkha* (Decision), and *Vīriya* (Effort), except *Chanda* (Zeal) and *Pīti* (Joy), as well as the seven universal mental factors, making a total of eleven *cetasikas*.

In the cognitive process, the two advertence consciousnesses, which ancient elder monks identify as either *yonisomanasikāra* or *ayonisomanasikāra*, are significant in their respective roles. Likewise, the *manasikāra cetasika*, which other ancient elder teachers also identify as either *yonisomanasikāra* or *ayonisomanasikāra*, holds important significance.

As previously mentioned, the five-sense consciousness (*Pañcaviññāṇacitta*) can only arise due to the past *kamma*'s influence and only allow for seeing, hearing, etc. These types of consciousness are limited to 'just seeing' and 'just hearing' etc. In the cases of five-sense-door adverting consciousness (*Pañcadvārāvajjanacitta*) and mind-

door adverting consciousness (*Manodvāravajjanacitta*), they are more powerful than the 'all seven universal mental factors (*sabbacittasādhāraṇa cetasika*)' because they include additional associated mental factors. These additional factors are:

Vitakka: the ability to initiate mental focus,

Vicāra: the ability to sustain mental examination,

Adhimokkha: the ability to firmly resolve on the objects,

(In *Manodvāravajjanacitta*) *Vīriya*: the unrelenting effort. These associated *cetasikas* provide additional strength. These mental factors make them stronger than the *sabbacittasādhāraṇa cetasika* and enable them to perform the function of 'adverting (*āvajjana*)' effectively. The dual adverting consciousnesses (*āvajjana-citta*) perform the function of adverting. However, since they only arise once and do not produce any resultant effects (*vipāka*), they do not generate '*kamma*'. An action that does not generate '*kamma*' but still involves activity is called 'functional consciousness' (*kiriya-citta*) according to the *Abhidhamma*. (This is similar to how the actions of Arahants are referred to as '*kiriya-citta*' because they do not generate any resultant effects or '*kamma*'.) Therefore, the 'dual adverting consciousnesses' (*āvajjana*) are also considered '*kiriya-citta*'. There are only two types of '*kiriya-citta*' that can occur in ordinary beings (*puthujjana*).

Another point to consider is how the dual adverting consciousnesses (*āvajjanadvaya*) can perform 'wise attention' (*yoniso manasikāra*) to become wholesome *javana* processes (*kusala javana*) when an object is seen and the cognitive process starts. When the sensitive base (*pasāda*) meets a new object, the immediate cognitive processes (*vīthi-citta*) such as seeing arise, but this does not immediately lead to wholesome impulsion (*kusala-javana*) or unwholesome impulsion (*akusala-javana*) processes like 'liking at first sight' or 'hating at first sight'.

After the initial sense-door process (*cakkhudvāra-vīthi*), further contemplation on the same object continues in the 'subsequent mind-door process' (*tadanuvattakamanodvāra-vīthi*). These processes can repeatedly contemplate the object in terms of good or bad (each sense-door process containing 10 mind-door processes could theoretically occur up to ten thousand times or more in a snap of the

fingers), leading to the arising of either wise attention or unwise attention, and subsequently resulting in either wholesome or unwholesome impulsion processes. The explanation given by the respected Mahargandaryone Sayadaw, Ashin Janak**ā**bhiva**ṃ**sa is as follows: Whether wise attention (*yoniso manasik**ā**ra*) arises or not depends on the presence or absence of the factors of accomplishment (*Sampatti cakka*) such as '*Attasamm**ā**pa**ṇ**ī**di*'. Here is how it works:

If someone has accomplishments of past meritorious deeds (*Pubbekatapuññat**ā** Sampatti*) from previous lives, they are born in or reach a suitable and conducive place (*Pa**ṭ**ir**ū**padesa Sampatti*). Those with *Pa**ṭ**ir**ū**padesa Sampatti* have the support of good parents, relatives, friends, and teachers, which is called '*Sappuris**ū**panissaya Sampatti*'. Those who have *Sappuris**ū**panissaya Sampatti* get to hear the true *Dhamma*, known as '*Saddhammassavana Sampatti*'. Those who attain *Saddhammassavana Sampatti* are able to establish and maintain their personal conduct, both mentally and physically, which is known as '*Attasamm**ā**pa**ṇ**ī**di Sampatti*'. A person who is fully endowed with '*Attasamm**ā**pa**ṇ**ī**di Sampatti*' often sees things with wise attention (*yoniso manasik**ā**ra*) and thus generates wholesome *javana* processes. If the factors of accomplishment (*Sampatti cakka*) are absent, then unwise attention (*ayoniso manasik**ā**ra*) often arises, leading to unwholesome *javana* processes. In short, to be fully endowed with *Sappuris**ū**panissaya Sampatti*, one must strive to listen to or read the true *Dhamma* (*Saddhammassavana Sampatti*) from either personal interaction or from texts. By doing so, one can develop '*Attasamm**ā**pa**ṇ**ī**di Sampatti*' firmly within themselves through repeated practice.

In some places, *Cint**ā**maya-pañ**ā** is explained through *Yonisomanasik**ā**ra*. Some interpret *Yonisomanasik**ā**ra* as being represented by two adverting consciousnesses. Additionally, it is suggested that the *Javanacitta* (impulsion consciousnesses) following the adverting consciousness can also be referred to as *Yonisomanasik**ā**ra*. Metaphorically, the *Javanacitta* (impulsion consciousnesses) is the effect and two adverting consciousnesses are the cause. The name of *Yonisomanasik**ā**ra*, which typically is *Javanacitta*, is sometimes applied to the causative adverting consciousness itself. According to the statement, "*Phalassa n**ā**ma**ṃ*

kāraṇamhi upacāro vohāro phalūpacāro," it is called '*Phalupacāra*' because the term 'result' (*phala*) is used as a metaphor (*upacāra*) or a conventional expression (*vohāra*) in the context of a cause. Here, the name of *Yonisomanasikāra*, which pertains to impulsion consciousness (*javanacitta*) that is the result, is used as a metaphor or a conventional expression in the two adverting consciousnesses, which are the cause. *Manasikāra* (attention) is so called because it makes the mind different from its previous state. Here, *Manasikāra* refers to the two adverting consciousnesses (*āvajjana-cittas*). It is the *āvajjana citta* (adverting consciousness) that arises by causing the *bhavaṅga-citta* (life-continuum consciousness) to turn around.

It is crucial that the two adverting consciousnesses are distinct as either wholesome or unwholesome states, but they are only minimally associated with the mental concomitants. If one considers attention concomitant (*manasikāra-cetasika*), it is evident that *manasikāra-cetasika* can associate with all types of consciousness. It functions as a directing factor, influencing the mind, and only when associated with the mind can *manasikāra-cetasika* effectively work. It is up to the readers to decide *Yonisomanasikāra*: the two adverting consciousnesses or *manasikāra-cetasika*.

Yonisomanasikāra can lead to mental factors dominated by faith (*saddhā*), effort (*viriya*), mindfulness (*sati*), concentration (*samādhi*), or wisdom (*paññā*) and so on. All mental factors that contribute to *Vipassanā-ñāṇa* (insight knowledge) and *Magga-ñāṇa* (path knowledge) can be derived from *Yonisomanasikāra*. It is associated with concentration and wisdom, mindfulness and so on. It gives rise to all wholesome states in terms of the cause of arising (*samuṭṭhānaṭṭhena*). From the wholesome side, it plays a very important role in observing precepts, doing wholesome deeds, and practicing *Vipassanā* meditation. It is the most significant factor in sense restraint. It is the harbinger of wholesome action. It counteracts the unwholesome states such as hindrances (*nīvaraṇa*), cankers (*āsava*), it is a condition for the arising of factors of Enlightenment (*bojjhaṅga*). Through *yonisomanasikāra*, a person can see the Four Noble Truths and attain *Nibbāna*, it is one of the four conditions of Stream-entry (*Sotāpattiyaṅga*). Even Arahants develop *yonisomanasikāra*.

As admonished by Mahargandaryone Sayadaw, Ashin Janak**ā**bhiva**ṃ**sa, "Having a good mind is the first crucial factor." Even if one's inner mind is inherently good, the minds and matters that occur in the next life must also be good and beautiful. Conversely, if one's inner mind is ugly (although the individual may be good in this life due to a good mind in the past), they will experience only ugly mind and matter in future lives. If an individual has right attention, there will be no unwholesome mind. However, without right attention, even affairs that are good-natured can lead to unwholesome mind. Cultivating 'wise attention' is the most important factor for everyone to develop a good heart. The presence or absence of wise or proper attention is influenced by whether one listens to *Dhamma* talks, reads *Dhamma* books, and associates with wise individuals. Therefore, the desired welfare can be achieved only through learning and practicing with faith, energy, mindfulness, concentration, and wisdom, etc., associated with wise attention.

In conclusion, all forms of reflection and mental application associated with wholesome consciousness that lead to beneficial results are classified as Wise Attention (*yoniso manasikāra*). All forms of reflection and mental application associated with unwholesome consciousness that lead to unbeneficial results are classified as Unwise Attention (*ayoniso manasikāra*). This is the broadening of the meaning (or interpretation) that occurs because the terms *Yoniso* and *Ayoniso* are included in *Yonisomanasikāra* and *Ayonisomanasikāra*. To develop *yonisomanasikāra*, one should associate with wise and virtuous persons, listen to and learn the teachings of the noble ones, and carefully study and remember them. By correctly reflecting and applying the mind in accordance with what has been learned, one should put these teachings into practice.

Abbreviations

A. I.	*Ekaka Duka Tika Catukka Nipāta Pāḷi*
Abh-a. I.	*Aṭṭhasālinī Aṭṭhakathā*
Abhs.	*Abhidammatthasaṅgaha*
D. III.	*Pāthikavagga Pāḷi*
D-ṭ. II.	*Mahāvagga Ṭīkā (Dhīgha Nikāya)*
Dhp.	*Dhammapada Pāḷi*

Dhp-a. II.   *Dhammapada Aṭṭhakathā.* Vol. II

Psm-a. I.   *Paṭisambhidāmagga Aṭṭhakathā.* Vol. I

M-a. II.   *Mūlapaṇṇāsa Aṭṭhakathā.* Vol. II

Nt.   *Nettipāḷi*

S. III.   *Mahāvagga Saṃyutta Pāḷi*

S-ṭ. I.   *Sagāthāvagga Saṃyutta Ṭīkā*

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Āvajjanā hi bhavaṅgacittaṃ āvaṭṭetīti cittassa āvaṭṭanā., D-ṭ. II. 212.

āvajjanāya paccayabhūtā tato purimuppannā manodvārikā kusalajavanappavatti phalavohāreneva tathā vuttā., D-ṭ. II. 212.

Daw Mya Tin, trans., *The Dhammapada* (Yangon: Department for the Promotion and Propagation of the Sāsanā, 2003), 108.

Janakābhivaṁsa, သင်္ဂိုဟ်ဘာသာဋ္ဌီကာ (*Thingyo Bhartharṭikar*), 227

Katame nava dhammā bahukārā? Nava yonisomanasikāramūlakā dhammā, yonisomanasikaroto pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati, samāhite citte yathābhūtaṃ jānāti passati, yathābhūtaṃ jānaṃ passaṃ nibbindati, nibbindaṃ virajjati, virāgā vimuccati. Ime nava dhammā bahukārā., D. III. 252.

Mahā Thera Ledi, The Manuals of Buddhism, (Yangon: Mother Ayeyawaddy Publishing House, 2004), p.34

pāḷiyaṃ āgatāni aṭṭhattiṃsa, aṭṭhakathāyaṃ dveti niravasesāni yogakammassa bhāvanāya pavattiṭṭhānāni., S-ṭ. I. 18.

Purimamanato visadisaṃ manaṃ karotītipi manasikāro. Abh-a. I. 177.

Purimamanato visadisaṃ manaṃ karotītipi manasikāro. Abh-a. I. 177.

Purimamanato visadisaṃ manaṃ karotītipi manasikāro., Abh-a. I. 177.

Tadevārammaṇaṃ attānaṃ anubandhitvā anubandhitvā uppajjamāne manasi karoti ṭhapetīti manasikāro., D-ṭ. II. 212.

The *Pañcadvārāvajjanacitta-* Five-sense-door adverting consciousness, *Manodvāravajjanacitta-* Mind-door adverting consciousness,)

Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te yonisomanasikāramūlakā., S. III. 81.

Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo,etaṃ dvedhāpathaṃ ñatvā, bhavāya vibhavāya ca,tathāttānaṃ niveseyya, yathā bhūri pavaḍḍhati., Dhp-a. II. 264.

Yonisomanasikāro sabbakusaladhamme samuṭṭhāpetīti samuṭṭhānaṭṭhena., Psm-a.

Discovering Peace through the Teachings of Great BUDDHA[*]

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Abstract

The world is afflicted with the malady of hatred, anxiety and fear. The malady of hatred, anxiety and fear was spread in Maharashtra state in India that created unhappiness in society. Unhappiness in society most of the time is engrained by blind belief and strong attachment to one's views cause negativity, which in turn produces such atrocities. Such atrocities were opposed by the Buddha who was an extraordinary and great physician of peace and happiness. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path. Essence of Buddhism and spiritual path explains that the whole emphasis of Buddha's teaching is on the practice of these three in order to apply Dhamma in real life to abolish hate and eliminate crises. Therefore, Buddhist teachings include remedies to abolish hate and eliminate crises bringing peace and happiness in Maharashtra state in India.

Keywords: Buddha's teachings, Dhamma, Maharashtra, Essence of Buddhism, Unhappiness, eliminate crises, peace and happiness.

Introduction

There is a very subtle discussion on non-violence and peace in Buddhist belief. The sound of non-violence should echo in every person's walk and speech. Lord Buddha said that, non-violence should come in every behavior and conduct of life, not only in religious practice. The basis of Buddhist belief is non-violence. Just as the earth is the basis of living beings, in the same way non-violence is the basis of the life philosophy of past and future wise people. Peace will be established only by increasing the non-violent

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attitude of body and mind. There should not be any thought or option in your mind. In life, see well, listen, live with immense strength, so that we can live our life peacefully, this is the prayer of all the living beings. Buddhist teachings of non-violence include remedies to abolish hate and eliminate crises bringing peace and happiness.

1. The world is afflicted with the malady of hatred, anxiety and fear.

For peace, one has to sacrifice craving, greed, attachment, hatred and jealousy, only then real peace, ultimate peace can be attained. Enmity does not go away from enmity. Enmity can be won only with the feeling of friendship and loving-kindness; this is the right feeling Buddha used to establish peace.

Real peace, ultimate peace and happiness are not possible without following modesty. Modesty means moral principle. In all religions, modesty is important, without modesty, religion cannot be followed. By following modesty, there will be prosperity everywhere and the island of peace will be ignited in the world. Peace is the root cause of the adoption of Buddhism in different countries of the world.

2. The malady of hatred, anxiety and fear was spread in Maharashtra state in India that created unhappiness in society.

Varna system was prevalent in ancient Maharashtra. Likewise, all kinds of inequality were considered. There was a gender distinction between men and women and the society was divided into various castes and sub-castes. Among them, Brahmins were considered the superior race and caste, *Vaishyas*, *Kshatriyas* were second to them. The *Shudras* was considered to be the lowest, the least. There were various castes in it. They were tasked with serving all classes. They did not have any kind of social, religious freedom. Also, women in any age had no freedom. They had no hearth and no children to take care of. Also the family was given the task of serving all the members of the society. Therefore, women could not participate in any social and religious activities. Caste system was the basic practice of inequality of society.

The torture corpse by the Brahmins on Dalits is inexpressible. The *shudras* were not allowed the temples, wear new clothes, eat good food, perform any hindu rituals, touch public water and enter schools for education. Because of all these restrictions, the downtrodden society in Maharashtra lived in fear that created unhappiness in society. They did not have any medical facility because of which their children died by

various diseases and lack of hygiene and unavailability of services. Women died at time of delivering babies and the contagious viruses infected many villages. Their lands were occupied the higher class merchants on basis of interest money due to lack of economic education in the lower society of Maharashtra. The worst comes with the fact that people belonging to lower caste were not even allowed to drink water from public facilities. In schools and offices, they were provided with separate seats far away from others so that their shadow could not reach the people of higher castes.

3. Unhappiness in society most of the time is engrained by blind belief and strong attachment to one's views cause negativity, which in turn produces such atrocities.

Blind belief and strong attachments to the words of the master is the biggest issue that causes negativity in community. The belief causes strong denial to accept the teachings of other principles and religions. People follow the principles of their own religions imposing strong refusal to the teachings of others. This view causes hatred and negative impact on the minds of people creating unhappiness in the community. Buddha never taught his disciples to follow his teachings blindly. He always instructed to examine the teachings and then follow it. As there is no fear of heaven or hell in Buddha's teachings like other rigid religious beliefs, they give only the way to the final permanent state of bliss, Nibbana.

There is no scope of blind belief or blind faith in the teaching of the Enlightened One. Lord Buddha gave the message of good things in his words, instructed for efficient work. Told the knowledge of promoting peace and happiness of human society, but do not criticize others, because it increases mutual animosity and this may be the reason that peace is destroyed amongst each other. The biggest cause of world unrest has been imperialist sentiments. Many nations are sitting in ambush after falling prey to this feeling. See others flourish and develop yourself. Try to create peace in the world by living with these feelings and thoughts are the teachings of Buddha.

Reading the words of the disciples of Lord Buddha in *Theragatha* and *Therigatha* scriptures, it is known that there is a unique confluence of language and emotional vision. It describes the feelings of self in which there is external world experience in daily life, in the same way the call of the inner mind like Yash Ratthapala, Anuruddha like

Lakshmiputra. Being restless with wealth, he entered the *Sangha*. Despite being rich in wealth, living in pomp, silk clothes, palaces, he did not have peace of mind. One is always unsatisfied and unsatisfaction disturbs the peace. By joining the *Sangha*, he completely destroyed the craving. By renouncing wealth, he became free from greed and attachment. Then he found peace. That's why they tell that, '*Parichinno maya sattha, Katan buddhassa sasanan | ahinto garko bharo, Bhavnetti Samuhata ||*'

By fulfilling the Buddha's rule, breaking the chain of heavy-feeling vices, he became supremely satisfied. The feeling of *Sthavira* Sariputra informs this that the *upasantas, uparto, mantabhani, anuddhato dhunati appasi papake dhamme, Kalyan Seele Meritorious Dukssant Karo Siya*. Whoever is calm, reticent, happy without sorrow, having a pure mind and being virtuous with good conduct, he has destroyed sorrow and attained the state of peace. Hearing these words of the disciples of Buddha, this is evident that they are directed to become a virtuous man from attaining peace in the world. The need for humanistic following of Dhamma plays an important role in achieving physical and mental peace. The ultimate aim of life, which is attainment of Nibbana, it will be successful when life is peaceful. That is why the whole world has this auspicious need for peace. Peace can be established only through Dhamma.

4. Such atrocities were opposed by the Buddha who was an extraordinary and great physician of peace and happiness.

Personal purity has been found to be the root of the best things in the world. That is why Lord Buddha first explained the path of virtues. *Pancasheela* is the main route in this. It is situated on way of precepts, and following the *sheela*. Modesty means leading the mind towards efficient deeds. It is indecent to have the feeling of sacrificing worldly pleasures. Selflessly giving anything to someone as a symbol of charity. Living life with truth, compassion, friendship, love and harmony with animals, with non-neglect, it increases the power of character and virtue. With this purity, peace will be established in the world. By getting rid of the dirty feelings of the human mind, there will be eradication of greedy, ruthless, vice less nature, in the world. Peace will be seen through brotherhood. That's why obedience is very important. This is the path of peace that Buddha has told as an extraordinary great physician of peace and happiness.

The Buddha opposed atrocities by giving this path of conduct that has been obtained from the teachings of founder of Dhamma. The path shown by him is full of diversity. It has the ability to get happiness and tries to remove sorrow. He is detached from the pleasures of sex. Right vision means the eye is the one who sees, the giver of knowledge is the motivator for perfect knowledge. To know the arising nature, to make it aware, the divine man is the one who frees from enjoyment. His principles flowed a source of unique peace in the troubled hearts of the people. A revolutionary idea has been given to solve the problems of the individual and the group. His auspicious and logical speech awakened satisfaction in the public. He tried to move the public towards a new direction by starting a religious and philosophical movement and successfully published various directions of the country by forming a union. The essence of his preaching was capable of making ideological changes in the world.

After attaining Enlightenment, a doubt arose in the mind of the Buddha as to whom this Dhamma should be given. Which living beings of the world would be able to understand this remote Dhamma. At the same time, the good side of his mind understands that there are three types in the world. Just as some lotuses are in the water in the lake, some are soothing and some are absent, similarly there are beings in the world who wants the message of liberation. The three types of lotuses in *Lalita Vistara* show favorability towards the three types of creatures of the world, *Mithyatva Niyatrashi, Aniyatva Niyatrashi* and *Samyaktva Niyatrashi.*

On the day of *Ashadhi Pournima*, the first sermon that Buddha gave to the five monks in Migday, Varanasi, is called *Dhammachakkpravartan*. Here his Desana started. Lord Buddha told the five classes of *bhikkhus* that, '*Bhikkhus* stay away from both the ends'. Tathagata Buddha has discovered the middle path, which gives knowledge, is for peace. Discernment and perfect knowledge are for enlightenment, for nirvana. This is called *Arya Ashtangik Magga* – The Noble Eightfold Path. "*Dwe me bhikkhave anta na sevitabba, tathgata anita majjhima patipada*".

Buddha decided to deliver a sermon by instilling the hope of awakening of the sleeping people with his auspicious vision. There is no unanimity among the scholars on this idea. Mrs. Rhys Davids considers it a motivator of spiritual development. Nalinaksh Dutt understood this as a sign of guidance from the silence of extreme Nirvana.

Govindchandra Pandey explains that according to the different nature of the creatures, it should be considered as the spiritual side.

5. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path.

Message of peace in Buddhist beliefs i.e. Recognition is the practice done according to the person's thinking and acting accordingly. The name of a man's conduct is called his real religion. Buddhism is the religion on this basis. The belief of other religions holds a particular power. Therefore it is not easy to define these religions either. But it is easy to define the Buddhist beliefs, which are based on conduct. A person who has taken refuge in the Buddha, the Dhamma, the Sangha, who tries to follow the teachings of Lord Buddha, maintains a livelihood, is called a Buddhist.

In ancient times, there was no education facility in Maharashtra. Even though Mahatma Phule started education, the doors of education remained closed for *Shudras* and women. They did not have independent access to education. Although Savitribai Phule and Mahatma Phule started education in Maharashtra in the twenty-first century, public education was opposed by the upper castes. Therefore, until the twentieth century, *Shudra* women were deprived of education. After independence, when social work improved by social activist, people from lower society got the facility to get some education. Very few *Shudra* women got the opportunity to get education.

Dr. Babasaheb Ambedkar tried to remove the social disparity by creating the constitution. Due to the provisions in the constitution, justice was given to women and *shudras* in India for equality. Still, the seeds of inequality were deeply rooted in Maharashtra. Getting them away was a difficult task. Then Dr. Ambedkar abandoned the country's heteronormative Hinduism and converted lakhs of women to Buddhism and created a state of equality. Since the foundation of Buddha Dhamma is based on equality. Dr. Ambedkar initiated Buddhism on the path of equality between the deprived and exploited masses. After that, he himself created educational institutions and a religious environment so that the converted Buddhists got social, religious and educational facilities.

The women and men of the converted society got the opportunity to do many kinds of work. Their educational level increased. Therefore, the social and religious status elevated, as the women got technical facilities, social and educational freedom. The ideological level improved and the economic level rose due to the benefit of education and job opportunities, and the society greatly improved in social, educational and religious way. The ancient heteronormative thinking was removed and the condition of male and female equality and caste system improved. Dr. Ambedkar's conversion to Buddhism was a milestone in the history of India, where inequality and hatred was rooted amongst the people. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path.

6. Essence of Buddhism and spiritual path explains that the whole emphasis of Buddha's teaching is on the practice of these three in order to apply Dhamma in real life to abolish hate and eliminate crises.

