

THE ROLE OF RIGHT UNDERSTANDING (*SAMMĀDIṬṬHI*) IN THE
PROCESS OF WISDOM DEVELOPMENT (*VIPASSANĀ-BHĀVANĀ*)

PHRAMAHA SAWAT ANOTHAI

A Thesis Submitted in Partial Fulfillment of
The Requirement for the Master Degree of Arts in
Philosophy

Graduate School of Philosophy And Religious Studies
Assumption University
Bangkok 10240
1997

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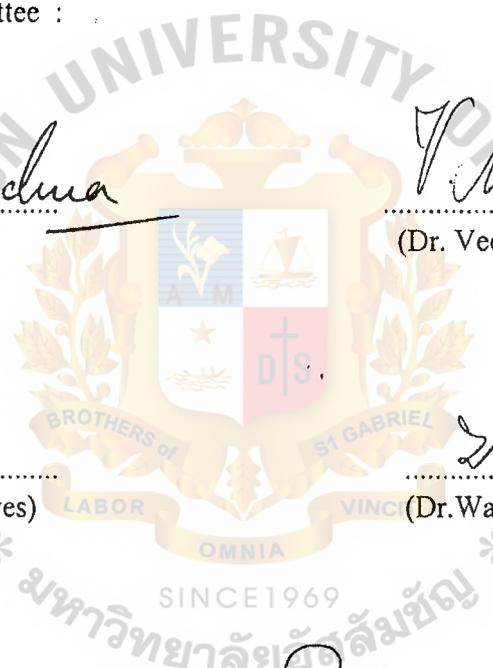
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RESEARCHER NAME : Phramaha Sawat Anothai
THESIS ADVISOR : Dr. Veerachart Nimanong
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Kirti Bunchua
 (Prof. Kirti Bunchua)
 Chairperson

V. Nimanong
 (Dr. Veerachart Nimanong)
 Advisor

Wit Wisathaves
 (Prof. Dr. Wit Wisathaves)
 Member

Dr. Warayutha Sriewarakul
 (Dr. Warayutha Sriewarakul)
 Member

P. Suvadhanabrohmagun
 (Ven. Dr. Phragrupalad Suvadhanabrohmagun)
 Member

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Researcher Name : Phramaha Sawat Anothai

Thesis Advisor : Dr. Veerachart Nimanong

Thesis Co-Advisor : Prof. Kirti Bunchua

Academic Year : 1997

Abstract

The role of Right Understanding (*Sammāditthi*) indicates that, methodically, it is the investigation of truths as the main factor of getting rid of an unwholesomeness of ignorance (*avijjā*) leading to the knowledge of righteous vision as it really is ; and that, categorically, it is regarded as one factor supporting the others of Eightfold Path based on wisdom development to achieve the true knowledge (*ñāṇa*) including the intuitive experiences of the practitioners. It is the intellectual and systematic directions for the solution to human problems with respect to the consequent intermediary of Dependent Origination as excogitated in the existence of Five Āggregates to imply the mundane and supramundane wisdom. Differently, the Mundane Right Understanding (*Lokiyasammāditthi*) is the efficacy of moral causation to avoid all harmful and unwholesome utterances including the egoistic illusion arising at the human cultivation of altruistic thinking in a more positive value. It is the intellectual confidence (*kusalasaddhā*) of knowing accordingly that has been

examined by one's own awareness of good spiritual friends relating to the ethical law of kamma experienced by human endeavor. At any rate, the penetration of Supramundane Right Understanding (*Lokuttarasammādiṭṭhi*) is beyond the intellectual confidence which has become the application of critical reflection (*yonisomanasikāra*) to expose the realistic view.

In the process of wisdom development, it is the theoretical and practical correlation to bring about the mental and wisdom liberations contributed by proper knowledge how to attain tranquillity and scrutinize various phenomenological and existential circumstances based on impermanence, suffering and selflessness in the stream of arising, development and passing away. The seven stages of purification and sixteen kinds of true knowledge support the cessation of suffering in a way of eliminating eternalism and annihilationism in the metaphysical perspective. Moreover, it includes abolishment of self-indulgence and self-mortification of the ethical outlook. Right Understanding is the leader of all factors in the Middle Path and is in the indispensable process of practice. It is not a supporter alone; but other factors support it whenever used to attain liberation. So, its role is to encourage the purpose of mutual sustentation far the worldly suffering and collaboration for the authentic happiness depending upon reality.

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Abbreviations

A.	Aṅguttara-Nikāya
Abhs.	Abhidhammatthasangaha
BPS.	Buddhist Publication Society
D.	Dīgha-Nikāya
DA.	Dīgha-Nikāya Atthakathā (Sumangalavilasini)
Dhp.	Dhammapāda
DhsA.	Dhammasaṅgaṇī Atthakathā (Atthasālinī)
It.	Itivuttaka (khuddaka-Nikāya)
J.	Jātaka
Kvu.	Kathāvatthu (Abhidhamma)
M.	Majjhima-Nikāya
Miln.	Milindapañhā
PTS.	Pali Text Society
Ps.	Patisambhidāmagga
S.	Saṃyutta-Nikāya
Thig.	Therīgatha
Ud.	Udāna (Khuddaka-Nikāya)
Vbh.	Vibhanga (Abhidhamma)
Vin.	Vinaya Pitaka
Vism.	Visuddhimagga

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CHAPTER I

INTRODUCTION

1.1 Background and Significance of Study

According to Buddhist literature, while the Buddha, before his Enlightenment, was in the schools of two ascetics - Alala and Uddaka, he practised meditation following the ascetic method called "Trance". At particular stages of the Trance, they are called in the Buddhist terminology 'the Sphere of Nothingness' (*Ākiñcaññāyatana*) and 'the Sphere of Neither-Perception-Nor-Non-Perception' (*Nevasaññānāsaññāyatana*). While the ascetic thinkers confirmed the existence of the Atman, the Buddha discovered only 'Selflessness' (*Anattā*). According to the Buddha, mere Trance or Yoga in the ascetic system could not lead us to the complete attainment of emancipation; but it is considered as 'happy living in this existence' (*Santavihāra*). For the Buddha, only the 'Insight Development' (*Vipassanā-bhavanā*) as discovered by him, can lead us to the complete cessation of suffering. This fact is taken as the starting point of the Buddhist concept of Right Understanding.

When the Buddha says that "of all the factors of the Path, Right Understanding leads the way of practice for emancipation", one usually misunderstands that only the Right Understanding is categorically regarded as the entire refuge for all other factors. Actually, it is not so, because, at any rate, as a person treads the Path, Right Understanding is not just one factor supporting the

other ones but it still receives assistance from the other factors too. “We can say that Right Understanding is both the starting point and the end point of the Path”, says Phra Prayudh Payutto (1995,p.198).

By the way, according to the Enlightenment process in Buddhism, the Abhidhammikas hold that the ‘Path’ (*Magga*) and the ‘Fruition’ (*Phala*) are reckoned as a single moment which, according to its nature, cannot be categorically separated, as it is said, when the Path disappears, then immediately the Fruition appears leaving no gap between them. With regard to this point of view, it is interesting to know how can an analysis of its existing moment become possible? Furthermore, in Buddhism, as it has been known that the right means always justifies the right end and *vice versa*. Truly, it always happens that sometimes even though the means is right, then why the end does not follow. It, therefore, gives rise to the question “whether or not, in Buddhism, does the means justify the end?” In this regard, the doctrine of ‘the Middle Way of Expressing the Truth’ (*Majjhena-dhamma*) is the analytical method of the ‘Dependent Origination’ (*Paṭiccasamuppāda*) and of ‘the Middle Path’ (*Majjhimā-piṭipadā*) is the critical method of the ‘Eightfold Path’ (*Atthangika-Magga*). Both play their leading roles and will be elaborately analyzed and criticized.

Right Understanding is the practical perspective to eliminate ‘ignorance’ (*avijja*), which is regarded as the most important unwholesome root and is different from right thought of eliminating greed and hatred. Right Understanding is, therefore, divided into two levels, namely, (i) the ‘Mundane

Right Understanding' (*Lokiya-Sammādiṭṭhi*), which concerns the dualistic model of reality such as the relationship between subject and object regarding the confidence of the Law of kamma and good spiritual friends, and (ii) the 'Supramundane Right Understanding' (*Lokuttara-Sammādiṭṭhi*) which sees things as "they really are." By the knowledge of 'Ultimate Truth' (*Paramatthasacca*), one reaches the state of 'Selflessness' (*Anatta*), which is called "Right Liberation" (*sammāvimutti*). Right understanding, therefore, exists no egoistic illusion and ignorance, and the emphasis is laid in a more positive value such as knowledge with altruism and mercy to beings as the world friends. We may say that Right Understanding starts from its activity of ignorance to attain selflessness. The question may be asked "Are there any contradictions between the Mundane Right Understanding and the Supramundane Right Understanding, say, in other words, between the Law of Kamma and the concept of Selflessness?"

Furthermore, there is a problematic trend appearing in the Parable of the Raft of Shore that says "...As man crosses a river with recourse to the raft and energetically uses his hands and feet, so the Raft Dhamma taught by the Buddha is for deliverance from suffering. You, bhikkhus, by understanding the parable of raft, should get rid even of (right) mental objects, all the more of wrong ones" (M.I.135). From the parable mentioned above, it may cause some doubt which is a near shore and which is a far one. This means that crossing the river has the raft as its means and that the cessation of suffering has Right Understanding as its guidance. According to the Buddha's teaching and his contemporary religious

teachers' ones, his teaching is emphasized on a way of deliverance; and at the same time, their teachings are basically some for eternalism and some for annihilationism.

A roadmap can express to goalline for one who does not know the way. Possibly, he should try to understand it or listen to the suggestions of an experienced person to reach the destination. Likewise, Right Understanding is intended so. "It constitutes the first level in the system of Buddhist learning, it is an aspect of the Dhamma that must be developed and made pure", says Phra Prayudh Payutto (1995:p.223). According to *Abhidhamma*, Right Understanding is placed first because all actions should be regulated or led by wisdom as we have seen that Right Understanding also leads to Right Thought. (Abhs.VII. 34). Moreover, the nature of Right Understanding can be compared with the example of the money-changer who has skills based on the wisdom resulting from mental development (*Bhāvanāmaya-pāññā*) to extend to the penetration of the characteristics and to reach the manifestation of the Path as mentioned in *Visuddhimagga* that :

Suppose there were three people, a child without discretion, a villager, and a money-changer, who saw a heap of coins lying on a money-changer's counter...The money-changer knows all those kinds, and he does so by looking at the coin, and by listening to the sound of it when struck, and by smelling its smell, tasting its taste, and weighing it in his hand, and he knows that it was made in

a certain village or town or city or on a certain mountain or by the banks of a certain river, and that it was made by a certain master and this may be understood as an illustration (Vism.XIV. 437).

To clarify further the importance of Right Understanding, the Buddha says:

Bhikkhus, of all the factors of the Path, Right Understanding leads the way. How does Right Understanding lead the way? Through Right Understanding we come to know Wrong Understanding (*Micchāditthi*) as Wrong Understanding; we come to know Wrong Thought as Wrong Thought and Right Thought as Right Thought; we come to know Wrong Speech....Right Speech....Wrong Action....Right Action....(M.III.71,76). When, Bhikkhus, a disciple of the noble comprehends unskill thus, comprehends unskill's root thus, comprehends skill thus, comprehends skill's root, he, having got rid of all addiction to attachment, having dispelled addiction to shunning, having abolished addiction to the latent view "I am", having got rid of ignorance, having made knowledge arise, is here-now and end-maker of anguish. To this extent also, Bhikkhus, does the noble one come to be of Right Understanding (M.I.47,58).

Bhikkhus eliminate ignorance (*Avijjā*), cultivate knowledge

(*vijjā*), and attain Nibbana through Right Understanding and Right Contemplation of the Path. How is this possible? Because of having established Right Understanding (S.V.10,40-49).

I see nothing that can make wholesome things that have yet to arise or wholesome things that have already arisen lead to progress and prosperity like Right Understanding (A.I.30).

1.2 Objectives of Research :

1. To analyze and criticize systematically the Theravada Buddhist concept of 'Right Understanding' (*Sammādiṭṭhi*) in order to find out its real meaning and significance.
2. To point out the different stages of the Mundane and Supramundane wisdom
3. To expose the role of 'Right Understanding' (*Sammādiṭṭhi*) in the process of wisdom development.
4. To point out the ethical value of 'Right Understanding' (*Sammādiṭṭhi*) as applied for the present world.

1.3 Status of the Question :

1. What is the nature of 'Right Understanding' (*Sammādiṭṭhi*) as considered the most supramundane in essence and real ingredients

of the Path?

2. Why and How does 'Right Understanding' (*Sammādiṭṭhi*) differ from True Knowledge (*Ñāṇa*)?
3. How does 'Right Understanding' play its leading role on the process of 'Right Liberation' (*Sammāvimutti*)?
4. How can the ethical value of 'Right Understanding' (*Sammādiṭṭhi*) be applied for the modern world?

1.4 Definition of the terms used :

1. The term 'Right Understanding' (*Sammādiṭṭhi*) means the knowledge of the Four Noble Truths, of Evil and the Roots of Evil, of Goodness and the Roots of Goodness, of the Three Common Characteristics of Existence, of Dependent Origination, and to know how to divide Right Understanding into Mundane (*Lokiya*) and Supramundane (*Lokuttara*) levels.
2. The term 'Wrong Understanding' (*Micchādiṭṭhi*) means the lack of wisdom, base desire, dull wit, chronic diseases, and blame worthy ideas opposite to the Right Understanding.
3. The term 'Ignorance' (*Avijjā*) means the primary root of all the evil and suffering in the world, the delusion fooling human beings of seeing everything in reality and not knowing of the Four Noble Truths as similar to the Wrong Understanding.

4. The term 'Ultimate Truth' (*Paramattha Sacca*) means the abstract reality, undeluded insight into reality, no real Ego-entity nor any abiding substance can ever be found.
5. The term 'Wisdom Development' (*Vipassanā- bhāvanā*) means the intuitive knowledge flashing forth and exposing the truth of Three Common Characteristics of Existence and unsubstantial nature of all corporeal and mental phenomenal existence.

1.5 Limitation of Research :

This research work is not only confined itself to the field of Theravada Buddhist concept of 'Right Understanding' (*Sammādiṭṭhi*) as presented through the Pali texts especially the Tipitaka and its Commentaries, but also to that of other schools of thought.

1.6 Research Methodology :

The investigation of this research work is mostly based on documentary description of both primary and secondary sources. The arguments and their evidences will be set forth in analytical and critical ways. This researcher intends to approach all the libraries concerned such as Assumption University Library,

Mahachulalongkorn Buddhist University Library, Chulalongkorn University Library, and Mahidol University Library in order to acquire the relevant material sources.

1.7 Expectations :

1. The real meaning and significance of the Right Understanding will be analytically disclosed in the way that the Right Understanding itself is actually the Path, but not the Fruition.
2. The Theravada Buddhist standpoint of 'wisdom' (*paññā*) will be clearly asserted and analyzed in a systematical way.
3. The exposition will indicate clearly the methods of thinking or Critical Reflection in accordance with the Buddha's teachings (*Buddha-Dhamma*).
4. The correct knowledge of Right Understanding will lead to mutual understanding among people of the world regardless of faith, nation and race.

CHAPTER II

THE CONTEXTUAL MEANING AND ROLE OF RIGHT UNDERSTANDING (*SAMMĀDITṬHI*) IN THE BUDDHIST TEXT

2.1 The Contextual Meaning of Right Understanding

Literally, the Pali term “*Sammāditṭhi*” can be divided into two words; *sammā* and *ditṭhi*. The word ‘*Sammā*’ is termed as ‘Right’. According to the Western concept, the ‘Right’ is defined as ‘what ought to exist in its own right’ and later as ‘what one ought to do’ for purpose of the study of Ethics (Reese : 1993,p.494). At any rate, it refers, in the Buddhist perspective, to something good, beneficial, ultimate, something corresponding to righteous vision of reality. So, the word ‘Right’ is used in all processes of intellectual development to lead into true wisdom (*sammāpaññā*) and right practice (*sammāpaṭipadā*).

The word “*Ditṭhi*” is termed as ‘understanding, view, opinion including belief, doctrine, theory, comprehension according to reason, value, ideal, and vision of life and of the world’ (Lauhabut : 1987,p.44). It is a neutral term referring to neither optimism nor pessimism. The problem is why the Blessed One emphasizes the qualified word ‘Right’ to be put before the word ‘Understanding’. According to *Brahmajāla Sutta*, Discourses on the Net of Perfect Wisdom, it appears that the Buddha points out that belief and way of practice included in sixty-two ways speculation on the past and future¹ were Wrong Understanding (*Micchāditṭhi*).

However, the word “*Diṭṭhi*”, in the Buddhist teaching when used without any qualification denotes a sense of Wrong Understanding (Abhs.I. 11). The Buddhist scholars, such as P.A. Payutto (1993¹), define the meaning of *Diṭṭhi* to be the most important and powerful in three defilements (p.62). The three defilements are craving for personal gain (*tanhā*), desire to dominate (*māna*) and clinging to view (*diṭṭhi*) as the causes of selfishness. He points out that the problems regardless of political, economic, ideological, religious, and so on, are results of these three defilements. Even if belief in a form of *diṭṭhi* must be treated with caution in order to prevent it from becoming a blind attachment, it can become a cause of persecution and violence. This is why the Buddha stressed the importance of *Diṭṭhi* and urged circumspection in relation to it as opposed to blind attachment (pp.64-65). In fact, in the process of wisdom development, *Diṭṭhi* is the main cause of unwholesome roots – greed, hatred and delusion.

Therefore, Right Understanding (*Sammādiṭṭhi*) means the knowledge of righteous vision of reality as it really is. We may say that Right Understanding is the application of insight development to five aggregates of clinging and to understanding of their true nature - that is self-cognizance, that is self-examination and self-observation (Piyadassi : 1987,p.89). In the meaningful significance of the ninth discourse of *Majjhimā- Nikāya* called “*Sammādiṭṭhi Sutta*”, it signifies the fourfold meaning of Right Understanding; namely, (i) regarding the correct way of moral causation, (ii) regarding the comprehension of the Four Noble Truths, (iii) regarding the elimination of nourishment and (iv) regarding the reasonable instrument of Dependent

Origination (M.I.46-55 and see also Nyanatiloka : 1972,p.92). Besides, P.A. Payutto (1995) gives its meaning that to attain insight meditation is to reach the level of right knowledge (*sammāñāna*) including actual experience: it is the final goal of right liberation (*sammāvimutti*) (p.199).

2.2 The outstanding features of Right Understanding

The leading process of Right Understanding to what is the starting point in the liberational system consists of at least two aspects to attain its progressive way as appeared in the Tipitaka :

Bhikkhus, how many features are there leading to Right Understanding? There are two features leading to Right Understanding, that is, learning from others (*paratoghosa*) and critical reflection (*yonisomanasikāra*) (M.I. 294).

As for them, we can systematically arrange into two levels for better understanding. They are : 1) Learning from others (*paratoghosa*) is the mundane level of Right Understanding ; and 2) Critical reflection (*yonisomanasikāra*) is the supramundane level of Right Understanding.

2.2.1. The Mundane Level of Right Understanding

The level of learning from and listening to others is called “*Paratoghosa*” in the Pali term. It is the external aspect of developing the human qualities in a society with recourse to the environmental encouragement. It can be said that Mundane Right Understanding

(*lokiyasammādiṭṭhi*) is the beginning that may not be fully realized and may even be undeserving of the term when compared to its fuller potential (Payutto : 1995,p.198).

The purpose of Mundane Right Understanding is the efficacy of moral causation causing to avoid all harmful and unwholesome utterances of others which hinder altruistic thinking, for the understanding is not yet free from defilements which may be called 'knowing accordingly' (*anubodha*) (Piyadassi : 1987, pp.89-91). Besides, it is the destruction of the pessimistic view because there are human beings who are involved in sensual pleasures (*kamasukhalikānuyoka*) and who are pleased with self-mortification (*attakilamatthānuyoka*). And, in reality, it is the cultivation of the optimistic view to point out that human beings are in a state of security and live a happy life as their mind-made-paradise (p.92). The Mundane Right Understanding is the ethical objective of human behavior represented by bodily and verbal actions. It is inevitable to claim as the confusion of moral objective criteria regarding right and wrong deeds to which human beings are related in the society. The objective standard of Mundane Right Understanding is integral to the Dhamma, the cosmic law of truth and righteousness. Its transparent ground of validation in the fact that deeds mean expressions of volition that brings about them and produces consequences in return. And these are the correlation between deeds and their consequences being intrinsic to the volitions themselves(Bodhi :1994, pp.21-22).

2.2.2. The Supramundane Level of Right Understanding

The higher level of Mundane Right Understanding is to grasp the intricacies of nature to comprehend completely that it is, truly, called “Intuitively wise”. In the Buddhist context, it is called ‘*yonisomanasikāra*’ which etymologically signifies two derivatives, namely, ‘*yoniso*’ meaning ‘by way-of-womb’, and ‘*manasikāra*’ ‘doing-in-the-mind’ (Piyadassi : 1987, pp.89-90). Here, *yonisomanasikāra* is termed as ‘radical or reasoned attention’ (Ibid), ‘critical or systematic reflection’ needed to be engaged with mind considering matters in thorough and logical manners through the application of critical or systematic reflection (Payutto : 1995, p.223). It is the internal aspect of reasonable consideration constituted beyond the mundane level of Right Understanding which does its own special duty and continues cultivating step by step in different names.

The purpose of Supramundane Right Understanding (*lokuttara sammādit̥ṭhi*) is to expose the realistic view that is beyond pessimism and optimism. It is the subjective practice penetrating the concept of selflessness (*anatta*) leading to liberation from suffering through an intellectual grasp of the nature of the so-called ‘existence’ led by the knowledge of the Four Noble Truths (Piyadassi:1987, p.101). Consequently, the Supramundane Right Understanding is the important thing coming to the experimental realization of truths. It is necessary to take up the practice of meditation first to strengthen the capacity for sustained concentration, then to develop insight (Bodhi : 1994,p.26).

2.3 The Role of Mundane Right Understanding in the Process of Wisdom Development

There are many roles of Mundane Right Understanding. But, here, more attention to their discussion of three main roles; namely, 1) reflection of intellectual confidence, 2) the good spiritual friends and 3) understanding of the law of kamma, will be paid for the purpose of their realization to be applied for the process of wisdom development.