Shakya Muni Gautam Buddha's main principle for establishing peace was to give importance to human beings. Human equality was to be established by making human beings equal in the society. All human beings are one human race, it is not appropriate to differentiate between high and low, untouchable and touchable. Species exist in animals, birds and plants. Those can be understood by seeing them from a distance. Animals like cow, sheep, goat, camel, elephant, snake, and trees like banyan, neem, and mango have their own identity. But there is no such distinction in human society. The human society of the world is only one. That is, it is necessary to spread the light of knowledge among the people by removing the ignorance and hypocrisy spread in the world. Man is the best among all creatures, so it is better for him to live peacefully with human dignity. There should be a feeling of compassion towards all living beings and a feeling of happiness and peace. Just as a mother is satisfied even after sacrificing everything for the protection and happiness of her only son. Similarly, compassion is the foundation of Lord Buddha's peace. Emperor Aśoka publicized this theory a lot. Along with humans, he had also arranged for medical treatment for the happiness and peace of animals. Which eventually is the essence of Buddhism and spiritual path of Dhamma

that explains the whole emphasis of Buddha's teaching is on the practice of these three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind in order to apply Dhamma in real life to abolish hate and eliminate crises.

Conclusion

The world is afflicted with the malady of hatred, anxiety and fear. The malady of hatred, anxiety and fear was spread in Maharashtra state in India that created unhappiness in society. Unhappiness in society most of the time is engrained by blind belief and strong attachment to one's views cause negativity, which in turn produces such atrocities. Such atrocities were opposed by the Buddha who was an extraordinary and great physician of peace and happiness. Peace and happiness in Maharashtra state in India was established by the three fundamental divisions of the Buddha's teachings - morality, concentration of mind and purification of mind that are the essence of Buddhism and spiritual path. Essence of Buddhism and spiritual path explains that the whole emphasis of Buddha's teaching is on the practice of these three in order to apply Dhamma in real life to abolish hate and eliminate crises. One needs only a feeling of happiness and peace.

Today, other countries of the world, in the sense of nationalism, countries like Myanmar, Japan, Thailand, Sri Lanka, Cambodia etc. have accepted Buddha's Dhamma as their National religion. This is the reason why everyone can keep relations with others through friendship only. This basic spirit is reflected in the ideology and system of these countries. Buddhism entered Japan through Korea. At that time the king of Korea presented a small Buddha statue to the king of Japan. Seeing the peaceful posture of that statue, which is still safe, the king thought that when the statue itself is so peaceful, then the teaching of Buddha is so peaceful.

There is a need for friendship and peace in Maharashtra and the remedy is Buddhism. With this idea, society has to take up Buddhist thought, education, build faith and spread it. Today the whole world is leaning towards Buddha in search of peace. In order to increase mutual friendship, many countries are inclined towards Buddhism. The result of the practice of Dhamma is peace. The famous Urdu writer Anees Nischi also

explains that no matter what the religion or nation, its man is its identity and people want happiness and peace. Therefore, Buddhist teachings include remedies to abolish hate and eliminate crises bringing peace and happiness in Maharashtra state in India.

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The Role of Buddhist Education in the Propagation of Buddhism[*] in the Mekong Delta, Vietnam

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Abstract

The Mekong Delta constitutes a culturally and religiously plural region shaped by long-term interactions among Khmer, Vietnamese, Chinese, and migrant communities, within which Buddhism occupies a central position. This paper examines the role of Buddhist education in the propagationn of Buddhism in the Mekong Delta, with particular attention to Khmer Theravāda Buddhism and its relationship with ethnic identity and cultural continuity. Drawing on archaeological, historical, and contemporary studies, the paper analyzes multiple educational mechanisms, including monastic-based education, formal Buddhist schools, ritual practices, transnational networks, and digital media. The findings suggest that Buddhist education functions not only as a channel for transmitting religious doctrine but also as a key social institution for preserving language, moral values, and collective memory, especially within the Khmer community. At the same time, processes of urbanization, labor migration, and media transformation pose significant challenges to traditional educational models. The paper argues that strengthening Buddhist education through curriculum standardization, human resource development, digital integration, and policy support is essential for sustaining Buddhism's social role and cultural relevance in the contemporary Mekong Delta.

Keywords: Buddhist education; Propagation of Buddhism; Mekong Delta; Khmer Theravāda Buddhism; cultural identity

Introduction

The Mekong Delta is a region characterized by cultural convergence and interaction among Khmer, Vietnamese, Chinese, and various migrant communities, resulting in a

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highly diverse religious landscape in which Buddhism occupies a prominent position. For the Khmer community, Khmer Theravāda Buddhism constitutes a core component of ethnic identity. Khmer monasteries function not only as religious institutions but also as educational centers where young people acquire literacy in the Khmer language and Pāli, learn monastic discipline, and internalize moral norms. For the Vietnamese population, the coexistence of Mahāyāna Buddhism and Vietnamese Theravāda Buddhism has created a rich religious environment that responds to diverse spiritual, ethical, and philosophical needs in modern society.

Archaeological and historical studies indicate that Buddhism appeared in southern Vietnam and the Mekong Delta at a very early stage, at least from the first centuries CE, as evidenced by sculptural art and material remains influenced by Gandhāra and Mathurā styles. The introduction and development of Buddhism were closely linked to processes of land reclamation, settlement, and regional exchange along the Mekong basin. Throughout this historical trajectory, Buddhist education has consistently served as a crucial channel for transmitting doctrine, shaping moral norms, preserving languages, and reproducing communal cultural identities.

In the contemporary context, the Mekong Delta has been strongly affected by urbanization, labor migration, livelihood transformations, and the rapid expansion of digital media. These changes generate new demands for Buddhism in general and for Buddhist education in particular, especially with regard to religious propagation, the preservation of Khmer cultural heritage, and contributions to social stability. Research into the role of Buddhist education in the Propagation of Buddhism in the Mekong Delta therefore carries both theoretical and practical significance, enabling a more comprehensive understanding of its values, operational mechanisms, challenges, and appropriate responses in the current context.

Theoretical Framework

Buddhist education may be defined as the totality of institutionalized and non-institutionalized practices through which Buddhist doctrines, monastic discipline, ethical values, and cultural knowledge are transmitted to monastics and lay followers. It encompasses both monastic-based education and formal training provided by Buddhist

secondary schools, colleges, and academies. According to Harris, Theravāda monasteries in Cambodia and neighboring regions function as comprehensive cultural institutions through which communities acquire knowledge, internalize moral norms, and maintain social order.

McDaniel's studies of monastic education in Laos and Thailand demonstrate that the transition from monastery-based learning to modern Buddhist school systems represents a widespread regional trend in the Mekong area, driven by the need to standardize knowledge, enhance educational levels among monastics, and adapt to national education frameworks. Taylor's analysis of contemporary Vietnamese religion highlights the "re-enchantment" of religion in modern contexts, emphasizing the ways in which Buddhist institutions, lay associations, and social welfare activities serve as important channels for extending religious influence.

From these perspectives, the role of Buddhist education in disseminating Buddhism can be conceptualized through several theoretical propositions. First, Buddhist education functions as a mechanism for transmitting religious knowledge and for maintaining and reproducing Buddhist cultural capital through the training of monastics, lay practitioners, and youth. Second, Buddhist education serves as a space of socialization in which moral values, lifestyles, and ethnic identities are internalized and reaffirmed, particularly within the Khmer community of southern Vietnam. Third, in the context of globalization and integration, Buddhist education is increasingly embedded in transnational networks, academic exchange, and digital technologies, generating new modes of propagation that transcend local boundaries.

Buddhist Education and the Propagation of Buddhism in the Mekong Delta

1. Buddhist Educational Institutions and Modern Education

In the traditional period, Buddhist education in the Mekong Delta was conducted primarily within Khmer monasteries, focusing on the teaching of the Khmer language, Pāli, ritual practices, monastic discipline, and norms of communal conduct. This model enabled the Khmer community to preserve its ethnic language, basic Buddhist knowledge, and the village–monastery social structure. However, as demands for higher levels of education, professional expertise, and social skills increased, monastery-based

education gradually revealed limitations, particularly with regard to secular knowledge, modern pedagogical methods, and curriculum standardization.

From the late twentieth century and into the early twenty-first century, a system of formal Buddhist educational institutions was established and expanded in the region, including secondary Buddhist schools, Vietnam Khmer Theravāda Buddhist academy. Training programs were developed through collaboration among secondary Buddhist schools, Buddhist academies, and universities at both regional and national levels, incorporating interdisciplinary fields such as history, philosophy, linguistics, sociology of religion, religious administration, pedagogy, and social work. The standardization of curricula, textbooks, and evaluation criteria has contributed to the formation of a monastic community with solid academic foundations, greater capacity to integrate into the national education system, and an enhanced ability to serve local communities.

For Khmer Theravāda Buddhism, Pāli–Khmer schools play a particularly crucial role. These institutions not only preserve the Khmer and Pāli languages but also train bilingual monastics who are capable of teaching, preaching, and participating in social activities within a multilingual national context. Furthermore, the practice of sending monastics to international Buddhist education centers in India, Sri Lanka, Thailand, and Myanmar has enriched academic quality and strengthened regional-level capacities for the dissemination of Buddhism.

2. Monastic-Based Education and the Preservation of Khmer Cultural Identity

Monastic-based education among the Khmer in the Mekong Delta continues to function as a highly influential mechanism for the dissemination of Buddhism. Khmer monasteries are regarded as comprehensive educational spaces where children and youth acquire literacy, moral instruction, and values related to filial piety, communal solidarity, and karmic causality. Scholarly studies have emphasized that Khmer monasteries serve as the "last stronghold of the Khmer language" in a context where the national formal education system primarily operates in Vietnamese.[7]

The practice of temporary ordination allows young Khmer men to spend a period of time living and studying in monasteries, where they gain direct exposure to Buddhist scriptures, ritual practices, and the disciplined life of the monastic community. Through this process, they not only internalize Buddhist teachings but also develop a deeper

understanding of the history, customs, and identity of the Khmer community. After returning to lay life, they become natural agents of dissemination, carrying Buddhist knowledge into family and community contexts.

Monastic-based education thus functions as a mechanism that closely links the dissemination of Buddhism with the preservation of Khmer culture. Through the teaching of the Khmer and Pāli scripts, performing arts, ritual music, and life-cycle ceremonies, Khmer monasteries sustain a rich symbolic world that counterbalances the risks of cultural assimilation and identity erosion in the context of deepening integration.

3. Rituals, Festivals, and Spaces of Cultural Reproduction

Buddhist rituals and festivals such as Chôl Chnăm Thmây, Ok Om Bok, Sen Dolta, and the Kathina robe-offering ceremony function simultaneously as religious events and as open educational spaces. On these occasions, Buddhist teachings are conveyed through multiple forms, including sermons, chanting, folk performances, traditional games, and communal activities.[1]

Through participation in festivals, different generations within families and communities share lived experiences, transmit collective memories, and reaffirm Buddhist values embedded in everyday life. The integration of Buddhist rituals with agricultural customs and folk beliefs creates spaces of cultural reproduction in which Buddhist education plays a guiding role in shaping content, language, and symbolism. This process enables Buddhism to continue spreading in a natural and flexible manner through annual cycles, with minimal disruption to the socio-economic life of local communities.

4. Transnational Networks and Digital Media

Cross-border exchanges among Buddhist communities in the Mekong region have contributed to strengthening the role of Buddhist education in religious dissemination. Khmer monastics from the Mekong Delta frequently travel to Cambodia and Thailand for ordination, Pāli studies, and meditation training before returning to teach in their local communities. Academic connections between Vietnamese Theravāda Buddhism and Sri Lanka and Myanmar—particularly in the field of Pāli Canon translation—have likewise generated extensive knowledge networks.

In the contemporary context, digital media has emerged as a new channel for dissemination closely linked to Buddhist education. Many monasteries, Buddhist schools, and teachers utilize social media platforms, websites, and online classes to share lectures, organize virtual retreats, and introduce rituals and charitable activities. These practices enable Buddhism to engage younger generations more effectively and to expand its sphere of dissemination beyond village boundaries and national borders.

5. Emerging Challenges

Despite its positive contributions, the system of Buddhist education in the Mekong Delta faces multiple challenges. First, there is a shortage of instructors and teachers with deep expertise in Pāli, Theravāda Buddhist studies, and modern pedagogical methods, particularly in remote areas. Many trained personnel do not return to serve local educational institutions after completing their studies in major centers, resulting in persistent human resource gaps.

Second, limited financial resources for monastics enrolled in Buddhist education programs affect their ability to pursue long-term studies and participate in advanced training programs both domestically and abroad. Third, teaching materials and curricula related to Buddhist studies and Pāli–Khmer language education remain uneven across provinces, hindering efforts toward curriculum standardization and quality assurance. Finally, economic pressures, labor migration, and the appeal of popular culture have reduced interest among some segments of Khmer youth in monastic education and Buddhist schools.

If these challenges are not adequately identified and addressed, they may weaken the role of Buddhist education in disseminating Buddhism and undermine efforts to preserve Khmer cultural identity and maintain religious stability in the Mekong Delta.

Solutions for Enhancing the Role of Buddhist Education in the Propagation of Buddhism in the Mekong Delta

First, it is necessary to develop strategic plans for cultivating highly qualified Buddhist monks, instructors, and educational administrators. The Vietnam Buddhist Sangha, Buddhist Universities, and local authorities should cooperate in the recruitment, training, and deployment of personnel to ensure a balanced distribution of human

resources across regions. Transparent scholarship programs and incentive mechanisms encouraging young monastics to return to serve local communities after completing domestic and international training should be established.

Second, the standardization of curricula and teaching materials in Buddhist educational institutions—particularly Pāli–Khmer schools—is an urgent priority. Textbooks should be developed through careful integration of traditional experience with contemporary research in Buddhist studies and the social sciences and humanities. The participation of scholars specializing in Mekong Buddhism and Khmer culture will help ensure that training content is both academically rigorous and locally relevant.

Third, stronger linkages between Buddhist education and the national education system should be promoted. Credit recognition, articulation programs, and collaborative training initiatives with universities and colleges in the region can enable monastics and Buddhist youth to access secular knowledge while maintaining their religious orientation. Such connections will also contribute to enhancing the institutional status of Buddhist schools within the broader educational landscape.

Fourth, the application of digital technologies in Buddhist education and dissemination should be regarded as a key pillar. Buddhist schools, monasteries, and teachers can develop online learning platforms, digital libraries, and multimedia teaching resources, as well as social media channels targeting younger audiences. In implementing these initiatives, particular attention should be given to preserving the Khmer language and presenting Mekong Buddhist art, rituals, and history, thereby harmonizing tradition with modernity.

Fifth, greater socio-economic support policies for Khmer youth studying in monasteries and Buddhist schools are needed. Scholarships, dormitories, career orientation programs, and post-graduation support can help alleviate economic pressures and encourage sustained engagement in religious education and community service. At the same time, strengthening connections among monasteries, families, and communities through youth clubs, volunteer activities, and environmental initiatives will create additional spaces for Buddhist education to exert influence in everyday life.

Finally, enhanced interreligious dialogue, cultural cooperation, and policy engagement among religious actors, governmental authorities, and scholars should be

promoted. On this basis, Buddhist education in the Mekong Delta can make meaningful contributions to the formulation of culturally appropriate religious policies and reaffirm Buddhism's role in fostering solidarity among diverse ethnic communities.

Traditionally, Buddhist education in the Mekong Delta took place primarily within Khmer monasteries, focusing on the study of the Khmer language, Pāli, rituals, monastic discipline, and communal norms of conduct. This model enabled the Khmer community to preserve its language, basic Buddhist knowledge, and the village–monastery social structure. However, as demands for higher educational attainment, professional expertise, and social skills increased, monastery-based education gradually revealed limitations, particularly in terms of secular knowledge, modern pedagogical methods, and curriculum standardization.

From the late twentieth century onward, formal Buddhist educational institutions have been established and expanded in the region, including secondary Buddhist schools, college-level programs, and Buddhist academies. Their curricula integrate Buddhist studies with interdisciplinary fields such as history, philosophy, linguistics, sociology of religion, religious administration, teaching skills, and social work. The standardization of curricula, textbooks, and assessment criteria has contributed to the formation of a monastic community with solid academic foundations and enhanced capacity to serve society.

Conclusion

Buddhist education in the Mekong Delta functions simultaneously as a means of propagation of Buddhism and as a mechanism for preserving and reproducing the cultural identities of local communities, particularly the Khmer of southern Vietnam. Through monastic-based education, modern Buddhist schools, ritual practices, and emerging transnational and digital networks, Buddhist education has sustained the dynamic presence of Buddhism in the spiritual, moral, and cultural life of the region. Strengthening this educational system in ways that respond to contemporary challenges is therefore essential for ensuring the continued social relevance of Buddhism and for promoting cultural sustainability in the Mekong Delta.

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A Study of Suffering (*Dukkha*) from *Vipassanā* Perspective[*]

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Abstract

This thesis presents a comprehensive a study of the concept of *Dukkha* (suffering) from the *Vipassanā* perspective within *Theravāda* Buddhism. It systematically investigates the existential and phenomenological nature of *Dukkha*, moving beyond its conventional understanding as mere pain to its existential characteristic as the intrinsic unsatisfactoriness of all conditioned existence. The study elucidates the classical threefold classification such as *dukkha-dukkha* (ordinary suffering), *vipariṇāma-dukkha* (suffering due to change), and *saṅkhāra-dukkha* (suffering inherent in conditioned phenomena) demonstrating how most beings only recognize the first type. Central to the analysis is the doctrinal exposition of the Second Noble Truth, identifying *taṇhā* (craving), specifically in the form of *nandī* (delightful clinging), as the root cause (*mūla*) of all suffering, encapsulated in the pivotal *Pali* phrase "*Nandī dukkhassa mūlaṃ.*" Furthermore, the thesis explicates how the *vipassanā* method, through the sustained practice of mindfulness (*sati*) and penetrative insight (*paññā*) into the impermanent, non-self-nature of the five aggregates (*khandhas*), serves as the deliverance-related path for eradicating craving and realizing the cessation of *dukkha*. This work synthesizes scriptural exegesis with the practical framework of insight meditation to argue that *dukkha* is not merely a philosophical tenet but a reality to be comprehended and transcended through direct experiential insight.

Keywords: Suffering (*Dukkha*), *Vipassanā*

Introduction

The First Noble Truth of *Dukkha* (suffering, unsatisfactoriness) constitutes the foundational diagnosis of the human condition in the Buddha's teaching. However, a full apprehension of *Dukkha* transcends intellectual assent and requires direct, experiential understanding such as a process for which *vipassanā* meditation is prescribed as the primary means. This thesis, "A Study of Suffering (*Dukkha*) from a *Vipassanā* Perspective," aims to provide a rigorous scholarly and practical exploration of this core doctrine. It posits that the *vipassanā* lens offers the most direct method for deconstructing the phenomenon of suffering, from its manifestation in daily experience to its ultimate resolution.

The study is structured to first unravel the semantic and profound existential meaning of *dukkha*, drawing on exegetical texts like the *Visuddhimagga* to interpret it as that which is fundamentally disagreeable (*du*) and empty of substance (*kha*). It will then delineate the three levels at which suffering operates, arguing that the common human understanding is critically limited to gross physical and mental pain (*dukkha-dukkha*), while missing the suffering implicit in change (*vipariṇāma-dukkha*) and in all conditioned states (*saṅkhāra-dukkha*). The core of the inquiry focuses on the etiology of suffering, conducting a detailed analysis of the Second Noble Truth. It examines key Pali terminologies such as *taṇhā, nandī, chanda* to establish that craving, manifesting as delight and attachment, is the universal root cause. This is illustrated through doctrinal analysis of *suttas* such as the *Bhadraka Sutta*, which pragmatically demonstrates how attachment (*upādāna*) directly leads to distress.

Finally, the thesis outlines the path to cessation from the *vipassanā* viewpoint, positioning the cultivation of mindfulness, the definition of suffering, the cause of experiencing suffering, the suffering beings understand, the Buddha's clear teaching on suffering, twelve types of suffering, the attachment that causes the first Experiencing suffering, and the cause for the cessation of suffering. By integrating scriptural authority with the meditative path, this study contends that the *vipassanā* perspective is indispensable for moving from a theoretical knowledge of *dukkha* to its liberating realization.

The Definition of Suffering (*Dukkha*)

With regard to this topic, if there mentions other viewpoint, there may be controversy because there are diverse interpretations individually. Here, the definition of suffering that comes from the relevant *Pāḷi* canon will be explained by means of *vipassanā* perspective.

What is *dukkha* (suffering)? In the *Pāḷi*, suffering is called '*Dukkha'.* It should look at the meaning of dukkha and the formation of the word, and then visualize the meaning of each word using a method of mental representation. The *Visuddhimagga* (Path of Purification) gives one interpretation. It says the word *dukkha* is formed by combining the two syllables "*du*" and "*kha*." "*Du*" means disagreeable, detestable, and repulsive. For example, a wicked son is called "*duputta,*" using the syllable "*du*". So, "*du*" conveys the meaning of being repulsive and hateful. "*Kha*" means empty, having nothing. "*Kha*" means space. If you reach out and touch the space, what do you feel? Someone feels nothing; there is nothing there. When these two syllables are combined, it means "something that is repulsive and hateful, yet in reality, as one imagines it to be, there is nothing there."

People mistake these aggregates (*khandhas*) as "I" or as "him/her." But in truth, do they exist as such? They do not. All things perceived as "mine" or "his/hers"; none of them truly exist as they are imagined to be. For persons holding wrong views (*micchādiṭṭhi),* all things that the mind perceives as solid and real are, in fact, merely thoughts and perceptions. Nothing exists in that solid, independent way. Due to its own causes, a thing merely arises by itself, and by itself, it merely ceases.

Everything ultimately just perishes, vanishes beyond recovery. Therefore, "*du*" means it is repulsive and disagreeable. "*Kha*" means nothing is as it seems; it is called Emptiness. It conveys a meaning similar to voidness (*suññatā*). It is also said to be vain or empty (*tucchā*). There is nothing substantial; the things one perceives are none of them real. Looking with this meaning, within conditioned phenomena (*saṅkhāra dhamma),* there is nothing that exists as "I" or "self." Although people talk about "*dukkha dukkha,*" the suffering known to all is only bodily suffering *(kāyika dukkha*) and mental suffering (*cetasika dukkha*). This is all that people consider to be suffering. The rest, they mistake for happiness (*sukha*), desire it, delight in it, and cherish it. That very desire and

delight is precisely "*nandī dukkhassa mūlan*"; "delight is the root of suffering." The Buddha taught that this is the cause of experiencing suffering.

The Cause of Experiencing Suffering

According to Buddhist perspective, there becomes everything in the world due to some causes. Without any condition, there can arise nothing. In regard to this case "in the *Punnovāda Sutta*, it finds the *Pali* phrase '*Nandī dukkhassa mūlaṃ*'. It is also found in the *Mūla Pariyāya Sutta*. '*Nandī*' is one name for craving (*taṇhā*). The craving for the five sense objects and pleasurable sensations, the act of delighting in and clinging to them is called '*Nandī*'. The Buddha taught, 'This craving called '*Nandī, dukkhassa mūlaṃ*' is the root cause of suffering." Here may be confuse because there are many *pāḷi* form '*tanhā*' that refers to craving. The Buddha sometimes explained the nature of craving by varying its name, calling it '*Nandī*' at times, '*Taṇhā*' at other times, and '*Rāga*' at yet other times. In some *suttas*, the Buddha taught, '*Chando mūlaṃ dukkhassa*, desire (*chanda*), this craving, is the root of suffering.' In these *suttas*, although the names used for craving are changed, the essence of the teaching is the same: it is all about craving. Whether it is explained as '*Chanda*' or as '*Nandī*', it is one and the same."