2.3.1. As Reflection of Intellectual Confidence

Confidence (*saddhā*) is termed as 'faith' or 'belief' which is the first stage of acceptance of Buddhist teachings. According to the Buddhist view, *saddha* is not 'faith' as such, but rather 'confidence' born out of conviction laid on seeing, knowing, understanding (Rahula : 1990,p.8). Pra Prayudh Payutto (1995) says that the confidence is belief linked with wisdom or belief based on understanding that has reason as its foundation (*saddhāñāṇasampayutta*) ; for instance, the teacher meets the student's needs (pp.199-200). According to Buddhist thought, confidence is connected with wisdom² which can be found in the Buddhist doctrines³. Practically, ordinary persons pay more attention to other persons than Dhamma while the Buddha gives emphasis on Dhamma saying to Vaggali that " my body is decomposed and impermanent, you should realize my doctrine because whoever sees the Dhamma sees me; whoever sees me sees the Dhamma" (S.III.120). Nevertheless, this confidence may be both negative and positive. To this point, we can see the negative aspect of confidence that consists of harboring doubts, suspicions, and uncertainties. All become great obstacles to the

development of wisdom. Meanwhile, the positive aspect of confidence brings goodness and welfare which are fundamental to eliminate doubts through thinking and testing with your own intelligence until you clearly see cause and effect, until you are certain and all doubts have been dispelled (Payutto : 1995, pp.212-213).

The intellectual confidence (*Kusalasaddhā*) is the process of developing wisdom from emotion to determination of human behavior; namely, it not only restrains you from yielding to temptations but also gives aid to your own mindfulness and encourages wholesome actions. Furthermore, it controls mind not to manifest egoism. Having established the complete confidence, it will obtain its twofold purpose as Payutto (1995) says :

1. Confidence is a factor in bringing about a sense of joy (*pīti*) that leads to cool serenity (*passadhi*), which in the end brings about concentration (*samādhi*) and wisdom.

2. Confidence leads to striving (*virīya*) and testing the beliefs that have been arrived at through confidence, until the ripening of the final fruits of wisdom are realized (p.201).

Having reached the mundane wisdom, the intellectual confidence (*kusalasaddha*) creates its roles as follows :

1. To establish the reasonable attitude by not attaching to ideas until it has been examined by your own awareness without egoism.

2. To become a guardian of truth (*saccānurakkha*) : that is a person who enjoys listening to the principles, theories, teachings, and various views of different people and groups with an openmind without making hasty

judgments about things that have yet to be established as fact and not simply clinging to the things known to be correct and true.

3. To consider them analytically and review again and again to search for the way of testing their truths through the application of your own reasoning.

4. To scrutinize the ideas you have accepted, think about them carefully and test them with reason until you are certain that they are correct and true and put them into practice in order to test their validity , and

5. To investigate the ways of practice in an unbiased manner with wisdom to see through which they are wrong and which they are right to evaluate them accordingly (pp.202-203).

As stated above, the intellectual confidence still plays its roles as good spiritual friends and acceptance of the law of kamma in creating self-conviction. Furthermore, it should be noted here that, for this reason, confidence is one of the qualities of an arahant because he has no confidence (*assaddhā*). This means that the arahant has firmly established knowledge and so, belief is no longer based on the testimony of others or any reported system of logic (p.202).

2.3.2. As Having Good Spiritual Friends

Having good spiritual friends (*kalyānamittatā*) is the fundamental process of the wisdom development which is like a gate leading to the house.

The term 'friend' does not mean only the acquaintance, but include teachers and good environment . The term 'good spiritual friend' refers to a person who is well equipped with proper qualities to teach, suggest, point out, encourage, assist and give guidance for getting started on the Path of Buddhist training (pp.224-225). Those good spiritual friends are : Lord Buddha, his disciples, teachers, and learned wisemen including books or younger friends that are able to advise good things.

We can see the important roles of good spiritual friends in the process of wisdom development as seen in the Tipitaka :

1) They will be virtuous, well-mannered, and aware of the rules of the Order (*patimokkha*); they will be whole, both in terms of thoughts and deeds ;

2) They will have the opportunity to hear and discuss various ideals with ease as they see fit. The discussion of these ideals will hew and polish their character, cleanse their minds, and make them bright. These ideals are contentment...effort, moral conduct (*sīla*), concentration (*samādhi*), wisdom (*pañña*) , liberation (*vimutti*) and knowledge of liberation (*vimuttiñāṇadassana*);

3) They will be people whose efforts are well established so that they can put an end to unwholesome things (*akusala-dhamma*) and practice wholesome things (*kusala-dhamma*) until they are perfected; they will be strong and not shirk their duties towards what is wholesome; and

4) They will be wise, composed of noble wisdom, fully realizing the arising and passing away of unwholesome tendencies (*kilesa*), which leads to the complete elimination of suffering (A.IV.352-358, Ud.36-37).

The passage cited earlier illustrates the role of good spiritual friends towards the ultimate goal. Nevertheless, the Buddhist teachings on good spiritual friends still emphasize the life-styles of the Buddhists urging their awareness of responsibility for their duties⁴. In the process of wisdom development, the association with good spiritual friends is the reflection of intellectual confidence that must rely on the qualities of the teachers, advisors including their various methods and strategies aiming at achievement of success in realization of teaching and training. The intellectual confidence will carefully consider the character of good spiritual friends who have seven virtues of a gentleman⁵ (*sappurisa-dhamma*) including his talents qualities and techniques counselling⁶.

2.3.3. As Understanding the Law of Kamma

So, in this thesis, the researcher will discuss the role of intellectual confidence in the law of kamma into two parts :

- 1) The different views in the understanding of the law of kamma
- 2) The Buddhist attitudes towards the law of kamma as 'means to be justified end'

1) The Different Views in the Understanding of the Law of Kamma

The law of kamma is the fundamental process of understanding the moral causation as a variable factor leading to both happiness and suffering. Because there are many different views that have been the controversial debates for a long time, the researcher here needs to limit the difference

between the Buddha's teachings and those of his contemporary religious teachers.

What are the causes of happiness and suffering? Generally speaking, happiness and suffering are found and centered on oneself - internal cause - called the 'self-generationism' (*attakāravāda*) in one view and on others - external causes - called the 'other-generationism' (*parakāravāda*) in another one. However, the law of kamma is the relationship between cause and effect being their process co-existed, not isolated. The understanding of the law of kamma should be based on two aspects - the metaphysical and ethical ones, that is to say, knowing the law of kamma in the process of cause and effect makes possible to follow the Three Common Characteristics of Existence based on the analytical method of Dependent Origination. So, nothing comes out of nothing, because the Buddhist standpoint has laid stress on the law of relativity which is not created by any Supreme Being. This law of kamma is identical with the scientific law of action-reaction which is applicable to all natural phenomena (Na-Rangsi:1976,p.48). Looking from this point of view, the Buddhist teachings assert themselves as phenomenalism, specifically creating the knowledge of cognitive subject and responding cognized object in cosmic aspect through expressing the world that consists of mind and matter called the psycho-physical existence resulting in the ethical endeavor to establish the proper means leading to the final goal. The attempt of ethical action is to carry responsibility and grow mental cultivation with loving-kindness and compassion without selfishness. In this way, you must not only help yourself, but also help others and be helped by others you must

demonstrate a certain amount of self-reliance (Payutto : 1995,p.146). The practical way of ethical action will reap what one has planted by way of good or evil connected with the wholesomeness or unwholesomeness shown by bodily, verbal and mental actions. The man oneself is, according to the moral aspect of action, the cause of his existence and he himself is entirely responsible for his destiny (Na-Rangsi:1976,p.50).

However, there exist thoughts of understanding the law of kamma different from the Buddhist views as seen in the Buddhist texts:

These three heretical doctrines are questioned and examined by pundits, they tend to refer to hand-me-down knowledge relating to a theory of the inefficacy of action (*akiriyaditthi*) by uttering that happiness or suffering, non-happiness or non-suffering was asserted or believed by groups of recluses and brahmins representing as : 1) experience due to past action (*pubbekatahetu*); 2) the will of a supreme being (*issaranimmānahetu*); and 3) determination beyond any cause and effect (*ahata-apaccayā*) (A.I.173).

From the passage mentioned above, we can, according to the ethical ramification of actions, see various philosophical views, three heretical thoughts of the contemporary religious teachers in the Buddha's time as follows :

1) The past-action determinism (*pubbekatahetuvāda*)

We should consider the doctrine of kamma which is admitted as the cause of transmigration. According to Nigantha Nataputta who had expounded

to King Ajatasattu, he believed that kamma is, in essence, significance attached to the soul, if possible, as destroying oily cloth or lust still soaked to indicate that here passions are expressed through bodily, verbal and mental activities. So, their origin should completely be destroyed to attain the emancipation (*moksa*). The complete destruction of past action related with new action in order not to be accumulated can be made possible only by the practice of austerities based on the standing posture or other physical agonies at the expiration of action as follows:

All kinds of happiness and suffering experienced by people due to past action can be done away with through the practice of austerities (*tapa*); new action is not created and you will no longer be under its control; because you are no longer under its control, this is the end of action, and having obtained an expiration of action, suffering is exhausted; when suffering is exhausted, sensation (*vedanā*) has come to an end; and because sensation has come to an end, then you have completely sloughed off all sufferings (M.II.214).

Veritably, the Buddhist doctrines do not gainsay the existence of past action⁷, because the past action is partially related to the process of cause and effect and certainly has a continual effect up to the present (Payutto:1995,p.149). We can take its advantage to use it as the lesson of life, as the judge of reasonable measure, to set goals for present action. By considering some negative ways of the past action, we will see that the attachment of past action causes the procrastination, hoping to attribute to luck

or fate lying around waiting for the fruits of their action to come knocking and determine their future. However, the past action is, in the process of wisdom development, fastened by mental moment with the existence of self-mortification. The Buddhist law of Kamma is known both as the cause of suffering (*dukkha-samudaya*) - all desires (*taṇhā*) and as the existence of impermanence (*aniccatā*) in accordance with the cause and effect. On the contrary, the eradication of kamma as the root of suffering can, according to Nataputta's teaching, obtain through the emancipation called the state of soul as the existence of the permanent and indestructible one (Na-Rangsi : 1976,p.30).

2) The theistic determinism (*Issaranimmanahetuvada*)

Essentially, the Buddhist teachings are straightforwardly aimed at self-reliance based on reasonable endeavor as Buddha says that 'Oneself, indeed, is one's savior, for what other savior would there be ? With oneself well controlled one obtains a savior difficult to find (Dhp. XII.160). He taught, encouraged and stimulated each one to develop himself and to work out his own emancipation, for man has the power to liberate himself from all bondages through his own personal effort and intelligence (Rahula :1990,p.1). This above-cited passage is the process of cause and effect which is named 'atheistic religion'. Actually, the Buddha did not deny outright the existence of supreme beings or gods⁸ who bring human beings the moral perfection of authentic happiness and true end, but denied those who were omniscient or the creator of man. There were two forms of theistic thought that were condemned by Buddha : that which affirms the doctrines of salvation merited not by

human effort or by the moral causation effected by good deeds, but by the miraculous saving act of the grace or of the will of God, and that of the theistic evolutionism predestined by God (Jayatilleke : 1984, pp.22-29). While atheism, in the Buddhist perspective, shows the alternative way of causation that human action is not extremely determined by external and internal stimuli, but based on the intellectual experience. Panikkar (1989) concludes the salient feature of Buddhist atheism as follows :

The origin of the idea that Buddhism is atheistic is at least fourfold: First is the common belief that Buddhism denies the existence of the soul, the *atman*-conscious being or substance (*nairatmyavada*). Secondly, there is the widespread notion that in Buddhism the human being's end is nirvana understood as total extinction and complete annihilation. Third is the Buddhistic discovery of a universal concatenation of all things (*pratityasamutpada*) that seems to exclude a transcendent cause. Finally, there is the negative interpretation put on the Buddha's silence in response to the human mind's most basic questions, especially that concerning other worldly existence - the Buddha's celebrated *avyakrta* (pp.16-25).

3) The indeterminism or Accidentalism (*Ahetu-apaccayavada*)

According to the *Sāmaññaphala-Sutta*, (D.I.53-58), the Discourse of the Fruits of the life of a Recluse, it shows the six religious teachers to be contemporary with the Buddha. Due to their different doctrines, they are grouped into two : 1) *kiriyavādin*, who holds the view of efficacy of action

asserted by Nigantha Nataputta as previously explained in the past action determinism and (ii) *akiriyavādin*, who holds the views of that action with no moral consequence asserted by : 1) Purana Kassapa as the representative of Agnosticism, 2) Makkhali Gosala of Fatalism, 3) Ajita Kesakambala of Annihilationism, 4) Pakudha Kaccayana of Eternalism, and 5) Sanjaya Belatthaputta of Scepticism. From now on, in order to highlight akiriyavadins' thoughts of action, we will consider them respectively :

1) Purana Kassapa's Agnosticism (*Ahetukavada*)

According to the *Sāmaññaphala-Sutta*, Purana Kassapa, of these famous six heretical teachers as contemporaries with the Buddha, first explained his theory to King Ajatasattu. He was one founder of asceticism (*ajīvaka*) as the theory of non- result of action (*akiriyavāda*). His main explanation is based on the theory that there is no action and in moral repulse any effect is not produced in the mind as rendered the following :

Man who acts or causes another to act, who cuts or causes another to cut, who troubles or causes another to trouble, who causes grief or causes another to do so, who tortures or causes another to torture, who struggles or causes another to struggle, who destroys life, steals, breaks into house, commits robbery in one house or on a desolate way, commits adultery, and speaks lie, commits no sin. Even if with a razor-sharp discus a man deprives all living creatures on the earth of life and makes them become a single heap of flesh, he commits no sin and no result of such demeritorious action will come to him. Were he to go

along the south bank of the Ganges, slaying, mutilating, and torturing or causing another to slay, to mutilate and torture, there would be no sin thence resulting and neither would sin approach him. From charity, self-control, abstinence, speaking truth, is derived no merit, nor does merit approach him (D.I.52).

From the above-mentioned passage, the view of Purana is also known as antinomianism (*ahetukavāda*) based on the belief that there is neither cause nor condition of existence of actions which is meant the adopted views of non-causation and passiveness of soul named agnosticism (*ahetu-appaccayavāda*). With nothing good or evil is there; and in order to be more clear of his antinomianism, the performance of a meritorious action will not be acquired by any merit-making; and correspondingly, committing a demeritorious action will be experienced by any evil result. Surely, when it is absolutely denied by moral causation, the efficacy of deeds is nothing in producing its result. Making merit or demerit is mere action, that is to say, it is meaningless to the seed of any commitment. His theory is totally opposed to the Buddhist metaphysics and ethics. Furthermore, it should be called 'egocentrism' of omniscience maintaining that he knew the infinite world with his infinite insight based on full vision (*ñāṇadassana*), that he was the all-knower and the all-seer and also that his knowledge was so perfect that all his movements kept him continuous.

2) Makkhali Gosala's Fatalism (*Niyativada*)

In the same text, Makkhali Gosala, the second prestigious schismatic teacher, gave his doctrine to King Ajatasattu. With the question about the

present advantageous means of salvation, he proposed his concept based on the denial of morality indicating neither action nor its result. It is mere the advocacy of fate that it is for all beings. In order to clear the air in his doctrines, they are as follow :

There is neither cause nor condition for the viciousness of living beings; they become depraved without cause and condition. There is neither cause nor condition for the purity of living beings; they become upright without cause and condition. No result depends either on one's own acts, or on other's acts, or on the acts of human strength or human energy. All animals (*satta*), all creatures (*pāpa*), beings (produced from eggs or in a womb) (*bhuta*) all souls (in plants) (*jīva*), are without power, strength or effort. They are bent this way and that by their fate, by the necessary conditions (of the class to which they belong), by their individual nature; and it is in accord with their position in one or the other of the six classes that they experience happiness and suffering (D.I.53).

As above-mentioned, his view is well known as fatalism (*niyativāda*) for accepting the theory of the six classes⁹ of men and the concept of world and life. Man is , according to his doctrine, determined by fate, for he believes that all beings are helpless, unable neither to help themselves nor other connected with subject to a fixed and unchangeable existence. So, he reflects his denial of the efficacy action and energy. He clearly maintained that all actions performed with a hope that they will bring forth certain desired

consequences will surely be in vain, it is fate and fate alone that guides the whole animate (*sajivika*) and inanimate (*ajivika*) world (Na-Rangsi:1976,p.20).

3) Ajita Kesakambala's Annihilationism (*Ucchedavada*)

In the same Suttu, Ajita Kesakambala, the third distinguished heretical teacher presented his theory to King Ajatasattu by setting forth annihilationism. His theory denies the action and its result of not only existing life in this world but also life hereafter as appeared in his passages:

There is no alms-giving, sacrifice or offering. There is neither the fruit nor result of good or evil deeds. There is neither this world nor the next. There is neither mother nor father, nor beings springing into existence without parents. There are in the world no recluses or Brahmins who have reached perfection on the right path and have perfect conduct and who, having realized by themselves this very world and the next, make their knowledge known to the public. A man is built up of the four elements; when he dies, earth returns to the earth-element, water to water, fire to fire, air to air, and the senses vanish into space. The four bearers with the bier of the fifth, take his dead body away; they talk about him as far as the burning-ground, where his bones turn the colour of a pigeon's wing. The sacrifices have ashes as their elements. They are fools who preach alms-giving. It is an empty mere idle talk, when men say there is profit therein. The fool and

wise alike, on the dissolution of the body, are cut to be annihilated, and they do not survive after death (D.I.55).

This above-cited view may be seen in the postmodern society emphasizing the great importance of the material value more than spiritual significance. It is the theory of ingratitude being a contrast with the Buddhist teaching¹⁰. In other words, it seems to be dealt with hedonism and materialism called 'self-indulgence' in Buddhism. He denied, according to Ajita's thought, the possibility of the law of kamma and rebirth and also this world and the next based on being just a concourse of four elements, the space being the reservoir of the senses, the soul being just a product of matter. According to him, they do not really exist, and therefore, his theory is called 'annihilationism'.

Having the notion of difference between the annihilationism and materialism is the consideration dealt with the theory of action and salvation. Because the sentence says, "There is neither mother nor father, nor being springing into existence without parents", it indicates to accept the belief in a radical materialism, that is to say, annihilationism is absolutely the denial of possibility of morality concerning causal relation. But, it is the process of natural phenomena to combine the four fundamental elements : earth, water, fire and air, to create or destroy any forms. Similarly, the four elements will be dissolved to return to the original sources which are to vanish into empty space (Na-Rangsi:1976,p.23). The two theories seem rather indifferent. According to Chandradhar Sharma (1976), he proposes the essential concepts of Materialism (*cārvāka*) as follows : (1) Earth, water, fire and air are the

elements, (2) Bodies, senses and objects are the results of the different combination of elements, (3) consciousness arises from matter like the intoxicating quality of wine arising from fermented yeast, (4) The soul is nothing but the conscious body (5) Enjoyment is the only end of human life and (6) Death alone is liberation (pp.41-42). From this Indian Philosophy, we can see that the materialism admits the reality of this natural world based on the means of sensual pleasures, because man is not merely a biological animal, but also a psychological and a moral creature, a rational and self-conscious person capable of realizing the value. Man should, therefore, elevate his mind from the level of the beast, transform the animal pleasure into human pleasure by means of education, culture and rules and regulations. This means that the materialism is still accepted by human value to make life worth living more than animal life. The sensual pleasure is caused by formation of three tendencies of human life : *kama* facilitated by the desirability of pleasure, *Dharma* connected with ethical value and *Artha* prompted by conformity of pleasure acquisition (pp.46-47). The materialism only denies the life hereafter, while the annihilationism does both this world and the next.

4) Pakudha kaccayana's Eternalism (*Sassatavada*)

In the same Sutta, Pakuddha Kaccayana was the fourth one who introduced his theory to King Ajatasattu. With the question of advantageous life of recluse, he as the propounder of eternalism upholds the doctrines of seven categories as follows:

The following seven elementary categories are neither made nor commanded to be made, neither created nor caused to be created;

they are barren, steadfast as a mountain peak, stable as a pillar firmly fixed. They neither move nor develop; they do not hurt one another and one does not cause ease or pain or both to another. What are the seven? They are the aggregates of earth, water, fire, air, and ease and pain, with life as a seventh. So, There is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves another's head, no one thereby deprives any one of life; a sword has only cut into the interval between seven elementary substances (D.I.56).

From the passage mentioned above, Pakudha's doctrine appears as a primitive atomism in Indian philosophy which accepts that the eternality and immutability of seven elementary substances are neither created nor moulded, neither move nor change nor hinder one another so as to cause suffering or happiness. Every being exists solely by itself that cannot change and cannot be changed. So, his view is called eternalism (*sāssatavāda*). Regarding his moral standpoint, he denies the moral value in human action with respect to moral responsibility. This is because that birth is relatively combined with seven categories while death is their separated process. It seems possibly similar in materialism. Hence, merit and demerit are nothing at all. But, in some case, he still accepts the existence of a conscious living world paralleled to the unconscious material world in admitting happiness (*sukha*), suffering (*dukkha*) and life (*jīva*) along with four other material substances regarding three spiritual faculties (Na-Rangsi:1976,p.26). For example, in case of killing, no

one is killed and deprives anyone of life, but, it is only the material substances that become pieces to be inserted into the physical substances.

5) Sanjaya Belatthaputta's Scepticism (*Amaravikkhepakavāda*)

According to the Sutta, Sanjaya Belatthaputta was the last one who visited King Ajatasuttu. With the question about the present conceivable fruits of life of a recluse, he presents the sceptical method of an eel-wiggler which is different from the previous heretics as given the following summaries of the Sanjaya's assertion :

If you ask me whether there is another world, if I thought there were, I would say so. But I do not say so. And I do not think it is thus or thus. And I do not think it is otherwise. And I do not deny it. And I do not say there neither is, nor is not, another world. And if you ask me about the beings produced by chance; or whether there is any fruit, any result of good or bad actions; or whether a man who has won the truth continues, or not, after death, to each or any of these questions, do I give the same reply (D.I.58).

The above-quoted passage apparently shows that his sceptical view does not give any definite answer to several problems with his indeterminable attitude and as an eel-wiggler, his theory is called scepticism connecting with ignorance of the correct answers to the questions put to him, and the sceptical method of logical alternatives as means of solving problems may be the safest way for him (Na-Rangsi : 1976,p.32). But, the Buddhist view rejects such theory, saying that it is the theory of a blind person and futility like the

undetermined questions (*avyakata panha*) unable to bring advantage to himself and others to make clear of the relative nature of empirical reality.

2) The Buddhist Attitudes towards the Law of Kamma as ‘Means to Be Justified End’

Nowadays, it seems to be rather ambiguous to clearly understand the law of kamma that can be found from the attitudes of Thai people. Generally, they still opine that bad results of action will be its conditional cause in the past; and such past action will reap and appear negative in the present. To know and to be ignorant of what they are doing is good or bad cause difficulty to solve any problem relating to its facts with wisdom. There is still misunderstanding of the law of kamma in the Buddhist outlook as seen in the Buddhist text :

All beings are the owners' of their action, heirs to their action, born of their action, related to their action, supported by their action. * Action it is which separates beings into coarse and refined states (M.III.203). Whatever seed one plants, one reaps the fruit thereof. Who does good receives good, who does evil receives evil (S.I.227).