However, the meaning of the word "*chanda*" (desire) is broad. There exists a *chanda* that is not *Taṇhā* (craving). This *chanda*, which is different from craving, is sometimes referred to simply as *chanda*. For example, in phrases like "*Chandādhipati*" (one whose master is wholesome desire), it does not refer to *Taṇhā*. But in the *sutta* that states "*Chando mūlaṃ dukkhassa*" (desire is the root of suffering), the word Chanda refers to *Taṇhā*. It is clear that whether the term used is "*Nandī*" or "*Chanda*", the essential teaching is about *taṇhā* (craving). In the *Gāmaṇi Saṃyutta sutta*, the Buddha taught: "*Chando dukkhassa mūlaṃ*", the mental factor of desire (*Chanda*) that involves clinging is the root of suffering. In the *Punnovāda Sutta* and the *Mūlapariyāya Sutta*, it is stated: "*Nandī dukkhassa mūlaṃ*", "*Nandīsamudayā dukkhasamudayo*" – the arising of this craving called *Nandī* is the very cause for the arising of suffering. Therefore, the phrase "*Nandī dukkhassa mūlaṃ*" is a definitive, absolutely certain statement that

delighting in and clinging to the objects of the five senses, the craving and lust (*Taṇhā, Rāga*), is the root cause of suffering.

This refers to the Second Noble Truth or the Truth of the Origin of Suffering (*dukkhasamudayaccā*) among the four Noble Truths, the sublime, precise, and true realities proclaimed by the Buddha. The Buddha's core teaching in the discourse on the Four Noble Truths is: "Suffering (*dukkha*) must be understood; its origin must be abandoned; its cessation must be realized; and the path leading to its cessation must be developed." The subject for today's teaching is this Second Noble Truth. By naming the teaching "*Nandī dukkhassa mūlaṃ*", it is also concise in *Pali*. If just one brief discourse taught by the Buddha reaches people's lips, it can be beneficial not only in this life but also in future lives. Just as with the couple *Punnaka* and Janaka, who, upon hearing the term "*nāmarūpa*" (mind and matter) and recognizing it as a term they had heard before, gained penetrating insight and became Non-returners (*Anāgāmi*) by the end of that discourse. So, let us remember the Buddha's words precisely: "*Nandī dukkhassa mūlaṃ*" – *Nandī,* the craving of delight and lust, is the *mūlaṃ*, the root cause, of *dukkhassa*, suffering. "Remember the phrase '*Nandī dukkhassa mūlan*.' It is not an overly difficult Pali phrase. '*Nandī*' means delight, attachment, craving; 'dukkhassa' means of suffering; '*mūlan*' means the root. Thus: 'Delight (craving) is the root of suffering.'"

The Suffering Beings Understand

Generally, sufferings can be divided into three stages such as *dukkha dukkha* (superficial suffering), *vipariṇāmadukkha* (suffering due to change) and *saṅkhāradukkha* (conditioned suffering). Among them, former two are the family for majority. People talk about suffering all the time. But if the Buddha were to explain these sufferings one by one, they would be endless. They are the sufferings that never end. What most people know as suffering is only one type among various kinds of suffering. The suffering that people commonly understand as "suffering" is what is termed "*dukkha dukkha*" (superficial suffering). Because the word '*dukkha*' is repeated, it refers to suffering that is plainly and truly painful, as understood by everyone. In *Pali*, when a word is repeated, it intensifies the meaning. In "*dukkha dukkha*," it refers to the suffering that is genuinely painful, known to all namely, "physical suffering and mental suffering."

Everyone knows physical suffering: feeling unwell, discomfort, headache, backache, earache, stomach ache, etc. illnesses that afflict the body or pains that arise from physical injury. Everyone knows these. They groan, saying, "*dukkha, dukkha*." The other type recognized as suffering is mental suffering. It often arises due to physical suffering. Or conversely, it can become the cause for physical suffering. Physical suffering and mental suffering are interconnected. When does this connection cease? Only when one becomes an *arahat*, free from defilements, this connection will cease. For *arahats*, physical suffering may still exist, but mental suffering never arises again. One side is relieved. Suffering is alleviated. For ordinary beings (*puthujjana*), when physical suffering arises, mental suffering follows in connection. And mental suffering can also become the cause for physical suffering. The term "*dukkha dukkha*", here, refers, according to *Abhidhamma*, to the feeling (*vedanā*) present in body-consciousness (*kāyaviññāṇa citta*) associated with suffering. It is the actual physical pain, ache, or hurt that arises in the body. This felt sensation is bodily suffering (*kāyika dukkha*). That is genuine suffering. Another type is mental suffering (*cetasika dukkha*), which arises in two types of consciousness rooted in aversion (*dosamūla*), characterized by feelings of sorrow, grief, or displeasure: this is *domanassa vedanā* (unpleasant mental feeling). These two are called "*dukkha dukkha*." Everyone knows this "*dukkha dukkha*."

The next one is *vipariṇāma dukkha* (suffering due to change). The suffering that not everyone recognizes is called *vipariṇāma dukkha*. *Vipariṇāma dukkha* is suffering that manifests when pleasant states change. People generally consider this to be happiness. Feeling glad, joyful, mentally happy, physically comfortable or bodily pleasure (*kāyika sukha*) and mental pleasure (*cetasika sukha*), these are not permanent or stable things. Before long, physical comfort can be lost. Mental happiness can also be lost. The moment happiness and pleasure change, they turn into a state of suffering. Therefore, the Buddha named this "*vipariṇāma dukkha*" (suffering due to change). While it exists, it is happiness. It is called *vipariṇāma dukkha* because it becomes suffering upon change. In textual terms, this refers to pleasant mental feeling (*somanassa vedanā*) and pleasant bodily feeling (*sukha vedanā*). The Buddha included these two types of feeling such as bodily pleasure, mental pleasure, joy, and delight, which people cherish, within the category of suffering and taught them as "*vipariṇāma dukkha*."

The last underlying experience is equanimity (*upekkhā*) or "neither painful nor pleasant" (*adukkhamasukha*). It is a neutral feeling, neither suffering nor happiness. A subtle type of feeling. Although this feeling arises dependent on causes and conditions, because it is something conditioned or formed, it is called "*saṅkhāra dukkha*" (the suffering inherent in all conditioned phenomena). If there look from the perspective of feeling (*vedanā*), all five types of feeling are nothing but suffering. Bodily suffering (*kāyika dukkha*) and mental suffering (*cetasika dukkha*), or the painful feeling (*dukkha vedanā*) and the unpleasant mental feeling (*domanassa vedanā*), are the types of *vipariṇāma dukkha* (suffering due to change). The feeling of equanimity (*upekkhā vedanā*) is *saṅkhāra dukkha* (conditioned suffering). All other remaining natural phenomena also entirely fall under *saṅkhāra dukkha*. Therefore, the Buddha sometimes taught that "all are suffering." Within the Four Noble Truths, apart from the first noble truth of suffering (*dukkhasaccā*), there is nothing else, so He declared it all as "suffering." Within these things called suffering, pleasures are also included. If there looks from the perspective of conditioned phenomena (*saṅkhāra*), because nothing is permanent, it is all suffering. Among these sufferings, the last one is the most experience and all beings live with this equanimity. However, majority unrecognize that they are living in their daily life with it. There, therefore, will be presented suffering so that it understands more and more.

The Buddha's Clear Teaching on Suffering

Perspective that concerns with suffering (*dukkha*) is disparity individually. Nevertheless, their viewpoint is controversy, the lack of perfect. It, here, is about to present the concept of suffering of the Buddha. Regarding what suffering is, the Buddha explained it very clearly in the *Saṃyutta Nikāya* (connected discourses) thus "*Yo, bhikkhave, rūpassa uppādo, dukkhasseso uppādo*." "The arising of material form in one's own continuum, monks, is the arising of suffering." Is it just the arising of suffering? No, it is not the arising of suffering. "It is the arising of diseases, the arising of aging, the manifestation of death." "Disease" also refers to this. The Buddha said that the five aggregates (*khandhas*); material form, feeling, perception, mental formations, and consciousness, that arise in one's own continuum are the arising of suffering. It means the arising of things that are disagreeable and ultimately nothing substantial.

The meditator goes out searching for external causes. He talks about external factors, about things happening due to viruses, or about why something occurs. But in truth, this very body of ours is a great disease. "Disease" does not refer to something else; this great natural phenomenon itself called material form, feeling, perception, mental formations, and consciousness is the great disease. A disease is that which causes pain, that which decays. The disease afflicts; it torments; this is what happens within this body. As long as this body exists, these things will inevitably come. It is a condition that cannot be avoided in any way. Therefore, the Buddha, encompassing everything, declared the five aggregates themselves as suffering. It's a situation, a state. Therefore, the Buddha, encompassing everything, declared that the five aggregates are suffering.

He taught that. However, to make it understandable for the majority, in the *Dhammacakkapavattana Sutta*, the Buddha taught about the twelve types of suffering. In some texts, there is one more type, making thirteen types, but according to what is in the *Visuddhimagga*, in this *Sutta,* as is commonly known, the Buddha stated the twelve types of suffering. The phenomenon of birth is suffering. Why is birth said to be suffering? Because all problems arise dependent on this event called birth, coming into existence. Because we have obtained this form, feeling, perception, mental formations, and consciousness, all problems and issues arise; therefore, birth is suffering. The *Visuddhimagga* explains. Why is birth said to be suffering? It is because it is the basis, the foundation, the cause for suffering. As soon as birth is obtained, suffering is obtained. However, ordinary people cannot see it as the obtaining of suffering. Because they cannot see it in this way, *nandī* (delight, affection) arises towards it. Because this arises, one will continue to repeatedly experience this suffering. In the *Visuddhimagga*, there is a description depicting how much suffering there is when a being is conceived in the mother's womb. It is not written with that level of detail just to make a point. Birth is the foundation for all suffering. Birth is truly suffering.

There is a Burmese saying: "It's like how all the leaking fish feces collect on the head of the shrimp." Just like that, all sufferings are heaped upon birth. In the world, because people are born, they get sick, they age, they experience pain, they die. These sufferings occur because they were born. If there is no birth, there is no suffering. A person possessing this body, no matter how healthy people think they are, can never

truly be called healthy. They only say they are healthy during the brief time when the four elements are in balance, allowing them to act, to hold things, to go, and to come. Therefore, in the *Nakulapitu Sutta*, the Buddha taught: "*Yo imaṃ kāyaṃ pariharanto muhuttampi āroggyaṃ paṭijāneyya, kimañña trayālo.*" This was taught to the lay follower *Nakulapita.* "If someone, while maintaining this body full of such sufferings, were to claim even for a moment that they are healthy, they would be speaking foolishly, speaking out of ignorance." In truth, this physical body is something we must constantly maintain and look after; there is no state of 'being healthy' in an absolute sense. People only decide they are 'unhealthy' when they can no longer move, stir, eat, or drink. During the brief times they can go and come, they make changes and conceal the truth.

Twelve Types of Suffering

In the *Dhammacakkapavattana Sutta*, among the twelve types of suffering, it is stated: aging is suffering. Young people often don't fully grasp this. When they look at elderly people, they see them living quietly and peacefully. They think the elderly don't have to do anything, and they even envy the elderly grandparents. However, when one's own age advances, it's not that sitting is pleasant and that's why they sit; it's because they have to. When it comes to lying down, they realize even more that it's not comfortable, right? It's not like when they were young. They don't lie down because it feels good; it's because none of the four bodily postures are truly comfortable. The suffering of aging – aging individuals know it better.

Those who are not yet old are filled with the pride and conceit of youth, called "*yobbanamada,*" so they think they are not aging. When old age arrives, all the beauty of youth collapses. Day by day, it takes away all the youthfulness of the body. The passing of each day doesn't mean time simply leaves on its own; it takes away the youthfulness within one's own continuum. Today's youthfulness is taken away so it won't be there tomorrow. It's gone. Tomorrow, one won't be as youthful as today. The day after tomorrow's youthfulness will be taken away the following day. Hour after hour, youthfulness is taken away. In this way, it is taken and taken away, until in the end, only wrinkled skin and broken teeth remain.

"The passing of time is not time merely being wasted idly. *'Kālo ghāsati bhūtāni, sabbāneva sahattanā.'* Time devours all beings. Everything one has is taken away. Time itself also consumes itself, so time passes away." Therefore, day after day, time destroys all youthfulness and leads one towards old age. Thus, aging is indeed a suffering phenomenon. If he says that he has become a victim of old age, he says, "Even his feet and hands do not listen to him." That's right, in the past, his own he can use his hands as he pleases. He thinks his feet are his own. Even if he steps this way, he will always sway to that side. He can only lift his hands. So, it is very clear that he does not own his hands and feet. Someone thinks his or her own legs belong to him or her. He intends to step this way, but they may lean or sway the other way, he sees. He only gets to move them if they allow it. Therefore, He does not truly own his own hands and feet; hands and feet are not under one's full control. It's also very obvious that the arms won't lift if they lack strength. The hands...

Furthermore, is that all in the phenomenon of aging? There is more. As that great lay devotee said, "when one's strength has faded away, how can a person whose strength is gone practice the *Dhamma*?" A person whose strength has been taken away by aging, so that none remains, cannot do so. Even if a strong person says, "Let's lift him up," and people gather to lift him, it's extremely difficult. Therefore, the Buddha said aging is like this: it destroys all youthfulness and also exhausts all strength. That is why aging is called suffering, you see. The suffering of the death phenomenon is obvious. Every single person must face death. The suffering involved is extremely great.

There is another suffering called "*soka*" (sorrow, grief). In the interval before death, people are anxious every single day. They say, "A person has ten million anxieties." It might even be more than that, you know. Sometimes they worry even when there's no reason, searching for things to fret about. They worry about things that haven't happened yet. They also worry about things that have already happened. *Soka* means anxiety whether something is about to be lost or harmed, or anxiety after it has happened. It causes all kinds of distress. This too is suffering. When the anxiety becomes unbearable and one verbalizes it, leading to lamentation and crying, it is called "*parideva*" (lamentation). This too is suffering. Next, the physical suffering in the body, as mentioned before, "dukkha" (pain), is suffering. Mental unhappiness, "*domanassa,*"

dissatisfaction in the mind, grief, these are also suffering. "*Upāyāsa*" refers to when one suffers so much from these sufferings that the mind becomes agitated, irritable; it speaks of anger. "When the mind is intensely afflicted, the person experiencing this suffering feeling becomes angry". Sometimes, when anger arises, people hit themselves, or unable to bear the suffering, they harm themselves or attempt suicide. These are the intense angers called "*upāyāsa*." These are also sufferings and are included among the twelve types of suffering.

Another point is thus "People do not always meet or encounter only what they like or are fond of. Even if they do not wish to see something with their own eyes, they still see it. Even if they do not want to hear something, they still hear it. They will see things they dislike, and hear things they dislike. They may also meet people they hate, even if they do not want to. This is called "*Appiyehi sampayogo dukkho.*" "*Appiya*" refers to things one dislikes in one's mind; it can be a person, or it can be objects or material things. Because it is unavoidable, people often encounter and have to associate with things they do not approve of in life. And that suffering is not a small suffering. Also, even with things one likes, approves of, and cherishes, one has to part from them unwillingly. "*Piyehi vippayogo dukkho*" means that this too is a clearly evident suffering.

Another one is "*Yam pi icchaṃ na labhati tam pi dukkhaṃ*". If one desires something that is impossible, that which is impossible will never come to be. According to the scriptures, what will never come to be means, for example, some people want to ride in a car but cannot; want to build a house but cannot; that is not what is meant here. Those things are still possible. One cannot say they are impossible. They are just not yet attained. That is why some people say, isn't it, in the world, "Nothing is impossible, only some things are not yet achieved." This is not referring to that kind of situation. After being born, can one wish not to grow old? Or wish not to fall ill? Or wish not to die? No, it is not possible. It is referring to that kind of thing. "*Yam picchaṃ na labhati tampi dukkhaṃ*" means things that one desires very much but can absolutely never obtain, things that are impossible. This too is a suffering.

If one goes on enumerating the aspects of suffering, it will never end, and so the Buddha finally concluded by saying "*Saṃkhittena pañcupādānakkhandhā dukkhā*" in brief, the five aggregates subject to clinging are suffering. When summarized, suffering

becomes of 12 kinds. Here, however, are eleven types of suffering because first one is mentioned in the above. The Buddha expounded on the twelve kinds of suffering in the Noble Truth of Suffering. Now there knows about suffering, but why does this suffering arise? As the teaching's name indicates, it is that the source of all that suffering comes from craving (*taṇhā*). As long as one delights in and clings to the five sense objects and sensual pleasures, this suffering will continue to arise.

The Attachment that Causes the First Experiencing Suffering

In regard to the origin of suffering, there wants to present the discourse as the example. During the time of the Buddha, in the *Mallā* country, there was a large village named *Uruvelakappa*. Near that village, while the Buddha was residing, the headman of *Uruvelakappa* village, the village elder or leader was a man named *Bhadraka*. One day, this village headman *Bhadraka* came to the Buddha and asked: "Venerable Sir, I understand suffering to a reasonable extent. But what are the causes of suffering? and what are the ways to cease suffering? Why do beings like us experience suffering? And how can this suffering be ended?" The Buddha replied, "If I were to tell you about past sufferings why they arose and how they ceased, you might have doubts. The past is already gone. If I were to tell you about future sufferings how they will arise and how they will cease, you might also have doubts. Therefore, right here as you are seated, I will show you practically." Then, to illustrate suffering directly, the Buddha asked him four questions. "Now, in this large village of *Uruvelakappa* with its many inhabitants, are there people whom you would grieve for if some misfortune befell them? And are there also people of the kind who, even if misfortune befell them, you could remain undisturbed?"

The Buddha asked, "Well then, regarding some people in *Uruvelakappa*, you feel distressed, and regarding other people, you do not feel distressed, is that not so?" "Think for yourself. Why is it that you feel distressed concerning some people, and why do you not feel distressed concerning other people?" He replied, "Venerable Sir, concerning some people, there is no affection or familiarity with them, so there is no reason for distress. If a person whom I do not know and with whom I have no connection meets with any amount of misfortune, distress does not arise in me. As for why I feel distressed concerning other people, Venerable Sir, it is because those people are individuals dear

to me. They are people with whom I have a bond of affection. If something happens to them, I am afflicted with sorrow." Based on his answer, the Buddha said, "Well then, is it not evident that affection brings suffering, and where there is no affection, there is no suffering?" The Buddha was thus expounding the practical cause of suffering. The Buddha, then, said: "All suffering that arises, all suffering that occurs, has its root in desire, in craving (*taṇhā*), in affection, and attachment. It is based on craving and attachment. If there is craving and attachment, suffering will arise. Where there is attachment, suffering comes." That is why we monks often say: "Where there is attachment, there is worry." Worry comes where there is attachment. It does not come where there is no attachment. If it concerns an object connected to oneself, one worries it might be destroyed. If it is destroyed, one grieves. However, no one grieves over an object unrelated to oneself, no matter how valuable it is—simply because there is no attachment. The Buddha taught that suffering arises for no other reason than because of this attachment. The cause of suffering is attachment. If one wishes suffering to cease, one must remove this attachment. The moment attachment is removed, suffering ceases.

Then the lay devotee *Bhadraka* understood. "Venerable Sir, what you have taught is so true. I have a young son named *'Ciravāsī'*. He lives in a farmhouse outside the village. At the break of dawn every day, I have to send someone from the house to ask, 'Is the child well?'" Even among this audience, there may be such persons, those who constantly have to ask if their child is well. If the child is unwell, he becomes anxious and worried about his little son. At the break of dawn, he would have someone go to the farmhouse to check and ask if he is well. Why? Because he dearly loves his son named *'Ciravāsī'*. "Venerable Sir, Venerable Sir, your teaching is absolutely correct. That affection and attachment are the root cause of suffering is so true." The Buddha asked, "Well, if something undesirable were to happen to your son named *'Ciravāsī,'* how would you be?" He replied, "Alas, Venerable Sir, I think I would die." You had come to understand the cause of suffering, you see. The Buddha explained, "I have not spoken to you in scholarly terms, but in a timeless manner, in a single sitting without delay, you have immediately understood the cause of present suffering. Just as you have understood this present suffering, past sufferings were exactly the same. "Whether the

suffering was from the time of any Buddha or from any past life, it is always "Delight/attachment is the root of suffering". All sufferings that will arise in future worlds are also rooted in "*Nandī dukkhassa mūlaṃ.*" He advised to deduce and conclude based on this principle.

As long as the attachment of craving, this clinging through affection and delight, remains, suffering will inevitably arise in any era, in any time; this is unchanging. Why is it unchanging? Because it is the Law of Nature. The Law of Nature cannot be altered. The Buddha continued, "You are attached to the mother of the child *Ciravāsī*, aren't you? If something were to happen to the mother of your son *Ciravāsī*, how would you be?" "Alas, Venerable Sir, I would be stricken with sorrow and heartache," he replied. Just observe this. All sorrows and sufferings come from attachment, as the Buddha taught in the *Bhadraka Sutta.*

The Cause for the Cessation of Suffering

In this *sutta* that mentioned above topic, devotee's question included two parts: the cause of suffering and the cause for the cessation of suffering. However, in this *sutta*, the Buddha only explained the cause of suffering in detail and did not explain the cause for its cessation. Someone wonders if this part was left out in the texts or remains unexplained.

It is alright then, if the researcher are to elaborate on the Noble Truth of the Cessation of Suffering and explain it by citing another *sutta*, it would be: "The abandoning of craving or attachment called *'chandarāga'*; if the delighting craving (*nandī*) is the Noble Truth of the Origin of Suffering, then the Noble Truth of the Cessation of Suffering is precisely the removal of that attachment, that entanglement, that craving called *'nandī'* or *'chandarāga'.*" The removal of craving is indeed one cause for the cessation of suffering. And how is it removed? Only by the practice of the Noble Eightfold Path. What is the practice of the Noble Eightfold Path? They are:

1. Right understanding - *sammādiṭṭhi,*

2. Right thought - *sammāsaṅkappa,*

3. Right speech – *sammāvācā,*

4. Right action – *sammākammanta,*

5. Right livelihood – *sammāājīva,*

6.Right effort – *sammāvāyāma,*

7.Rihgt mindfulness – *sammāsati*, and

8.Right concentration – *sammā-samādhi.*

These factors can also be divided into three trainings such as morality training (*sīla-sikkhā*), concentration training (*samādhi-sikkhā*), and wisdom training (*paññā-sikkhā*). Morality training includes right speech, right action, and right livelihood. concentration training encompasses right effort, right mindfulness, and right concentration. Wisdom training involves right understanding and right thought. Among these three groups, wisdom and concentration group work together during insight meditation. That is why, they are active factors and the rest group is called unactive factors. Strive for and cultivate *Sammādiṭṭhi* (Right View). Because the meditator still lacks Right View, he cannot yet see suffering as suffering; because he cannot yet see the danger in suffering, attachment arises. As long as attachment persists, that attachment will continue to produce suffering.

In other words, to develop wisdom, the meditator should cultivate mindfulness until the power of mindfulness is at peak of other factors. After that, the rest factors should be commenced. The Buddha also encourages to develop mindfulness through seven ways in their daily life. Those seven areas are:

1/ When going forward or stepping backward, be mindful. Do not go forward or backward absentmindedly, without attention or awareness.

2. When looking ahead or glancing sideways, be mindful.

3. When bending or stretching your limbs, be mindful.

4. When wearing and using their clothing, be mindful.

5. When eating, drinking, sitting, or lying down, be mindful.

6. When using the restroom and cleansing the body, be mindful.

7. When walking, standing, sitting, sleeping, lying down awake, waking up, be mindful.

By practicing steadfast mindfulness in these seven areas, the powers of mindfulness will increase in the practitioner. Where mindfulness arises, wisdom will also arise. Therefore, to develop wisdom, one must cultivate and strengthen the power of mindfulness. Based on this mindfulness, the wisdom being able to remove suffering

gradually arises in the meditator. And then, he can remove attachment that produces suffering one by one through three stages. (1) remove the craving toward possessions his own; (2) remove the attachment toward dear persons close to him. Finally, what must be removed is the attachment toward oneself. In the end, the knowledge being able to eradicate attachment totally appears in him. Such knowledge is known 'the path knowledge'. There follow the fruition knowledges and all these attachments will wither away. Once the attachments wither away, the sufferings he does not desire will gradually fall away, and in the end, the meditator will be completely liberated from all suffering. Once one can successfully remove them through those three stages, one no longer clings even to oneself. When all attachments are completely severed, that is the end of suffering.