We have, as the above-cited passage, seen clearly the Buddhist tradition of confidence in the law of kamma. In a social attitude of postmodernity, the problematic matters have arisen that “ One who does good but receives evil, while one who does evil receives good ” which they take into account to pin-point what is ‘good’, how it is so, what is ‘evil’ and how it is so. It can be seen by the example of diversity in unity which has to some

extent some disparity. From the viewpoint of 'good', we may receive different answers of hedonistic sense as pleasure, of artistic sense as beauty, of economic sense as interest, of political sense as happiness of citizen, and so on. Individually, delicious food might be called good food, or a pleasant brush being useful for birds and squirrels might be called their good shelter. Moreover, we can see some attitudes of customs, traditions or faiths shown as the good behavior. According to Prof. Kirti Bunchua (1992) shows two comparative examples of contextual understanding : (1) The old Thai custom praises the man who had more wives and could look after them all so well that none of them suffered from negligence¹¹. An occidental gentleman, on the contrary, cannot have a second wife without divorcing the first one. But, in the old Thai custom, divorce was considered as an escape from responsibility instead of being fair to the divorced wife. (2) An African tribe had the custom of showing gratitude to parents by inviting them in a religious ceremony to try their strength by climbing up a big tree. Falling down means inability to live : they have to be killed on the spot by the children themselves. This token of gratitude is condemned by other traditions as cruelty (p.87). So, evaluation of 'good' differs : in the same circumstances, society deems something good on one side but bad on another one. What is the criteria of understanding the law of kamma to attain the wisdom development ? The Buddhist solution to this perspective is as follows :

1) Consideration for Kamma as Reflection of Intention

According to the Buddhist teaching, kamma is created by intention (A.III.415). The term 'intention' (*cetanā*) means volition, will,

choice, decision or the mental energy which leads to action, investigates and directs all human behavior (Payutto:1993,p.6). It is the neutral state of prompting force regarding creating and destruction, both positive and negative aspects connected with environmental factors, that is to say, it is the relationship between internal thought as subject and external circumstance as object. Intention is the awareness regarded as guide, manager or governor of choosing how various objects respond to numerous stimuli experienced by mind. Truly, mind is illustrated by the Liberated One as the forerunner or the master that follows man just as the wheel follows the hoof-print of the ox that draws the cart like a shadow (Dhp.I.1-2). The perfect intention will be based on the action; for example, making merit must be fulfilled by wholesome intention (*kusalacetanā*) while murder must be committed by unwholesome one (*akusalacetanā*). So, according to such conditions, they become known as bodily and verbal conducts.

When the subjective thought provides a link to objective action, it will become kamma ; and then its result appears immediate. In addition, the effect has different forms depending on the effort of intentional implementation brought into human activities. Even just one little thought, although not particularly important, is nevertheless not void of consequence of affecting, at the least, a tiny speck of mental quality (Payutto:1993¹,p.7) as the Buddha says that “all actions, whether good or evil, bear fruits, no matter how small or big it becomes, there is no action which is void of fruit.”(J.IV.390).

2) Conditional Analysis of the Result of Kamma

The intellectual proliferation with intention leading the mind into good, evil or neutral states should be manifested in various conditional factors. In his Buddhist literary works on the Path of Purification (*Visuddhimagga*), Buddhaghosa gives more comments in the process of conditional analysis of the result of kamma. He divides the results of kamma into three categories; namely, kamma characterized by time, by function and by the order of ripening (*Vism.* XIX.601-602). In each of these categories, kamma is classified into four kinds. Thus, there are twelve in all that may be possible cause to be either meritorious or demeritorious. All of them will respectively be scrutinized :

2.1 Kamma characterized by time. It is fourfold in producing its result: Kamma to be experienced here and now in this present life is called 'Immediately effective action' (*Ditthadhammavedaniya-kamma*). If this kamma cannot, according to the Path of Purification, yield its fruit in this present existence, it will become 'lapsed action' (*ahosi-kamma*) which will no more produce any effect. Kamma to be experienced on rebirth is called 'Subsequently effective action' (*Upapajjavedaniya-kamma*) meaning the next life after the present becoming of its own exhaustion. If it cannot produce its result, it will become 'lapsed action' (*ahosi-kamma*). Indefinitely effective action (*Aparāpariyavedanīya-kamma*) is the Future-condition whose result is to be experienced in some subsequent becoming. It gives its result in the future when it gets the opportunity; and however long the round of rebirths continues, it never becomes lapsed action . Finally, the 'Lapsed action' (*Ahosi-kamma*) means that it is the time-condition of having expired its period with comportment of fruit. In case of having fully produced, it has exhausted

itself. To this point, it is described as “There has been ineffective action, there has been no action-result, there will be no action-result”.

2.2 Kamma characterized by function. Its production of consequence consists of four roles : First, the Reproductive action (*Janaka-kamma*) is to cause its duty both at rebirth-linking and during the course of an existence in producing the material and immaterial aggregates. It may be either good or evil like miserable or favorable birth of a person who is determined by his parents. Besides, we can see the different status of birth depending upon the different reproductive action and different individuals. Second, Consolidating action (*Uppatthambhaka-kamma*) cannot produce result; but when result has already been produced in the provision of rebirth-linking by other *kamma*, it consolidates the pleasure or pain that arise and makes it last . It does its duty of strengthener with merit or demerit from the previous action. Third, Frustrating action (*Upapīlaka-kamma*) is, by its function, to frustrate and obstruct pleasure or pain which is the result of the above two *kamma* and does not allow it to last long. It will weaken their power and thereby make the results become less profitable or unprofitable. Finally, Supplanting action (*Upaghātaka-kamma*) supplants other weaker *kamma*, prevents its resulting and usurps that *kamma*'s opportunity in order to cause its own result. It is the most powerful of all *kammas* in this category. A person is born, for example, in a rich family; this indicates the influence of reproductive action. He thereby experiences a happy and luxurious life, this indicates the result of consolidating action. But, he is short of life; this shows an intervention of supplanting action.

2.3 **Kamma characterized by the order of repening.** It is fourfold in producing its fruit. First, the Weighty action (*Garuka-kamma*) is the most forceful of all actions, and very reprehensible and unprofitable to the performer. It denotes the First Worst Evils¹² (*Anantariya-kamma*) because it cannot attain any of higher virtues in the process of wisdom development. Second, the Habitual action (*bahula-kamma*) is a force taking precedence in ripening to do more powerful than all other actions after having had lack of the weighty action. Third, the Death-threshold action (*Asañña-kamma*) is the last moment to what is remembered any action with great vividness of dying man. Except the previous two actions of taking precedence in repening, the Death-threshold action will, after his death, play the first role of determining the future life. Finally, the Casual action (*katatta-kamma*) is a very slight potency almost without volition or the action without the aim of intention. In producing its result, it will experience only in the absence of the last three actions.

The whole above-discussed passages, both the first as the cause of kamma and the second as the result of kamma, are to point out that if proper means can be justified true end and *vice versa*, the law of kamma is the circle of human beings that may be generalized as “All actions (*Kamma*) are created by, related to, entangled in and acquainted with human beings”. Good or evil is what is experienced by doer himself. It cannot be cleansed by anything else as apparently illustrated by the Blessed One that

If it were possible, to cleanse evil action simply by bathing in a river, then the frogs, fish, otters, crocodiles and other river-

dwelling animals would certainly be destined for rebirth in a heaven realm...if these rivers were capable of carrying your evil action away, then they could probably also carry away your good action...(Thig.240-244).

Right Understanding of the intellectual confidence of the law of kamma is performed by the habitual tendencies regarding the positive and negative aspects. Negatively, we should neglect it; and positively, we should cultivate it to cause happiness in daily life. Furthermore, the well-trained habits are the energy to exercise mental development and to understand the natural law in the Supramundane Right Understanding. In fact, the energy of Kamma is a more forceful part of mental formation, that is, it is the interwoven factor of mind to realize the wisdom development.

2.4 The Role of Supramundane Right Understanding in the Process of Wisdom Development

In the process of wisdom development, critical reflection (*yonisomanasikāra*), according to the Buddhist text, plays its important roles on getting rid of unwholesomeness (*akusala*) and on cultivating wholesomeness (*kusala*) leading the human beings to achieve arahantship (It.9). To this point, we should understand the terms of *kusala* and *akusala* : Literary, *Kusala* can be rendered as 'intelligent, skilful, content, beneficial, good, or 'that which removes affliction'. *Akusala* is defined in the opposite way (Payutto : 1993¹,p.18). Both are, in particular, conditions which arise in catalyst of intention, then shown through mind. Thus, they are called skilful intention (*kusala cetanā*) for acting good, and unskilful intention (*akusala*

cetanā) for acting evil. The role of Right Understanding of investigating good and evil will here start with using the Buddhist ethical objectives. Thus, to study this point is keyed to the contexts of wholesomeness and unwholesomeness. Under reasonable consideration, something which is wholesome (*kusala*) may not always be considered good while something which is unwholesome (*akusala*) may not be considered evil. Good is reflected from wholesomeness and *vice versa*, for instance, depression, melancholy, sloth and distraction are unwholesome, but not evil, while physical and mental calmness is wholesome, but not good.

We can see the different meanings stipulated by the ethical and natural laws implying the Mundane and Supramundane Right Understanding supporting each other. However, on the Supramundane level of Right Understanding, there are at least two aspects of its roles :

2.4.1 To Enhance the Mental Quality

Critical reflection plays its role to strengthen causal relationship (*paccayakāra*) with the ethical law that refers to taking advantage of knowing and understanding the conditions and course of things, or knowing natural law and then applying it in an advantageous way (Payutto:1995,p.48). The potentiality of critical reflection is to accumulate the conscientiousness (*monodhamma*) and dedication (*appamāda*) established to have good spiritual friends and the knowledge of the law of kamma, with the mutual beneficial value of personal responsibility and of supporting others as social career. So, we will see that the roles of potentiality of critical reflection have become

related to and connected with right speech (*sammāvācā*), right action (*sammākammanta*) and right livelihood (*sammāājīva*).

To this point, they can be put into practice; and the critical reflection of ethical law is presented to seek the natural law to be applied. The understanding to the ethical law is created by Dependent Origination as seen in this formula :

When this exists, then this exists

Because this arises, this also arises.

When this ceases to exist, this also ceases to exist

Because this ceases to exist, this also ceases to exist¹³ (M.III.63).

The whole descriptive tenets are to seek those who train themselves and know what is going on and do not wish to allow themselves to become foolishly caught up in the world (Payutto : 1995,p.43). The potentiality of critical reflection to extract the desire, having promoted the positive initiation of mental creation, is organized as the tranquillity development (*samatha-bhāvanā*). Having realized the natural law and its process, it will become 'insight development' (*vipassanā-bhāvanā*).

The Pali term '*Bhavana*' literally means 'development' , 'cultivation' or 'culture'. In this Buddhist context, it is the meditation process to be aware of the valuable skills to enhance fulfillment in self-control¹⁴. In the process of wisdom development, the actuality of critical reflection plays its role to side with right effort (*sammāvāyāma*), right mindfulness (*sammāsati*) and right concentration (*sammāsamādhi*) to eliminate all prejudices and distractions called 'hindrances'¹⁵ (*nivarana*) and to establish a preparatory state of the path

leading to the insight meditation to know and see things as they are (*yathabhutañāṇadassana*). In general, there are two forms :

The concentration meditation (*samādhi-bhāvanā*) is the unwavering state of one-pointedness of the mind (*ekaggatā*) which continuously focuses on a single object. Buddhaghosa says “Therefore that state, by the strength of which mind and mental properties are placed in one object fittingly and well, without wavering, without scattering, should be known as concentration” (Vism.III.85). It is a means of tranquillity of mind and certain power of intention to be utilized in the daily life. Actually, the mental training is difficult and mind will become changed according to any tangible object. In the *Samyutta-Nikaya*, the phenomenon of mind and the quick movement of a monkey are compared by the Buddha “Just as a monkey faring through the dense forest catches one bough and, letting it go, catches another, and then another; even so, that which we call mind (*citta*), thought (*mano*), consciousness (*vinnaṇa*), that arises as one thing, ceases as another, both by night and by day” (S.XII.61).

In this stage, there are many methods and strategies for reaching the tranquillity of mind which are called ‘the forty subjects of meditation’¹⁶ (*kammatthana*) (Vism. III.110). The most method of subjects is to be engaged in the different practices depending on the temperaments¹⁷ (*cariya*) (Ibid.) of meditators, and in the best examination of their character and tendencies. Through constant effort and perseverance the meditator may also be able to attain the positive result by concentration development which is known as

absorption (*jhāna*). Eight absorptions of mystic state are culminated and conditioned by the mind; namely, the first four are the absorptions of the material sphere (*rūpa-jhāna*), and the remaining ones are the formless sphere of absorptions (*arūpa-jhāna*). In the last mystic state which is known as the sphere of Neither-perception-nor-non-perception (*navasaññānāsaññāyatana*), the Buddha had experienced with the practice of Upanisadic thinkers, but he considered it as a happy life in this existence (*ditthadhamma-sukhavihāra*) (M.I.41) because of no leading to the attainment of complete emancipation. It is inconceivable that one who has attained the sphere of neither-perception-nor-non-perception desires to emerge from there and adverts to the lower stage because this *Arūpa-Jhāna* with its associated states has neither-perception- nor-non-perception due to the absence of gross perception and presence of subtle perception or because it is incapable of performing the decisive function of perceiving (Narasabho:1971,p72). This means the perception here is not perception in a subtle state as a residual formation. It is the foundation between the mind-base (*manayatana*) to cover the mental-object-base (*dhammayatana*) for the other mental states - feeling (*vedana*), mental activity (*Sankhāra*). Eventually, we may say mind is completely concentrated and undisturbed by the external objects, but it is subject to deterioration, because the internal objects; namely, the residue of desire, of craving for existence and of ignorance, are still in this stage. On the other hand, one who experiences has still the craving for existence to attach this stage regarding the consummation of mental development. The Buddha later discovered a method of complete cessation of suffering called insight

development. However, the concentration development has still more mundane benefits. As Sunthorn Plamintr (1994) briefs its advantages for increasing awareness of inner potentiality meaning self-confidence, increasing in day-to-day work and in performance of duties and responsibility, helping to fortify will- power and to promote mental quality from defilements (pp.162-163), it is, thus, the most important instrument for insight meditation that enables one to see the reality.

Insight meditation (*vipassanā-bhāvanā*) is the process of phenomenological investigation of physical and mental existences according to the natural law. In other words, it is the realization of all existential phenomena of intuitive experience. By applying constant awareness to the present reality, insight meditation is achieved through the mental development. As a matter of fact, it is a reflection (*anupassanā*) to scrutinize the Three Common Characteristics of Existence based on three signs of reality (D.III.219) : First, the concentration on the void (*suññata-samādhi*) is insight development of liberation through penetration in the characteristic of selflessness (*anattalakkhana*) by contemplating the relative and non-substantial nature. Second, the concentration on the signless (*animitta-samādhi*) is the process of liberation through the contemplation of impermanent nature (*aniccalakkhana*) by seeing it as impermanent and ever-changing. Finally, the concentration on the desireless (*appanihita-samādhi*) is the process of contemplation to enable one to relinquish desire and attachment by realizing the characteristic of unsatisfactoriness (*dukkhalakkhana*) to lead to the liberation through wisdom.

2.4.2 To Stimulate the Intellectualization

The hypothesis of intuitive presentation is established on the thought that “Everyone has equal rights by nature to achieve the fruits of success even though each person has different abilities. Everyone should have the same opportunity to succeed according to his own abilities, and these abilities can be altered and increased. People should, therefore, have the chance to develop their own abilities as best they can” (Payutto : 1995,p.44). This assumption is to gesture everyone to the knowledge of the natural law (*saccadhamma*), like a sea that is open to receiving water from all rivers, assimilating them all and becoming one (A.IV.202). The natural law refers, according to Buddhist context, to the teachings related to the conditions of all things to attain the aim of intellectual liberation. To this point, the researcher needs to keep trace of Buddhist metaphysics relating to intellectualization of wisdom development.

1) As Means of Eliminating Ignorance and Craving

By understanding Dependent Origination, its process is followed to know suffering regarding both a psychological meaning and a phenomenal unrest. In addition, we may describe it as anything else, but its conclusion is to search for cause of suffering. For the role of critical reflection, its duty is to find out how things arise and to find out whether there is a path which terminates in the cessation of suffering. From these objectives, we need a basic summary of the explanation of suffering to facilitate general understanding to accumulate the liberation of knowledge connected with the

Three Common Characteristics of Existence (*Tilakkhana*) and the Four Noble Truths (*Ariyasacca*).

Just as the astigmatic eye bends the light rays that enter it parallel to the axis of its aberration, producing a confused image on the retina, so we, by the peculiarities of our own mental processes, our prejudices and predilections distort and misrepresent to ourselves the images of the external world, its events and situations (Story : 1973,p.133). The sentences stated above show the characteristics of ignorance (*avijjā*). Ignorance is co-existence with the dynamic continuum in the form of cyclic universe that is without any beginning and end (Ibid.). In practical perspective, it causes to lead into incorrect way of confidence that is affected to the impurity of thought and action including its going-on miseries caused by the hindrances as its sustenance (*āhara*). Even though ignorance is a fundamental type of unwholesome tendencies (*kilesa*) that entice other kinds of bad habits, these things emerge as specific behaviors and craving (*taṇhā*) nourishes to cause the agitator or the tyrant. According to the Four Noble Truths, the cause of suffering is craving. Both ignorance and craving are, however, interconnected with each other and their duties may be replaced, that is to say, ignorance is sometimes superior and craving inferior and *vice versa*.

In fact, craving is not always caused to unwholesome tendencies if it is applied correctly and usefully and become wisdom development as Buddha says to a sister that “...you will depend upon craving to sever craving. I say this body was born of craving and depends on craving to sever craving...” (A.II.45). This positive of craving for becoming (*bhava-taṇhā*) is the leading

force causing people to become enamored with a good state of existence. Meanwhile, ignorance is a special factor that causes beings to be born into a state of unhappiness (*duggati*), because those who succumb to ignorance do not understand the difference between good and bad, right and wrong, benefits and detriments, and the true causes of degeneration and ruin (Payutto : 1995,pp.110-111). From their special qualities, if ignorance proceeds blindly without direction, craving that can continue in response to the need for success is out of control and leads to accompany the way for committing bad action more than creating good one. On the contrary, if ignorance is set properly by means of intellectual confidence and critical reflection, craving is hauled in line with correct aims and is restrained and modified in order to overcome ignorance to create wholesomeness.

2) As the End of achieving Selflessness

The selflessness (*anattā*) is the end that enables us to grasp the process of the self (*attā*) connected with the conventional truth (*sammuti-sacca*). Such is the role of Right Understanding in the process of wisdom development because it is without understanding the egolessness of existence, it is not possible to gain a real understanding of the Buddha-word; and also it is not possible without it to realize the goal of emancipation and deliverance of mind proclaimed by the Buddha (Nyanatiloka:1974,p.3). In addition, we can conclude from the Buddha's teaching that "All dhamma are selflessness (*anattā*)"(S.IV.1). This means all things that exist, exist within this flow or current being comprised of various related and interdependent causes arising and passing away in a constant and endless series. The role of Right

Understanding is to exhibit the deficiencies, conflict and pressures of all phenomena. We cannot, therefore, search for the permanent self.

In the process of wisdom development, we search for the role of Supramundane Right Understanding of existential perspective, because the Buddha himself was forced by the exigencies of communication to preach all beings on the use of term 'self' (*attā*) in the phenomenological significance. In the ultimate truth (*paramatthasacca*), it may be boastful to consider in a statement such as 'I am master of myself'. Because self appears to be something that is owned by the 'I', and therefore cannot be the 'I', where the self is both subject and object, it has to be split up to fill the double role (Story : 1973,p.128). In fact, it can be impossible because of self-contradiction. Furthermore, we can, in the postmodernity, call for the freedom; and it may be true in verbal convenience, but not in the superior stage because it is nothing more received without the proper knowledge of non-self.

2.5 Conclusion

In conclusion, we can say that Right Understanding is the knowledge aiming at the eradication of ignorance that differs from Right Thought aiming at the elimination of greed and hatred to create the righteous vision of reality. In the process of wisdom, Right Understanding plays its roles relating to the potentiality of critical reflection on the mundane level called the intellectual confidence and to the actuality of critical reflection on the supramundane level. The intellectual confidence appears due to the ethical objective to cultivate the optimistic view of one's own and social creation of responsibility and to

accumulate the self-reliance. Its roles are connected with good spiritual friends and the proper attitude of the law of kamma. On the supramundane level, the actuality of critical reflection is the special factor leading to attainment of the true wisdom. It plays its roles on enhancing the mental qualification and on stimulating the intellectualization to realize the natural law through the means of abolishing ignorance, craving and attachment based on the end of achieving selflessness. The problem previously discussed is why and how does Right Understanding play its leading roles on the process of wisdom development? To this question, we shall, in the next chapter, discuss the nature of suffering and its process to attain right liberation (*sammāvimutti*).



CHAPTER III

RIGHT UNDERSTANDING (*SAMMĀDITṬHI*) AND THE PROCESS OF WISDOM DEVELOPMENT (*VIPASSANĀ-BHĀVANĀ*)

3.1 The Soteriological Perspective of Wisdom Development

With the Buddhist perspective to wisdom development, Right Understanding is the guidance to contribute its process and the distributor of duty to gradually develop. The Buddha maintains this is the only path that leads to purity of understanding; and if one walks along this path, one will put an end to suffering; one who follows it with mind absorbed, will find release from the five aggregates and of the eight links, Right Understanding is the most important one because if view is right, the remaining paths would automatically be right respectively; therefore, this process is related to each other (Nimanong : 1995, p.265). To seek the way out of the pathological condition based fundamentally on Right Understanding, it is the clear indication of the rational characteristic of spiritual experience.

According to the Fourfold Noble Truth, the projectuality is to find the process of understanding the human world as the relationship between the ethical and natural laws to be suitable for the physical and psychological phenomena, and of realizing the natural law as the way of eliminating the cause of suffering. The systematization of wisdom development is concerned with the sole preoccupation indicating the Eightfold Path. This demonstrates the solution to attain the cessation of suffering based upon the theoretical and practical correlation. It may not be exaggerated to say that the perfect

exactness of wisdom development, by Right Understanding, becomes the mutual understanding and realization; and one who attains it will not be like the conflicting one-sided accounts of an elephant given to different blind persons who touch its different parts (Dialogues of the Buddha, I, pp.187-188). According to the role of Right Understanding in the process of wisdom development, the ethical and natural laws are the ways of considering to be cognized with the perfect minded awareness, that is to say, the ethical law is the beneficial way of controlling human behavior proceeded to be useful both for oneself and another while the natural law is the way to see the truth for liberation from suffering. P.A. Payutto (1993²) clarifies them as follows :

- 1) Cognizing in beneficial way : that is cognizing in conjunction with a skilful value, one that will be truly useful, rather than in order to cater for, pander to or frustrate the senses. This is to perceive experiences in such a way as to be able to make use of them all, both the liked and the disliked;
- 2) Cognizing by seeing the truth : this is, to see things according to their causes and conditions as they are, which is bare perception of experience without the addition of any value-judgements called perceiving just enough for the development of wisdom (*ñāṇa*)(p.92).