However, if attachments still remain, suffering cannot yet come to an end. Therefore, to all noble devotees who love the *dhamma*: this great truth of suffering, which he receives as the five aggregates (*khandhas*), exists because of the craving of attachment. As the discourse states, "The delight, satisfaction, affection, and clinging called '*nandī*' (craving) is the cause of suffering. Therefore, the meditator must strive to gradually remove, one by one, all attachments he has to the five aggregates. To remove them, he must see the faults of these five aggregates and perceive their true, natural characteristics. Only through observing and contemplating can attachment be uprooted. Thus, by diligently practicing and striving to develop the insight wisdom (*vipassanā-ñāṇa*) that allows him to observe and contemplate the true nature of phenomena, may each of us shed all attachments and directly realize *Nibbāna*, the true cessation of all suffering.

Conclusion

In conclusion, this thesis has undertaken a systematic examination of *dukkha* through the framework of *vipassanā*, establishing it as a profound and multi-layered reality central to the Buddhist path. The analysis confirmed that suffering is not monolithic but operates on three ascending levels of subtlety, with only the most obvious form being readily recognized by ordinary beings. The investigation into its origin unequivocally identified *taṇhā* and particularly in its aspect of *nandī* or delight as the

generative root of all suffering, a truth encapsulated in the definitive teaching "*Nandī dukkhassa mūlaṃ*." The practical demonstration in the *Bhadraka Sutta* reinforced that attachment, born of this craving, is the immediate and experiential cause of distress.

More critically, this study has elucidated that the theoretical understanding of these truths is insufficient for liberation. The *vipassanā* method is presented as the essential, practical counterpart to the Fourth Noble Truth such as the path to cessation. By methodically cultivating mindfulness and practicing insight meditation, a practitioner develops the wisdom (*paññā*) to see the five aggregates as they truly are impermanent, painful or fraught with suffering, and non-self or devoid of a self. This direct seeing (*yathābhūta-ñāṇadassana*) progressively dismantles the delusion and craving that fuel the cycle of *dukkha*. Therefore, the *vipassanā* perspective does not merely offer a description of suffering but provides the way being able to overcome it. It is through this insight meditation that one can fully comprehend suffering, abandon its cause, realize its cessation, and ultimately attain the liberating goal of *Nibbāna*, the cessation of all *dukkha*.

Abbreviation

Abhs.	*Abhidhammatthasaṅgaha*
D. I.	*Sīlakkhandavagga Pāḷi*
D. II.	*Mahāvagg Pāḷi (Dīgha Nikāya)*
D. III.	*Pāṭhikavagga pāḷi*
M. III.	*Uparipaṇṇāsa Pāḷi*
M. I.	*Mūlapaṇṇāsa Pāḷi*
S. I.	*Sagāthāvagga Nidhānavagga Saṁyutta Pāḷi*
S. II.	*Khandhavagga Saḷāyatanavagga Saṁyutta Pāḷi*
Abh-a. II.	*Sammohavinodaṇī Vibhaṅga Aṭṭhakathā*
D-a. I.	*Sīlakkhandavagga Aṭṭhakathā*
D-a. II.	*Mahāvagga Aṭṭhakathā*
D-a. III.	*Pāthikavagga Aṭṭhakathā*
Dhp-a. I, II.	*Dammapada Aṭṭhakathā Vol. I, II*

It-a.   *Itivuttaka Aṭṭhakathā*

J-a. II.   *Jātaka Aṭṭhakathā*

M-a. I, II.   *Mūḷapaṇṇāsa Aṭṭhakathā Vol. I, II*

S-ṭ. I.   *Sagāthāvagga Saṁyutta ṭīkā*

Vsm. II. *Visuddhimagga. Vol. II*

References:

D. II. *Jarā pi dukkhā* 243.

Dhp-a. II. *Yassa so viha tatthāmo, kathaṁ dhammaṁ carissati,* 47. 295.

M-a. II. *Chandarāgapahānaṁ.* 133.

M-a. I. *eseyanto dukkhassa,* 90.

M. II. *Nandī dukkhassa mūlaṁ,* 8, 133.

S-ṭ. I. *Cetaso dukkhaṁ pabhāvito,* 135.

S. II. *Appiyehi sampayogo dukkho,*

S. II. *Yaṁ kiñci dukkhaṁ sambhoti, yaṁ kiñci dukkhaṁ uppajjamānaṁ uppajjati,
     sabbe taṁ chandamūlakaṁ." "Chandanidānaṁ, chando hi mūlaṁ
     dukkhassa,* 512.

S. II. *Chando mūlaṁ dukkhassa"* or "*Nandī dukkhassa mūlaṁ,* 512.

Vsm. II. *dukkhavatthuto,* 132,134.

The Cessation of Kamma and the Path to Liberation[*]

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Abstract

This study examines the Buddhist teaching on the cessation of *kamma* and the path leading to liberation, with emphasis on the teaching of ignorance (*avijjā*), craving (*taṇhā*), and the Noble Eightfold Path. It explains that *kamma* arises through intentional actions rooted in greed, hatred, and delusion, and continues to produce as long as these defilements remain. Through an analysis of teachings such as *kammassakatā-ñāṇa*, *Paṭiccasamuppāda*, and related suttas, the study clarifies that *kamma* cannot be erased directly, but becomes ineffective when its supporting conditions are removed. The paper highlights that the true extinguishment of *kamma* is achieved not by rituals or ascetic practices, but by uprooting the mental defilements that generate volitional action. Moreover, the Noble Eightfold Path gradually purifies moral conduct, concentration, and wisdom, leading to the destruction of ignorance and craving. The practice of meditation such as mindfulness and insight (*vipassanā*) is shown to be a crucial method in realizing the impermanent, suffering, and non-self of phenomena. Ultimately, the study concludes that the cessation of *kamma* culminates in *Nibbāna*, where both wholesome and unwholesome *kamma* are transcended and the cycle of *saṃsāra* comes to a final end.

Keywords: Kamma; Cessation; Noble Eightfold Path; Dependent Origination; Nibbāna

Introduction

In the cycle of rebirth, a person who has not abandoned ignorance continues to perform *kamma* caused by unwholesome roots such as *lobha* (greed), *dosa* (hatred),

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and *moha* (delusion) and wholesome roots such as *alobha* (non-greed), *adosa* (non-hatred), and *amoha* (non-delusion). Because he does not truly know suffering, its origin, the past, or the nature of the world, he mistakenly believes that the suffering of *saṃsāra* is pleasant. This lack of right understanding becomes the basic condition for the production of new *kamma*. Influenced by craving, he performs actions believing that they will bring happiness, while in reality they only create more causes for future suffering. In this way, ignorance and craving keep the process of *kamma* active, and the cycle of rebirth continues without end. Furthermore, one who does not know the cessation of suffering or the path leading to cessation imagines that the end of suffering can be found in some heavenly existence such as the Brahmā world which is not true cessation. However, these states are still within *saṃsāra* and do not represent true freedom. In the same way, the person who lacks wisdom may believe that rituals, sacrifices, or extreme ascetic practices are the correct path to liberation. But these practices do not uproot defilements and therefore cannot bring an end to *kamma* or suffering. Thinking they are the true path, he performs these actions with hope for release, but instead generates more *kamma* that leads to continued wandering in *saṃsāra*.

The Realization of *Kamma*

In the Buddha's teaching, the realization of *kamma* is fundamental to leading a wise, ethical, and meaningful life. One important form of this realization is *kammassakatā-ñāṇa*, the realizing *kamma* and its results. This involves understanding two aspects: how intentional actions are performed and how they produce corresponding results, whether in this life or in future existences. *Kammassakatā-ñāṇa* provides the foundational insight that beings are the owners of their actions, and that their wholesome and unwholesome deeds will give result. When one realizes *kamma*, one clearly sees how wholesome intentions lead to happiness and unwholesome intentions lead to suffering, both in this life and in future lives. This realization helps a person understand why happiness and suffering arise, and why people experience life differently. It shows that one's present circumstances are shaped by his past actions, and his future will be shaped by what he performs now. This understanding encourages

him to avoid unwholesome deeds and cultivate wholesome ones, because he clearly sees their consequences.

To realize *kamma* properly, one must recognize that all beings possess *kamma* as their own property. Each individual inherits the results of their own actions; *kamma* is their true origin, their closest companion, and their ultimate refuge. In the *Abhiṇhapaccavekkhitabbaṭhāna Sutta* of *Pañcakanipāta Pāḷi*, the Buddha urged to reflect on *kamma* and emphasizes the importance of frequently reflecting on it as fundamental practice for both laypeople and renunciants. He instructs that one should often contemplate: "I am the owner of my *kamma*. I am the heir of my *kamma*. Kamma is my origin, my relative, and my refuge. Whatever *kamma* I do, whether good or bad, I will inherit its result." It means that all beings experience happiness or suffering according to their own intentional actions. Every action which a person performs produces a corresponding effect; it begins as a cause and later becomes an effect. This natural process is known as the law of cause and effect. When a person performs wholesome actions with a pure mind, they create good *kamma*, which leads to pleasant results. When a person performs unwholesome actions with a defiled mind, they create bad *kamma*, which leads to unpleasant results. Actually, beings commonly engage in misconduct by body, speech, and mind due to ignorance, craving, and carelessness. To realize *kamma*, a person should also extend this reflection beyond oneself to all beings. He understands that not only he, but all beings who are born, die, and are reborn are owners and heirs of their *kamma*. In this way, one can realize the *kamma*.

Moreover, one must also understand which bodily, verbal, and mental actions are unwholesome, that such actions produce harmful results in future lives, and that they can lead beings to rebirth in the four lower realms. Likewise, one must understand which actions are wholesome, that they bring pleasant results in future lives, and that they lead to rebirth in fortunate realms such as the human world or the deva worlds. However, when a person repeatedly reflects on the truth of *kamma*, a strong sense of moral responsibility arises. One becomes mindful of one's actions and restrained in bodily, verbal, and mental conduct. As a result, unwholesome actions are gradually weakened, and in many cases completely abandoned. Actually, *kamma* is generated through the unwholesome roots and it ceases when these roots are completely

eliminated. Moreover, when this reflection is practiced repeatedly and deeply, the supramundane path (*lokuttara magga*) leading to liberation is generated. One does not merely understand *kamma* intellectually, but lives in accordance with this understanding. As a result, by cultivating the path through moral conduct, meditation, and wisdom, the ten kinds of fetters (*dasa saṁyojana*) that bind beings to *saṃsāra* are gradually destroyed. Ultimately, the seven kinds of latent tendencies (*satta anusaya*) are uprooted.

Therefore, understanding the process of ending *kamma* requires understanding both the abandonment of unwholesome and the growth of the wholesome roots. Even wholesome *kamma* cannot remove the cycle of rebirth because it still arises from intention. As long as *kamma* continues, rebirth also continues. The cessation of *kamma* (*kammanirodha*) leads to *Nibbāna*, the end of suffering through the cessation of bodily action, verbal action, and mental action. The extinguishing of kamma occurs only when one sees the true nature of phenomena: *anicca*, *dukkha*, *anatta* and no longer clings to actions or their results. When all defilements are eradicated, intention no longer produces new *kamma*.

How to Extinguish *Kamma*

In the cycle of *saṃsāra*, many kinds of *kamma* such as wholesome *kamma* and unwholesome *kamma* have been accumulated within beings throughout countless lifetimes. However, the functioning of *kamma* is not as simple as it may appear. Not every *kamma* one has performed will actually produce a result. Only some kammas find the right conditions to give results; others lose their force or remain without opportunity. If every *kamma* were guaranteed to give results, liberation would be impossible. Therefore, it is essential to understand that *kamma* cannot be erased directly. Understanding why only certain kammas operate leads directly to understanding how *kamma* itself can finally be extinguished. The first essential point is that *kamma* cannot be erased directly. Once an action has been done, it cannot be undone or cancelled. The Buddha emphasized that *kamma* and its results operate according to natural law, and the past cannot be changed. Thus, the problem is not how to destroy the *kamma* of the past, but how to remove the conditions that allow *kamma* to keep functioning. In the Buddha's teaching, *kamma* is always linked to *kilesa*, the mental defilements such

as greed, hatred, and delusion and so on. *Kamma* and *kilesa* are inseparable: *kamma* arises because of *kilesa*, and *kamma* produces results only as long as *kilesa* remains. When there are no defilements, *kamma* becomes powerless. Therefore, the true method to extinguish *kamma* is to extinguish the kilesas that support it. Just as a fire goes out when its fuel is removed, the fuel for *kamma* ceases when the fire of defilements is extinguished.

In *Paṭiccasamuppāda* (Dependent Origination), which describes how the entire cycle of saṃsāra continues, the Buddha identified avijjā (ignorance) as the fundamental kilesa at the beginning of the process. Ignorance is a deep misunderstanding of reality - failing to see the Four Noble Truths and the nature of the impermanent, suffering, and non-self of all phenomena. Because of ignorance, volitional formations arise. This is expressed thus: "*avijjā paccayā saṅkhārā* meaning dependent on ignorance, volitional activities arise. Driven by this ignorance, beings act under the influence of craving and wrong view, creating new *kamma*, the action one performs now through body, speech, or mind. It has the power to produce future rebirths. These volitional actions give effect to *viññāṇa*, the rebirth consciousness in the next life: "*saṅkhāra paccayā viññāṇaṃ*". This consciousness conditions the arising of *nāma* and *rūpa* (*Viññāṇa paccayā nāmarūpaṃ*). This consciousness supports *nāma-rūpa* (mind and matter), which forms the basis for a new existence. With *nāma-rūpa*, the six sense bases (*saḷāyatana*) arise (*Nāmarūpapaccayā saḷāyatanaṃ*); these lead to contact (*Saḷāyatanapaccayā phasso*) and feeling (*Phassapaccayā vedanā*). Feeling then conditions craving (*Vedanāpaccayā tahṇā*). Craving leads to clinging (*Tahṇāpaccayā upādānaṃ*), and clinging leads to renewed existence (*Upādānapaccayā bhavo*). Thus, the entire chain creates repeated birth, aging, death, sorrow, lamentation, pain, and despair (*Bhavapaccayā jāti* etc.). What continues from one life to the next is not a permanent self, but a stream of conditioned phenomena driven by delusion. As long as *avijjā* and *taṇhā* remain, new *kammas* keep accumulating like a tree that produces flowers, fruits, and seeds in an endless cycle.

To extinguish *kamma*, the cycle must be broken at its root. If one tries only to suppress actions without uprooting inner defilements, it is like cutting the branches of a

tree while leaving its roots intact in the ground. It is also described in the *Dhammapada*, even if a tree is cut down, it will grow back again as long as its roots remain. Similarly, if the kilesas are not uprooted completely, they continue to produce new *kamma*, allowing the cycle of *saṃsāra* to arise again and again. Only when the roots of greed, hatred, and delusion are fully destroyed does the round of rebirth come to an end. Therefore, the true method to extinguish *kamma* is to uproot the defilements, especially *avijjā* and *taṇhā*. When these roots are destroyed, the *kamma* that depends on them become powerless, and no new seeds of existence are produced. Old *kamma* that have not yet ripened also lose the ability to bring results because the mental conditions that support them have disappeared. Therefore, the Buddha taught that with the complete destruction of the defilements: the accumulation of new *kamma* ends, and past *kamma* is not working. The fire of *kamma* is extinguished because there is no longer any fuel.

1. In *Nibbedhika Sutta*, The Buddha taught that the only way to extinguish the cycle of *kamma* and attain ultimate liberation (*Nibbāna*) is by following the Noble Eightfold Path**.** This path is not just about performing good deeds but about a complete transformation of the mind, speech, and actions. It leads to the gradual purification of *kamma*, ultimately resulting in its complete cessation. As regards the connection between the cessation of *kamma* and the attainment of *Nibbāna*, the Buddha explains the Noble Eightfold Path as the way leading to the cessation of kamma and realize liberation. By that path the Buddhas and their disciples go in a direction not gone in before, namely, *Nibbāna*, thus the path is eightfold: Right View (*Sammādiṭṭhi*), Right Intention (*Sammāsaṅkappa*), Right Speech (*Sammāvācā*), Right Action (*Sammākammanta*), Right Livelihood (*Sammāājīva*), Right Effort (*Sammāvāyāma*), Right Mindfulness (*Sammāsati*), and Right Concentration (*Sammāsamādhi*).

The first factor, Right View (*Sammādiṭṭhi*), is the understanding of *kamma*, its results, and the Four Noble Truths. By seeing the nature of suffering and the cause of rebirth, one develops wisdom, which weakens ignorance (*avijjā*), the root of *kamma*. This leads to Right Intention (*Sammāsaṅkappa*), which involves renunciation, non-ill will, and non-cruelty. By cultivating wholesome thoughts, one prevents the formation of unwholesome *kamma*. Next is Right Speech (*Sammāvācā*), which means speaking truthfully, harmoniously, kindly, and meaningfully while avoiding false, harsh, or divisive

speech. Right Action (*Sammākammanta*) requires abstaining from killing, stealing, and sexual misconduct, ensuring that physical actions do not create negative consequences. Right Livelihood (*Sammāājīva*) involves earning a living ethically, avoiding professions that harm others, and supporting a wholesome way of life. These three factors form the foundation of moral discipline (*sīla*), which prevents new unwholesome *kamma* from arising.

Right Effort (*Sammāvāyāma*) is the persistent cultivation of wholesome states and abandonment of unwholesome states. This effort strengthens mental discipline and supports Right Mindfulness (*Sammāsati*), the practice of continuous awareness of the body, feelings, mind, and dhammas. Mindfulness prevents the arising of defilements, ensuring that *kamma* is not generated through habitual reactions. Right Concentration (*Sammāsamādhi*) develops deep meditative absorption (*jhāna*), calming the mind and leading to insight into impermanence, suffering, and non-self. Through *Vipassanā*, wisdom arises, ultimately eliminating ignorance – the source of *kamma*. By following the Noble Eightfold Path, one progressively weakens defilements, ceases creating new *kamma*, and ultimately attains liberation. This path is the only way to end the cycle of birth and death, leading to the ultimate peace of *Nibbāna*.

Through practicing the Noble Eightfold Path, old unwholesome tendencies fade away, new unwholesome *kamma* ends forming, and the conditions that allow *kamma* to bear fruit are gradually extinguished. In this way, the path leads step by step toward the complete ending of *kamma*. Therefore, one must cultivate the path, develop mindfulness and wisdom, and see directly the nature of body and mind. The extinction of *kamma* is possible not by erasing the past, but by transforming the present. What is needed is not the cancellation of old actions but the destruction of the defilements that create new ones. When ignorance, craving, and attachment are uprooted through the Noble Eightfold Path, the engine of *saṃsāra* stops. Old *kamma* becomes ineffective, new *kamma* no longer arises, and the cycle of birth and death comes to an end.

The Extinguishment of *Kamma*; *Nibbāna*

2.   The ultimate goal in Buddhist practice is the extinguishment of *kamma* and the attainment of liberation. the extinguishment of *kamma* signifies the end of all volitional actions that lead to rebirth, while *Nibbāna* is the supreme state of liberation beyond suffering. As long as one generates *kamma*, the cycle of birth and death (*saṃsāra*) continues. the extinguishment of *kamma* is the complete cessation of *kamma*, which is only possible through the eradication of its root causes- *lobha* (greed), *dosa* (hatred), and *moha* (delusion). The Buddha teaches that *kamma* ceases through the realization of the Four Noble Truths and the practice of the Noble Eightfold Path. By following these paths step by step one can stage on the ways to Enlightened and liberate from the circle of life. The eight steps can be subsumed under the three heads: Morality (*Sila*), Concentration (*Samadhi*) and Wisdom (*Pañña*).

Meditation will help to keep one's consciousness steady without leakage and meditation fills it with clear vision and wisdom. By meditation on a chosen object, he will observe that object clearly and understand the function of it in conjunction with other things. By meditation, therefore, we enlarge his knowledge and wisdom. The practice of concentration on breathing (*anapanassati*) is one of the well-known exercises, connected with the body, for mental development. There are several other ways of developing attentiveness in relation to the body – as modes of meditation. With regard to sensations and feelings, one should be clearly aware of all forms of feelings and sensations, pleasant and neutral, of how they appear and disappear within oneself. Concerning the activities of mind, one should be aware whether one's mind is lustful or not, hatred or not, deluded or not, distracted or concentrated, etc. In the *Mahāsatipaṭṭhāna*, it is mentioned thus: Here, bhikkhus, when a mind with greed (*raga*) arises, a bhikkhu knows, "This is a mind with greed"; or when a mind without greed note arises, he knows, "This is a mind without greed"; when a mind with anger (*dosa*) arises, he knows, "This is a mind with anger"; or when a mind without anger arises, he knows, "This is a mind without anger"; when a mind with delusion (*moha*) arises, he knows, "This is a mind with delusion"; or when a mind without delusion arises, he knows, "This is a mind without delusion". In this way one should be aware of all movements of mind, how they arise and disappear. As regards ideas,

thoughts, conceptions and things, one should know their nature, how they appear and disappear, how they developed, how they are suppressed, and destroyed, and so on. Then one reflects on the three characteristics of formations in many special ways as described in *Visuddhimagga* to develop insight knowledge (*Vipassanañaṇa*) one by one correctly so that the ultimate goal of *vipassana* – the realization of *Nibbana* – can be attained.

3.   Moreover, based on the eight steps purification (*Visuddhi*) can be gained. The ways how to purify one's inner impurity mind can have been explained in the well-known *Pali* text in *Visuddhimagga*. The path was classified into Seven Stages: (1) *sila-visuddh*i– purification of morality, (2) *citta-visuddhi* – purification of the mind by concentration, (3) *diṭṭhi-visuddhi* – purification of views , (4) *kankhāvitaraṇa-visuddhi* – purification by overcoming doubt , (5) *maggāmaggañaṇadassana-visuddhi* – purification by knowledge and vision of what is the path and what is not the path, (6) *paṭipadāñaṇadassana-visuddhi* – purification by knowledge and vision of the way, and (7) *ñaṇadassana-visuddhi* – purification by knowledge and vision. The Seven Stages are the ways to Enlightenment and Liberation taught by the Buddha. By stepping on these stages step by step strictly one can be free from suffering, the circle of Samsara. When one develops right view (*sammādiṭṭhi*) and wisdom (*paññā*), one no longer clings to the idea of self, which is the foundation of *kamma* formation. Without craving (*taṇhā*) and ignorance (*avijjā*), new *kamma* is not generated, and past *kamma* loses its binding force. The extinguishment of *kamma* is achieved by eliminating the root causes of unwholesome actions: ignorance (*avijjā*) and craving (*taṇhā*). The Buddha stated that when ignorance is abandoned and true knowledge arises, one no longer generates *kamma* leading to future birth, aging, and death.

Nibbāna is the supramundane state of liberation achieved through the knowledge of the four paths, marking the complete departure from craving and the end of suffering. The Buddha described *Nibbāna* as the ultimate goal, the cessation of suffering, and the end of the cycle of rebirth and as the highest happiness. To attain *Nibbāna*, one must eliminate all defilements (*kilesa*) through the practice of *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom). In *Visuddhimagga*, in the

defilements, false view and uncertainty are eliminated by the first knowledge. Hate is eliminated by the third knowledge. Greed, delusion, conceit (pride), mental stiffness, agitation, consciencelessness, and shamelessness are eliminated by the fourth knowledge. The Noble Eightfold Path serves as the direct path leading to the realization of *Nibbāna*. As stated in the *Dhammapada*, "All conditioned things are impermanent; all conditioned things are suffering; all things are without self. When one realizes this through wisdom, one attains *Nibbāna*." Therefore, when an arahant (fully enlightened being) reaches final *Nibbāna* (*parinibbāna*), all remaining conditioned aggregates (*khandhās*) dissolve, and there is no further rebirth.

4. The extinguishment of *kamma* is essential for the attainment of *Nibbāna* because as long as *kamma* exists, rebirth continues. The Buddha emphasized that *Nibbāna* is the only state where *kamma* has no influence. When a being attains *Nibbāna*, both wholesome and unwholesome *kamma* are transcended, and the cycle of suffering ends completely. Therefore, the Buddha described that *Nibbāna* is the cessation of craving (*taṇhānirodha*), and with the cessation of craving, there is no cause for new *kamma*, and is free from all conditioned phenomena, making it the ultimate peace. The extinguishment of *kamma* and the attainment of *Nibbāna* are the highest goal in Buddhism. By following the Noble Eightfold Path, one can transcend *kamma* and achieve the ultimate goal of liberation and bring an end to the cycle of suffering.