The constitution of wisdom development is to liberate the mind from suffering. In fact, all human beings cannot attain the final goal of Buddhism, but they can render required certain good deeds. Therefore, the Buddhist end of wisdom development is, according to the role of Right

Understanding, established on two levels of liberation (A.I. 60) : First, liberation by concentration (*cetovimutti*) is the deliverance depending on the objectivity indicating the Mundane Right Understanding of self-reliance and self-sufficiency. Generally speaking, this stage is developed by not to do any evil, by cultivating good and by purification of mind based upon the meditation (D.II.49). The liberation of mind is the cause of existing insight meditation (*vipassanā*) because it is only the repression to hold sway over unwholesome tendencies but it cannot withdraw their roots ; it is like taking a flat stone covering some grass with it, as soon as you remove the stone, the grass starts to flourish again (Payutto;1995, pp.273-274). Second, liberation through wisdom (*paññāvimutti*) is the deliverance depending on the subjectivity indicating the Supramundane Right Understanding through realization of eliminating ignorance. This stage is developed by the path of purification to penetrate the true knowledge of the reality (*vijjā*). For this reason, the above statements show step by step the insight meditation : Just as a person needs to climb the tree, it is necessary for him to do, starting from the stalk of the tree, not from the top of it, so person wishes to attain liberation from suffering, it is preparatory for him to pave the way, beginning from intellectual confidence related to ethical law to wisdom development connected with the natural law.

Therefore, the process of wisdom development must, according to the role of Right Understanding, be assisted by five factors to bring about the liberation through wisdom : 1) right conduct (*sīla*); 2) Knowledge how to study, read a text and make further interpretations (*suta*); 3) discussing,

debating and exchanging views, being able to answer other people's questions (*sākacchā*); 4) attaining tranquillity and peace of mind, not being deluded (*samatha*); and 5) using wisdom to consider various phenomena and circumstances in accordance with their conditions, that is, in accordance with reality or their true nature (*vipassanā*) (A.III. 20; M.I.294). We may conclude such factors into two levels of wisdom ; nos. 1-4 mean mundane wisdom resulting from study (*suttamaya-paññā*) and reflection (*cintamaya-paññā*) and the last one is supramundane wisdom resulting from mental development (*bhāvanāmaya-paññā*).

3.2 The Process in Search for Intellectual Confidence

To talk of Buddhism, we should first talk about the human predicament that is the state of problems experienced in life. This is presented to reform the Buddhist teaching to be generated in traditional or previous belief in uncontrollable natural forces, such as earthquakes, floods, and so on. With respect to the human thought, when men are threatened by them, they believed that such happenings were punished by their result because of disobedience to them. P.A. Payutto(1993²) includes “The essential factor in determining events in the world, according to these ancient religions, was the will of the deities. The factors which tied humanity to these deities or supernatural power was faith. This faith in deities was demonstrated through sacrifices, prayers ceremonies, and so on (p.54). So, the human beings were necessary to please deities and started from creating deities image or idols according to the possible imagination of man . If people aspired to some reward or happiness,

they were constantly on their guard to avoid any action caused to displease the deities. According to the criteria of moral justification regarding the deity, the human behavior is evaluated by the directives of the deity through the mediators of his representatives. Good or evil resulted from the pleasure or displeasure of the directives of deity. This belief is based on the emotion called "faith is that which obstructs wisdom, it relies on inciting, or even enforcing, belief, and such belief must be complete and unquestioning. To doubt the teaching is forbidden. Only unquestioning obedience is allowed" (pp.75-76). The faith of looking externally taking refuge in deities to the end of liberation from the fear of danger or suffering has been firmly retracted to consider its origin. Specifically, the danger is caused by the external factor while the Buddhist teaching has been illustrated by the revolutionary principle regarding the dependence on external forces which can not lead to the liberation from suffering as Buddha says :

Human beings, finding themselves threatened by danger, take refuge in spirit, shrines, and sacred tree. But these are not a true refuge. Turning to such things as a refuge, there is no true safety. Those who go for refuge to the Buddha, Dhamma, and Sangha, who understand the Four Noble Truths, seeing difficulty, the cause of difficulty, freedom from difficulty, and able to transcend all danger (Dhp. XIV. 188-192).

To turn to this point, the emphasis is laid on shifting from pleading with deities for safety and happiness to the change of the human attitude. The Buddhist principle shows that the intellectual confidence laying down in the

potential of people themselves can be developed into the final achievement. "No longer is it necessary to throw their fates to the gods. If they realize this potential, even those gods will recognize their excellence and pay reverence" (Payutto : 1993,² p.63). The intellectual confidence, in the Buddhist vision, is the impetus which leads to the search for truth. Because intellectual confidence itself is incapable of leading directly to the truth, it must be used to further develop wisdom. When wisdom is perfectly developed, it leads to liberation in return. This model of conditions implies the conformation of liberation to intellectual confidence. Therefore, it is called "a channel for wisdom" which stimulates curiosity and is the incentive to begin learning (pp.76-79). This Buddhist confidence is not dogma that is unquestionable or in doubt. The characteristics of a channel for wisdom in the process of intellectual confidence, is a positive influence to give a focus on our listening, learning or questioning in any way. W. Rahula (1990) brings us the concept of the great Buddhist philosopher of the 4th century A.C., Asanga, to three aspects of intellectual confidence: 1) full and firm conviction that a thing is, 2) serene joy at good qualities, and 3) aspiration or wish to achieve an object in view (p.8). In his book, he points out at the human problem seeing to the reality that the question of belief arises when there is no seeing - seeing in every sense of the world. The moment you see, the question of belief disappears. If I tell you that I have a gem hidden in the folded palm of my hand, the question of belief arises because you do not see it yourself. But if I unclench my fist and show you the gem, then you see it for yourself, and the question of belief does not arise. So, the phrase in ancient Buddhist texts reads : Realizing, as

one sees a gem (or a myrobalan fruit) in the palm.” (pp.8-9). P.A. Payutto (1993²) illustrates three important functions of intellectual confidence in relation to wisdom; namely, 1) It gives rise to an interest and incentive to begin the process of learning, 2) It provides the energy needed in the pursuit of that learning, and 3) It gives direction or focus for that energy(p.77). However, the intellectual confidence consists of the energy leading to the good qualities of human development through firstly listening, questioning, discussing and so on. The problematic things arise what we should believe and how we should accept to achieve the goal of liberation or freedom of today.

3.2.1 The Intellectual Confidence of Buddhist Perspective

K. Sri Dhammananda (1982) says that man is not a fallen creature who begs for his needs as he awaits mercy. He is a potential master of himself. Only because of his deep ignorance does man fail to realize his full potential. Since the Buddha has shown this hidden power, man must cultivate his mind and try to develop it by realizing his innate ability (pp.198-199). This statement shows that a belief in the potential of human beings is to be developed to attain the Buddhist goal. It is the principle of remedy based on practical and reasonable endeavor rather than taking refuge in gods and deities. To proclaim the independence of human beings is the reinterpretation of Buddhist teaching to reject the Bhrahmanical belief of the directive of God which has been held that the world and all events were created by Brahma (God). Mankind had to perform sacrifices and ceremonies of prayer. This belief was linked with the social status that may not change his status, that is to

say, he was born into so was he bound for life. So, Buddhism emphasizes firstly the doctrine of the intellectual confidence, but not the emotional confidence.

What is the difference between the intellectual confidence and the emotional confidence? Actually, both of them are the motivation of accepting human action or behavior ; but their exact difference is to determine on what the intention (*cetanā*) depends. Normally, when discussed about defilements, we tend to conclude them by putting in as greed (*lobha*), hatred (*dosa*) and delusion (*moha*) as the roots of unwholesome action (*akusalakamma*). In fact, the three kinds of defilements play their important roles on directing human behavior. They are: craving for personal gain (*taṇhā*), desire to dominate (*māna*) and clinging to view (*ditthi*) which are the active forms of defilements (Payutto; 1993¹,p.60). In essence, the three kinds of the active forms depend on one another. Clinging to view is the type of personal gain and influence aspired to be decided by ways of thinking and supported to play its role by craving and pride. Actually, desire is reflected by thinking that is the impetus of active form for action. For this reason, desire may be an incentive for either an exploitive kind of activity or a lethargic one of inactivity, depending on the direction it takes . In considering with respect to the emotional or intellectual confidence, if it is mostly influenced by ignorance and craving, it will become an encumbrance or stumbling-block to understand the value of good actions. On the contrary, such emotional or intellectual confidence influenced by ignorance and craving will encourage inertia and negligence. This is called the emotional confidence because it is the feeling based on

ignorance causing selfish desire – the cause of defilements. With the desire of exploitation for individual and others to attempt in relinquishment of defilements, it is mostly weighed down by skilful appreciation to understand the real incentive for constructive action. It is radiant and spacious rather than shallow and dull, conducive to creative and useful activities free of suffering (p.77). It is positive value of achievement through understanding to advance such practice as it really is. This is called the intellectual confidence.

Objectively, Buddhism emphasizes to understand both internal and external conditions of human suffering. The intellectual confidence of Buddhist perspective gives two main aims : nature and mankind. In one sense, these two kinds of faith are one and the same thing because they are involved in believing nature. Obviously, its first kind does not cover all its focuses because of its reliance upon the external environment. In Buddhism, mankind is recognized as a part of nature. The physical human organism is as natural as the external environment. Moreover, human beings possess a special quality which differs from the external manifestations of nature, and distinguishes mankind from the world beings around him. This is a quality peculiar to human beings. You could even say it is their 'humanness'. This peculiar quality is mankind's mental side, the subject of value (p.80). In the process of wisdom development according to the role of Right Understanding, such two aims are linked with the natural and ethical laws. The first kind is the faith in natural law which is the adherence process of cause and effect to something which naturally exists. This principle can be seen from the *Dhammaniyāma-Sutta* that says "which is that the truth of nature exists as a

normal condition. Whether the Buddha arises or not, the truth is still there that all compounded things are unending, unstable and not-self" (A.I.285). The natural law (*Dhammaniyāma*) is reflected to understand the external conditions through the physical laws (*Utuniyāma*) which deal with the events in the natural world or physical environment and the biological laws (*bījaniyāma*) which deal with animals and plants in particular heredity. So, the physical human organism belongs to biological laws. So, to this point, intellectual confidence is upgraded to know the human value. It is the process of seeing through other factors of the natural law; namely, the psychic law (*cittaniyāma*) which leads to the working of the mind and the karmic or moral law (*kammaniyāma*) which deals with the working of the mind and deals with human behavior, especially intention and action resulting from it (DA.II.432;DhsA.272). Therefore, the intellectual confidence puts mankind on the anthropocentric level to understand the relationship between the subject and object. For this reason, human beings must encompass the entire spectrum of reality within themselves. According to the Five Aggregates (*Khandha*), the human organism is naturally divided into two parts – physical and mental ones. Physically, its process is to be connected with the external factor, while, mentally, it is the formation of cognizing itself and others. Therefore, the intellectual confidence emphasizes man-centre, not self-centre to respond to man's duties towards nature to solve problems.

In relation to the natural laws (*Dhammaniyāma*), P.A. Payutto (1995) says that a true understanding of reality is impossible if there is no understanding of all the laws of nature, their interrelation and unity. This

includes, in particular, the human element, the mental factors and the values therein, of those who are studying those laws (p.70). From this statement, it points out that the Buddhist standpoint of wisdom development is mostly the moral law and psychic law as the human objective. For this reason, our daily lives are related to entire product of human intentional action which is known in Buddhism as *Kamma*. *Kamma* indicates the human intention of responsibility, say, the human behaviors followed by the directives of intention. Thus, both the moral and psychic laws are extremely closely linked to become the ethical value of the human beings. On the mundane level, the aspiration to know (*kusalachanda*) is the good intention to arise the desire to know the truth of nature and to attain the state of freedom(p.85).

3.2.2 The Buddhist Ethical Verification of Intellectual Confidence

As regards this point, the intellectual confidence is based upon the aspiration to know the Buddhist ethical verification through spiritual experience. Mostly, we quote the Buddha's teaching concerning the faith as appeared in Kalama-Sutta¹⁸. In it, the prominent term "Do not believe simply" signifies that the Buddha warns us to be careful to decide anything before we come to believe and accept it. Significantly, the last statement of such Sutta says "... But as soon as you come to realize for yourselves that certain things are wholesome, harmless, praised by intelligent people and when taken up and put into practice they lead to benefits and happiness, you should live by them" (A.I.180). Here, the researcher needs to denote what is wholesome or unwholesome to be connected with the progress of wisdom development.

The first gate of knowledge is received by wisdom resulting from study (*sutamaya-paññā*). It is the impartial awareness of experience that is awareness and must be perceived with an aware mind of a student or of an observer, not with mind that is loving and hating (Payutto: 1995, pp.90-92). For this reason, when the internal sense-fields have contacted the external sense-fields caused to arise the field of awareness which will appear different qualities. The cognition of sensation (*vedanā*) is, by the human nature, possessed into two characteristics : pleasant feeling (*sukkhā-vedanā*) which is for the satisfaction, delight; and unpleasant feeling (*dukkhā-vedanā*) for the antipathy, aversion, suffering. Thus, if we perceive our experience depended on these feelings, the result of awareness is distorted, swayed or biased; and finally, it is not comprehensive for the proliferation and choice in the intellectual confidence of spiritual experience.

To cognize in the Buddhist ethical verification, the intellectual confidence is for knowing the rectification of problems based on being useful and good to aim at a creative life. We can see many different kinds of knowledge, but some of them cannot beneficially be practised in order to solve the human problems. In this case, the person who does nothing useful in his life is called 'void' (*mogha*). According to the *Sīsapa Sutta*, the Buddha, while picking up a handful of leaves from the forest floor, asked the monks about an easily comparative question, which is the greater number, the leaves in my hand, or leaves on the trees?" Answered monks immediately leaves in the Buddha's hand were very few as compared with ones in the forest. The Buddha replied :

It is the same with the things that I teach you. There are many truths that I know, but most of them I do not teach...Because they are not conducive to ultimate wisdom to the attainment of the goal - Nibbana (S.V. 437).

The important simile and the metaphysical issue seem rather useless because they do not concern the ethical and natural laws. For example, the undetermined questions¹⁹ (*avyakata-pañhā*) (M.I.427) with ten issues deemed the philosophical ones had obviously been discussed before the Buddha's time ; and later, in his time there were persons asking him about such questions, he usually used a manner of 'silence' for his answer. In this problematic matter, why did the Buddha not choose to give his specific answer to such raised question in spite of his omniscience (*sabbāññū*) ? To illustrate the question, the simile taken by the Buddha which we should see clearly is that a man who was shot by a poisoned arrow and his relatives raced to see a doctor, but he would not like to cut out the arrow-head with the doubtful question of shooting cause that :

Wait! I will not let you take out this arrow-head until you tell me the name of the man who shot me. Where did he live? What caste was he? What kind of arrow did he use ? Did he use a bow or a cross-bow ? What was the arrow made of? Of what was the bow made? Of what was the bow-string made? What kind of feather was attached to the end of the arrow? Until I find out the answers to these questions, I will not let you take this arrow out (M.I.428).

These statements only imply why Right Understanding emphasizes the proper course of action first because we cannot, at once, attain the law of reality. Nevertheless, one takes the step of fundamental advantage to lead to the ultimate goal. Really, it is a waste of time to try to find out all the answers to all the questions because, if so, the shot man die before his remedy. This means that not only would he not find out the information he wanted but also he would die needlessly. Here, reference to the Kalama-Sutta should be made again for further clear understanding : The researcher thinks : If the person is slow at his decision in doing something due to the Kalama-Sutta, everything is complicated. When nothing should be believed, it's no use trying to overcome or get rid of obstacles based on anxieties or doubts. So, without them, there are no directions to guide our lives.

However, Right Understanding to the intellectual confidence is towards the ethical and natural laws - the processes of ethical justification of human behavior leading to the truth. P.A. Payutto (1993¹) classifies the criteria of Buddhist ethical verification regarding good or evil action intentionally taken to consider by dividing it into two aspects :

1. The abstract justification as primary aspect is to consider enquiry into roots of actions, whether the intentions for them arose from the skilful or unskilful roots, and enquiring into the effects on the psyche, or mental well-being; whether action renders the mind clear, calm and healthy; whether they promote or inhibit the quality of mind; whether they encourage the arising of skilful conditions (*kusala*) and the decrease of unskilful conditions, and *vice versa*.

2. The concrete justification of consequent relationship as the secondary aspect is the conscientiousness (*hiri-ottappa*) to promote both good spiritual friends and mutual benefits. It is divided into three steps of considering : 1) the quality of one's actions, whether they be open to censure by oneself or not (conscience), 2) the quality of one's actions in terms of the words of the wise men and 3) the quality and fruit of those actions towards oneself and others (pp. 28-29).

The Buddhist ethical justifications are to contribute a wholesome foundation for accumulating responsibility for personal and social growth as conducting ourselves and interacting with others our spiritual endeavor being the process of cleansing bodily and verbal actions to become self-improvement. Moreover, one should cultivate a more realistic and rational attitudes towards life and his experiences, and it is the fulfillment of the intellectual confidence leading to purifications of mind and wisdom.

3.3 The Buddhist Contextuality of Self and Selflessness

The role of Right Understanding is the process of accompaniment to know an evolutionary theory and progressive practice leading to the extinction of suffering. It does not depend upon any fortune, any power inspired by the sacred things or upon waiting for luck or good destiny; but depends upon the practice made by yourself to attain wisdom development. But, self-existence is a difficult process to understand the wisdom development. So, the problem is what is the Buddhist contextuality of self-existence and how can we overcome it? In order to consider the process of Right Understanding to know and

eliminate self-existence to bring about wisdom development, Dependent Origination will play its role on both the analytical and synthetical methods to see the current, the interconnectedness and interdependence of all causal things. For this reason, everything in the world is conditioned, related and interdependent.

To understand the Buddhist principle of Dependent Origination (*Paṭiccasamuppāda*), it explains the cyclical fashion that all things exist as interdependent factors, arising in interrelated manner and continuing in accordance with a perpetual process of cause and effect that is without end. In the process of Dependent Origination, it starts from the ignorance (*avijjā*) as its first cause to remaining elements. This means that it is not the first cause of them all, but for convenience of its interconnection to simply understand an evolution of arising and extinguishing of suffering. On the other hand, the ignorance can be traced to become accustomed to the habits of human beings and clinging to a notion of self. In the ultimate truth, the ethical consideration of cause and effect comes to an abrupt halt and gets stuck in a rut that goes against natural law. Eventually, all elements depend upon supporting one another to know the cause of suffering like the causal factors concerning the germination and growth of a plant which not only indicate the existence of a seed, but also imply that the following elements must be present; soil, water, fertilizer, air and proper temperature. In essence, it is not different from the existence of self (*attā*).

Actually, the Buddha did not deny the existence of self (*attā*), because it, in the term of mundane understanding, is meant to do the responsibility for the ethical supposition. But, in the term of supramundane understanding, self-existence is the consistency causing a conflict between natural law and attachment to a mistaken notion of selfhood. In other words, it is ego-consciousness (*ahamkāra*) and self-attachment (*mamankāra*) because of having been wrapped up to accustom to ignorance, craving and attachment to obscure our perception and separate us to coexist with pertinent factors of relationship between subjective and objective. P.A. Payutto (1995) says that the first type of self - while designated out of convenience in accordance with conventional truth, with full knowledge of the true nature of self - is not the cause of false attachments nor clinging. But the second type of self - built up and hidden behind the first - is a self based on attachments that eventually clash with the first type of self, resulting in suffering (p.94).

In the method of Dependent Origination, it shows the interrelation between twelve elements of the cycles into three parts according to their functions – cycle of uncondusive tendencies (*kilesa-vatta*), cycle of kamma (*kamma-vatta*) and cycle of consequences (*vipāka-vatta*). Here, the researcher needs to discuss only the cycle of uncondusive tendencies. The three uncondusive tendencies – ignorance, craving and attachment - drive people to embellish in their various ways. All of them are supported one another to force all behaviors to succumb the mind and flow according to the power of destiny. We can, in particular, say ignorance is their root. In general meanings, ignorance (*avijjā*) is belief in a self and not the understanding of the truth of

things, craving (*tañhā*) is wanting of a self to exist or not to exist in a certain fashion and attachment (*upādāna*) is to attach mistakenly the imagined self to various things. The three elements are the past causes to nourish life and make it proceed in various directions. Significantly, ignorance is placed in the category of the past cause; and, meanwhile, craving and attachment are placed in the present cause to co-assist performance of the same thing. For this reason, when a person does not know life as it really is, he may think he has a self and then has craving for and attachment to things that will be of benefit to that self causing the matter of selfishness. So, he overlooks pertinent cause and effect, and increasingly neglects to treat them with mindfulness and intelligence (p.107). When ignorance is arisen to point out the main factors to link with one another, craving is consequently the subject of action in accordance with any kind. If craving is to desire things externally to satisfy the needs of five senses causing the materialism, it is called craving for sense-pleasure (*kama-tañhā*). Its result will become the clinging to sensuality (*kamupādāna*). Because people try to increase more by doing any things, things must be attached by people themselves to a feeling of their ownership. Even if people are disappointed or deprived, they become more determined due to depending upon those things. In this situation, people are difficult to be free, clear and neutral.

There is still confusion of understanding in the process of the uncondusive tendencies to be taken place between ignorance and craving as initial procedure factor because ignorance itself deludes not to understand the difference between right and wrong, benefits and detriments and the true

causes of degeneration and ruin. But, when it is surpassed by more force of craving for becoming (*bhava-tañhā*), ignorance has less power to allow it to have more opportunities to do good. In this situation, craving for becoming is a special factor more than ignorance; therefore, it will be the advantage of action that leads to that goal. In a deeper meaning of this context, it is needed to point out an involved desire for the self that can continue as it exists in a self-determined manner or in the desire of self-eternality. For ignorance, it is processed with craving for self-annihilation (*vibhavatañhā*) that causes wanting from conditions of life which are undesirable, and its role played will be boredom, loneliness and so on; and, in another way, believing that things are destined to eventual annihilation or extinction can bring about a desire for non-existence (p.131). However, sensual craving (*kama-tañhā*) is still able to be related to the results of two incorrect views – craving for self-eternality and craving for self-annihilation - for fear that the self or pleasurable sensations (*sukha-vedanā*) will disappear and a struggle is mounted to sustain them. The results of ignorance and craving are related to attachment, that is; clinging to view (*ditthupādāna*) is the required things to proceed or not to proceed their results in a certain way based on biases and attachments to view that accord with a particular need; and finally, such clinging to view takes them to be self.

Practically, it is the cause of clinging to mere rules and rituals (*silabbatupādāna*) which is the attachment to certain view to make behavior and actions foolishly proceed according to things believed to be magically potent, sacred, or personally fulfilling, and without understanding the meaning of values, goals and relationship in the process of cause and effect. And, in

other words, it is clinging to belief in a self (*attavādupādāna*) having the most importance which is cause of clinging to view and clinging to mere rules and rituals. For this reason, when believing to existence of self is a fundamental error, a desire for existence is for the existence of a certain kind of self and desire for non-existence is attachment to a self to eliminate. Besides, a self that is the master who controls things and makes them go according to its desires (pp.132-134). If the direction is set blindly by means of ignorance, craving is as the unprincipled action and attachment is like the uncontrolled movement. So, without the functional cycle of uncondusive tendencies involved in our daily lives, we cannot find the way out of suffering.

3.3.1 The Buddha's Rejection of Self

In the Buddhist context of insight development, the Pali term '*anatta*' is etymologically divided into two words, that is the negative prefix '*ana*' and '*attā*' (*Sanskrit, atman*), meaning not-self, non-ego, no-soul, or non-substantiality (Nyanatiloka:1980,p.14). Nanamoli (1984) clearly defines the word of '*attā*' which has at least fives different meanings: it can be rendered as 'oneself' in the more or less usual sense of the word; as 'one's own person including the physical and mental components'; as 'a subtle metaphysical entity'; as 'enclitic - *attā* in the sense of ness', and as 'the *atta* of the Hindus'. The first two senses are the conventional meanings to nominate the whole of the five aggregates and in this sense there is no disagreement with other affirmations (p.80). Also, the Buddhist's theoretical term of Selflessness (*Anattā*) refers to non-ego entity which is the opposition of the self-existence.

Furthermore, the real extincional level of selfishness is the practical end to enable one to deeply grasp the self.

In the process of wisdom development, the arising problem is why the Buddha rejects the self-existence. In reality, the coexistence of self is the physio-psychological phenomena (*nāma-rūpa dhammas*) found to be consisted of five groups of existence. The five aggregates are those of corporeality (*rūpa*) for the materiality, feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*) and of consciousness (*viññāṇa*) for the mentality (S.III.47). They are mutually dependent to become the personality (*puggala*) or a living-being (*satta*) as it is said that just as it is by the condition precedent of the co-existence of its various parts that the word 'chariot' is used, just so is it that when the aggregates are there we talk of a 'living-being (*satta*)' (S.V.10). In his literary work of the *Visuddhimagga*, Buddhaghosa has explained the five groups of existence called 'self':

Therefore, just as when the component parts such as the axles, wheels, frame, poles etc., are arranged in a certain way, the mere term 'chariot' comes into use, but there is no such thing as 'chariot' in the ultimate sense when any of the parts are examined...so when the five clinging aggregates exist, the mere term 'being', 'person' comes into use, but on examining each of the states, in the ultimate sense there is no such thing as a being, (it is) the object of misconception that makes one say 'I am' or 'I' ; in the ultimate sense there is only mentality-materiality. The

knowledge of one who sees in this way is called correct vision (Vism.XVIII. 593-594).

As above-mentioned, two messages point out that the self is, in the conventional truth, not denied to affirm the vital support of spiritual cultivation. For this reason, it is necessary for living a daily life to rely on the ethical objective. According to the Buddhist texts, such as in the *Brahmajala-Sutta* (D.I.) and in the *Kathāvatthu* (kvu.I.p.62), the Buddha says against many points regarding the self-existence, and they are denied by his teachings based on two perspectives: First, the Buddhist theoretical aim in rejecting the self theory is to dissociate from two extreme views that may lead to admit the perishable or imperishable belief. Two extreme views are : annihilationism (*ucchedavāda*), one who believes the self-existence to become perishable, because he thinks that there exists in man an ego-entity as the principle of all physical and mental activities; but such a principle is relatively permanent (lasting for a single life-time) and not surviving after death (Mererk:1988,p.94) according to the thought of the ascetics like Ajita kesakampala in the Buddha's time, and eternalism (*sassatavāda*), one who believes this to become imperishable belief based on the immortality of self. It is not only in the existence of an abiding ego-entity but also on the standpoint of eternalistic group, saying "This the world, this the self; after death I will become permanent, lasting, eternal" (M.I.136). Second, the Buddhist practical purpose of rejecting the self theory is considered as the manifestation of the process of arising suffering dealt with ignorance, craving

and attachment. Thus, the concept of selflessness is the ultimate goal of Right Understanding to deeply grasp the self-existence.

3.3.2 Right Understanding to the Concept of Selflessness

The Three Common Characteristics of Existence (*Tilakkhana*) are the process of investigating insight development. They are the permanent reality of understanding the natural law (*Dhammaniyāna*) which refers to both conditioned and unconditioned states and their objective is the realization of selflessness. Thus, they are true natural law of Universal Characteristics :

1. All conditioned states (*sankhāra*) are impermanent,
2. All conditioned states are suffering (*Dukkha*)
3. All dhammas are not-self" (A.I.285).

In order to avoid misunderstanding the Pali terms of 'sankhara' in the first two sentences and of 'dhammas' in the third one, the question is why the Buddha did not use 'sankhāra' in the last sentence, either. To be clear of its solution, we should come to understand that the term 'dhammas' is used much wider than the term 'sankhāra' because in dhammas there are two main characters: first, the conditioned things (*sankhatadhamma*) denotes the material and mental phenomena, concrete and abstract factors, mundane and supramundane levels, good, evil and neutral states except Nibbana. And it is also called 'sankhara'. Furthermore, the term 'sankhāra' in the Three Common Characteristics of Existence is different from that in the Five

Aggregates. For this reason, the *saṅkhāra* in Five Aggregates means mental formations to present in a single moment of consciousness and it is only the mental activity. Second, the non-conditioned things (*asankhatadhamma*) imply no conditions to be decorated - it is Nibbana (Debvedhi : 1989, pp.70/1-7). On the other hand, in the process of relationship between the natural and ethical laws, Buddhadasa (1967) classifies the meanings of *Dhammas* into four aspects: as 'the nature of things' (*sabhāvadhamma*), as 'the law of nature' (*saccadhama*), as 'the duty performed according to the law of nature' (*paṭipattidhamma*) and as 'fruits of practice, or of realization' (*vipākadhamma* or *pativedhadhamma*) (pp.67-68). Thus, in the third sentence, if we say, "All Conditioned states are not-self", it is meant "although component things are not-self, yet there may be a self outside component things transcending the five aggregates" (Mererk:1988, p.110). When the statement is "All dhammas are not-self", it implies that both the conditioned and unconditioned things are concluded in selflessness. Therefore, the first two sentences - all conditioned states are impermanent and suffering - are in all the single unit of selflessness.

To generally investigate the natural law, impermanence (*aniccā*) is the cause of selflessness to point out the external phenomena because of easy apprehension. Affirmatively, it includes all things of related causes of arising and ceasing. We may divide it into two corollaries; first, the changing process is everything which becomes such this and such that, and second, the continual process can be seen in the gradual growth, but it is the potential emergence to change from old form to new one. For this reason, both the certain animate and inanimate things appear as the existence of a fleeting moment like the

current of a river (*nadīsoto viya*) (Abhs.V.15), but they are manifested as the obvious ranges of visible eyes with the most subtlety. However, the evanescent nature of phenomena is the fleeting pattern. Let's see the impermanence of personal self. It is applied as the components of the Five Aggregates of Existence. It is the process of becoming in the cycle of perpetual movement having four spokes : birth, growth, decadence and death. Thus, it is the wheel of instability and uncertainty.

General understanding of the term '*Dukkha*' can be seen wider from the primary and secondary sources of Buddhist teachings (D.III.214-219,S.IV.259,S.V.56;Vism. 499 and see also, Payutto : 1995, p.88). It is divided into the following three types : First, *Dukkha-dukkhatā* ; it is the ordinary suffering that brings about when people encounter disagreeable things. Commonly, it is known as the sensation of suffering (*dukkha-vedanā*) that is the one involved in the Five Aggregates. Second, *Viparināma-dukkhatā* ; it is the suffering associated with flux and change. Naturally, the human lives fluctuate while facing suffering because of change itself. This means that when they taste certain types of happiness, these sensations begin to dissipate, that is to say, original condition of such happiness changes to suffering which is concerned in the Noble Truth of Suffering (*dukkha-ariyasacca*). Third, *Saṅkhāra-dukkhatā*; it is related to conditions of compounded things and mental formation (*saṅkhāra*). Essentially, it is a current of causal condition based on distress due to conflict that arises and passes away. For those who having true knowledge can keep pace with craving and attachment rooted in ignorance, they can attain the real happiness. And its meaning covers the Three

Common Characteristics of Existence. However, in the third meaning, it is the effective process of impermanence in the state of pressure caused by the natural law. It is the transience due to the fact that it cannot maintain the original state and must change to another, including defiant condition, resistance and conflict.

To this point related to the concept of selflessness, the state called 'being' (*satta*) or 'person' (*puggala*) arises depending upon causal factors according to Five Aggregates causing to become the self-existence; and they are not subject to the control power nor the ownership of living beings. To logically consider this sentence "the five aggregates are not-self", we can see the first two characteristics as the supporters of selflessness because they cause two arguments : If the permanent self exists at all, it must sustain the original state and be imperishable; but eventually, it cannot preserve by itself. And, in another notion of self, the Five Aggregates cannot be controlled perfectly by man with his ownership because no one can maintain his immortal state. So, one cannot say that this is the self-existence. The problem that arises is how can really we know the concept of selflessness ? To seek this solution to the Buddhist existential perspective, it will be clarified by Right Understanding in the process of wisdom development.

3.4 Right Understanding in the Process of Wisdom Development

In order to show the eminent roles of Right Understanding in the process of wisdom development, the necessity for understanding the ultimate truth is based on aiming at the liberation through wisdom (*paññāvimutti*). The

liberation through wisdom is the absolute purity associated with pure thought to enable one to see things as they really are. In the process of wisdom development, it is necessary to train through methodical exercise and specific observation on material and mental phenomena of human life. The term 'the methodical exercise' means, in the Buddhist context of insight meditation, the fourfold application of mindfulness (*satipatthāna*), while the term 'specific observation' advocates the contemplation of physical body (*kāya*), feelings (*vedanā*), consciousness (*citta*), and states (*dhammas*) - all is the process of concomitants with the gradual insight growth. According to the *Rathavinīta Sutta* and the Path of Purification (*visuddhimagga*), they have expounded the way of attaining insight growth called 'The seven stages of purification' (*satta visuddhi*). The seven stages cited here are in the following orders : (1) Purification of morals (*sila-visuddhi*), (2) Purification of mind (*citta-visuddhi*), (3) Purification of Understanding (*ditthivisuddhi*), (4) Purification by transcending doubts (*kankhāvitarana-visuddhi*), (5) Purification by the knowledge and vision regarding right and wrong paths (*maggamaggāñāḍassana-visuddhi*), (6) Purification by the knowledge and vision of the way of progress (*paṭipadāñāḍassana-visuddhi*) and (7) Purification by the knowledge and vision (*ñāḍassana-visuddhi*).

3.4.1 The Relationship Between the Seven Stages of Purification and Sixteen kinds of True Knowledge.

In the process of the seven stages of purification and the mental exercise dealing with insight meditation, the purity indicated is estimated in terms of

the exclusion of the unwholesome roots to deliver from restraints. The first two stages of purification are the most important roots of the great tree of the wisdom development. The process of wisdom development will be no progress if these two roots are breast-fed. According to *Visuddhimagga* on Description of virtue (*sīla-niddesa*), the purification of morality implies the will purified in understanding and maintaining fourfold of restraint; namely, (1) observing the precepts in accordance with protecting them like one's very life, (2) guarding the six-sense doors without allowing defilement to arise, (3) maintaining a righteous livelihood, (4) considering use of one's requisites of life with critical reflection (Vism.I. 16). These virtues are established to arise the conscience and shame (*hiri, ottappa*) protected from the bodily and verbal misconduct as well as from wrong livelihood while the purification of mind is to develop the mindfulness and concentration to progress in meditation. At this stage, we must get balanced to practise by the four auxiliary conditions :

1. The two spiritual faculties - confidence and wisdom - must be kept in balance.
2. All five spiritual faculties - faith, energy, mindfulness, concentration and wisdom - must function with a unity of purpose.
3. The right amount of effort must be applied.
4. Constant and repeated practice must be maintained (Ps.III.168).

Therefore, Right Understanding is related to Right Effort, Right Mindfulness and Right Concentration based on the arousing of knowledge of mind and matter (*nāma-rūpa*) and of the moderate way for the composition of

wisdom development. In practical insight meditation, certain two categories of concentration are required; namely, Neighborhood concentration (*upacāra-samādhi*) - mind is qualified with steady concentration and Attainment concentration (*appāna-samādhi*) - the concentration presents to reach the stages of absorption beginning from the first absorption upwards. Nyanatiloka (1968) says: the insight meditation is attainable only during Neighborhood concentration, not during Attainment concentration (p.79). The moderate way of insight meditation arises in the category of Neighborhood concentration, because all five spiritual faculties must be adjusted to become well-balanced. Actually, whether the burden of insight development aims at gaining momentary concentration (*khanika-samādhi*) to contemplating changing phenomena with mindfulness, momentary concentration processes in the same strength of mental unification as Neighborhood concentration (Nanarama:1993,pp.15-19). If it is started by the Attainment concentration, it will not harmonize with other faculties because the mind is so absorbed in its object that cannot reflect upon the concrete psychic factors like feelings, emotions, etc (Mererk : 1988,p.123). Furthermore, in the performance of insight development, it is suggested by meditating on the conditions of the matter and mind (*rūpa-nāma*).

The penetration of matter-mind in the path of purification depends on its factors called “True knowledge (*ñāṇa*)”. Both the path of purification and true knowledge are closely related to occur and appear gradually. In practical insight development, the purification of view is drawn on by scattering the distortion of Wrong Understanding depending on an analytical knowledge of

body and mind (*nāma-rūpa-paricchedañāṇa*). Purification by overcoming doubts is the purity through the triumph of all doubts by comprehending the causal relation of mind and body (*paccaya-pariggahañāṇa*). Purification by knowledge and vision regarding right and wrong is based on knowledge by comprehension (*sammāsana-ñāṇa*) to signify the purity attained by passing beyond the allowing distractions. Purification by knowledge and vision of the way implies the insight development to its culmination through the systematic progress of deeper understanding created by nine kinds of true knowledge : (1) knowledge of contemplation of arising and passing away (*Udayabbayānupassanāñāṇa*), (2) knowledge of contemplation of Dissolution (*Bhaṅgānupassanāñāṇa*), (3) knowledge of appearance as terror (*Bhayupatthānāñāṇa*), (4) knowledge of contemplation of danger (*Ādīnavānupassanāñāṇa*), (5) knowledge of contemplation of disenchantment (*Nibbidānupassanāñāṇa*), (6) Knowledge of desire for deliverance (*Muncitukamyatāñāṇa*), (7) knowledge of contemplation of reflection (*Paṭisaṅkhānupassanāñāṇa*), (8) Knowledge of equanimity about formations (*Saṅkhārupekkhāñāṇa*) and (9) knowledge in conformity with truth (*Anulomañāṇa*). And at last, Purification by knowledge and vision is the complete purity gained by eradication of defilements which the aspirant leaves the lineage of the worldliness and attains the state of Noble one. It consists of four kinds of insight knowledge : (1) knowledge at the moment of the 'change-of-lineage' (*Gotrabhūñāṇa*), (2) knowledge of the Path (*Maggāñāṇa*), (3) knowledge of Fruition, (*Phalañāṇa*) and (4) knowledge of reviewing (*Paccavekkhanāñāṇa*). However, the two kinds of true knowledge -

knowledge of the Path and knowledge of the Fruition - are associated into the supramundane wisdom (*Lokuttarañāṇa*), and the remaining ones are the mundane wisdom (*Lokiyañāṇa*).

3.4.2 The Path of Selflessness in the Process of Wisdom Development

At this stage, Right Understanding leads to scrutiny of the selflessness based on the purification of view until the purification by knowledge and vision. It is the process of analysis and investigation as ego-consciousness (*ahamkāra*) and selfish-attachment (*mamankāra*) to be seen and recognized in true nature as elimination of ignorance.

(1) **Purification of view (*Ditthivisuddhi*)** : It is the correct seeing of mentality- materiality (Vism. XVIII.587). It arouses insight to be put into mind - matter (*nāma-rūpa*) as a single unit. The two functionally distinguishable parts are : first, the aspect 'corporality' (*rūpa*) which is included into two constitutions; namely, Four Primary Elements (*mahābhutarūpa*) : solidity, fluidity, heat, motion, and the Derivatives of the Four Primary Elements (*upadāya-rūpa*) : five material sense-organs, their corresponding objects in the external world and some physical components of the body (S.XXII.56). Second, the aspect 'mind' (*nāma*) comprises the mental side of existence, the four mental aggregates of feeling, perception, mental formation and consciousness. This purification is the initial break-away to eliminate the personality view (*sakkāyadiṭṭhi*). The abandoning by substitution of opposite (*tadangappahāna*) is the method which ought to be abandoned by means of a particular factor of knowledge which, as a constitution of insight, is

opposed to it, like the abandoning of darkness at night through the means of a light (Vism. XXII. 693).

To attain the knowledge of delimitation of mind-matter (*nāmarūpa-paricchedañāna*), the meditator, having purified his mind through the successful practice of concentration, determines the arising and falling movements of the abdomen on mindfulness of breathing or any kind of own's suitability. He becomes aware of the distinction between mind and matter. Thus, the ability to understand the mentality-materiality is to distinguish a group of things relying one on another (Nanarama:1993 p.22). It is the acquisition of seeing the mind and body as the proper process of phenomenal existence only in the conventional sense.

(2) Purification by overcoming doubts (*Kaṅkhāvitaraṇavisudhi*) : It is knowledge established by overcoming doubts about the three divisions of time by means of discerning the conditions of that same mentality-materiality. Regarding the mental-matter, the sceptical doubts about life of three divisions of time are the sixteenfold ones : Five kinds of uncertainty about the past ; Was I in the past? was I not in the past? what was I in the past? How was I in the past? Having been what, what was I in the past? Five kinds of uncertainty about the Future; Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future? Six kinds of uncertainty about the present: Am I? Am I not? What am I? How am I? When will this being have come? Whither will it be bound? (Vism. XIX.598).

The sceptical doubts about life are theories of a Self and of a creator God to deny causality and conditionality. They may be due to the lack of understanding and become entangled in Wrong Understanding. To gain freedom of all doubts concerning the nature and the pattern of existence, it is necessary to understand the laws of causality and conditionality. With the maturing of the knowledge of discerning cause and condition (*paccayaparigahañña*), the purification by overcoming doubts comes to an end. Having comprehended the knowledge of discerning cause and condition, it can see its root-causes which are of four things; namely, ignorance, craving, clinging and kamma (Ibid). In the process of consideration, it is penetrated by Dependent Origination which comprises twelve links of cause and effect through meditating upon either the reverse order or the direct order and through understanding the process of the law of kamma. Furthermore, we understand the condition for mentality that the six doors begin with eye and the six objects begin with visible object; that is to say, eye consciousness arises because of the eye and visible object and owing to eye-contact, there arise feeling, perception, volition and thought (Nanarama:1993,p.24). One who experiences and considers again and again in the process can overcome all doubts.

However, understanding of the purification of view and purification by overcoming doubts is called 'Full understanding of the known' (*Ñāta-pariññā*), because of simple understanding of the salient characteristics of phenomena; purification of view aims at determining what is the mentality-

materiality while purification by overcoming doubt aims at considering what is their conditions.

(3) Purification by Knowledge and vision of what is path and not-path (*Maggāmaggañānadassana visuddhi*) : It should be worth mentioning here that the last three kinds of purification; namely, Purification by knowledge and vision of what is Path and not-Path, Purification by knowledge and vision of the way and Purification by knowledge and vision in the qualified term “Knowledge and vision” (*ñānadassana*) are unlike the first four ones. Having eliminated obstructive views and doubts, the meditator has reached the maturity of being virile and energetic because of the manifestation of the process of causes and conditions regarding the kamma and recognition of consciousness dealing with discernment of the mind-matter. The meditator has also gained two other significant advantages: the first is relief from stray thoughts and the second is a significant reduction in the painful feelings that arise when sitting in meditation to his great relief (pp.29-30). With this new-found strength, he operates mind with great accuracy to canvass the phenomenal nature and he can carry out the process of the realistic nature. One who sees things as they really are directly leads himself to the final goal called “knowledge and vision”.

At this stage, it should be understood in this statement “what is Path and not-Path”. It includes the previous understanding of the ten imperfections of insight (*Dasa vipassanūpakkilesa*). Understanding the attachment of them is the not-path and the elimination of those imperfections is called the right path.

The jurisdiction of them is to persevere meditating while lured and obstructed by them in order to hinder mind from attaining liberation.. Thus, this purification is the process of wiping misconception away from the not-path to the path. In the process of understanding them, the knowledge by comprehension (*sammāsananna*) is the factor of excogitation as the reflection on formation improvement in the meditator's ability in terms of three universal characteristics to arise right knowledge (*sammādassana*). In the way of formations relating to mind-and matter, Sariputta's knowledge by comprehension pervades everything animate and inanimate as follows :

Any form whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near - all forms he sees with right wisdom as it really is (thus): This is not mine, "This is not I am", "This is not my self". Any feeling whatever...any perception whatever...any formations whatever...any consciousness whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near - all consciousness he sees with right wisdom as it really is (thus): "This is not mine", "This is not I am", "This is not my self"(A.II.171).

By now, the meditator has gone beyond the conventional truth and has his mind established. His mind focused on the process of arising and passing away connected with the Five Aggregates of those formations becomes apparent to him. According to Visuddhimagga, it clarifies forty modes of

comprehension of arising, passing away and undergoing destruction as follows:

Ten illustrating the characteristic of impermanence :
 impermanent, disintegrating, fickle, perishable, unenduring,
 subject to change, having no core, to be annihilated, formed,
 subject to death. Twenty-five the characteristic of suffering :
 painful, a disease, a boil, a dart, a calamity, an affliction, a
 plague, a disaster, a terror, a menace, no protection, no shelter, no
 refuge, a danger, the root of calamity, murderous, subject to
 cankers, Mara's bait, subject to birth, subject to ageing, subject to
 illness, subject to sorrow, subject to lamentation, subject to
 despair, subject to defilement.
 Five the characteristic of selflessness : alien, empty, vain, void,
 not-self'. (Vism.XX. 609-612).