5. **Abbreviations**

A.I.   *Ekaka Duka Tika Catukka Nipāta Pāḷi*

A.II.   *Pañcaka Chakka Sattaka Nipāta Pāḷi*

A.III.   *Aṭṭhaka Navaka Dasaka Ekādasaka Nipāta Pāḷi*

A-a. III. *Pañcakādi Nipāta Aṅguttara Aṭṭhakathā*

S. I.   *Sagāthāvagga Nidānavagga Saṃyutta Pāḷi*

S. II.   *Khandhavagga Saḷāyatanavagga Saṃyutta Pāḷi*

M. I.   *Mūlapaṇṇāsa Pāḷi*

M. II.   *Majjimapaṇṇāsa Pāḷi*

Dhp.   *Dhammapada Pāḷi*

Dhp-a. II. *Dhammapada Aṭṭhakathā*. Vol. II

Psm.   *Patisambhidāmagga Pāḷi*

D. II.   *Mahāvagga Pāḷi*

Abhs.   *Abhidhammatthasaṅgaha*

Ud.   *Udāna Pāḷi*

It.   *Itivuttaka Pāḷi*

Vsm. II. *Visuddhimagga* Vol. II

References:

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Kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisayaṇā, yaṁ kammaṁ karonti – kalyāṇaṁ vā pāpakaṁ vā – tassa dāyādā bhavanti, A. III.495.

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Maggo saṅjāyatīti lokuttaramaggo saṅjāyato. Saṁyojanāni sabbso pahīyantīti dasa saṁyojanāni sabbaso pahīyanti. Anusayā byantīti satta anusayā vigatantā paricchinnā parivaṭumā honti, A-a. III. 28.

Psm. 325; Bhikkhu Ñāṇamoli, *The Path of Discrimination: Paṭisambhidāmagga* (Oxford: The Pāḷi Text Society, 2009), 324.

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Spiritual Dimensions of Buddhist Pilgrimage and Their Role[*] in Cultivating a Mindfulness Culture: A Case Study

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Abstract

In Pāli Literature from the Mahāparinibbāna Sutta, we come across abundant information on how Cārikā turned into DhammaCārikā, where emphasis on Pilgrimage developed on a larger scale from Kings, Emperors, Noblemen, laity, bhikkhus, and bhikkhunī who travelled to witness the footprints where the Buddha once walked and preached Dhamma to a larger gathering in his lifetime. This research presents case studies of prominent pilgrims who have revived the culture of Buddhist pilgrimage through mindful walking with awareness and developed a mindfulness culture, which has been ignored from a larger perspective, where no study has been conducted in such a manner. This study aims to show how important pilgrimage is for developing a mindfulness culture. Therefore, from this research, the untouched aspects of their ancient and modern pilgrim journeys will be connected through spiritual dimensions, and the role they played in cultivating a mindfulness culture will be examined through their primary resources from literature, epigraphical inscriptions, travelogues, archaeological reports, and revival work in developing these historical pilgrimage sites.

Keywords: Culture, Mindfulness, Pilgrimage, Spiritual

Introduction

Before he attained Parinibbana, the Buddha told his attendant monk, Venerable Ananda. "There are four places which should be (visited and) seen by a person of

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devotion." He then named his birthplace Lumbinī, the place where he attained enlightenment, Bodhgaya, the place where he first taught the way to enlightenment, Sārnāth, and the place where he attained parinibbana, Kuśinagara. Because of this injunction, faithful Buddhists from all over the world travel to India and Nepal to pay their respects to the Buddha at these spots, which he stated "would cause awareness and apprehension of the nature of impermanence."

Walking towards the Buddhist pilgrimage is not as easy as we see in other views. When going forth, we need to prepare in mind the importance of why we are going on a pilgrimage, what benefits it has in life, and where it leads. While on pilgrimage, we get closer to Buddha and feel the vibrant positive energy that can still be felt for more than 2600 years, and it still develops the essential quality of human beings. Each element is fulfilled step-by-step through DhammaCārikā, which really boosts human mankind, as the Buddha said. The spiritual dimensions that are taken here are Saddha, Dana, Sila, Khanti, Metta, and Meditation.

Buddha's View on Mindfulness through Doctrine

"Adinnapubbaka, do not worry about your son's whereabouts. He has a fortunate kamma and was reborn in the Tāvatimsa heaven." One of the bhikkhus was surprised by the Buddha's comment and inquired, "Lord, how could a person be reborn in a celestial world simply by mentally professing devotion to the Buddha, without having given charity or observing the precepts?" The Buddha replied in verse as follows:
All phenomena of existence have the mind as their precursor, Mind as their supreme leader, and mind as their creator. When one speaks or behaves with a pure mind, happiness follows like a shadow. Adinnapubbaka and Maṭṭhakuṇdalī, who overheard the conversation from the Tāvatimsa Heaven, became sotāpannas. Thereafter, Adinnapubbaka donated most of his wealth to the Sangha and used his spare time for meditation and community service. (Dh,2; DhA,1:2)

As a practice of mindfulness, pilgrimage provides a context for examining negative mental states to transcend notions of identity and difference. Taking refuge in the Triple Jewels provides a symbolically mediated experiential context for observing one's awareness of perceptions. For some informants who adopted a meditative perspective,

being vulnerable and exposed to a wide spectrum of humanity became an opportunity to practice mindfulness. Furthermore, by calmly observing our reactions to unpleasant experiences, pilgrimages provide a space for eroding these conditioned responses. In this regard, mental hardships can be an asset along the pilgrimage path in bringing personal and collective suffering to the surface and fostering trust in one's own awareness.

While 800 mediators were sitting on a 10-day course on the train from Mumbai to the Middle Land, Vipassana Teacher Goenka said: This pilgrimage should not be taken as a blind rite or ritual- not by the present generation and not by future generations. There is no blind belief involved. It is a positive and wholesome meditation while we are moving, visiting all the important places of the Enlightened One. Seeing where he was born, where he became Enlightened, and where, throughout his life, he continued to guide people in Dhamma, we shall take advantage of the wonderful vibrations of this land, the wonderful land of India, the country of origin of the pure Dhamma. May we all work seriously!

Further, we look into the case study of a prominent pilgrim due to whom Buddhist Pilgrimage has transformed immensely, and they have indeed contributed to the Spiritual Development of Pilgrimage and Revival of Pilgrimage through the aspects of Cultivating Mindfulness Culture.

Spiritual Development of Emperor Asoka through his Pilgrimage Inscriptions

Delhi Topra Pillar Edict NO II Translation line no 3 states Compassion, Charity, Truth, Purity, Insight, and also in many ways I have given (to)

Inscription states: dayaa, daanam, saccam, soceyyam, cakhudaanam api me bahuvidha dinna.

Delhi Topra Pillar Edict No VII Translation line no 18 says Dhamma should be followed according to instructions given in Dhamma (verses). These are religious charities. They should be followed, such as compassion, charity, truth, purity, humility, and piety, and should be increased in the world. Thus, Piyadassi, the beloved of God, says: I have cherished (acquired) some good qualities, and I am placing them before the people so that they will be followed. This will grow and (in the future) will continue to grow.

Inscription "Dhammapadanutthaya dhammam patipajjitabbo / esa hi dhammapadanam dhammaya patipatto ca, ime daya, danam, saccam, soceyyam, maddavam sadhuta iha loke vaddhissanti."

Delhi Topra Pillar Edict No VII Translation line no 20 says, Here one may, in a smaller way, follow Dhamma discipline, but meditation is the best. I have done it by following the Dhamma discipline. These and those living beings should not be killed; I have made many such rules. In this world of men, meditation increases the growth of dhamma.

Here, Emperor Asoka refers to the spiritual development of Saddha – purity; Dana- charity, piety; Sila- truth; Khanti- gentleness, humility; Metta- compassion; Bhavana (Dhyana)- meditation, and insight. He adhered to the principles that Buddha preached related to Saddha, Dana, Sila, Khanti, Metta, and Bhavana (Dhyana). He went on an enormous and spiritual journey for more than 256 days to complete his pilgrimage, along with constructing pillars, inscribing edicts, digging water wells, planting trees, and building dwelling places for pilgrims.

The contribution of Emperor Asoka is enormous in different fields of his reign, but in the context of Pilgrimage through his inscriptions, if he had not constructed pillars, the evidence would have been lost over time. Here, only the pillar and minor edicts are taken as a source for the pilgrimage journey, marking it as a landmark in the present's condition, because this can be seen from far and is visible in all directions on the trade or pilgrimage route connecting to major cities. Not only is a pillar important, but with an inscription written on it, it proves the archaeological evidence of the Buddhist period along with the Pali language, Brahmi script, history, and architecture of that period. These pillars helped later Chinese travellers, such as Fa Hein and Xuanzang, to make their journey easy with the help of the location of the Pillars and Edicts. Later in the 18th century, archaeologists such as Alexander Cunningham traced the lost Indian Emperor and his connection with Buddhism.

The observation of Emperor Asoka as a Pilgrim through his Spiritual Dimensions, as per the teachings of Buddha, is well explained here through the inscriptions of King Asoka to support the spiritual factors that are essential for Buddhist pilgrimage or DhammaCārikā. Needs to be highlighted that Saddha, Dana, Sila, Khanti, Metta, and

Bhavana (Dhyana) are the core foundations that laypeople benefit from over time. They are the Pāramitā or Perfections and a stepping stone to increase meritorious deeds through pilgrimage. Emperor Asoka, being on pilgrimage as stated through his minor rock edicts, took into consideration the Aharura edicts that he spent 200 plus nights and acquired merits while on pilgrimage. These spiritual factors support the spiritual development theory, which was the core thought process of Buddha, emphasizing pilgrimage through the Mahāparinibbāna Sutta. As many authors have not given any credit as to why pilgrimage needs to be done, but hereafter, taking into consideration Emperor Asoka's pilgrimage correlates to the above theory. King Asoka refers to himself as almost been a follower of the Buddha for the past two and a half years and states that he has been serving the Sangha religiously for the past year. This states that he is well-versed in the teachings of the Buddha, taught or preached by his teacher or master, and has personally been on pilgrimage with Buddhist monks and his family and subordinates from his kingdom. Thus, he understands the importance, or rather the role, of the DhammaCārikā in cultivating a mindfulness culture, which has been really beneficial in his life and transformed him into a Dhamma Asoka.

Spiritual Development of Venerable Xuanzang through his Pilgrimage Writings

Venerable Xuanzang's writings are a masterpiece and detailed recordings of ancient Buddhist India, which no one can deny in the 21st century. His writing has enlightened the true ancient Buddhist India, along with Buddhist pilgrimage. His spiritual development can be understood through his diaries. The factors determining spiritual development, such as Saddha, Dana, Sila, Khanti, Metta, and Bhavana (Dhyana), can be traced accordingly through his writings.

His Saddha towards the land of Buddha can be found through his determination to visit the historic religious place until the last breath of his life, which was completed when he arrived at the place of enlightenment, Bodhgaya. He survived without food or water for quite some time in a drastic climate, overcoming scorching heat, sandy land, and severe cold. His determination cannot be expressed in words; we are at a loss for words. His inner stamina only comes alive through Saddha in Buddha, Dhamma, and Sangha.

Being a monk on DhammaCārikā, he wholeheartedly followed the Sila, neither hurting any humans nor any living beings, adhered to the precepts, and spoke the truth wherever he travelled. He mentions each bit of the proceedings occurring at each place, which shows the truthfulness of his writings. Neither getting distracted by each of them, such as luxurious life, fame, or greed overcoming them, while walking on the path that leads towards liberation. Dana can be noticed through his zeal when he was ready to give up his life for a good cause, when he was captured at Bengal by the local inhabitants, seeing that Venerable Xuanzang had a fortune to please the god. He donated the offerings that he had brought from China and given away at holy Buddhist places. Lighting of lamps and incense, cleansing of the holy Buddhist statue itself is Caga or Dana, more towards ShramaDana, writing every Sutta which he translated from Sanskrit to his classical Chinese language, it is a huge Dana for the entire Buddhist world, which safeguarded the true heritage of ancient Buddhist pilgrimage. Khanti can be seen how patience he had been patient on the entire journey for more than 19 years. He used to patiently listen when he wanted to debate or attend any ceremony, and patiently learned from his masters at Nalanda University and from his fellow Buddhist monks. He had his own space of time travelling on foot over long distances; if he came across any caravans, he opted to travel with them. Through his Khanti, he completed an exceptional journey with many ups and downs. His enormous Khanti can be figured out from his writings, seeing the different conditions in which the pilgrims used to visit these Buddhist sites. Meditating in the land of Buddha closely resembles Bhavana or (Dhyana) towards the triple gems, meditating under the huge holy Bodhi tree, meditating at Birth birthplace of Siddhartha in Nepal, all can be traced out from his writings. He practiced meditation and learned scriptures from his teachers at Nalanda University. Metta towards all living beings is a milestone. A pilgrim completely devoted to Buddhist principles and their core teachings, which can show the true path towards liberation, is well explained through his enormous pilgrimage journey, which enhances the cultivation of a mindfulness culture.

Spiritual Development of Alexander Cunningham through his Reports on Pilgrimage

Alexander Cunningham, a renowned person from British India, worked diligently with his passion to learn this wonderful structural Buddhist art and architecture. When he came across a diary of Xuanzang providing every minute detail of how Buddha spent his life at Majjhima Desa. He read the English Diary, which was translated from Chinese to French and then to English. He walked step by step as mentioned by Xuanzang, a Chinese Buddhist pilgrim in his diary, which helped him unearth the hidden heritage of Buddhist India and showcase to the entire world the historical importance of Buddha, which had vanished from mainstream learning. His reports of each site, which had been excavated, were like a guidebook for today's generations of academics and archaeologists to know what the sites looked like in the 18th and 19th centuries. His spiritual development can be traced through his reports, and the factors determining spiritual development are Saddha, Dana, Sila, Khanti, Metta, and Bhavana (Dhyana). Here, we do not need to mention the religious Saddha at the initial stage, but his faith was more towards the excavations to explore these ancient geographical sites in ancient India, where Buddhism once spread across the Asian continent. He was eager to know how the Buddha preached at each place and how it was connected with society. His Khanti can be understood through his zeal for learning, reading the diary day by day, making notes, and later walking on each step and starting to excavate and explore the ancient sites. Every time he was unsuccessful, he did not lose his patience and gradually unearthed many sites connected to Buddha. His Dana for the society is through developing the Archaeological Survey of India and bringing these sites under the jurisdiction of the Government of India so that they can be protected and preserved for future generations. The historical identity of Buddhist sites that had vanished from mainstream India was brought to light by such a great archaeologist as him. His Sila truthfulness can be learnt from his reports, where he marked each site length by length and breadth by breadth, keeping up-to-date details of whatever he had come across during the excavation, and what condition it had been found in was mentioned in his reports. He tried to conserve and preserve the sites and provided more details when he surveyed more of northern and central India. His books have left many records and reports that showcase the truthfulness that still stands as a testimony for more historians and archaeologists to learn from. His Bhavana, or (Dhyana) It can be traced back to when

he planted the Bodhi Tree saplings at Bodhgaya, where the original tree was devastated by a storm. Relics and artifacts found during excavation were kept in higher esteem. His spirituality towards the historicity of Buddha reveals Bhavana. He knew that Buddha artifacts would literally develop loving kindness among all people in society when they themselves see such beautiful sites, which were from the golden era of Buddhist India. This shows his Metta towards everyone and, through his zealous efforts, the cultivation of a mindfulness culture.

Spiritual Development of Anagarika Dharmapala seen through his establishment of the Mahabodhi Society, Revival of Pilgrimage

He was a well-known personality in the revival of Pilgrimage in 18th-century India and the founder of the Mahabodhi Society, who played a major role in the free movement of the Mahabodhi Vihara from the clutches of Brahmins who were holding administrative positions and conducting Brahmanical activities on the Vihara premises, and similarly, at Sarnath. He was the first global Buddhist missionary. He experienced that the Mahabodhi Vihara was controlled by the Brahmin priest and that Buddhists were barred from worship. Both these places were in good condition; rather, all the Buddhist sites were occupied by Brahmins for their own purpose, or other sites were still not excavated. Both Buddhist historical sites are now on the UNESCO list, with Bodhgaya already having received accreditation and Sarnath in the pipeline.

His contribution has shed light on ancient Buddhist India, along with the Buddhist pilgrimage; his spiritual development can be understood through his work, educating people about the condition of Buddhist places in India. Mahabodhi Society centers were set up across many Indian cities, which increased Buddhist learning among Indians. The factors determining spiritual development are Saddha, Dana, Sila, Khanti, Metta, and Bhavana (Dhyana) can be traced accordingly through his writings and speeches.

Anagarika Dharmapala had a deep Saddha towards the teachings of Buddha, which can be noticed when he represented at the World Parliament of Religions in Chicago and explained how the teachings can be looked upon on the development of society and how the Buddha Dhamma is universally accepted. Saddha can also be looked upon when they started the foundation of the Mahabodhi Society in Kolkata, a platform to

monitor major Buddhist sites in India. Due to the efforts of Anagarika Dharmapala, the site of the Buddha's Parinibbana at Kushinagar has once again become a major attraction for all Asian Buddhists, which was lost for a quiet period. Developing Mahabodhi centers, especially at Bodhgaya and Sarnath, along with schools and vihara, is an enormous Dana to the Buddhist World. Sila can be seen through his body language, practising the eight precepts and living a life as an Anagarika, a homeless one, and dedicating his entire time towards the development of Buddhist vihara and preserving the culture. Khanti can be figured when Anagarika Dharmapala was asked not to worship at Bodhgaya; he was stopped from paying homage towards the Buddha statue, and compelled to light incense or lamps in the premises was completely barred. He maintained his patience and derived energy from the gathering movement for agitation to obtain complete rights and ownership of the Mahabodhi Vihara under the Buddhist nation. His Metta while being on Pilgrimage at Major Buddhist places, expressing virtue and brotherhood among people to propagate the core teachings of the Buddha. Emphasising Metta more by Anagarika Dharmapala because he knew Metta works as a bridge among all citizens of every country, and this will help more Asians and Europeans to visit the Buddhist sites in India, where Dhamma was spread by Buddha, who was compassionate to all beings. Bhavana (Dhyana), who mediated at all major Buddhist sites, also planned to develop meditation centers in the Mahabodhi Institute. He knew the importance of meditation (Dhyana) and Buddha relics, along with his chief disciples' relics, which are kept in the safe custody of the Mahabodhi management and are open to the public on specific, sacred days. The fourfold Sangha meditates near the relics and also at the Bodhi tree, which is planted on the Mahabodhi Society premises. The Mahabodhi Institution educates pilgrims about the importance of Buddhist sites and how they should be protected, and also looks after the cleanliness and hygiene of these locations. Dana, coming from pilgrims at this institution, is used for the development of these sites by planting trees, constructing dwelling places near the sites for pilgrims for accommodation. All of this started under the hardships foreseen by Anagarika Dharmapala to safeguard DhammaCārikā's future. These qualities enable him to cultivate a mindfulness culture through his hardships.

Conclusion

As the world's fourth largest religion with more than 350 million followers, Buddhism's foundational creeds are non-violence (*ahimsa*) and the development of loving kindness (*maîtri*), altruistic compassion (*karuna*), and wisdom (*prajna*). These basic tenets of Buddhism were taught by its founder, Shakyamuni Buddha, who was an ordinary mortal, born as a prince in the 5th century BCE in India, who attained enlightenment (*bodhi*) through rigorous meditation and self-transformation. Hence, pilgrimage to the sacred places associated with the historical Buddha Shakyamuni has become one of the most visible and enduring expressions of religious practice throughout the Buddhist world.

As a practice of mindfulness, pilgrimage provides a context for examining negative mental states to transcend notions of identity and difference. Taking refuge in the Triple Jewels provides a symbolically mediated experiential context for observing one's awareness of perceptions. From the above case studies, which adopted a meditative perspective, being vulnerable and exposed to a wide spectrum of humanity became an opportunity to practice mindfulness. Furthermore, by calmly observing our reactions to unpleasant experiences, pilgrimage provides a space for eroding these conditioned responses. In this regard, mental hardships can be an asset along the pilgrimage path in bringing personal and collective suffering to the surface and fostering trust in one's own awareness. Therefore, if we all diligently adhere to and follow the spiritual dimensions of pilgrimage, it will certainly help cultivate a mindfulness culture in our lives, develop society on a larger scale, and closely connect with the Buddha pada.

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Role of Dhamma in Promoting World Peace[*]

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Abstract

The thoughts of the Buddha, is ascending the path of knowledge in any situation, practiced as 'Buddha's Dhamma'. Dhamma was further adopted by the philosophical leaders and conveyed to the society. Buddha's Dhamma teaches non-violence (ahimsa) and compassion, which form the foundation of global harmony. The result of Emperor Aśoka's third edict was that the Dhamma spread not only to India but also to the surrounding regions. Aśoka's contribution in bringing the Dhamma to Sri Lanka is unforgettable. The place of the Dhamma among the people of Myanmar, Thailand, Cambodia, as well as Nepal, Tibet, China, Korea, Japan, etc. is unsurpassed. This influence is clearly visible even today.

Keywords: The Buddha, Dhamma, Peace, Loving-kindness, and Compassion.

Introduction

"Karuṇāsītalahadayam, paññāpajjotavihatamohatamam;

Sanarāmaralokagarum, vande sugatam gativimuttam."

Majjhimanikāye, Mūlapaṇṇāsa-atthakathā, (Pathamo bhāgo)

Salutations to the Lord Buddha, whose heart is cool with compassion, whose wisdom has destroyed the darkness of the world. He, who preached the ultimate truth of the six, attained unsurpassed knowledge. He travelled throughout India for 45 years to spread that knowledge and created a group of thousands of disciples. At Sarnath, the first turning of the Dhamma wheel began with the five monks. He first preached the four noble truths to them. After that, Purnanalaka and Sabhiya were also immediately

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initiated disciples and Yash, son of Shresthi entered Buddhism along with his companions. In such a short time, the number of disciples reached hundreds. Uruvela Kashyap, Nadi Kashyap and Jata Kashyap entered the Sangha along with hundreds of their disciples. The thoughts of the Tathāgata Buddha, an influential personality who was ascending the path of knowledge in the then situation, soon became popular as 'Buddha's Dhamma'. Many disciples from the six sects of the Buddha's time joined that ideology. Sariputra and Moggallāyana, the greatest disciples, were first followers of Sanjaya and later became pioneers in spreading the Dhamma. The Tathāgata's Dhamma was adopted by the philosophical leaders and conveyed to the society. They were the pillars of the Dhamma.

Sariputra, along with his elder disciple Mahakashyapa, embraced this philosophy and understood the Dhamma. Many were influenced by the Tathāgata's purpose, and the theory of origin and dissolution. Gradually, Ananda, Aniruddha, Nanda, Bhadriya, Upali and Rahula were also attracted to Buddhist philosophy. Within a short time, the Sangha expanded and the Sangha propagated Buddhism in all directions of India. The Tathāgata himself was the guide. He visited many important places like Rājagrha, Vaiśālī, Srāvasti, Kapilavastu and preached the Dhamma. The touch of wisdom, morality and compassion, which was unheard of before, spread far and wide. During this period, kings like Bimbisāra, Prasenjit and Ajātaśatru welcomed the Dhamma. Also, thousands of devotees became involved in the Dhamma, learning the impermanence of the world.

According to the description in the Tripitaka, from the Jetavana of Prince Jeta, a nobleman like Anāthapindika performed the work of noble donations in Dhamma. After hearing Buddha's teachings on the non-self, the impermanence, and the principle of kamma vipāka, he invited them to come to Srāvasti regularly and established monasteries. The conflict between the Śākyas and the Koliyas, which had led to the renunciation of the home of Tathāgata Siddhartha Gautama, also calmed down. When the Tathāgata went to Kapilavastu for his last visit, Ananda requested the formation of a Bhikkhu Sangha. Later, under the leadership of Mahaprajapati Gautami, the Bhikkhuni Sangha too became active in the propagation of Buddhism. Thus, on the basis of the

Mahāparinibbana Sutta, the Buddha, until his last times in this life, travelled from the provinces of Uttar Pradesh, Bihar i.e. Kosala, Magadha, to the Majjim district, to the border regions, and spread the philosophy of Dhamma to the society.