Out of these forty modes of comprehension, the meditator should reflect upon only those which make sense to him and develop to understand exactly any formations being continuous for a long time without any trouble he can reach the comprehension-knowledge (Nanarama: 1993, pp.34-35). One who experiences this known as a beginner of insight seems like a squirming swarm of worms, a mustard seed on an awl's point, lightning flash and so on (Vism. XX.633). He may keel over in the state of imperfection of insight. The ten imperfections of insight are : (1) illumination (*obhāsa*), (2) knowledge (*ñāna*), (3) rapturous delight (*pīti*), (4) calmness (*passaddhi*), (5) bliss (*sukha*),

(6) faith (*adhimokkha*), (7) energy (*paggaha*), (8) assurance (*upatthāna*), (9) equanimity (*upekkhā*) and (10) attachment (*nikanti*) (Vism.XX.633-638). They ascend only in a clansman who solemnizes to the proper course, consecrates himself continuously to his meditation subject. They are the obstructiveness of menacing to entrap the credulous meditator away from the right path of practice. This contamination of insight development may be inimical to further progress to fall into delusion. Therefore, it should be necessary for the meditator to have the good experienced instructor by giving the proper way of spirituality. While having an illumination, for instance, he may understand that this constitutes Path-experience and he becomes aware that craving arises whenever he thinks : “This is my illumination” and conceit arises: “Even my teacher does not possess an illumination like mine”. He may not try for further progress of practice. However, the imperfections of insight are the craving for existence, conceiting his experience and attachment to that state. By understanding of the true nature, he makes out the path from the not-path. In the course of insight meditation, Purification by knowledge and vision of what is the path and not-path arises when Full Understanding as Investigation (*Tīraṇāpariññā*) is occurring and Full Understanding as Investigation comes next to Full Understanding as the Known (Vism.XX.606). Full Understanding as Investigation extends from Comprehension by Groups up to contemplation of arising and passing away. It is the plane of the penetration of the Three Common Characteristics being preoccupied: impermanence, suffering and selflessness.

(4) Purification by knowledge and vision of the way (*Paṭipadāṇāna dassaṇavisuddhi*) : It is the stage of Full Understanding as Abandoning (*pahānapariññā*) of defilements which adumbrates contaminated inaccurate vagaries from the vacation of mind. The ignorance will be dispersed to resolve what they are really based on the true nature of formations. At this stage, the term “the way” means “gradual progress” starting from the knowledge of contemplation of arising and passing away until knowledge of equanimity about formations.

4.1 Knowledge of contemplation of arising and passing away (*Udayabbhayānupassanāñāṇa*) : Having been associated with defilements in the previous stage of vague and weak degree, it is cultivated more clearly and strong. At this stage, the visualization of meditator aims at grasping the fact indicating that it is the wisdom in contemplating the change of present phenomena (Ps.I.1). It is a necessary step for seeing the change formations regarding the characteristics : impermanence is the mode of arising and passing away, suffering of being continually oppressed and selflessness of insusceptibility to the exercise of power. (Vism.XXI. 640) The change formation is subsumed through three stages : arising (*uppāda*), persistence (*thiti*) and dissolution (*bhanga*). The multiplicity of actions and functions appears to the perception of the compactness as a unity. Here, it is fourfold : as a continuity, as a mass, as a function and as an object. When the meditator contemplates to discriminate a multitude of the perception of compactness, he is going to enter stream of noble truth because of breaking up the conventional notions.

4.2 Knowledge of contemplation of dissolution (*Bhangānupassanāñāṇa*)

: Like fragile pottery being smashed, like fine dust being dispersed, like sesame seeds being roasted (Vism.XXI.644), having experienced to see the formations making up mind-and-matter to be constantly disintegrating, the meditator has arrived at the knowledge of dissolution. It reflects on an object being liable to destruction and fall called the knowledge of insight because he gets insight both of the known and the knowledge based on the terms “consciousness with materiality as its object, etc”. By induction from the objects seen by intuitive experience, the meditator not only sees dissolution in every immediate object he adverts to, but also reflects upon his thought itself in the field of formations of duration of the threefold time. It is like disappearance of dew-drops when the morning sun comes up (Vism.XXI.643).

4.3 Knowledge of appearance as terror (*Bhayatūpatthanāñāṇa*): This technical knowledge is to point out the fearfulness under mind-and-matter seen to be disintegrating in the process of clinging in a helpless condition. With her heart not being overwhelmed by experience of terror, the meditator sees a simile of the mother who loses three sons in case the king ordered to have their heads cut off. Seeing the eldest one’s head already cut off and the middle one’s head being cut off, she gave up hope for the youngest, thinking “He too will fare like them”. Likewise, the meditation’s seeing of the cessation of past formations is like the mother’s seeing of the eldest one, of present ones like the middle one and of future ones like giving up hope for the youngest one (Vism.XXI. 645).

4.4 Knowledge of contemplation of danger (*Ādīnavanupassanāna*) :

With this insight, the knowledge of contemplation of danger is created by giving rise to an awareness of wretchedness of composite things that appear fearful. All formations are appeared to the meditator only as a heap of danger which is present subject to no choice between a desirable and an undesirable sections as a forest thicket of seemingly pleasant aspect but infested with wild beasts, a cave full of tigers, water haunted by monsters and ogres, and so on (Vism.XXI.647). He sees them as utterly destitute of any core or any satisfaction and as nothing but danger by contemplation of dissolution . With this understanding, the experience of disenchantment arises almost simultaneously.

4.5 Knowledge of contemplation of disenchantment (*Nibbidānupassanāñāna*) :

Having arisen through dissatisfaction with formations of perceiving the dangerous worldly things and taking no delight in the perishable, this knowledge is named 'Contemplation of disenchantment'. Attention will be paid to the peaceful path by the meditator because happiness is reflected upon detachment and dispassion from conditioned things. Actually, understanding of appearance as terror, contemplation of danger and of disenchantment, is same in meaning but different in letter. In this event, when it is seen as fearful, it is known as the knowledge of what is to be feared; and as dangerous, as the knowledge of seeing danger. By way of the results gained by these two knowledges, it becomes known as the knowledge of contemplation of disenchantment (Vism.XXI.651).

4.6 Knowledge of desire for deliverance (*Muncitukamyatāñña*) :

Having experienced the knowledge of contemplation of disenchantment, the meditator has detachment to any form of worldly existence. His aspiration is to be released, to be set free from the whole field of formations and escaping from it like a fish in a net, a frog in a snake's jaws, a jungle fowl shut into a cage, and so on (Ibid.).

4.7 Knowledge of contemplation of reflection (*Paṭisankhānupassanāñña*) : Having aimed at deliverance from the whole field of formations, the meditator contemplates on the process of aggregates of existence following impermanence, suffering and selflessness. He sees them as transitory, temporary, limited by rise and fall to ponder the formation of impermanence; as continuously oppressed, hard to bear, and so on, of suffering and as alien, empty, vain, void, ownerless of selflessness. They are reflected by him in order to concoct the means to deliverance. As results of Three Characteristics, he renders them incapable of appearing again in the modes of permanence, pleasure, beauty, and self (Vism.XXI.653). It is the knowledge to be impelled to attain the culmination of insight meditation to make firm to whatever he has done will further be done.

4.8 Knowledge of equanimity about formations (*Sankhārupekkhāñña*) :

At this stage, it is called "equanimity about formations", because the meditator has abandoned both terror and delight in the dissolution of formations. When he sees them as voidness, he becomes indifferent to them and neutral. This is because that he neither takes them as 'I' nor as 'mine' like a man who has

divorced his wife(Vism.XXI.656). It is the conviction to uproot the defilements and the requirement of further effort is not in this direction. With understanding of voidness, this knowledge arises by seeing everything as being void of self or what belongs to self. Owing to the absence of defilements, the meditator cannot be affected by the good and the bad in the conventional sense, but he must gradually adjust himself up to the factor of wisdom development (*bojjhanga*).

4.9 Conformity knowledge (*Anulomañāṇa*): The knowledge in conformity with truth arises after the equanimity about formations to full maturity to adjust knowledges which had gone before and to stabilize the meditator's practice. It conforms to the functions of truth both in these eight kinds of knowledge and in the thirty-seven states partaking of enlightenment²⁰ which are to follow soon. It is just as a righteous king who sits in the place of judgment hearing the pronouncements of the judges while excluding bias and remaining impartial, conforms both to their pronouncements and to the ancient royal custom by saying 'so be it', so it is here too. Conformity knowledge is like the king. The eight kinds of knowledge are like eight judges. The thirty-seven states partaking of enlightenment are like the ancient royal custom (Vism.XXI. 670).

The six stages of purification are completed by the knowledge of equanimity about formations because it is so-called insight leading to emergence (*vutthānagāminī-vipassanā*). The insight leading to emergence is the progressive of the cognitive series (*cittavithi*) heralding to lead directly and

infallibly to the supramundane paths and fruits. With the conformity knowledge, it is unable to proceed further and comes back to the knowledge of equanimity about formations. The cognitive series is the preliminary work that has the task of well-balanced spiritual faculties to go through neighborhood concentration and conformity. Looking back to investigation of insight leading to emergence, it comprises three kinds of knowledge : fully-matured knowledge of equanimity about formations, conformity knowledge and change-of-lineage, to completely apprehend Three Characteristics as signless (*animitta*), as desireless (*appanihita*) and as void (*suññatā*).

(5) Purification by knowledge and vision (*Nanadassana visuddhi*)

: It is an advanced form of wisdom development to be sure of attaining selflessness. It consists of the four ways :

5.1 Knowledge at the moment of the 'change-of-lineage' (*Gotrabhūñāna*)

:The moment of change-of-lineage is an intermediary position between the mundane and supramundane knowledges. It has its function of heralding to abandon defilements permanently by cutting off their roots to turn away from the worldly rank to the noble rank based on three precedent phrases. According to the definition given in the Patisambhidamagga, "The understanding emerges from formations as sign and turns away their occurrence" (Ps.I.69). This means that the consciousness abandons the signs, modes, to become aware of that reality which is signless and to be grasped their occurrence, implying the occurrence of defilements and formations by means of signs to be discontinued. Thus, signs associated with the occurrence

are transcended in this knowledge. We may say this knowledge points out the tendency of mind beyond the subject and object for it is irreversible of investigation.

5.2,3 Knowledges of Path and Fruition (*Maggāñāṇa*, *Phalañāṇa*) : Both are the supramundane wisdom meant “Selflessness or Nibbana”. Having arisen the mind-moment of change-of-lineage immediately, the path-consciousness persists for the nature of emerging from both ‘sign’ and ‘occurrence’ to be convinced in the practice that formations are painful and that their cessation is blissful (Ps.I.70). Under consideration of the Four Noble Truths with their four functions, it gains : the penetration of suffering by full understanding (*parinna*) is the location of the problem, of the cause of suffering by abandoning (*pahāna*) is the diagnosis of the origin, of the cessation of suffering by realizing (*sacchikiriya*) is prognosis of its antidote and of path by developing (*bhāvanā*) is the prescription of the remedy (S.V.422). Complete penetration, the knowledge of four supramundane paths occur and their own perspective fruitions occur following consecutively. Notwithstanding, for the Path-knowledge and Fruition-knowledge, they are qualities belonging to Arahants and seem indescribable unless each individual can realize them.

5.4 Reviewing Knowledge (*Paccavekkhanañāṇa*) : This knowledge is not a deliberate act, but is to examine the path, its fruition, the defilements abandoned, the defilements remaining and Nibbana in case of Stream-enterers,

Once returners and Non-returners except Arahant because of having got rid of his defilements completely.

3.4.3 Right Understanding in the Thought Process of Wisdom Development

In reference to the Five Aggregates, they are divided into two factors : materiality and mentality. The mentality, in particular, consists of the aggregates of feeling, perception, mental formation and consciousness. Apart from consciousness, they are called the mental constituents or psychic factors associated with consciousness as given a precise function of psychic factors : mental constituents that arise and perish together with consciousness, are associated with consciousness and share the same object and basis with consciousness (Abhs.II.1.). In the Buddhist philosophy of mind underlying the Abhidhamma, mind (*citta*) and consciousness (*viññana*) are used as synonymous term to imply the awareness of an object (Abhs.I.2). Hence, only consciousness cannot get the knowledge and vision to arise because it must be accompanied by other mental constituents. In essence, it is the purest state defined by intentionality only (DhsA.63). This means that consciousness, in spite of being egoless, is not contentless because it has psychic factors as its contents (Mererk:1988, p.129). In the Buddhist phenomenological perspective, the contact (*phassa*) is the factor of consciousness to be related between the subject (*arammanika*) and object (*arammana*) to arise the knowledge as Buddhaghosa writes : “Eye-consciousness arises due to the eye, visible object, light and attention...Mind-consciousness arises due to sub-

consciousness, mental object and attention” (Vism.XV.488-489). In the early Buddhism, the acceptance of the triad of consciousness, sense-organ and object is presented to the preliminary consideration for the thought process of wisdom development.

By introductory understanding, the thought process passes downwards into two general categories - passive consciousness and active consciousness. Passive consciousness is called the life-continuum (*bhavanga*) because of consisting of alternation of momentary mental stage of a corresponding nature which is the stage of most profound existence of an individual from birth to death. It is browsed by this type being interrupted by the shifts of active consciousness. Thus, the life-continuum is the past existence procreated by a result of kamma and consummated in the present by the basic disposition of individual whereas the active consciousness is the cognitive series (*cittavithi*) which is the avenue of mental act to create the interrelatedness into a functionally effective sequence. Being welded by the nature of life-continuum and the cognitive process, they become consciousness between a sensory process and an internal reflective process. To clearly understand the nature of sub-consciousness (*bhavanga-vinnana*), these seventeen conscious moments are as follows :

16-17 Registering consciousness (*Tadālabana*)

9-15 Impulsions (*Javana*)

8 Determining consciousness (*Votthāpana*)

- 7 Investigating consciousness (*Santīraṇa*)
- 6 Receiving consciousness (*Sampaticchana*)
- 5 Consciousness through one of the five senses (*Pancaviññāṇa*)
- 4 Advertence through one of the five sense-doors (*Pancadvaravajjana*)
- 3 Arresting consciousness (*Bhavanga-upaccheda*)
- 2 Vibrating consciousness (*Bhavanga-calana*)
- 1 Past subconsciousness (*Añña-Bhavanga*) (Abhs.IV.3)

From this diagram, the first three moments are the initial entry which is the stages of the receptive medium called subconsciousness (*bhavanga*). In *Milindapanha*, Nagasena expresses the character of *bhavanga* as follows : “when a man is in deep sleep, his mind is in the *bhavanga* state; a mind in the *bhavanga* state does not function and an inactive mind knows not the evil and the good; and he who knows not does not dream for it is when a mind is active that dreams are dreamt” (Miln.IV.299). Buddhaghosa says the *bhavanga* state is the condition of active consciousness (Vism.XIX.600). However, Pramaha Prayoon Mererk concludes that “out of these seventeen conscious moments, the first moment is subconsciousness or process-freed consciousness. The remaining sixteen moments represent the processed consciousness” (1988,p.143). This subconsciousness is rapidly short-lived moment of three aspects : genesis (*uppāda*), existence (*thiti*) and cessation (*bhanga*). Subconsciousness is not accepted to consider a self in dissimulation. But, when

it acts the processed consciousness or cognitive series, it will be considered later on.

The fourth to eighth moments are the processed consciousness. When an object penetrates the subconsciousness, it immediately follows to become a vibrating consciousness and an arresting consciousness appears subsequently. Having been contacted with an object through sense-doors by the process-freed consciousness, the subconsciousness is arrested. When a material object is presented to the mind through one of the five sense-doors, a thought process occurs, consisting of a series of separate thought moments leading one to other in a particular uniform order. This order is known as the psychic order (*citta-niyāma*) (Abhs. IV.3). At this stage, the mind is checked and turned towards impinging sense-object, the sense-consciousness arises immediately, cognizes it, receives the impression, deliberately examines it and determines its nature. It should be noted here that the threshold of consciousness meaning mind-door (*manodvāra*) is the most important one of dividing-line between subconsciousness and processed consciousness. Because the five physical sense-organs : visible object, sound, odour, taste and tangible things cannot know themselves, they must proceed through the mind-door. However, consciousness knows itself as an object, not as a subject because it by nature is not self-conscious. It is not implicitly aware of itself when it is aware of an object (Kvu.XVI.4). *Kathāvatthu Atthakathā* Quoted by Aung and Davids, Points of Controversy (1915) says that consciousness cannot be subject and object simultaneously because when we attend to present things, we are not able at present moment to attend to the consciousness by which they arise

(p.305). Just as one cannot cut a sword with that very same sword, so also one cannot know consciousness with that very same consciousness (Ibid.p.183).

The ninth to fifteenth moments are the full cognition of object. Up to this stage of impulsion, the discrimination depends on its own intention which may be judged whether moral or immoral kamma based on right or wrong view. Following the phase of impulsion, the registering consciousness arises (Abhs.I.pp.32-33). The last two moments may be viewed as the transformation from a perception to a primary memory to arise and activate the cause of registering the impressions. After the last two moments perish, there is the subsidence into the subconscious state (*bhavanga-pāto*). These whole moments point out the impermanence according to the natural uniformity of consciousness (*cittaniyāma*).

Here, the problem arises what is the differentiation between the absorption (*jhāna*) and insight knowledge (*ñāṇa*)? we may say that both are the same means of the reflectively cognitive series or the processed consciousness, but they are different from each other in the process of their attainment. Of the two kinds of liberation, the absorption is the objective of the liberation of mind (*cittavimutti*), following the moment of consciousness and the impulsions run through a thought process as shown in the Abhidhammasangaha (Abhs.IV.p.214):

Md Pw Nbh Con Chl Abs

This means that, having established the life-continuum or subconsciousness (*bhavanga*) in the mind moment, the stream of consciousness is arrested, there arises the Mind-door consciousness (Md) (*Manodvāravajjana*) taking for its object of conceptualized image (*Patibhaga-Nimitta*). And then, it moves through the Preliminary work (Pw) (*Parikamma*), Neighbourhood (Nbh) (*Upacāra*), Conformity (Con) (*Anuloma*), Change-of-lineage (Chl) (*Gotrabhu*) and Absorption (Abs) (*jhāna*). It should be noted here that absorption is designated as the stage of preliminary work followed by neighborhood concentration because it arises in proximity to the higher consciousness while the conformity arises in harmony with the preceding thought moments and the following thought moment of change-of-lineage (Ibid.). Having conquered the sense-sphere lineage, the absorption immediately arises ; and any fully undeveloped absorption presented in the preliminary thought moment is known as neighborhood concentration.

In the Buddhist philosophy of mind, there are altogether four levels of consciousness. They are : (1) Consciousness pertaining to the sensuous-sphere (*Kāmāvacara-citta*), (2) Consciousness pertaining to the form sphere (*Rupāvacara-citta*), (3) Consciousness pertaining to the formless-sphere (*Arūpavacara-citta*) and (4) Supramundane consciousness (*Lokuttara-citta*) (Abhs.I.3). The first three levels are the mundane spheres : (1) consciousness pertaining to the sensuous-sphere is consciousness affected and commanded by craving which gives rise to suffering. Thus, it is subject to suffering. It must practise concentration meditation and one can purify consciousness of the five

hindrances and thereby have consciousness of second level. (2) Consciousness pertaining to the form-sphere has acquired qualification proceeded to concentration and the object acquainted with form and colour. It is the constituents of trance which are of five factors : initial application (*vitakka*), sustained application (*vicāra*), rapture (*pīti*), joy (*sukha*) and one-pointedness (*ekaggatā*) to strangle the five hindrances. This stage is generated by the five kinds of trances. By right practice, consciousness is purified of major defilements and it can develop into the next subtle state. (3) consciousness pertaining to the formless-sphere is the same as the fifth stage of consciousness, but it grows immensely pure and subtle because it concentrates on formless objects including infinite space, infinite consciousness and nothingness. With full development of absorption, the consciousness is enjoying the calmness and serenity of a one-pointed-mind, but it cannot be changed to receive the manifestation in multifarious phenomena because the ten fetters (*samyojana*) existing as the seeds of defilements cannot be eradicated. Thus, the insight meditation is presented to know the true nature of things.

In case of insight knowledge (*ñāna*), the process of impulses arises in the supramundane attainment as follows :

Pw Nbh Con Chl P F F

The similarity to those for absorption is the preliminary work (Pw), but the impulse takes the conceptualized image (*patibhāga-nimitta*) to contemplate only the neighbourhood concentration (Nbh), not to be close by

the attainment concentration, but here the object of change-of-lineage involves surpassing the mundane plane to reaching supramundane one. It should be noted here that the functionality of consciousness is collaborated by the first four impulses to arise wisdom development. The neighborhood consciousness, in particular, is the proximity to enter the conformity (Con) and change-of-lineage (Chl) with the supramundane state as its object. Nevertheless, this developed thought moment is still incapable of eradicating the innate defilements. It is the Path (P) (*magga*) consciousness that immediately follows, performing the double function of realizing Nibbana and of eradicating the defilements (Abhs.IV.p.218). In the Patisambhidamagga, the word “Extinction” (*Nirodha*), synonymous term of Nibbana, has, by the functional intuition of Nibbana, constituted five levels : (1) the extinction by suppression (*vikkhambhana-nirodha*) which can repress the five hindrances of one who is practicing before the first absorption, (2) the extinction by substitution of opposite (*tadanga-nirodha*) which can become extinct of the opposite things, for example, the personality view (*sakkāyadiṭṭhi*) is extinguished by the knowledge of the delimitation of mentality-materiality (*nāmarūpapariccheda-ñāṇa*), (3) the extinction by destruction (*samuccheda-nirodha*) which is the extinction caused by the Supramundane path, (4) the extinction by tranquilization (*patipassaddhi-nirodha*) which depends upon supramundane path to put out all defilements, immediately arises supramundane fruit and (5) the extinction by getting freed (*nissarana-nirodha*) which can absolutely extinguish all defilements, remaining the freed mind (Ps.I.27). While the supramundane consciousness (*Lokuttara-citta*) is, by the

functional eradication of the defilements, the eliminating states uprooting the ten fetters to be related with the four states of noble persons (*ariyapuggala*), the state of stream-enterer (*sotāpanna*) breaks the three fetters of personality view (*sakkāyaditthi*), doubts (*vicikiccha*) and clinging to mere rules and rituals (*sīlabbata-parāmāsa*). The state of once-returner (*sakadāgāmī*) does not uproot any defilements completely but greatly reduces the unwholesome roots; greed, hatred and delusion. The state of Non-returner (*anāgāmī*) bursts the two fetters of sensual desire (*kama-raga*) and aversion (*vyāpāda*). The state of liberated being (*Arahatta*) eradicates the five subtle fetters : desire for fine-material existence (*rūpa-rāga*), desire for immaterial existence (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*). This state of liberated being is free from all bondages and one who experiences intuitively lives in the full attainment of liberation.