The Sangha, which strictly followed the rules of the Vinaya Pitaka, remained limited and the Sangha functioned in various forms by adopting flexibility in the rules. At the same time, major divisions of the Sangha such as Sthaviravāda and Sarvāstivāda emerged. Sarvāstivāda, or Mahayana, became very popular in North India by the 4th - 5th century BC. Along with the original doctrine of the Buddha, learned disciples analysed the Buddha's Dhamma and elaborated various doctrines. By two hundred years, this thought had reached its peak of social influence in society at its highest level. Society was burdened with social inequality, i.e. inequality between men and women that turned into practical equality after learning Buddha's teachings. Wisdom, morality, and compassion were evident in the society. At that time, unskilful principles such as sacrificial offerings, animal cruelty, etc. were put aside, and friendly peace was created in society.

By the time of Emperor Aśoka (274-232 BC), the influence of Buddhism in India had reached its peak. Democracy had been established in the political situation. In terms of the propagation of Buddhism, Aśoka's Third Buddhist Council was held at Pātaliputra.1 Its importance is extremely influential and worthy. In terms of the development of Dhamma, Aśoka built 84,000 stupās. Its basis was the Sutta Desanā. Aśoka built thousands of monasteries in a systematic manner by building pillars. According to the Third Buddhist Council, there is evidence of the spread of Dhamma outside India.

Bhikkhus were sent to Kashmir, Gandhara, Aparantha, Vanavasi Pradesh, Maharashtra, Greek Kingdom, Himavanta and Suvarnabhumi to propagate the Dhamma. He sent his daughter and son Mahendra Sthavira to Tamraparni, i.e. the island of Sri Lanka. Moggaliputta Tissa went to the Yavana country and explained the Dhamma to the Greeks. There are references that the Greeks were influenced by the Dhamma. The popularity of the Dhamma among the common people is evident from the various caves of Bharhut Stupa, the Sāncī Stupa, pillar inscriptions, and wall inscriptions, which are invaluable works of Dhamma propagation during the Aśoka era.

Emperor Kanishka's reign was also important for the propagation of Buddhism. Although he was originally Iranian, he later accepted the Dhamma. His empire extended to Kabul, Gandhara, Sindh, north-western India, Kashmir and Madhya Pradesh. He contributed to the spread of the Sarvāstivāda sect by organizing the Fourth Buddhist Council. Along with this, Buddhism received royal patronage during the Gupta period. The work of spreading Buddhist culture through the artistic splendour of places like Mathura, Sarnath, Nalanda, Ajanta etc. was done during this period. The description of the journey of the Chinese traveler Fa Hian to India shows the glory of Buddhism and culture during the Gupta period. At this time, the number of monks had reached thousands and various sects were in a good position in the field of propagation of the Dhamma. Even in the Harṣa Empire, the status of the Hinayana and Mahayana sects was good. Nalanda, Vallabhi were special centers of knowledge of Buddhism. Chinese travellers have recorded that Buddhism had reached its highest level by about the 12th century.

Buddhism abroad

The result of Emperor Aśoka's third edict was that the Dhamma spread not only to India but also to the surrounding regions. Aśoka's contribution in bringing the Dhamma to Sri Lanka is unforgettable. The place of the Dhamma among the people of Myanmar, Thailand, Cambodia, as well as Nepal, Tibet, China, Korea, Japan, etc. is unsurpassed. This influence is clearly visible even today.

Spread of Buddhism in Sri Lanka

India and Sri Lanka have had cultural ties since ancient times. The reign of King Vattagamini (29-17 BCE) is very important in the history of Sinhalā and Buddhism. He preserved Buddhism by compiling the Tripitaka literature. Although the Nikāyas expanded here, over time, divisions such as the Mahānikāya and the Abhayagirinikāya arose and the Dhamma was divided into various sects. Although there were many branches of the Nikāya, the thoughts of the Buddha on Dhamma were popular among the people. He gave life to the Dhamma until the 18th century. Today, Buddhist

thoughts are considered to be the leading national form in Sri Lanka. It's culture, language, art, etc. have been influenced by Buddha's teachings and Buddhist thought.

Dhamma in Myanmar

Buddhism existed in Burma from the 5th to the 6th century AD. Buddha's words such as 'Ye Dhamma Hetuppbhāva' are found engraved on a gold leaf found at Maungan near Srikshetra. The tradition of Sthavira was popular in this place. King Anuruddha of this place had acquired the Tripitaka. Monk Bhante Dhammacheti (1472-79 AD) accepted the Sangha as the propagator of the Dhamma and planned to establish many stupās. At that time, since the country was divided into many states, some officials started committing atrocities. The people rebelled against this and accepted the principles of peace and friendship of the Dhamma and promoted the Dhamma. Bhante Dhammacheti had to endure a lot of hardships during this time. He protected the original Tripitaka by giving importance to the robe i.e. 'civar', garment worn by Buddhist monks.

Nowadays, the auspicious work of 'Kathiṇa Robe Offering' on Kārtika Pournimā, the full moon night is performed there as a festival. Not only this, the brothers and sisters of the Dhamma there come to Bodh Gaya in India and perform the 'Kathiṇa Robe Offering Ceremony' at the main Mahabodhi Vihara. Even today, they give Robe Offerings to thousands of monks there. This brotherhood, unity, world peace, and friendship of the Dhamma has been uninterrupted for years. They have also preserved and disseminated the Vipassanā knowledge of the Dhamma.

Buddhism in the Golden land

The land of Malaya, Myanmar, up to Java, Sumatra, Borneo islands falls under the ancient Golden Land. According to the Mahāvamsa, as a result of the Third Buddhist Council, Emperor Aśoka sent Bhante Sona to the Golden Land to preach the Dhamma. It is proven from the records found at Sanchi that the preaching of Dhamma had reached its peak in the Golden Land. In the 5th century AD, Gunavarman showed the influence of Buddhism in Javanese culture. Until the 12th century, Buddhism and

culture, art, and architecture occupied crucial part and gained immense importance in this region.

Afghanistan and Central Asia

Afghanistan and India have had relations since prehistoric times. Earlier, this region was known as Gāndhāra. The art and sculpture here were of excellent quality and were glorious. Present day Kandahar and Peshawar, Purushapur were the major cities here. Buddhism had reached Gāndhāra during the time of Buddha. After the Third Buddhist Council, preachers went there and spread their ideas. Recently, an attempt has been made to reduce the influence of Buddhism by destroying the sculptures. However, identity of Buddhist teachings and thoughts in Buddhist nations has been awakened and the goal has been set to create magnificent Buddhist artworks there again. This is an excellent example of how humanistic Buddhist thought still attracts the world today.

The famous city of Bukhara in western Central Asia, as well as the Mongolian people's 'Vihāra', are called "Bukhārā", which is reminiscent of Buddhist thought. In the field of sculpture, various works of art of Buddha are found there. Some Buddhist texts have been found in the ancient Sogdian language. Pali texts were found in Khotan. In the 7th century, the Turkic kingdom disappeared from Khotan and was attracted to China. In the 8th to 10th centuries, Buddhist thought was eradicated from here due to Muslim invasion. However, according to the records of the Chinese traveller Huein Tsang, a festival of Buddha worship was held there. Also, scholars who loved literature and translated the Dhammapada texts and were engaged in the study of Dhamma. Just as Buddhist texts are found in Tibetan and Chinese languages, Uyghur script and Turkish Buddhist literature were created. Sarvāstivāda, or Mahayana School, was influenced in this area.6 Loving-kindness, compassion, and brotherhood were of special importance to the great Buddhist teachings. The work of making Buddha's compassion known far and wide through sculpture and architecture was done in this region on a large scale. In ancient times, under the patronage of Emperors Harsha, Kanishka, and Aśoka, Buddhism had become a national religion here. In the middle Ages, the Muslim ruled for seven hundred years showed the influence of Islam. Then,

the British rule came for one and a half hundred years. But today, once again, the Loving-kindness and peace of Buddha are becoming an attraction.

Dhamma propagation in China

In the 5th and 6th centuries BC, 'Confucius Moiti' and Lau became the intellectual revolutionaries in China. They established idealism. Chinese literature was developed in the 3rd - 4th centuries BC. Different ideas were influenced here until 9th century AD. When Emperor Wu-Tia expanded his empire, he received a Buddha statue. Since then, Buddhist ideas reached China in the first century AD. The emperors who came after him gave importance to teachers and religious teachers there. Kaśyapa and Shanti Bhikkhu composed some books. At that time, they started translating Buddhist texts into Chinese. Up to the Han dynasty kings, 434 texts were translated into Chinese. In the 4th century AD, Kumarjiva Acarya contributed to Chinese texts. At this time, the medical system of the Buddhist sect reached there for public service. They accepted the importance of monks as protectors of religion and life. In the later period, a tradition of hundreds of monks' associations producing literature had emerged.

The main purpose of the Chinese travellers Fa Hian, Huien Tsang and Itsing's travels to India in the 5th to 7th centuries AD was to study Buddhism and spread the Dhamma.7 After returning from India, they vigorously spread the philosophy of the Dhamma, also, medicine and art practiced the monks here, and worked on translations of Yogācara, Abhidhamma, Prajñāpāramitā and Mahayana Abhidharma in their regions.8 Around 60 monks visited India during the medieval period. Many texts from the Tripitaka were translated and some parts were engraved in sculptures. They developed the Vajrayana and translated 18 texts such as 'Manjusri Mūlatantra'. In this, they advocated egalitarianism by keeping the same perspective as 'humanity'. They were influenced by the principles of Buddha such as wisdom, morality and compassion.

Buddhism in Tibet

The Buddhist scriptures that had disappeared in India are still preserved in Tibetan and Bhot languages. The Tibetans invited Acarya Śāntarakśita and had him address and lecture on various topics. Under his guidance, some Tibetans ordained as

Buddhist monks. The tradition continues even today. In the 9th century AD, Buddhist monks were honoured and glorified even during the reign of kings. In the Lama tradition, the Dalai Lama is still the head of the Dhamma. Due to his work, the Dhamma work of presenting peace and compassion through Buddhism is continuously flowing throughout the world. In his work, Bhikkhuni 'Gyari Dolma' and some of her disciples are working and are active through the India-Tibet Friendship Association. Currently, the Tibetan Dhamma Study Centre at Sarnath is preaching and spreading the Dhamma on a large scale.

Dhamma in Nepal and Himachal Pradesh

Nepal is considered an auspicious place for Buddhism. Records from government excavations indicate that Kapilvastu, the birthplace of Buddha, is currently in Nepal. King Anshuvarma of the 7th century expanded and recognized Buddhism there. Even today, a magnificent stupa exists there and the Dhamma is in good condition. The influence of Buddhist seminaries is strongly felt in the Himalayan plains, including Leh, Ladakh, and the entire area from Dharamshala to Chittagong. Monk training institutes are functioning there for the propagation of the Dhamma. Dhamma, Vinaya, and Kalā Śāstra are being studied extensively and Dhamma thoughts are being exchanged through seminars and discussions.

Promotion of national integration

Tathagata Buddha was the first to give anthropocentric thought to the world. Since this thought, which cultivates humanity and denies divine power by giving humanity to humans, is based on the principles of wisdom, man got priority in developing his independent personality. This was the work of connecting humans. National unity was promoted through the ideological revolution of gender equality and social equality. Every human being is equal on earth. With the justice of 'Na jacchā vasalo hoti...', no one is high or low, but superiority is determined according to one's actions i.e. karma. Therefore, no one should do injustice to anyone, but one person should treat another beings with Loving-kindness, providing peace in the world. The material world is mortal and for every person's life to be happy, the Buddha gave the

message as a guide that all beings should be happy by being restrained, free from craving. He alone will be the saviour of the world.

Conclusion

These revolutionary ideas from 2500 years ago in Indian history, which are teachings of humanity, are inspiring for the present era. It is in this that the identity of our common man is preserved. By removing the poison of inequality, we can achieve equality. Buddha's Dhamma teaches non-violence (ahimsa) and compassion, which form the foundation of global harmony. The principles of the Middle Path encourage moderation, reducing conflict arising from extremes. Teachings on mindfulness help individuals control anger, hatred and greed that are the main causes of violence. The concept of universal loving-kindness (metta) promotes goodwill among all nations and communities. By emphasizing equality and interdependence, the Dhamma inspires peaceful coexistence and mutual respect worldwide.

The Buddha gave the declaration of the existence of the human that all human beings are equal in brotherhood. Enmity increases enmity, but it should be brought closer through friendship and Loving-kindness. This idea was accepted by Dr. Babasaheb Ambedkar in India after two and a half thousand years. Now, 70 years have passed since that event, the golden year of the Dhamma Revolution, the auspicious year for the ideological enlightenment of Dhamma for all human beings, keeping the flame of knowledge and light burning, only then can the hope of world peace be fulfilled.

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Enhancing Cognitive Health Using Buddhist Techniques[*]

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Abstract

Cognitive health is a fundamental pillar of successful aging and general well-being, encompassing the ability to think, learn, and adapt. As individuals approach the age of 45, they enter a transitional developmental phase—Menopause in women and Andropause in men—characterized by significant physical, hormonal, and psychological shifts. During this period, risks such as decreased cerebral blood flow, heightened stress, and cognitive decline become prevalent. This article explores the enhancement of cognitive health through the lens of neuroplasticity and Buddhist techniques. Neuroplasticity allows the brain to undergo structural and functional changes in response to learning and stimuli, challenging the traditional view that the brain remains fixed after a certain age.

The study details a combined psychotherapeutic approach utilizing two primary Buddhist techniques: Vipassana meditation and the chanting of the "OM MANI PADME HUM" mantra. Research indicates that these practices can alleviate stress, manage depression, and foster self-compassion. Specifically, Vipassana has been shown to increase grey matter density in the hippocampus and prefrontal cortex while reducing activity in the default mode network (DMN), thereby improving focus. The integrated therapy session focuses on the identification, consent, experience, and unconditional acceptance of emotions to prevent physical and mental ailments. Preliminary clinical implementations in 2024 show positive outcomes, suggesting that these ancient techniques offer a viable framework for modern cognitive health maintenance.

Keywords*: Health, Brain, Neuroplasticity, Buddhist Techniques, Psychotherapy

Introduction

Cognitive health is defined as the multifaceted ability of an individual to reason, remember, learn, and adapt to their environment. It serves as a vital indicator for a healthy life and successful aging, yet it is influenced by a complex array of factors, including mental health status, lifestyle choices, physical health, social interactions, genetics, and biological age. Despite its importance, society often prioritizes physical appearance and fitness over cognitive maintenance, even as individuals face the transformative stages of mid-life.

The stages of Menopause and Andropause, typically beginning around age 45, introduce risks such as vascular dementia, hormonal imbalances, and increased susceptibility to stress and infections. To address these challenges, the concept of neuroplasticity—the brain's innate ability to reorganize its structure and function—provides a "second chance" at life. Buddhist techniques offer a proactive methodology for managing the mind and achieving inner peace through mindfulness and wisdom. Rather than viewing mental health as a passive state, Buddhism encourages active engagement with one's own thought patterns. By integrating traditional practices like Vipassana and mantra chanting into psychotherapy, it is possible to transform the internal behaviors that cause suffering. This article examines how these specific techniques can be utilized to optimize cognitive health and brain function.

Content

Cognitive health refers to the ability of an individual to think, learn, reason, remember and adapt (Kulhalli, 2022). It is a key to leading a healthy life and successful aging. A variety of factors can affect cognitive health that include the following:

1. Mental health status: acute or chronic illness, high stress levels

2. Day to day lifestyle: Nutritious diet, exercise and enough sleep

3. Physical health status: Addictions, Infections, Body Mass Index, Gender, Sight or Hearing loss

4. Social Interaction: Social Activities and work place relationships

5. Genetic Predisposition: Can contribute towards mental skills decline at a particular age /way

6. Environmental Factors: Healthy, safe and secure environment, along with access to good quality resources, Educational Qualification

7. Biological age: Can affect cognitive health

There are five prime parameters of Cognitive Health:

1. Memory: Whether one is able to recall information or is frequently forgetful?

2. Mental Agility: Whether one thinks quick and clear, is able to increase the attention span if required?

3. Communication: Whether the pattern of communication is efficient/effective, is appropriate vocabulary being used?

4. Focus and Concentration: Whether the expected outcome is known, if there are distractions, if there is multitasking?

5. Emotional Balance: Whether one feels unstable, experiences mood swings, hypersensitivity, irritability?

Around the age of 45 years, universally, men and women enter a developmental phase that is considered to be different that their life until now and therefore, somewhat difficult to go through. The women encounter Menopause and the men experience Andropause. These changes take place at various levels including the Mental, Physical, Hormonal, Social and Emotional. But more often than not, we tend to pay more attention to the physical appearance and fitness. Therefore, it was imperative to bring Cognitive Health into focus.

During Menopause and Andropause, particular risk factors are likely to come into play. The blood flow slowly starts decreasing which causes behavioral changes such as agitation, confusion or vascular dementia. There is less inclination towards learning new topics or skills restricting cognitive health further. The immunity levels get adversely affected. Any genetic predisposition

can be seen getting developed during this age group many a times. Even a mild head injury or trauma can lead to major consequences. The mind is overworking, exhausted, worried and highly stressed. Hormonal imbalance is commonly and frequently experienced. With body's metabolic activity slowing down, the insulin levels fluctuate and obesity or Diabetes develops. The sleep patterns get disturbed. Toxins at cellular, systemic, lymphatic, digestive and circulatory levels, start getting accumulated and causing further disturbance in day to day life. Infections are easy to succumb to, as the immunity goes down slowly. Independence decreases along with spatial judgement.

Creativity, problem solving ability and resilience starts decreasing as well. All the above mentioned changes lead a person towards low levels of motivation and self-esteem.

Neuroplasticity, also known as Brain Plasticity, is a process by which structural and functional changes take place in the Brain (NIMH, 2020). It is the process of brain changes after experiencing internal or external stimuli such as a stroke or traumatic brain injury. Neuroplasticity is in a way, opening another door when one door closes. It is a second chance the person takes at life. Plasticity is an ongoing process and involves brain cells other than neurons such as glial and vascular cells. While earlier it was believed that the brain became fixed after a certain age, newer researches reveal that the brain never stops changing in response to learning. Therefore, it is of paramount importance to take a closer look at the Brain's innate ability to restore itself or to stay relevant, during and post a stage like Menopause/Andropause.

Could Buddhist techniques be used to increase Neuroplasticity?

In Buddhism, mental health is seen as a state of inner peace and well-being, attained through practices such as mindfulness meditation, ethical behavior, and the development of wisdom. The central idea is recognizing the transient nature of thoughts and emotions, which allows for detachment from them and a reduction in suffering. Essentially, mental health is viewed as the outcome of actively engaging in the understanding and management of one's mind, rather than a passive condition.

Buddhism, along with Buddhism-inspired therapeutic approaches such as Mindfulness Based Stress Reduction (MBSR) and Acceptance and Commitment Therapy (ACT), offers a new perspective on how we perceive and discuss cognitive health. It also highlights how our behaviors and thought patterns play a crucial role in shaping our mental health. Though humans are born with two primary emotions of Pleasure and Pain, more often than not, the therapeutic processes tend to focus on pain. Here, instead of focusing solely on pain/suffering, Buddhism presents an alternative view that emphasizes our ability to take control of our own well-being. Inner peace can be achieved not by directing all our energy toward external sources of problems, but by transforming the behaviors that cause suffering and thus, shifting our self-perception. These methods teach us that without addressing the negative traits we possess, changing external circumstances or our environment will only provide a temporary solution for our suffering.

How Buddhism can support Cognitive health:

1. Alleviating stress and anxiety: Meditative practices enable individuals to stay focused on the present moment, helping to manage stress and anxiety.

2. Managing depression: By recognizing the transient nature of thoughts and emotions, one can learn to detach from the negative thought patterns linked to depression.

3. Fostering self-compassion: Buddhist principles emphasize self-kindness and acceptance, which can be particularly helpful for those dealing with low self-esteem.

Two well-known Buddhist techniques namely, Vipassana Meditation and Buddhist Chanting of a particular mantra (OM MANI PADME HUM) were combined to create a Psychotherapy session which was then offered to the clients. With their consent, it was implemented in clinical practice over last one year 2024. These tow techniques were chosen based on the following advantages:

"Om Mani Padme Hum" is a six-syllable mantra in Tibetan Buddhism associated with the bodhisattva Avalokiteshvara. This meditative chant is believed to generate positive energy within the body through its vibrations (Misra and Shastri, 2014). Research suggests that the mantra can have enhanced cognitive effects even in organisms like

snails, which lack auditory organs, indicating that the interaction likely occurs at a cellular and biochemical level (Pereira 2015a, b; Pereira 2016 a, b).

Tibetan Buddhist scholar such as Dilgo Khyentse Rinpoche, explain that the syllable OM promotes the practice of generosity; MA relates to pure ethics; NI fosters the perfection of tolerance and patience; PAD aids in the perfection of perseverance; ME enhances concentration; and HUM supports the development of wisdom (Rinpoche and Rinpoche, 1992).

His Holiness the 14th Dalai Lama emphasizes that chanting the mantra alone is not enough. Instead, chanting each syllable with precision in tone and frequency is what leads to meaningful effects. In this sense, the mantra is seen to be as important as an inner pilgrimage.

Vipassana is a mindfulness practice focused on passively working with emotions to cultivate equanimity. This ancient Buddhist tradition has been shown to offer a variety of health benefits, including:

1. Emotional regulation: Consistent practice can enhance the ability to regulate emotions. Encourages one to observe inner emotional states, both mental as well as physical, without getting attached to them. Learning to recognize emotional patterns and developing skills to cope constructively.

2. Reduced stress, anxiety, and depression: Research indicates that Vipassana can help alleviate stress, anxiety, and depression. It promotes relaxation and non-judgmental self-awareness.

3. Improved psychological well-being: Vipassana contributes to overall improvements in psychological health. Contributes to a greater sense of inner peace and inner wellbeing.

4. Enhanced cognitive function: Vipassana helps boost attention, concentration, and cognitive abilities.

5. Practitioners of Vipassana train their minds to concentrate on their breath and bodily sensations, which aids in maintaining focus and filtering out distractions.

Effects of Vipassana Meditation on Brain Structure and Function

Research has demonstrated that regular Vipassana meditation can result in measurable changes in both the structure and function of the brain (NIMH,2009). Key findings include:

1. Increased grey matter density: Studies have shown that meditation can enhance grey matter density in several brain regions, such as the hippocampus (which plays a role in learning and memory) and the prefrontal cortex (important for executive functions like decision-making and self-control).

2. Improved connectivity between brain regions: Vipassana meditation has been associated with stronger connections between various brain areas, which supports better cognitive function and emotional regulation.

3. Reduced activity in the default mode network (DMN): The DMN, which is active when the mind wanders and engages in self-referential thoughts, shows reduced activity during Vipassana meditation. This leads to less mind-wandering and improved focus.

Procedure followed during the therapy session

The practitioner herein combined two Buddhist techniques mentioned above along with the understanding and explanation of therapeutic process to the client in clinical setting.

The clients were elaborately told about <u>the four dimensions</u> that they deliberately, consciously have to practice during each session that lasted 55 minutes. These instructions are based on the Psychological premise that humans are born with two primary emotions, namely Pleasure and Pain. If at any point in time, one is unable to experience and express them at the time of occurrence, it could lead to various ailments in mind and body (Barve, R. 2024). For example, when resentment is held up in mind, it could cause cancer. If anger is held on to for a long time, inflammation of inner organs could be the result. Displaced anger could result in guilt and anticipated anger could lead to anxiety.

They were namely,

1. *Identification of emotion*: Which emotion are you feeling? Without hesitation, guilt or shame, with honesty, one needs to identify the felt emotion. There will be no questions asked and the client himself/ herself need not question oneself as to why that particular emotion was being felt.