It should be emphasized here that the role of Supramundane Right Understanding in the process of wisdom development is absolutely attained when this demanding exertion subsides, the understanding of the relaxation of endeavor is knowledge of Fruition (F) (Ps.I.71). Furthermore, the understanding of the eradication of defilements owing to the purity of non-distraction is knowledge of concentration-with-immediate-result (*anantarika-samādhi*) (Ps.I.2). Because when the fruition-consciousness immediately follows the knowledge of the path without a time-lag, this indescribable keen concentration enables wisdom to cut through the range of defilements and purify the mental-continuum (Nanarama:1993,pp.61-62). However, one who reaches the fruit-consciousness (*phala-citta*) becomes the Arahant. His

impulsion is neither moral nor immoral, but merely functional consciousness (*kiriyacitta*) which is the state of mind-door consciousness (*manodvāravajjana*) (Abhs.I.p.33). The merely functional consciousness is the purest mind freeing in the sense of being undetermined by any motives. Each conscious moment is caused by preceding moment; it is not self-caused or spontaneous (Mererk:1988,p.154).

3.5 The Relationship between Selflessness and Kamma

Penetrating the natural law to be related with the ethical value, it clarifies to ask whether the theory of kamma is congenial to the doctrine of Selflessness or not. If there is no self as an means, what is it that functions kamma, stockpiles and sustains the end of kamma? As seen ealier, the theories of Selflessness and kamma are not at all contradictory. Ultimately, the theory of Selflessness advocates to give rise consequence to the doctrine of kamma, that is to say, in essence, kamma exists, because this is so. And this is because that all things are selflessness, the possibility of true liberation originates. On the contrary, if there was a self, there could be no kamma because such self is not subject to cause and effect. In the end we would have to divide the individual into two levels, such as is held by eternalism, meaning belief in an intrinsic self, that the self who creates and receives the fruits of kamma is merely the extreme or superficial self, while the real self or essence of self lies unchanging within (Payutto : 1993¹,p.94).

To clearly understand the natural law, we can see that the exertion of kamma postulates both conditionality and changeability and the role of Right

Understanding engaged in an activity for inherent susceptibility to conditioning that kamma will encounter space to function. The important functioning is the intentional consciousness and consciousness also accumulates the result of kamma (Mererk:1988,p.149). To this point, the ethical value of Right Understanding is to promote the intentional action necessarily implied moral responsibility in the sense that doer of action will experience its result. To avoid misunderstanding between the doer of action and the state of liberating one, we should come to consider their consciousness again. In case of the doer of action, consciousness which performs action is not identical with consciousness which experiences the result. Why ? According to the Abhidhammatthasangaha, it shows, from twenty-four modes of causal relation (*pacaya*), the four modes of conditionality related between two conscious acts : Consciousness and psychic factors that immediately cease, relate themselves to present consciousness and psychic factors by way of contiguity (*ananta*), immediacy (*samananta*), absence (*natthi*) and disappearance (*vigata*) (Abhs.VIII.3). Every conscious moment (*cittakhana*) still continues according to genesis, development and dissolution and each conscious act has causal relation and predecessor. By way of continuity and immediacy, one conscious moment becomes destroyed immediately giving rise to another. The succeeding conscious moment receives especially from one's ancestor all the potentialities of its immediate predecessor. The present conscious moment is also related to the preceding moment in the modes of absence and disappearance. With the absence and disappearance of the predecessor, the successor appears (Mererk :1988,p.135). These consecutive

moments of the consciousness are, in Nagasena's term, "neither the same nor different" (*na ca so, na ca añño*) (Miln.II.40). To link with grasping the eternalistic view, the doer of action and the experiencer of the result are unquestionably the same consciousness, and to link with grasping the annihilationistic view, the two are exclusively different (S.XIII.2.18). Thus, the doer of action and experiencer of its result are, in the Buddhist perspective, neither the same nor different because of the continuity of conscious act. What is the existence of action? Surely, when consciousness is a part of the causal process of action as indicated in the law of Dependent Origination : Conditioned by ignorance are kamma-formations. Conditioned by kamma-formations is consciousness. Conditioned by consciousness is name-and-form... (M.III.163-4). This indicates that, after all relative and interdependent factors, they are the causal orders of 'Samsara and the main functions of samsara are ignorance, craving and attachment.

Differently, the state of liberating one (*arahant*) is kammically inoperative consciousness (*kiriya-citta*). This consciousness is freed from the roots of kamma as it is said : That which is the destruction of greed, hatred and delusion is called "Nibbana"(S.XXXVIII.1). In fact, we accept that kamma is margined by intention, but not all intentional action is called *kamma*. Only action which is done out of the threefold defilement produces result (Mererk:1988,p.149). In case of Arahant, he still performs intentional action, but his action does not produce effect and without result to be accumulated by consciousness (Ibid.). After having eradicated the roots of kamma, the fresh kamma energy will not be arisen and the samsaric existence of human beings

will be discontinued. Because desire is, according to the law of Dependent Origination, caused by feeling (*vedanā*) which shows threefold pleasant, unpleasant and indifferent one as related to produce all defilements - greed, hatred and delusion - as pointed out that a tendency to greed lies latent in pleasant feeling, a tendency to repugnance lies latent in unpleasant feeling, a tendency to delusion lies latent in indifferent feeling (M.I.303); the intentional action is formed roots of non-greed, non-hatred and non-delusion as it is said :

For the actions which are not done out of greed, hatred and delusion, which have not sprung from them, which have not their source and origin in term; such actions, through the absence of greed, hatred and delusion, are abandoned, rooted out, like a palm-tree torn of the soil, destroyed, and not able to spring up again (A.III.33).

This statement clearly shows that when consciousness is emancipated from threefold defilement, it gets 'mere doing'. The liberated one will not be reborn after death because his consciousness ends as appeared that "Body is broken, perception is stopped, all feelings are cooled, mental formations are calmed down, consciousness has come to an end" (Ud.93). Again, he who destroys craving overcomes all suffering (Dhp.XXIV.354). In short, we can see clearly as the Buddha says "This body was born of craving and depends on craving to sever craving" (A.II.45). The role of Right Understanding points out depending on craving that human beings produce their action and

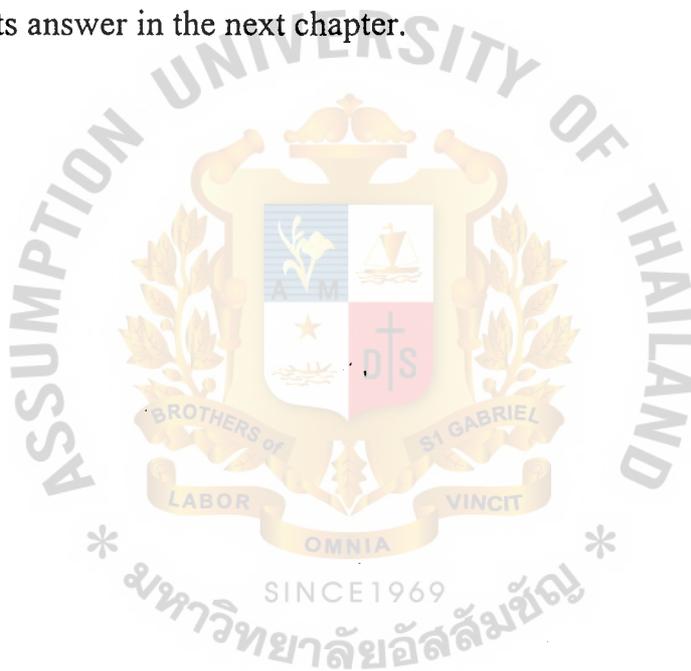
experience its result, and also overcoming all suffering is necessary to penetratively sever craving based on the process of wisdom development. It is just as the parable of the Raft of Shore (M.I.135), saying that, man travels a long way and comes upon a large body of water, while he, having been at one shore, thinks this shore which is meant the samsaric existence is dangerous and frightening. Crossing over the other shore, the shore of enlightenment, is safe, tranquil and peaceful. Hence, he tries to collect grasses, sticks, branches and leaves and weaves them into a raft and then uses this raft with hands and feet. This parable is like the process of wisdom development. As a raft performs four functions simultaneously in a single moment it cleaves the stream and carries its cargo, even so is the path knowledge which penetrates to the Four Noble truths simultaneously in a single moment, that is to say, it is by penetrating suffering with full understanding, origination with abandoning, the path with developing and by penetrating cessation with realizing. In the Visuddhimagga, Buddhaghosa explains this parable with process of leading to attainment of the other shore that as the raft leaves the one shore, so path knowledge fully understands suffering; as the raft cleaves the stream, so path knowledge abandons origin; as the raft carries its cargo, so path knowledge develops the other path factors by acting as their conscience condition, etc.; as the raft approaches the other shore, so path knowledge realizes cessation (Vism.XXII.691-692). After having reached the other shore, the consciousness of such person will disengage things both good and bad. Thus, the path knowledge plays its role of realizing cessation of suffering, then

immediately the Fruition-knowledge appears leaving no gap between them, because of the relationship between causal relation and its predecessor.

3.6 Conclusion

In conclusion, the process of Right Understanding is to search for the pathological condition of accumulating the rational characteristic of spiritual experience based upon the liberation by concentration and liberation through wisdom to arise the wisdom development. It is necessary to firmly establish the intellectual confidence, not emotional confidence, to analyze the wholesomeness or unwholesomeness justified by ignorance, craving and attachment to cultivate self-improvement of more spiritual and intuitive fulfillments. To cognize in the Buddhist ethical verification, the intellectual confidence is for knowing the rectification of human problems based on usefulness and good things to inhibit the mental qualification. While, in the ultimate level of Right Understanding, its process takes the Dependent Origination to scrutinize the mentality-materiality elaborately, it is needed to point out the main root of uncondusive tendencies – greed, hatred and delusion – to link with ignorance, craving and attachment to become the clinging to sensuality, view, mere rules and rituals and to belief in a self. We can say that all of them are metaphysically included into the eternalism and annihilationism. However, the wisdom development has, according to the role of Right Understanding, been presented the concept of Selflessness based on the synthetical method of the path of purification which depends upon the true knowledge to its culmination through the systematic progress of both the

rational and thought processes. Thus, the role of Right Understanding in the process of wisdom development penetrates the middle way and rejects the indeterminism and the strict determinism, or annihilationism and eternalism, or self-indulgence and self-mortification. When it rejects the eternalism and annihilationism and has presented its middle way, how can the relationship between Right Understanding give rise to other factors to lead the process of wisdom development? To make solution to this problem, the researcher will try to find out its answer in the next chapter.



CHAPTER IV

The Relationship Between Right Understanding and Other Factors of Eightfold Noble Path as the Role Leading to the process of Wisdom Development.

4.1 The Relationship between Right Understanding and Other Factors

Right Understanding is the understanding of things as they are, and it is the Four Noble Truths that explains things as they really are. Right Understanding has been set up as the initial step because in the very first stages of practice a person must establish a conducive outlook, correct view and right understanding for the course on which he is about to start. This perspective will then lead to correct contemplation and practice of the Path. The practice of the Dhamma depends on this foundation of understanding as its principle asset.

Following the progression of Right Understanding, wisdom is originally inherent to subscribe factors which have been commenced from the intellectual confidence of associating with the good spiritual friends and of strengthening the law of Kamma. When the final point of intellectual confidence is made clear and bright, it will become the critical reflection to accomplish the true wisdom. Therefore, when properly applied, the five hindrances do not arise and those that have arisen are eliminated (S.V. 85). Dependent on the great assistance of nine dhammic factors exists critical reflection (D.III-288). Hence, having well established with intellectual

confidence and penetrated the process of critical reflection, it will lead to the cessation of suffering. This process is illustrated as the sustenance of knowledge and sustainable development as follows :

- Dependent on good spiritual friends arises kammic knowledge,
- Dependent on kammic knowledge arises intellectual confidence,
- Dependent on the intellectual confidence arises critical reflection,
- Dependent on critical reflection arises satisfaction (*pamojja*),
- Dependent on satisfaction arises delectation (*pīti*),
- Dependent on delectation arises scrutiny (*passaddhi*),
- Dependent on scrutiny arises happiness (*sukkha*),
- Dependent on happiness arises concentration (*samādhi*),
- Dependent on concentration arises knowledge of reality (*yathābhutañāḍassana*),
- Dependent on knowledge of reality arises disenchantment (*nibbidā*),
- Dependent on disenchantment arises detachment (*virāga*),
- Dependent on detachment arises liberation (*vimutti*).

Practice for overcoming the causes of suffering or method for solving them is called a Path because it can lead a person to final goal - Nibbāna. To be able to do so, such path followed consists of two sorts namely, learning from others (*paratoghosa*) to be concluded in the intellectual confidence (*kusalasaddhā*) as the initial factor of leading path to cultivate the optimistic views, and critical reflection (*yonisomanasikāra*) that leads to penetration of realistic visions.

To clearly point out the path of Right Understanding, Debvedhi (1989) clarifies ten important roles of critical reflection :

1. Thinking by way of analysis means to investigate the causal relationship based on Dependent Origination.
2. Thinking by way of synthesis means to scrutinize mentality-materiality in accordance with the Five Aggregates to penetrate selflessness.
3. Thinking by way of realization means to consider things as they really are in the process of the Three Common Characteristics of Existence.
4. Thinking by way of reasoning means to ponder step by step according to the Four Noble Truths to find the way out of suffering.
5. Thinking by interconnection means to understand the relationship between means and end to put into practice
6. Thinking in terms of benefit and harm and their strategies means to see clearly both sides of merit and demerit.
7. Thinking in terms of artificial and genuine values means to choose the necessary requisites in daily life.
8. Thinking in the motivation of virtues means to find good things to promote the wholesomeness and to cultivate the Mundane Right Understanding.
9. Thinking by way of present livelihood means to apply mindfulness not to be influenced by ignorance, craving and attachment, and

10. Thinking by way of discrimination means to see clearly and penetrate the whole problems to cultivate them (See their details, pp. 667-732).

To analytically present two sorts of Right Understanding based on two virtues, learning from others is to lead a prosperous life that is connected with virtues wheeling one to prosperity (*cakka*) (A. III 32; D. III 276).

They guide a person to live in favourable environment (*paṭirupadesavasa*) and to practise himself properly, facilitating in a sense of suitable region for meditation practice; to associate with wise men (*sappurisūpassaya*) for getting further guidance or ways of practice to aspire and direct himself in a proper way (*attasammāpaṇidhi*) depending upon intellectual confidence and to have prepared himself with good background (*pubbekatapuññatā*), aiming at establishment of aspiration to know cause and effect.

For the critical reflection, it is the accomplishment of virtues leading to spiritual welfare (*samparāyikattha*) (A. IV : 284). It starts with the accomplishment confidence (*saddhāsampadā*), leading a person to endowment with morality (*sīlasampadā*) to prevent himself from harm both bodily and verbally as the external factor; to endowment with generosity (*cāgasampadā*) to create loving-kindness and compassion for mental purification; to endowment with wisdom (*paññāsampadā*) to uproot the defilements to see through its true nature of things. So, the role of Right Understanding is the guide of contributing the process and is the distributing the process and is the distributor of duty for gradual development in forms of

social, mental and intuitive developments as harmonious factors. Practically, three rules of training (*tisikkhā*) found start from externality to internality, that is, from plain virtues to profound ones. By use of Right Understanding, their practice can be made possible to know proper directions of understanding the problem and to see the world and human life.

From the statements above, when trainings start, the path (*magga*) emerges. This is because that the path and trainings are essentially a single unit. We can see them from the relationship between Right Understanding and other factors.

4.2 Right Understanding and Right Thought of Wisdom Development

Right Understanding is trained to create true knowledge and vision till liberation can be attained. It is not knowledge or understanding to be distracted or concealed by forces of ignorance and craving. Both Right Understanding and Right Thought share their roles leading path to wisdom development.

The twofold of wisdom development is Right Understanding (*sammāsamādhī*) and Right Thought (*sammāsaṅkappa*) which share to act their duties. According to the Buddhist text, the root of defilements is the cause of suffering. These defilements must be eliminated by the process of wisdom development. So, both Right Understanding and Right Thought are the processes of wisdom development and continue to support each other. According, Right Thought does its duty as follows :

Bhikkhu, what Is Right Thought? It is thoughts of renunciation from the sensuality (*nekkhammasaṅkappa*), bearing no thoughts of hatred (*abyāpādasāṅkappa*) and giving up thoughts of violence (*avihiṅsā saṅkappa*). This is Right Thought (D. II. 311-312).

According to this definition, Right Thought constitutes three correct ways of thinking to see its true nature. They are

1) Thoughts of Renunciation from the Sensuality (*Nekkhamma saṅkappa*)

Most Buddhist people may misunderstand this word “*Nekkhamma*” as leaving the household life for the monastery; but this principle is to think of a proper way causing eradication of greed (*lobha*) and sensuality (*kāma*) and to tread the path which leads to ultimate happiness . It is thought free of selfishness, willing to make sacrifices for others considered valuable or meritorious and free from lust and greed (Payutto : 1995,p.234). On the contrary, those who do not understand the real significance of renunciation will lead their lazy, despicable and parasitic lives because they think of their own interests.

2) Bearing no Thoughts of Hatred (*Abyāpādasāṅkappa*)

The Pali term “*Abyāpādasāṅkappa*” means thought that is utterly absent from malevolent intention (*byāpāda*) completely taken up with loving-kindness that knows no bounds (Payutto : 1995, p.235). It is a good will to abstain from ill-will, harboring resentment and feelings of revenge as a result of unwholesome kamma. It takes dhammic notions such as loving-kindness (*mettā*) to create the quality of life both towards oneself and others to be

happy without being egocentric. The methodical radiation of loving-kindness can be practised by direct individuals represented by a dear person; and then it can move towards a friend, then many people and finally towards a hostile person (Bodhi : 1994, p.38). In essence, loving-kindness is for all beings who exist in the world without aversion, enmity and measure.

3) Giving up Thoughts of violence (*Avihimsāsankappa*)

It is a thinking without spitefulness guided by compassion (*karunā*) in opposition to ferocious, aggressive and malicious thoughts. Compassion is defined as the quality which makes the heart of the good man tremble and quiver at the distress of others (Piyadassi : 1987. p. 120). It is different from loving-kindness wishing for the happiness of others. Compassion is the way of the self-sacrificing man who helps others overcome suffering.

It should be noted here that one must be careful to discuss the difference between loving-kindness and compassion which may sometimes lead to misunderstanding, that is to say, it may cause lust (*sinehā*) - a carnal love, not a spiritual love. Lust in this context refers to the love that binds certain people together or that relates to self satisfaction (Payutto : 1995, p. 237). And lust may be 'prejudice caused by love' (*chandāgati*) in case it is not based on wisdom. To this point, it means that Right Thought must be presided over by Right Understanding because both are related in all processes of wisdom development. So, it is obvious that foremost emphasis on Right Understanding has been made because if there is the lack of critical reflection, anything will be directed willingly and blindly. And if it is so wrong understanding will conceal so real things that we cannot critically investigate

the make-up of cause and effect in all movements it results. In such a way, in wrong thought.

Naturally, thoughts of human beings aim at responding to their desire and sensual pleasure. In negative views they tend to selfish desire, ill-will, hatred and violence. On the contrary, if thoughts full of critical reflection keep, it is to live with wisdom, that is to say, living with wisdom means being able to keep pace with changing conditions and knowing how to reap benefits from nature. Reaping benefits from nature relates to living in harmony with nature means not succumbing to the power of craving and attachments; to live without attachment is to live wisely; or to know and relate to all things according to their causal factors (Payutto : 1995, p.95). It is, from his referred statements, the creativity of sustainable development to point out the mutual understanding in the process of relationship between subject and object. On the other hand, it is based on cognizing in beneficial means that is related with ethical behavior (*cariyadhamma*) regarding both on a personal day-to-day basis and in society, and cognizing by understanding the reality (*saccadhamma*) which is beyond concerns of good and evil and expresses the totality of natural conditions. However, we may say that living with wisdom is truly to live in harmony between the human world and nature. The means of wisdom value is to know taking advantage of the benefits of nature based on the intelligent intentions (*kusalacetanā*) with altruism. So, living with wisdom does not succumb to influence of ignorance, craving and attachment. For Right Understanding plays its role dealt with the intellectual confidence and the direction of beneficial altruism. It analytically reflects upon the

consciousness of loving-kindness and compassion through morality meant bodily and mental actions. The expression will be harmony, non-violence, love, mutual understanding and respect for all lives. On the contrary, it is not hatred, violence, selfishness and mutual annihilation along with the total destruction of humanity.

Therefore, in their relationship, both Right Understanding and Right Thought have their own duties aiming to get rid of defilements, that is to say the former is the regulator of eradicating ignorance leading to creating wisdom and the latter is the regulator of eliminating unwholesome roots of greed and also hatred and is the cultivator of good-will creating loving-kindness and compassion. It can be said that if it is without right understanding and right thought, it will become egoism. In an opposite way, if both Right Understanding and Right Thought co-work properly, it will become altruism.

Having studied the role of Right Understanding in the process of wisdom development, the main incentive of functional causes converting the human needs and behaviors is divergences - ignorance, craving and attachment. In the metaphysical perspective, ignorance is determined to persuade them as the manifest impetus while in the ethical outlook, ignorance is the potential factor to craving made to appear obvious. So, when craving is the existing instigation, it will become attachment. According to Dependent Origination and Abhidhamma, the process of craving and attachment is synthesized to arise egoism as follows (D.III.289) :

Dependent on craving arises searching,

Dependent on searching arises receiving,

Dependent on receiving arises investigating,

Dependent on investigating arises sensual satisfaction,

Dependent on sensual satisfaction arises sensual indulgence,

Dependent on sensual indulgence arises attachment,

Dependent on attachment arises meanness,

Dependent on meanness arises safeguard,

Dependent on safeguard arise defilement,

Dependent on defilements arise clingings to belief in self, views, mere rules and rituals and to sensuality including the problems.