2. *Giving Consent*: Give yourself consent to feel the emotion fully. Maintain good posture, be calm and go through the experience. If there is an absence of emotion, accept that too. Notice whatever is being felt and allow it to take place without disturbance.

3. *Experience*: Focus on the physical expressions of each emotion being felt. Elaborate each emotion with the corresponding sensations in various parts of the body. Allow yourself to go through the experience completely, observing every small or irrelevant detail that is brought to your notice. The logical mind will start working at this phase, creating distractions, creating diversions, breaking focus, disturbing peace. Gently bring back attention to the process and continue your work.

4. *Accept*: Be loving compassionate to yourself and accept whatever comes up during the session. There are no judgements involved in this process. Just observe and unconditionally accept!

The script used during the therapy session is as follows: Close your eyes and tune in to any emotions or physical sensations you're experiencing. Gradually shift your focus from head to toe, and from arms to feet. Whenever you notice an emotion or sensation, pause and observe it more deeply. There's no need to label it precisely— simply acknowledge its presence. If there's no sensation or emotion, recognize the absence. Allow yourself the freedom to feel whatever arises. Show yourself unconditional love and compassion. Be mindful of the sensations in your body. Which areas feel active or engaged? Can you notice any numbness? Is there a noticeable difference in temperature? Do any parts of your body feel particularly heavy? Try and name the body parts.

With awareness, take a slow, deep breath. Inhale to fill about three-quarters of your lungs, then exhale gently and fully. Relax and allow your breathing to return to its

natural rhythm. Inhale again, and as you exhale, release the tension in your facial muscles. They've been working hard—let them rest. With the next exhale, soften your shoulders. They've been carrying heavy loads without pause. Let go of the weight you've been bearing, even if just for these few moments. Release the judgments, biases, and beliefs that hold you back, letting go of everything that limits your progress.

Take another slow, deep breath, and as you exhale, allow your belly to soften. The belly has become tight, holding onto unexpressed emotions that didn't have an outlet at the time they arose. It has hardened instead of remaining soft and gentle. Keep breathing in and out, softening the belly with each breath. Focus on the movement of your belly as it rises and falls with your breath, making it as slow and deliberate as possible. Be mindful of your breathing, and with each long, slow exhale, quiet your mind. Let go of the thoughts that are active in this moment—release them.

Now, without judgment or disturbance, ask yourself, "How am I feeling?" Are you calm or agitated? Comfortable or uncomfortable? Content or discontent? Irritated or friendly? Tired or energetic? Happy or sad? At peace or disturbed? Whatever you're feeling, acknowledge it. Notice it without worrying about the exact words or labels that come to mind. It could simply be a description rather than a specific term. Accept whatever arises with silent recognition. Experience the freedom of detachment from your usual mental patterns, overthinking, and judgments. Create space for yourself, allowing your breath to slow and become comfortable.

Notice how you're not entangled with your surroundings. How does your body feel now? Tune into your emotional and physical states and sensations. Keep breathing slowly and pay attention to yourself. Can you notice any changes, big or small, since you started this practice? Are you able to trust the experience? Can you connect with what you're feeling right now? Don't draw conclusions about the emotions you've experienced; simply continue to breathe deeply, without judgment or reaction. Allow yourself to embrace the tenderness of your heart. This resonance is nothing but self-love, self-care.

Now, bring your attention to the important people in your life—the ones closest to you. Observe them with love. Next, expand your focus to include the next circle of people: neighbors, coworkers, friends, and acquaintances. Gaze at them all with warmth

and affection. You can even extend your attention to strangers, people you've never met, sending them the same loving energy. Gaze at all of them with kindness and empathy. Now, take a moment to consider: if all these people in front of your closed eyes could experience happiness, contentment, inspiration, peace, and optimism in their lives, how would that make you feel?

Take a slow, deep breath and silently chant the mantra "OM MANI PADME HUM" 10 times. With each inhale, repeat the mantra in your mind, and then exhale slowly. Take your time to chant all 10 repetitions.

Once you have completed chanting, quietly and clearly say in your mind, "May they be safe. May they be happy. May they be peaceful. May they be free. I am open to contributing to it. There is a possibility that I could be a part of this process. This is not an obligation, but an inspiration for me."

The therapy session based on Buddhist techniques gets terminated at this point. The practitioner has used this technique and seen positive outcomes in most cases. There is a need to refine, modify and make this process replicable as well as quantifiable. Steps in this direction are being planned to be executed in the near future.

Conclusions

The integration of Buddhist techniques such as Vipassana meditation and mantra chanting into psychotherapy presents a robust framework for enhancing cognitive health. By leveraging the brain's neuroplasticity, individuals entering mid-life transitions can actively mitigate the risks of cognitive decline, stress, and hormonal disturbance. The clinical evidence from 2024 supports the view that active management of the mind— through identification, consent, and unconditional acceptance of emotions—prevents the manifestation of physical and mental ailments. While these ancient traditions provide a profound basis for inner peace, further work is required to standardize these methods for broader clinical application.

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Siam (Thailand) – Sri Lanka Religious Relations and[*]
the Malwatta Viharaya (Chapter)

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Abstract

Sri Lanka and Thailand are considered two of the most unique and important countries in the Theravada Buddhist world. These two countries are known as canters for the preservation and maintenance of Theravada Buddhism throughout the world. Sri Lanka and Thailand can be identified as two countries that have a long-standing relationship based on Theravada Buddhism, connected by mutual trust, respect, and strong friendship. The foundation of this long-standing friendship between Sri Lanka and Thailand is Theravada Buddhism. After the Third Dhamma Council in the 3rd Century BC, both countries received Buddhism under the Dhammavijaya Project, which was undertaken by Arahant Moggaliputtatissa thera with King Dharmashoka to spread Theravada Buddhism to nine countries. However, due to certain political crises in Thailand, Theravada Buddhism does not appear to have developed in Thailand until the 10th century AD. Thus The Buddhist higher ordination ceremony, which was taken from Sri Lanka, was re-established in Thailand in the 10th century AD. Also, from the 15th century until the 17th century, Sri Lanka was subjected to Western colonial rule by the Portuguese and the Dutch, and by the 17th century, pure Theravada Buddhism had disappeared from Sri Lanka. At that time Theravada Buddhism was re-established in Sri Lanka in the 18th century AD due to the higher ordination brought from Siam. It was happen Malwatta Viharaya (Chapter) in Kandy, Sri Lanka. Examine the latest religious relationship between Sri Lanka and Thailand based on Ven. Saranankara Sangharaja

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Thero, with the support of the royal patronage of King Sri Rajasinaghe, based on the two Malwatta and Asgiri Viharayas, and under the leadership of the Venerable Prawana Upali of Thailand, are object of this article.

Keywords: *Theravada Buddhism, Upasampada (Higher Ordination), Malwatta Viharaya, Siam Nikaya (Sector), Asgiriya Viharaya.*

Research Question

How did the 18th century religious exchange Upasampada (Higher Ordination) between Thailand and Sri Lanka, specifically through the Malwatta Viharaya, facilitate the revival and sustenance of pure Theravada Buddhism in both nations? is the Research Question of this article.

Research Objectives

To trace the historical origins of the Buddhist connection between Sri Lanka and Thailand. To analyze the role of Ven. Upali Thero and Ven. Weliwita Saranankara Thero in re-establishing the Higher Ordination in 18th century. To evaluate the significance of the Malwatta Viharaya and Asgiriya Viharaya as a centres for modern religious relations are Research Objectives of this article.

Research Methodology

This study employs a qualitative historical method by reviewing primary and secondary sources like the *Mahavamsa* and *Syamopasampada* chronicles, alongside a comparative analysis of the similarities between Siamese and Sri Lankan Buddhist traditions and monastic lineages.

Introduction

As a result of the third Buddhist Council convened under the patronage of Ashoka the Great in the 3rd Century BC, missionary groups have been sent to nine different countries and a group led by Soṇa and Uttara was sent to a place called Suvaṇṇabhūmi. Since the present Thailand is also a part of Suvaṇṇabhūmi, it can be said that Buddhism was introduced to Thailand during the era of Ashoka the Great. The current name Thai- The land of Freedom was adopted by the then government in 1940. The land of Siam or Thailand has been described using two historical eras; called pre -

Thai era and Thai Kingdom era. Kingdom eras prevailed in cities such as Suvaṇṇabhūmi, Dvāravati, Haribumjaya, Kamer Lopbūri have belonged to pre-Thai era while the Thai Kingdom era has been designed including cities such as Sukkhodaya, Nabbisipura (Navapura), Ayudhya, Thonburi (Dhanapura) and Bangkok. Bangkok is the current capital of Thailand. The pre-Thai era expanded from 3rd Century BC to 13 Century AD. Accordingly, the "Sukhkhodaya Era" or the Era of Thai was established by the Thais during the 13th Century AD. Although, elaborative information on eras and the rulers in the corresponding times of pre-Thai era cannot be found, details of the royal lineage of the Haribunjaya era in the 7th Century AD are available in *Jinakālamāli* written by Ven. Rathanapañña Thero (Jinakālamāli,1956: p.55). Buddhism was established during the time of Ashoka. The royal lineage continued for 700 years under more than 50 kings starting from Queen Chamadevi or Chammadevi 663 Ad to King Kilana and analysis on Thai Buddhist culture shows how these rulers worked towards the upliftment of the Buddhism during the respective ruling periods (Ven. Wimalasiri, 1970: p.05). Especially during this period, the Theravada Buddhism has been spreading in many parts of Thailand.

Discussion

During the era of Ashoka, the term 'Suvaṇṇabhūmi' has been used to refer to both Burma and Thailand collectively. Although, at present divided by borders, when *Soṇa* and *Uttara* introduced Buddhism to Suvaṇṇabhūmi, "Paṭhama chedi Stupa" the tallest pagoda (stupa) in Thailand with 375 feet height, renovated earlier by kings of Kamer lineage in the Lopburi era is in the current *Dvāravati* city. The Ashoka Dharmachakra found during excavations in the sites prove that Thailand was also a part of Suvaṇṇabhūmi. It is also evident from the facts that planning of cities on Suvaṇṇapura (Suenburi), Kāñcana pura (Kāñcaburi), U-ton (Ranburi) in Thailand and the names of these cities contain Suvaṇṇa, as well as the location of these cities are to the central and west of Thailand, Burma is also in the close proximity show that the term Suvaṇṇabhūmi has been used to refer to both the countries.

After recognizing, the Theravada Buddhism prevailed in Sri Lanka as the purest in its form, King Anavaratha, who ruled Burma during the 10th Century AD maintained close

and friendly relations with Sri Lanka (Le May, Reginald, 1956, p.52). Since his rule extended even towards *Dvāravati* city in Thailand, the Theravada Buddhism was equally spread. Although the teachings of Mahayana Buddhism had an impact in neighbouring Java and Sumatra and Cambodia following the 4th Buddhist Council convened by King Kanishka, the Mahayana teachings did not spread across rapidly due to the Mon monarchy of Thailand and Burma combinly known as Suvaṇṇabhūmi being devoted believers of Theravada Buddhism. Since King Sirivijaya of Sumatra was a powerful ruler and his Kingdon expanded up to the upper part of Malay Peninsula, there was a minimal impact of Mahayana teachings there. It is believed through the discovery of statues of Mahayana Bodhisattva and thousands of other smaller statues in the cities such as Thalan, Padalun, Kheda and Patani that Mahayana Buddhism had spread to South Thailand as well. However, since no such statues were discovered in Nakhon Pathom area near southern Thailand, it can be explained that Theravada Buddhism was more widespread and Mahayana Buddhism to a lesser extent. This situation persists in Siam to this day.

During the reign of King Anavaratha, people of Northern Thailand followed Theravada Buddhism. Although, the people of Thailand were Buddhists since ancient times, they began to be more receptive towards the new Burmese Buddhism that emerged along with the teachings of Theravada Buddhism traditions in Sri Lanka during the 10th Century. After King Anavaratha, the Burmese kingdom declined, allowing the Thais to easily control borders and establish themselves as separate states. When Sukhkhodaya was captured during the 13th Century, it was a colony of Cambodia. The prevailing religion was a combination of Hinduism and Mahayana Buddhism. Cambodian language was their official language. Their customs, manners etc were also similar. The books were also written in the same language. Hence, the Thai people did not destroy everything at once. They preserved the good features of every religion, race and language while getting rid of the bad. Thus, there are evidence to prove that some areas in Thailand remained as vassal cities under other countries for a long time.

With people of Thailand emerging as independent and transformed citizens, the powerful Indradithya, who pioneered in bringing the reforms, was chosen to be the king and anointed in Sukhodaya. He and the King Rocharaja described in Jinakālamāli is the

same (Jinakālamāli,1956: p.75). This era can be considered the founding period of the present-day Thailand. He fought the Khmers in 1800 B. E. or 1257 A.D. and was successful in expanding his rule throughout Siam by conquering Lannawa, Chiyanti and Northern Siam. After King Ramkanhan, the son and the successor of King Indradithya, people of Siam who lived closer to Burma kept the northwestern region under their control while remaining loyal to Burma making it easy for the Burmese people to spread the teachings of Theravada Buddhism. However, since the kings of Lavapura were not vassals of Burma, they were unable to eradicate Mahayana and Hindu beliefs completely from the Central and Southern Siam. This shows that Thailand, which currently exists as a united and sovereign country was ruled by different kings in the distant past. While kings of Sirivijaya lineage ruled the South, East by Cambodian kings and Central by Ramanya, there was a strong kingdom in the Northern region as well. Theravada Buddhism was widespread in Northern Thailand also known as Haribunjaya, as is well evidenced by the monasteries archaeological remains that exist there to this day.

As stated, during the reign of King Anavaratha of Burma, Theravada Buddhism was spread in Northern Thailand and its expansion across the country also occurred during the same period. Earlier, even if the Thai people were Buddhists, the spread of the teaching was limited. Following the rule of King Anavaratha, the Burmese kingdom was weakened, allowing the Siamese to retain their country as an independent state. King Ramakamham, the son and the successor of King Indradithya in the 12th Century AD, was considered one of the outstanding rulers of Thailand. He reigned while his father was still alive, and during his period a new Thai Alphabet and letter shapes were created encompassing the Cambodian alphabet and several other alphabets. It is the current Thai alphabet and earlier there were two alphabets created by slightly modifying the Lanna Thai language. The alphabet which is in use today is the developed version of the letterforms created during the time of King Ramakamham (Buddhist Education in Thailand, 1971: pp.55).

During the same time when Sri Lanka had relations with Burma in the reigns of King Anavaratha, there were connections between Sri Lanka and Siam too. It was during the same time teachings of Theravada Buddhism was expanded in Sri Lanka and Burma. "After protecting Sri Lanka from the invaders and uniting the entire country, the second

attempt of King Parakramabahu of Polonnaruwa was to work towards the upliftment of the Buddhism. Just as the Emperor Ashoka purified the Buddha Sasana by cladding people in white robes who attempted to destroy the Sasana hoping material gains and convened the 3rd Buddhist Council, King Parakramabahu too convened a Buddhist Council, prepared a discourse, brought all the sects to a single practice and took steps to flourish the Buddhism in Sri Lanka once again " (Mahawamso, 1970: pp 34). As elaborated, Theravada Buddhism was spread across Sri Lanka during the reign of King Parakramabahu. After some times, following the reforms and being aware of the pure nature of the Theravada Buddhism, Buddhist monks of Ramanna and Siam realised that harmony among all those from different sects with diverse ideologies in their respective countries should synergize their efforts similar to the that of Theravada sect in Sri Lanka. They also realized that it would be better to receive ordination in its pure form in Sri Lanka and visited Sri Lanka from time to time for the purpose of receiving ordination and returned to their countries having learned the religious practices and teachings together with some Buddhist Theros from Sri Lanka to play the role of their teachers (Upādyāya) (Ven. Wimalasiri, 1970: pp.15). This was around 1170 AD.

Theros of the Theravada sect from Sri Lanka arrived in Burma first and worked towards spreading Theravada teaching to a limited extend in the Southern Thailand. It was in 1277 AD when Sinhala Theros first arrived in Sukhodaya, the capital of Siam. Until then, they were only able to visit "Nakhonsiridhamrat" (Siridhamma) in the Southern end. The Sinhala Theros who arrived there were warmly welcomed by the people of the area. The Theros have also built a Stupa there in accordance with the Sri Lankan tradition. Upon hearing such a group of Buddhist Theros have arrived from Sri Lanka, King Ramakamham who was in Sukhodaya immediately invited them to visit the capital. Theros arrived in Sukhodaya and commenced to spread Theravada Buddhism.

Since then, inscriptions by King Ramakamham ordered that all Theros arriving from Sri Lanka should be treated with due respect, as they are devout in Dhamma, disciplined, erudite and well versed in Tripitaka. French historian Renald May states that King Ramakamham invited a chief Thero who had come from Sri Lanka and residing in Southern Thailand to Sukhodaya and had built a monastery for him. "Ramakamham is the third son of King Indradithya. He ascended to the throne in 1275 AD. The King

wanting to develop the Dhamma knowledge in his country, invited a chief Thero who was teaching Sinhala Theravada in Thramalingam to visit his country. When the Thero accepted the invitation and visited the country, the King built a monastery to the west of his capital city." (Le May, Reginald, 1956: pp.54). There is also a belief this chief Thero could be Ven. Dhammakitti who composed Saddharma Sangraha. However, it is said that inscriptions clearly state that King Menrayi who reigned Nabbisipura at the same time as King Ramakamham had built Umon Vihara (Veluwana) in 1296 AD in present Chiyamna for the chief Thero Ven. Kashyapa (Magretta, B. Well, 1962: pp.36). The statue called "Buddhasīla" donated by Ven. Kashyapa Thero is still in the Chianman temple today. Although there are different views as who were the Buddhist Theros from Sri Lanka to arrive in Siam first, it is clear from the historical accounts that it was Ven. Kashyapa Thero. Since then, Sri Lanka and Siam maintained close ties with Theravada Buddhism. During this period, Sri Lanka was ruled by two kings: King Vijayabahu III and King Parakramabahu III.

Although the Sri Lankan Theros who arrived in Siam established a monastic order called "Lankavansaya" and spread Theravada Buddhism in Thailand, Theros of the Thai Theravada sect which had existed since early days were also there. They mostly resided closer to cities. Theros from Sri Lanka lived in monasteries. A reason for this was the popularity of the monastery sect compared to city dwelling prevailed in Sri Lanka at that time. Although both the groups were from the same Theravada sect, they practised their disciplines separately. It is due to the fact that ancient Thai elites used the Sanskrit language while the Theros who followed the ordination practices of Sri Lankan Theros used Pali language. Elites being the disciples of Mahayana Buddhism was another factor. Therefore, Sri Lankan Theros have categorically refused to perform Vinaya Karma and other rituals with them. Same situation had prevailed in both Sukhodaya and Chiyanmi.

The public also had to face difficulties as the ordination ceremonies at monasteries near their homes were disrupted due to Sri Lankan delegates changing even the existing boundaries and norms set by the ancient elites. Then, on the initiative of the Kings, steps were taken to reestablish the boundaries of the ancient elites. Due to the installation of additional boundary posts in newly built border settlements, the number of stone posts were increased to 16, as an extra post was added to each existing

boundary post. Sixteen stone pillars can still be seen today near the vicinity of the Royal Temple in Thailand. Next to the dispute of the boundary, the other request of the ancient elite was to recite "*Buddha**ṃ** Sara**ṇ**a**ṃ** Gacch**ā**mi*" in 'ṃ' ending system (Mak**ā**rant**ā**) during ordination. It is a practice in the Sanskrit language and the reason for this request is that the language of the Theros who followed Mahayana tradition was Sanskrit. However, according to some Pali grammar experts the present-day Sri Lankans have not yet decided if the unstressed sound is a vowel or a consonant in recitation. In both Kaccayana and Moggalana traditions, as well as their annexed texts such as R**ū**pasiddhi, Payogasiddhi, Balavatara, eight vowels have been presented as "*Tattho dant**ā** sar**ā** a**ṭṭ**ha*" while the consonants of all the other letters in Pali have been presented as "*Ses**ā** byañjan**ā***". This issue has arisen due to Niggah**ī**tha has been explained again as "*A**ṅ** iti niggah**ī**ta**ṃ***" as per Sutta. However, this request has also been accepted by the Sri Lankan side.

It is clear from studying the above that the Theravada tradition brought from Sri Lanka during Sukhodaya period had gained more popularity within Thailand while that tradition possessed the ability to take many decisions. Later, the sects have performed Vinaya Karma together and have become close enough to call even a single sect. Theros of monasteries visited cities for purposes such as studying while Theros from the cities went to monasteries to engage in activities such as meditation. Over time, people of Thailand became accustomed to follow the practices of Buddhism in Sri Lanka. As a result, monasteries, temples, statues etc. were built as per the Sri Lankan tradition. They began to learn Pali instead of Sanskrit. Accordingly, during the reigns of Pucaulideyya after the period of Sukhodaya, there emerged a distinctive group of Thais who were influenced by the Sri Lankan Theravada Buddhism religious practices (Jayawardena, 1998: pp76).

The first group of Theros who arrived in Siam and taken steps to establish Theravada Buddhism there, the second group of Theros from Sri Lanka arrived during the period of King Puchaulideyya (1347 AD -1376 AD). The arrival of Ven. Sumana Thero, Chief Incumbent of Udumbaragiri Vihara from Sri Lanka to Siam took place during this time. Similar to previous groups, Thero too had first visited Ramañña region and the King who heard that a Arahant (liberated one) had arrived invited the Thero to his city

bestowing many honours upon him. In Jinakālamāli by Ven. Ratanapañña Thero mentioned details of a Thero named Sumana (Jinakālamāli,1956: pp.96). It is clear from the ancient writings that later, King Puchaulideyya was ordinated by this Thero (Ven. Wimalasiri, 1970: pp.20). The Theros who went to Siam for the second time had not much to do as the first group had already established Theravada Buddhism in Siam.

After this, Theros from Sri Lanka visited Siam only following a visit by a group of Siamese Theros to Sri Lanka. A group of 39 Theros comprising 25 Theros including Ven. Maha Dhamma Gambhīra Thero, Ven. Maha Medhankara Thero, Ven. Maha Gnanasumangala Thero, Ven. Maha Seelawamsa Thero, Ven. Maha Sariputta Theroa, Ven. Maha Rathanakara Thero and Ven. Maha Buddhasagara Thero from Siam, 8 Theros led by Ven. Maha Gnanasiri Thero from Cambodia and 6 Theros from Ramañña visited Sri Lanka in 1425 AD. After receiving teachings from Ven. Vanarathana Thero and Ven. Dharmachari Thero at Udakukkhepa at Kelani Temple and obtained ordination they lived in Sri Lanka for couple of years (Jinakālamāli,1956: pp.87). They returned to Siam together with two ten-year old Sri Lankan Theros named Wijayabahu and Uttamapañña. They were also gifted with two relics, a sapling of Jaya Siri Maha bodhi and some copies of Tripitaka from Sri Lanka. Many were of the view that this visit to Siam was made because the ordination practice in Siam had deteriorated by this time (Chandrakirthi, 2002:pp. 44). Most of this group were Theros who were dwelling in cities and villages.

The first group from Sri Lanka established a sect called "Lanka Vanshaya" while the second group started "Sinhala Vanshaya". Although the names were different, both the sects comprised of Theravada Theros with equal grounds. After arrival, they formed Sinhala Vanshaya under the leadership of Ven. Gnanagambhira Thero who was residing in Thailand and also set up a temple named 'Ratnavanaramaya'. Many are of the view that there existed a temple under the same name in the Ruhunu region of Sri Lanka. However, Mr. Mendis Rohanadheera is of the view that a temple called 'Vanaratanaramaya' has been built in honour of the chief priest Ven. Vanarathana Thero who presided over Kalyani Upasampada and later changed it to 'Ratanavanaramaya' for the easy pronunciation in Thai and then became 'Ratanavanaramaya' (currently What Pan Dhan Luan) (Chandrakirthi, 2002:pp. 47). Several other temples and monasteries were established following the Sri Lankan tradition during later periods as well. It is said

that during the reigns of King Jamraya in 1440 AD, the 'Sinhalaraṭṭharāmaya' (now in Watbalyan) was built and in order to revive the newly established sect. his successor King Khilaka Panattadhiraja ruled for 30 years since 1452 AD. During his period, the first Dharma Council was convened, led by Theros from Sri Lanka and with the participation of Theros from Thailand. During the year-long Council, the Tripitaka texts were collected, errors in Dhamma writings were corrected, a separate translation of Tripitaka in Thai was edited and research was carried out.

Since all the activities were carried under the guidance of Sinhala Theros, Sinhala Vanshaya too expanded throughout Thailand. Nabbisipura (Chiyanmai), Khelangapura (Lampang), Haribunjaya (Lampung), Jayasenapura (Chiyansang), Khawyapura (Payong) and Janrai (Chiyanrai) in Northern Siam were few such places. Information is available to prove that the new Sinhala sect, the ancient Theravada sect that were active earlier and Lanka Vanshaya sect coexisted harmoniously until the end of ancient Ayudhya period. The Chief Prelate (Sangarāja) position was divided among these three sects. Accordingly, the title of "Somsed pra Vanaratana" to Theros of the Sinhala Vanshaya, "Somsed pra Buddhaghoshacarya" to ancient village dwellers and "Somsed pra Buddhacarya" to Lankan monastery dwellers were accorded as honour (Buddhist Education in Siam, 1998: pp.36). However, these three sects were commonly called "Syama Vansha".

Malwatta Viharaya (Chapter)

For more than 200 years thereafter, Theros from Siam visited Sri Lanka and vice versa on regular basis. They conducted their practices according to the traditions of respective country. After 1505 AD the decline of the Buddha Sasana in Sri Lanka gradually occurred with the invasions of Portuguese and Dutch. By the time of Most Ven. Welivita Sri Saranankara Thero (Sangarāja), it was impossible to find a single ordained Thero in Sri Lanka. Saranankara Thero, knowing that pure Buddhism and ordination practices only exist in Siam, took measures to bring ordination rituals to Sri Lanka (This Theravada tradition, known as the pure Buddhism, was the one that was brought from Sri Lanka during the time of Ven. Vanarathana Thero and efforts were made to bring back the same ordination rituals that were established). Accordingly, it was during this period that Siamese - Sri Lanka relations, which had been without close contact for a long time, were reestablished. In 1750 AD, under the patronage of King Keerthi Sri Rajasinghe, during

the reign of King Parama Kosha (in some places introduced with the honorary title of "Parama Dhammika") or King Koramkot of the latter half of the Ayudya period, a delegation was sent to Siam to bring the ordination rituals. It was not an easy task to bring Theros from Siam to Sri Lanka. Because the consent of the Chief Prelate of the country, second only to the King of Ayudya, was imperative for such activity. By this time, Theros in Siam were using Pali more than Thai in their work. King Parama Kosha was also possessed a vast knowledge of Pali. Having realised that the message from Sri Lanka should be written in Pali, Most Ven. Saranankara Thero composed the letter by himself and took measures to dispatch it via the King of Siam to the Chief Prelate (Sangarāja). Ven. Saranankara Thero was the only person at that time who was qualified enough to write such a letter in Pali. Upon receiving the letter, the Siamese King carefully studied its language, writing style and the vocabulary used and realised that it was from an erudite Thero. Having understood the importance of sending ordination rituals to Sri Lanka without fail, the King encouraged the Chief Prelate(Sangarāja) to do so.

With the approval of Siamese Chief Prelate (Sangarāja), a group of Theros led by Ven. Upali arrived in Sri Lanka to re-establish ordination rituals. It is noteworthy that the ordination which was brought back to Sri Lanka in 1753 AD was the same one that had been taken from Sri Lanka before. That too by a group of city-dwelling Theros known as Sinhala Vanshaya. There is no mention by the chronicle writers about the participation of monastery-dwelling Theros or Theros from ancient Thai lineage. The Kalyani Upasampada which was brought from Sri Lanka, had spread during this time and all the lineages were called "Syama Vanshika". Even today, the Theros in Thailand believe that the ordination that was taken from Sri Lanka continued without disruption. Accordingly, the pure Theravada Sangha lineage existed in Sri Lanka was continuously preserved by the people of Siam and re-established in Sri Lanka 200 years later. Since it was brought from Siam, the term "Syama" had been used and since the mission was led by Upali Thero, the sect established in Sri Lanka is known as "Syamopali". This was commenced with the Theros from Malwatta Vihara chapter. This is how the Syamopasampadavata, which contains the details of the re-establishment, narrates the occasion.

"That day, the majestic King Keerthi Sri Rajasinghe went to the entrance and with due respect welcomed the Maha Sangha and welcomed them to the newly built adobe

at the Malwatta Viharaya......a novice student of Ven. Upali Thero was inspected to be ordained as the first to perform all the rituals at the Dhamma Hall which is located within the village boundary....After, the ordination was conducted by the Chief Prelate of Uposhitharama Ven. Kobbekaduwe Thero, Ven. Weliwita Saranankara Thero, Ven. Hulangamuwe Thero, Ven. Bambaradeniye Thero, Ven. Thibbatuvave Thero and Chief Prelate of Asgiri Vihara Ven. Nawinne Thero" (Syamopasampadavata, 1998: pp. 48). After 12 years of the first ordination held at Malwatta Viharaya, there was held ordination at Asgiriya Maha Viharaya in 1756 AD. In recognition of the service rendered by Most Ven. Saranankara Thero, King Keerthi Sri Rajasinghe with the consent of Ven. Upali Thero, appointed him as the Chief Prelate of both Malwatta and Asgiri Chapters and bestowed the title of "Sanghar**ā**ja" (Syamopasampadavata, 1998: pp. 54).

During his stay in Sri Lanka, Ven. Upali Thero ordained 700 novices and trained 3000 children to Bhikkus. Since several Siamese Theros passed away during this process which spanned over a period of 3 years, a second batch of Teros led by Ven. Vishuddhacharya Thero from Ayudya arrived in Sri Lanka to fill the void. After their arrival, some from the original group prepared to return to Sri Lanka, but the passing away of the Ven. Upali Thero prevented them from doing so. Only 7 Theros were able to go back to Siam. Since Ven. Vishuddhacharya Thero possessed a profound knowledge of Vidarshana meditation, the Thero imparted his wisdom to several Theros in Sri Lanka. After 4 years these Theros returned back to Siam (Ven. Wimalasiri Thero, 1970: pp. 25). However, the close ties between Siam and the Malwathu Viharaya where the Siamese ordination was established continued with regular feedback. The medium used in this was the Pali language. Accordingly, information about many of the communication exchanged between the two countries can be found in the Pali Sandesali written by Ven. Polwaththe Buddhadaththa Thero (Ven. Buddhadaththa Thero, 1962: pp 46).

Following the ordination Sri Lanka and Siam maintained strong relations for several years. However, the relations between the two countries were not so strong after passage of time. This was due to the Siamese war with Burma and Sri Lanka's war with British. Since Burma burnt down the entire capital of Ayudya together with its Viharas and libraries, and the Siamese had to shift their capital to Thonburi (Dhanapura) and from there to Bangkok. The atmosphere in Siam at that time was tense as the army had

to fight to regain the control of areas it had lost. The hero who liberated the country from Burmese army was Praya Dakshin, who made Dhanapura as the country's capital. Then Bangkok served as the capital led by King Prabuddha Yod. He is also called as Rama the First. When he was ruling the country, he heard that a group of Buddhist Theros had visited Nakhon Siridhamma and the King sent letters and brought the Theros to Bangkok and hosted at Dhathu Viharaya and Jethawana Viharaya (Ven. Wimalasiri Thero, 1970: pp. 26). This marked a relation with Siam after a long time.

Details of the groups who went to Siam for the second time following the establishment of the Siamese ordination in Sri Lanka have been included in the message sent by Ven. Dhammaguththika Thero. This message was written around 1840 AD. Accordingly, the fact that such a message was written after 87 years following the establishment of Siamese ordination shows that the importance given by people to the delegation. The message describes the information on the date and the delegates who visited Siam in following manner:

> *"Buddhassa kho bhagavatho parinibbaṇato tisātādhikānaṃ dvinnaṃ vassasahassānamupari tyāsītiyā saṃvaccharesu atikkantesu caturāsītime vaccare imassa paramadhammikamahāraño sattarasavassābhisittakāle **āyasmā saddhātisso** ca, **āyasmā kakusandho** ca, **vipassī** ca, **revato** ca, **siddhatto** samaṇero, lekaṃ mahatmaya, bhaṇḍo ca upāsako sāñcidārako'ti ime pūgadīpato āgantvā ratanakosindadeva mahānagaraṃ sampatta"* (Ven. Buddhadaththa Thero, 1962: p 08).

As described, all these people had visited that country from Puga island in the year 2384 BC or 1841 AD. Puga is an island belong to Sri Lanka. This is also called as Puwagu Island. This group comprised of 05 Theros, a secretary, a follower and a child. The King had ordered to be cautious of this group. The Siamese Theros had sought information about the discipline of the group and after having realized they are similar to Dhammaguththika only by wearing robes. They were treated well by the Theros. It can be said that these people were on a tour to Siam. Because after the rainy season, Theros in the group had visited ancient shrines such as the first Maha Stupa (This is the oldest stupa in Siam. This is called "Nakonpatham" in the past as well as today), Sripada

and Swarnapuri, under the patronage of Siam. During the journey, Ven. Kakusanda Thero and the novice Siddhaththa had fallen ill and the novice had dies 7 days later.

About a year later, all of them returned to Sri Lanka by ships provided by the Siamese government. They brought copies of the Tīka (Sub-commentary) of Abhidhānappadīpika, proposals by Abhidhammaththavibhāvini Mangalattadīpani, Ganthābharaṇa Tīka of with them. Similarly, when the Theros visited Siam, they brought books such as Tripitaka from Sri Lanka and worked towards popularizing the Buddhism.

Relations between Siam and Sri Lanka renewed with their visit. Information were exchanged between the two countries using Pali language. Accordingly, Ven. Galhiriyawe Siri Sumangala Mahanayaka Thero who was residing at Malwatta Vihara (chapter) has sent a letter to Siam Chief Prelate named Ven. Vajiragnana Thero. The letter was sent through Ven. Amaramoli Thero of Dhammayukthika sect in Siam, when the Thero visited Sri Lanka in 2388 BC or 1843 AD. It has information about two Bhikku groups from Siam who visited the island. The first group led by Ven. Subhūthi Thero and Ven. Amara Thero included 05 Theros while the second group led by Ven. Subhūti thera abd Pilindivaccha Thero included 07 Theros. One group visited in 2384 BC while the other group came in 2387 BC. It is said that while in Sri Lanka they were given the opportunity to venerate the Sacred Tooth Relic and they left the country with gifts. These gifts included Cullavagga, Mahavagga, Parivara and Samyutta nikaya books for King Parama Dhammika, a crystal mirror and an ivory pangolin fan from Ven. Vipassi Thero to Ven. Vajiragnana Thero, and two seated metal statues to the Chief Prelate of Maha sect and to Ven. Jinarasa Maha Thero who was residing in Jethavana Vihara.

An important point in this message is the inclusion of the names of the Theros led by Ven. Upali Thero who visited from Siam to Sri Lanka in order to establish Siam ordination. King Keerthi Sri Rajasinghe sent gifts to Siam and invited 1. Ven. Upali 2. Ven. Ariyamuni 3. Ven. Brahmajothi 4. Ven. Mahapunna 5. Ven. Chandasara 6. Ven. Sarachanda 7. Ven. Manijothi 8. Ven. Indasuwanna 9. Ven. Chandajothi 10. Ven. Brahmasara 11. Ven. Sudinna 12. Ven. Suwanna 13. Ven. Dhammajothi 14. Ven. Saguna and provided accommodation at Malwatta Viharaya in Kandy to revive Buddha Sasana by ordaining 700 Bhikkus and entering 3000 qualified children to Buddha Sasana (Ven. Buddhadaththa Thero, 1962: pp 88).

After this message, there was a message written in Pali from Siam. It describes how various Theros visit Siam from time to time seeking ordination there. When they were told that such was not necessary, they went to Ramañña (Burma) and received ordination before returning to Sri Lanka. The reason why the Siam did not offer a ordination was because the ordination they had established was already secured in Sri Lanka. This clearly demonstrate the mutual relations between Siam and the Siam sect in Sri Lanka.

Conclusion

The above evidence is testimony to the strong religious relations that existed between Sri Lanka and Siam since ancient times which remains intact to date. Also the two countries can be named as leading countries that practice Theravada Buddhism. This research discovers the deep-rooted religious ties between Sri Lanka and Thailand, emphasizing their public role as global custodians of Theravada Buddhism. It highlights a historical cycle of mutual restoration. Sri Lanka introduced the Higher Ordination to Thailand in the 10th century, and Thailand later returned this sacred tradition to Sri Lanka in the 18th century through the mission of Ven. Pra Upali Thero. Centered on the Malwatta and Asgiri Viharayas under the patronage of King Kirti Sri Rajasinha and Ven. Saranankara Sangharaja Thero in Kandy, the study examines how this reciprocal exchange revived pure Buddhism in Sri Lanka and continues to define the modern religious partnership between the two nations.

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The 4 Sublime States of Mind for Educational Administrators[*]

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Abstract

A good educational administrator should be well equipped with both knowledge and skills. Principles of management, leadership and morality and ethics these will be indicators of the competence of educational administrators. Creating morality and ethics fours in administration is one of the important things for administrators to be able to operate smoothly and achieve the goals of organization with efficiency and effectiveness This article, the author aims to connect the guidelines for promoting the dominance of people according to the Four Brahma Vihara for educational administrators in the 21st century by applying the Four Brahma Vihara principles. By connecting to see the importance of applying moral principles in management to promote morality and ethics for executives and for the benefit of the organization as a whole. Therefore, educational administrators, who are like ship captains who lead crew towards the goals of educational institutes, should have moral principles to use in managing people. The four Brahma Vihara principles, consisting of Metta, Karuna, Mudita, and Upekkha, are relevant to human dominance and are easy to remember which educational administrators can apply to suit the situation within their own educational institutions in order to keep up with the changing times.

Keywords: Four sublime states of mind, Education Administrators

Introduction

At present, educational institution management encounters numerous challenges, particularly arising from perceptions of unfairness among subordinates. For example, individuals who devote significant effort and commitment to their work often

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do not receive compensation or recognition commensurate with their performance. If educational administrators were to apply personnel management principles based on the **Four Brahmavihāras**, existing problems could be effectively alleviated.

According to the theoretical framework of the Four Brahmavihāras, these principles refer to the noble qualities for living, the exalted states of mind, and the virtuous code of conduct that governs human behavior toward all beings in a righteous and wholesome manner. The Four Brahmavihāras consist of:

1. **Mettā** – loving-kindness, goodwill, and the sincere wish for others to be happy;

2. **Karuṇā** – compassion, sympathy, and the desire to help others overcome suffering;

3. **Muditā** – sympathetic joy, rejoicing in the happiness and success of others; and

4. **Upekkhā** – equanimity, impartiality, and mental balance grounded in wisdom, maintaining fairness without bias arising from affection or aversion.

The application of the Four Brahmavihāras by school administrators highlights the necessity for leaders to maintain balance in their treatment of subordinates. Administrators must balance mettā, karuṇā, and muditā with upekkhā—remaining impartial and preventing violations of rules and regulations. Excessive compassion that undermines organizational discipline, or rigid adherence to rules devoid of kindness, may equally lead to inefficiency and organizational damage. Effective leaders must avoid such imbalance and foster discipline among those under their supervision.

Developing individual competencies as mechanisms driving organizational goals inevitably involves various challenges, especially in working collaboratively with others. Leaders expect honesty, responsibility, diligence, punctuality, and commitment from personnel, while subordinates likewise desire leaders who understand their feelings and workplace challenges. When dissatisfaction, low morale, or lack of motivation arises, organizational efficiency declines, adversely affecting overall performance. Management

efforts may fail if individuals prioritize personal gain, exhibit greed, anger, or delusion, exploit others, or neglect responsibility.

Consequently, the researcher is interested in studying the application of the Four Brahmavih**ā**ras in educational administration as a guideline for promoting moral and ethical leadership among school administrators, aligning with societal expectations and enhancing the effectiveness of educational management.

Educational Administrators

1. Meaning and Importance of Educational Administrators

Pranee Riwthong (2007: 12) defines educational administrators as individuals who employ managerial skills and leadership capabilities to coordinate academic activities and collaborate with colleagues to achieve educational goals effectively and efficiently, earning recognition both within and outside the institution.

Sasitip Tipmo (2009: 14) states that educational administrators are professional personnel responsible for managing educational institutions from early childhood to sub-degree higher education levels, leading schools toward goal attainment through effective administrative practices.

Penpitchaya Phaothong (2011: 21) defines educational administrators as individuals who undertake actions enabling learners to grow and develop toward intended objectives, designating teachers as agents of implementation.

Charan Lertchamigr (2011: 11) views educational administrators as those responsible for setting directions, planning, supervising, monitoring, and evaluating institutional performance to achieve established goals.

Bradford and Cohen (1984: 27) describe educational administrators as respected individuals who serve as exemplary role models, offering guidance and assistance to those around them.

Yukl (1998: 32) defines administrators as individuals endowed with authority and dynamic power, capable of adapting behavior to achieve success.

Educational administrators play a pivotal role in determining organizational success by establishing direction, planning, coordinating, motivating personnel, and

enhancing institutional capacity. Therefore, recognizing their importance is essential for ensuring effective and efficient educational operations.

Natthayan Phothichatharn (2010: 13) emphasizes that educational administrators are the highest leaders in institutions, managing resources through planning, organizing, leading, and controlling to achieve institutional goals through collaboration.

In summary, educational administrators are key leaders responsible for guiding, managing, and developing educational institutions effectively. They must possess professional competence, ethical standards, adaptability, and leadership qualities to ensure sustainable success.

2. Roles of Educational Administrators

Educational administrators significantly influence the direction and success of education management across academic affairs, personnel management, resource utilization, and learning environments. Their roles encompass academic leadership, administrative coordination, and community engagement.

In the digital era, administrators must promote the integration of digital technologies into teaching and management processes to foster innovation and efficiency (Thanakrit Prannoi, 2023). They are also responsible for workforce planning, recruitment, professional development, performance evaluation, and staff welfare (Jiraporn Meesuk, 2020), as well as fostering collaboration with parents, communities, and external organizations (Pongsathon Prajee, 2020).

Hersey and Blanchard (1993: 103) categorize administrative roles into three groups:

1. Interpersonal roles as organizational heads and leaders;

2. Informational roles as information centers; and

3. Decision-making roles involving innovation, conflict resolution, and problem management.

In conclusion, educational administrators must plan strategically, allocate resources effectively, motivate personnel, and adapt to change using sound judgment and leadership skills to achieve institutional objectives.

The Four Brahmavihāras

1. Meaning of the Four Brahmavihāras

The Four Brahmavihāras are noble states of mind governing virtuous conduct toward all beings (Somdet Phra Ñāṇasaṁvara, 2013). They consist of mettā, karuṇā, muditā, and upekkhā, representing loving-kindness, compassion, sympathetic joy, and equanimity respectively.

Phra Brahmagunabhorn (P.A. Payutto) defines the Four Brahmavihāras as principles essential for ethical living, impartial conduct, and harmonious coexistence.

Jakkrid Phodaphon (2022) emphasizes that the Brahmavihāras guide individuals of noble character in fostering peace and social harmony through love, compassion, joy, and impartiality.

2. Components of the Four Brahmavihāras

Mettā (Loving-kindness) refers to goodwill and the sincere wish for others' happiness, characterized by benevolence and non-hostility.

Karuṇā (Compassion) denotes the desire to alleviate others' suffering, motivating supportive actions through empathy and concern.

Muditā (Sympathetic Joy) involves rejoicing in others' success and well-being without envy, fostering positive interpersonal relations.

Upekkhā (Equanimity) signifies impartiality and mental balance grounded in wisdom, enabling fair judgment without bias.

Application of the Four Brahmavihāras in Educational Leadership

1. **Mettā** enables administrators to treat subordinates as colleagues rather than mere subordinates, fostering trust, morale, and cooperation.

2. **Karuṇā** encourages administrators to support staff during professional or personal challenges, promoting motivation and well-being.

3. **Muditā** allows administrators to celebrate staff achievements sincerely, enhancing motivation and professional growth.

4. **Upekkhā** ensures impartial decision-making, especially in conflict resolution, based on fairness and evidence rather than favoritism.

Educational administrators, like captains steering a ship, must apply the Four Brahmavihāras to guide personnel toward shared goals amid societal change and competition.

Conclusion

The Four Brahmavihāras—mettā, karuṇā, muditā, and upekkhā—represent advanced moral virtues that educational administrators can apply across all eras to manage and inspire personnel effectively. Successful administration relies not only on task management but equally on people management. By integrating these principles into daily practice and adapting them to contemporary contexts, administrators can cultivate ethical leadership, organizational harmony, and sustainable institutional success.

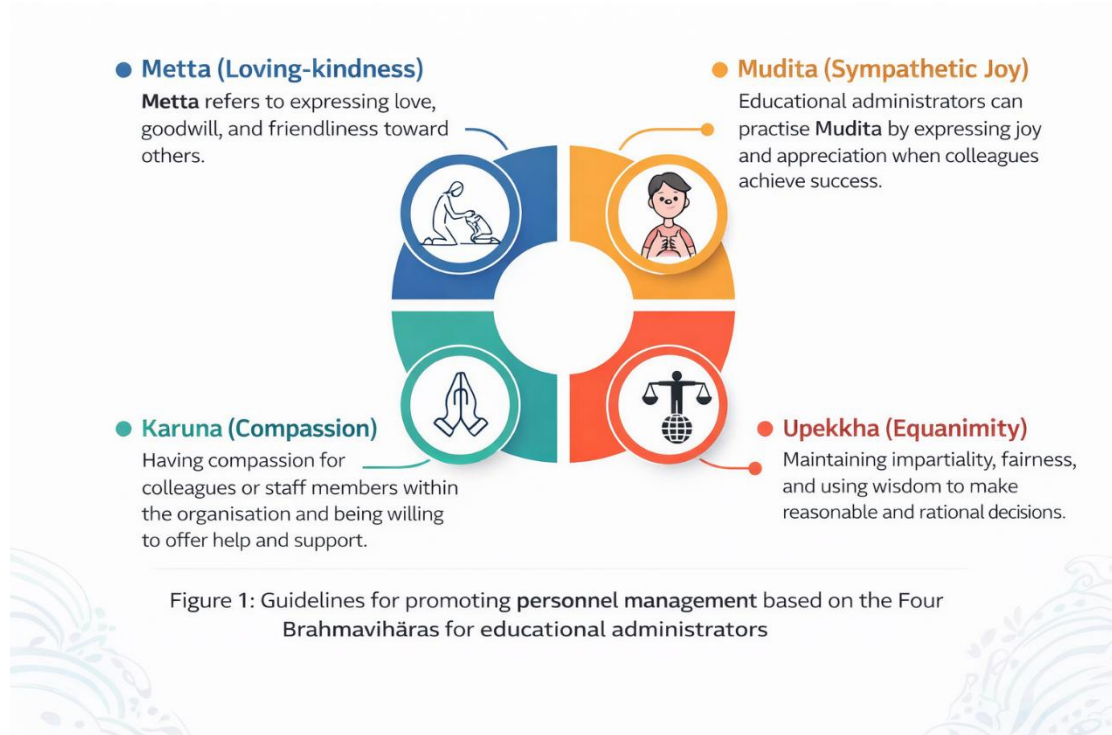According to the Guidelines attached below as in:

Metta (Loving-kindness)
Metta refers to expressing love, goodwill, and friendliness toward others.

Mudita (Sympathetic Joy)
Educational administrators can practise **Mudita** by expressing joy and appreciation when colleagues achieve success.

Karuna (Compassion)
Having compassion for colleagues or staff members within the organisation and being willing to offer help and support.

Upekkha (Equanimity)
Maintaining impartiality, fairness, and using wisdom to make reasonable and rational decisions.

Figure 1: Guidelines for promoting **personnel management** based on the Four Brahmavihäras for educational administrators

Image 1. Guidelines for promoting good conduct based on the Four Sublime States of Mind (Brahma Vihara 4) for school administrators.

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