From this process, we can see that all problems stem from craving shown through desire and aversion as the important forces in human consciousness. With the sustainable development and the two important forces, greed has been used as tools for seeking objects through the leading hatred as the special factor of problems. When two roots of defilements are fastened by the consciousness of attachment, they become covetousness or possessiveness (*macchhariya*) which consists of five kinds : 1) possessiveness of locality and country, 2) of group or family, including ethnic and religious groups, 3) of material wealth, 4) of class or caste, including social standing,

skin colour and so on, and 5) possessiveness of knowledge and learning including intellectual achievements and attainments (D.III.234). The prestige of these two peculiarities; greed and hatred, has caused multifarious problems both within human beings and for the environment. What is their background to do something? Various, it is views and beliefs designed for ideologies, religious attitude and social value, inherited in ignorance including the consciousness of delusion. To this point, the consciousness of delusion leads to work through the human perceptions which channel them into much more destructive activities. P.A. Payutto (1993³) elucidates three main perceptions held to control over modern civilization that 1) The perception that mankind is separate from nature, that mankind must control, conquer or manipulate nature according to his desire, 2) The perception that fellow human beings are not fellow human beings. Rather than perceiving the common situations or experiences shared among all people, human beings have tended to focus on the differences between themselves, and 3) The perception that happiness is dependent on an abundance of material possessions, that human beings will only find happiness through a wealth of material possessions with which to feed their desires (p.3). These three perceptions have determined the wrong directions of sustainable development and understanding of the objective of life to change from egoism to altruism. For this reason, discrimination and mutual distrust are an intensification through increasing competition for mutual destruction to exploit natural resources and to cause strife within human society. Nowadays, we depend on the technological progress as tools searching for materials with which to breast-feed greed, and in so doing, the

contention and controversy over material wealth have been exalted through hatred, and their results of destruction and competition are intensified by the racial influence, religious antagonism, political activities, and so on. Many activities which have been created for technological development of our beneficial way become tools for mutual destruction of almost all activities paralyzed. We might say that the intention of high technological progress is to contribute the critical mind to enhance the quality of human life, but it is dependent on the defilement roots which are transposed to desire with expectation of egoistic fulfillment. Thus, human beings must be devoted through the dexterousness correctly predicated by Right Understanding and Right Thought.

Summarily speaking, when the relationship of both Right Understanding and Right Thought comes to share in working properly, it will show two prominent points: First, to discriminate the qualities with mind based or the ethics with thought laid with those made apparent or that based on practice, that is, loving-kindness should be put into practice or taken into account of training in mentality: Right Effort, Right Mindfulness and Right Concentration. Second, to see the harmony with and relation to the ethics to be practised in society. At this stage, it also connected with Right Action, Right Speech and Right Livelihood to be grouped in training in morality.

4.3 Right Understanding and Social Development :

Right Understanding is, in essence, to behave/practice bodily and verbally to set one's self in proper ways of responsibilities for society in senses

of beneficial support and environmental encouragement. At this stage, Right Speech, Right Action and Right Livelihood.

4.3.1 Right Understanding and Right Speech

In Buddhism, Right speech (*Sammāvācā*) can be divided into four components: abstention from false speech, abstention from slander, abstention from harsh speech and abstention from vain talk. Speech can break lives, create enemies, and start wars, or it can give wisdom, heal divisions and create peace. This has always been so, yet in the modern age, the positive and negative potentials of speech have been vastly multiplied by the tremendous increase in the means, speed and range of communication. The capacity for verbal expression, oral and written, has often been regarded as the distinguishing mark of mankind. According to the Buddha, the statements are :

Herein someone avoids false speech and abstains from it. He speaks the truth, is devoted to truth, reliable, worthy of confidence, not a deceiver of people. Being at meeting or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness to tell what he knows, he answers, if he knows nothing, "I know nothing," and if he knows, he answers "I know," if he has seen nothing he answers : " I have seen nothing," and if he has seen, he answers : "I have seen",

Thus he never knowingly speaks a lie, either for the sake of his own advantage, or for the sake of another person's advantage, or for the sake of any advantage whatever (A. 10.176).

From these statements, we will see that the Buddha discloses both negative and positive sides to the precept (*sīla*). The negative side is abstaining from false speech, the positive side speaking the truth. The determinative factor behind the transgression is the intention to deceive. If one speaks something false believing it to be true, there is no breach of the precept as the intention to deceive is absent. To put it simply, the case study of the physician curing the patient should be discussed for consideration. One patient got sick but did not know what disease he was affected with. So, he went for the physician to be checked for location of the disease. After having done it, he knew that his patient was sick of cancer, but, at that moment, he could not tell it to him (patient) immediately because it might cause his patient to be shocked. In order to prolong his patient's life or enliven his heart, the physician decided to avoid telling the truth, that is, telling the true cause of disease, for the sake of his patient's advantage. In this case, if we see in terms of the precept or right speech, the physician tends to break it, but if we see in terms of the medical etiquette, he treats his patient properly. So, to tell a lie or to make a false speech depends upon the intention - good or bad one. Besides, in a mundane level, it shows the physician also takes full responsibility.

Another case study put here is the connection of ethical conduct and mental development. There was a monk who was acquainted with the family of a goldsmith. One day, while such a monk was sitting in the goldsmith's

house, the servant of the king came to his house, telling the goldsmith that the king needed him to cut and polish the small gem and then handed it to him and went away. The goldsmith with his hand stained with meat blood received the small gem and put it before the monk and went into the kitchen. At the house, there was a crane flying about and saw it. Coming up to swallow it in the monk's presence.

For a while, the goldsmith came to get it for cutting and polishing but could not find it, so, he asked the monk whether or not he had seen it. The monk thought that if he told the goldsmith that the small gem had been swallowed by the crane, it would be killed, and at the same time his precept would be tainted or become impure. So, he sat keeping silent. This caused the goldsmith to be angry; and he tied him the monk up and tortured him crucially. At once, the crane flew there. Owing to his strong anger, the goldsmith used the stick to beat it to death. When the monk know that the crane was dead, he told the goldsmith the real happening. For the sake of the crane's life and of his observance of precept, the monk could sacrifice even his life in senses of ethical conduct and mental development.

The relationship between Right Understanding and Right Speech : In the process of wisdom development, all kinds of speeches have to be guided by Right Understanding in order to have communication created both by true speech and by modern technology to embrace mutual benefits and bring about happiness in society.

4.3.2 Right Understanding and Right Action

Right Action (*Sammākammanta*) means refraining from unwholesome deeds that occur with the body as their natural means of expression. It aims at promoting moral, honourable and peaceful conduct. The Buddha mentions three components of right action : abstaining from taking life, abstaining from what is not given and abstaining from sexual misconduct.

To make the reason vivid, we use the ethical justification aiming at firstly investigating the unwholesome roots of intentional action and at creating mutual benefits conscientiously. As a matter of fact, there is nobody born as a perfect man; everyone might act some wrong, no one is infallible. In its reality of statement mentioned above, the researcher thinks that except the immediacy deeds (*anantariyakamma*), human behaviour can be considered from the point of intention whether it tends to be wholesome or unwholesome. In Buddhism, the ethical standard lays stress on the intention and effort of the individuals to become good or reach goodness-But, in the real world, some cases concerning the Buddhist philosophical discussion should scrutinizingly be differentiated on the grounds of necessity or innecessity, intention or non-intention, satisfaction or dissatisfaction even mercy-killing or anger-killing. So, someone who does not want to do something evil has done it with his reluctance but his necessity of the very circumstances. Possibly, it should be called “necessary evil”. However, evil is evil or killing is killing; but, at best or in optimistic way, if his mental foundation is faulty owing to negative deed, then the person repents and can instead take the proper opportunity to develop himself in order to get a good result of ethical qualification for human life. To

pin-point the target of this issue, a case study about ‘ necessary evil’ should be considered : There is a simple folk tale of a couple of old man and woman who killed a hen to give it to the monk (taking to the forest as a found of merit-making) for the sake of his survival. In a wild and distant village standing at the foot of a mountain, there was the couple of old man and woman who had raised a hen together with its seven nice chickens. One day, there was the monk wandering about and stayed overnight there. Due to wilderness, they both thought that tomorrow morning the monk without food would die; and then talked about that matter each other to seek food for the monk; and with finding nothing but a hen, they decided to kill it for making merits in that morning. Essentially, they were very kind and devout and had never thought to do any evil; especially their slaughter, but it is necessary for them to do so for the sake of survival of the monk though they took great pity on or were very much compassionate for the dead hen and also know well that it was sinful causing seven chickens to be left alone. Again, some people or animals whose lives are full of essence and usefulness should continue; doing something useful and essential for the society or for the human kind. In fact, all human beings or animals whether useful or wasteful, love their lives and do not want them to be injured or killed. They are equal in fear of danger and death. For this case study, it is necessarily aimed at the monk’s great usefulness and the merit making circumstance caused more than at the hen’s destiny with its very small usefulness.

To clearly understand, the first precept of Buddhism is, for instance under consideration. “To abstain from killing any living beings” (*Pānatipātā*)

Veramani), it is facilitated by the intention full of loving-kindness (*mettā*) and compassion (*karunā*) as the Buddha says : “There, someone avoids killing living beings and abstain from it. Without stick and sword, he lives a scrupulous life full of loving-kindness and anxiety for the welfare of all living beings” (M. 1. 287). The term living beings (*pāna*) includes the meaning of human life and all creatures. According to Dhamma-samgani-Atthakatha, it describes the constitution of killing based on the five conditions : (1) the presence of a living being, man or animal; (2) the knowledge that the being is a living being. (3) the intention to kill; (4) the act of killing by appropriate method; and (5) the actual death following the act of killing (Dhs. A. p. 129). Besides, the appropriate method for the act of killing can be performed in six ways (1) killing with one’s own hands (*sahatthika-payoga*); (2) causing another to kill by giving an order (*anātthaka-payoga*); (3) killing at distance by shooting with an arrow or gun throwing a grenade, pelting with stone, etc. (*nissaggīyapayoga*); (4) killing by digging trenches and entrapping a being (*thavarapayoga*); (5) killing by mantras or occult science (*vijjamayapayoga*); and (6) killing by magical or psychic powers (*iddhimayapayoga*) (I bid). We may encompass the performance of killing into two characters, that is, killing with oneself which stresses directly the intention through bodily doing, although killing by giving an order which is indirectly played through the objective significance and verbal methodizing.

Of these, we can see someone who must follow according to the social responsibility. For example, the verdict of the judge is to order killing of a criminal who commits a violent crime. By legal perspective, the judgment is

right; but by ethical perspective, the judge's action to give an order of killing such criminal seems to be necessary evil due to his death caused though such judge does in accordance with the law. And also the executioner who kills the criminal by himself for his duty's sake not for his revenge or anger; so, his action is but action, necessary evil can here be found. This is because that the necessary evil is significantly based on mutual benefits, security and peace for the society. For one more case study of Tambatathika during the Buddha's life (Dhp. VIII 100), an executioner named 'Tambatathika' who had, after having done killing five hundred bandits a time for fifty-five years onwards, retired himself from the position; and then felt anxious about unwholesome action caused by killing robbers. So, he had gone to see the elder Sariputta to listen to dhamma, but could not follow it deliberately. Sariputta asked him about his anxieties. Tambatathika replied that they were caused by having followed the king's command in such deeds. Sariputta instructed him to eliminate remorse within his mind and gradually follow instruction of the stream of Dhamma, he can finally attain a Stream-Enterer because his past action was not an immediacy deeds (*anantariya-kamma*) So, whatever action is called "necessary evils" can reversely lead the person to attainment of the ultimate goal.

4.3.3 Right Understanding and Right Livelihood

Right Livelihood (*Sam_mājīva*) means that one should abstain from making one's living through is profession that brings harm to others. It is concerned with ensuring that one earns one's living in at righteous way. For a

lay disciple, the Buddha teaches that wealth should be gained in accordance with certain standards. One should acquire it only by legal means, not illegally. One should acquire it peacefully without violence, one should acquire it honestly, not by trickery or deceit, and one should acquire it in ways which do not entail harm and suffering for others (A. 4. 62; A. 5.41 : A. 8.54). The Buddha mentions five specific kinds of livelihood which bring harm to others and are therefore to be avoided: dealing in weapons, in living beings (including raising animals for slaughter as well as slave trade and prostitution), in meat production and butchery, in poison and in intoxicants (A. 5.177). Three factors - Right Speech, Right Action and Right Livelihood - of the Eightfold Path constitute ethical conduct. It should be realised that the Buddhist ethical and moral conduct aims at promoting a happy and harmonious life both for the individual and for society. This moral conduct is considered as the indispensable foundation for all higher spiritual attainments. Spiritual development cannot be made possible without this moral basis.

In relationship between Right understanding and Right Livelihood, we come to examine the enhancement of quality of householder life and see the benefit resulting from the wealth to be controlled by ethical reflective awareness how to create it. Establishment of the ethical reflective awareness to create the wealth is necessary to balance the spiritual development. It is necessary to seek conditions how to gain prosperity through right livelihood and to consider its process. According to the Buddhist text, the conditions how to gain prosperity are explained as four conditions leading to happiness, namely, the endowment of industriousness (*Utthānasampadā*) the endowment

of watchfulness (*āraḅkhasampadā*), having good company (*kaljahamittatā*) and the moderation of balanced livelihood (*samajīvitā*) (A.IV.281). Another factor is to consider its process, that is to say, it is the creativity of sustainable development through the method of intellectual aspiration (*kusalachanda*) to become reflective awareness to eliminate the negative mental constituent's such as greed, aversion, delusion, pride including the egoistic attitude to motivate economic activities as the positive constituents such as non-greed, non-aversion, non-delusion including the altruistic attitude. The ethical value of Right Understanding on the reflective awareness is to know moderation (*mattaññutā*). To know moderation means knowing the optimum amount how much is "just right". It is an awareness of that optimum point where the enhancement of true well-being coincides with the experience of satisfaction (Payutto: 1994, p.69). It is conscientization to know the enoughness which is created the idea of equilibrium to an amount appropriate for attainment of consumption and human activity to promote the harmony and mutual support in the interconnected process of human being, society and natural environment.

The reflective awareness is necessary value considered to know moderation. To assess such moderation as object's value, we should understand the purpose of production. The Buddhist purpose of production is not accompanied by the method of destruction of natural resources and environmental degradation, but it is the advancement of production that enhances well-being. In fact, we should accept that the production is merely changes of state which are effected, but we should see it is only truly justified when the value of thing produced outweighs the value of that which is

destroyed (p.25). Before now, the production in the industrial era is aimed at the economic competition without thinking of individual interest, but manufacturing goods is harmful to society. In the postmodernity, human being praise to contribute to the growth of ecological development and give an outward indication to denial goods of ecological destruction. In this system, it may not receive more income, but it can continue for a long time of business, and consume much less of the world's resources and lead a life that is beneficial to the world around him. Besides, the artificial cooperation is important scrutinisation because the human nature influenced by craving is competition-But it should be redirected from the competition to cooperation forced by reflective awareness. Actually, the Buddhist doctrine emphasizes the cooperation more than the competition, but in the world of reality, the mind driven by desire is necessary to take to create the positive value to humanity. The artificial cooperation is to the moderate way fixed by loving-kindness and endowment of human effort which is not harmful to society but the critical mind of ability. With doubtful concept of contentment (*Sañtuṭṭhi*), it seems to be the passive energy of ability. To this point, it can be replied that the artificial cooperation is not contentment implying only the absence of artificial want, on the other hand, it is the doctrine of knowing the enoughness based on the moderation. Which does not mean ceasing operation. At the same time, it is the creative energy to apply to the development of well-being, that is, when it knows the enoughness, the true contentment values highly as the reflective awareness to actively encourage and support the cooperation.

Hence, the contentment brings about the artificial cooperation, and the artificial cooperation is the moderation of desire for quality of human life.

4.4 Right Understanding and Mental Development

Essentially, Right Understanding is to cultivate creatively mental quality and ability to keep the mind strong, calm and pure, that is, free from defilements. Right Understanding is linked with Right Effort, Right Mindfulness and Right Concentration.

4.4.1 Right Understanding and Right Effort

This factor of the Path is the first factor in the section relating to concentration (*Samādhi*) or the higher mental trainings (*adhicittasikkhā*) Right Effort provides the energy demanded by the task, right mindfulness (*Sammāsati*) and the steadying points for awareness. According to Dhamma-Vinaya, it means that development of proper aspiration (*Chanda*), self-application, power sustention, and mind awakening. They become focused in order to:

1. Prevent the arising of any unwholesome things (*akusala-dhamma*) that have yet to arise.
2. Get rid of any demeritorious unwholesome things that have already arisen;
3. Cultivate wholesome things (*Kusala-dhamma*) that have yet to arise and cause them to arise'

4. Bring about the continued prosperity and utmost development of wholesome things that have already arisen (D.II.311-312; M. 1-62; M.III 251; Vbh. 105, 235).

In the Sutta, there are four kinds of Right Efforts - the four great endeavours (*Padhana*-A.II.74) or (*Sammappadana* - A.III.15) :

1. To prevent the arising of unarisen unwholesome states (*Sanivārapadhāna*).
2. To abandon unwholesome states that have already arisen (*Pahānappadhāna*);
3. To develop wholesome states that have not yet arisen (*Bhāvanappadhāna*); and
4. To maintain and perfect wholesome states already arisen.

Of all four kinds, the first effort aims at overcoming unwholesome states, states of mind tainted by defilements. So far as they impede concentration (*Samādhi*), the defilements are usually presented in a fivefold set called the “five hindrances” (*Pancanivāraṇa*): They block the path leading to liberation. The second effort means to have much willingness to release and completely eliminate all of the unwholesome thoughts and emotions. However, great effort will be necessary for industrious persons who are in alertness to observe unwholesome things to be buried in mind and exert such great effort to purify mind at its ends. The third effort means to develop the wholesome states with the removal of defilements. It requires cultivation of mind. According to the Buddha, special stress is laid on a set called the seven

factors of enlightenment (*Satta bojjhaṅga*); Because they lead to enlightenment or prepare the way for the great realisation. So, the work of investigation needs energy to go forward bringing success; The fourth effort aims at maintaining the arisen wholesome factors and bringing them to maturity.

The relationship between Right Effort and Right Understanding : It is well known that all kinds of task require effort and in its exertion, a person who hopes to succeed has to use his energy or effort smartly or in a correct way. So, the exertion involved in right effort is a wholesome form of energy, but it is something more specific; namely, the energy in wholesome states of consciousness directed to liberation from suffering. This is especially important. For wholesome energy to become a contributor to the path, it has to be guided by Right Understanding; otherwise, the energy or effort exerted or spent by such a person will be in vain. From the statements above, it can be said that in correct exertion of effort or energy, it will finally lead a person to wisdom development.

4.4.2 Right Understanding and Right Mindfulness

The Buddha says that the Dhamma, the ultimate truth of things, is directly visible, timeless, calling out to be approached and seen. Mindfulness is presence of mind, attentiveness or awareness. According to P.A. Payutto (1995), emphasizes the importance of mindfulness (*sati*) at every level of ethical conduct. Mindfully conducting your life and your practice of the Dhamma is called conscientiousness (*appamādhā*). (pp.255-256). It refers to

uninterrupted presence of mindfulness in our life and its constant application in daily activities. Conscientiousness makes us careful; it keeps us from evil and degenerative ways. It motivates us not to become complacent and stimulates us to make continual effort. It makes us ever aware of our duties by providing a clear perception of what should and should not be done, what has already been done, and what remains to be done. It helps us do our work in a meticulous and cautious way. This is, therefore, a very important ethical concept.

When examined from the point of view of ethics, the negative and positive aspects of the role mindfulness become evident. When put in negative terms, mindfulness is a safeguard. It keeps the mind from becoming unfocused, misguided, and holds it to the "straight and narrow". It allows no opportunity for bad thoughts to enter the mind and turn thoughts for the worst. On the positive side, mindfulness is the overseer and inspector of the stream of consciousness and all thought and action. Mindfulness can be used as a tool for grasping or embracing any thoughts and bringing them before the mind for consideration and further action.

In Buddhist practice, great emphasis is placed on the importance of mindfulness. The Buddha stated that mindfulness is necessary in every situation. Mindfulness is also compared to salt, which must be used in every curry, and to a country's leader, who must take an interest in all aspects of government. Mindfulness may either restrain the mind or support and sustain it, depending on the needs of the situation (DhsA.207).

So, the relationship between Right mindfulness and Right Understanding is known as the reflective awareness, (*Satisampajañña*) to give rise consciousness of moral shame (*hiri*) and moral dread (*ottappa*) including the term "conscientization" (*vivekabuddhi*). Thus, the reflective awareness is the moment attempting to bring a sense of human dignity to awaken human beings to understand in the situations of social change. It is the intellectual confidence to achieve complete mental rest alone with experience on higher level of happiness and is not an emotional confidence in egoistic moments which stir up craving against dealing with problems in daily life as well as overcoming worry, dissatisfaction, anxiety, fear, frustration or intention.

By overcoming mental suffering (*cetasika-dukkha*) and physical suffering (*kāyika-dukkha*) (D.306), the role of Right Understanding establishes a well-balanced happiness of development. The two kinds of well-balanced happiness is the intuitive moment of mental and intellectual developments through the process of cultivating the knowledge of thought process and of wisdom process to take advantageous value of realising the natural law meant conscientiousness (*appamādhā*) to get up the intelligent motivation of effort (*ātāpī*) as guarding against and abandoning what is evil and creating and maintaining what is good, of clear comprehension. (*sampajāñño*) as referring the wisdom faculty and of mindfulness (*sati*) as reflecting situations to know how to deal with them in a proper way that is free of delusion and misunderstanding.

4.4.3 Right Understanding and Right Concentration

The eight factor of the path is Right Concentration (*Sammāsamādhi*), representing an intensification of a mental factor present in every state of consciousness. This factor, one-pointedness of mind (*citta-ekaggatā*), has the function of unifying the other mental factors in the task of cognition is an important aspect of Buddhist practice, but at the same time, its sphere of importance in the pursuit of the final goal of liberation (*vimutti*) has its own dimensions. The benefits of concentration that lead to the final goal of Buddhism are applied in order to attain wisdom and seek the highest good. The concentration that is used in this pursuit does not have to be of the highest order. If a person merely attained to the highest level of concentration but has no wisdom, there is no way he will be able to reach the final goal.

The training and development of concentration aims at achieving various benefits. Of them, there are:

1. Concentration that is already developed and accomplished leads to a life of fulfillment in the present (*ditthadhammasukhavihāra*);
2. Concentration that is already developed and accomplished leads to knowledge and insight (*ñānadassana*);
3. Concentration that is already developed and accomplished leads to mindfulness (*sati*) and clear comprehension (*sampajañña*);
4. Concentration that is already developed and accomplished leads to the complete elimination of mental intoxicants (*āsara*) (A. II. 44; D. III 222).

It is worth mentioning here that a person who practises Right Concentration and reaches its final goal can get the results brought about by his practice as follows : the first type of practice is liberation by means of wisdom (*paññāvimutti*), that is, emancipation and elimination of mental intoxicants (*āsava*). As soon as liberation exists, the initial concentration that was established as a foundation of practice becomes, stable, pure, and complete as it becomes linked with wisdom and progress to liberation of mind (*cetovimutti*). In this case, however, the deliverance of mind is not fully accomplished and remains only in its initial stages until it achieves completion by means of liberation through wisdom. (*paññāvimutti*)

The second type of practice can be divided into two parts : the first is the result of tranquillity (*Samatha*) called liberation of mind (*cetovimutti*), that is, free from the power of unwholesome tendencies (*kilesa*) due to the power of concentration; the second is called liberation through wisdom (*paññāvimutti*) similar to the first type. As soon as liberation through wisdom is attained, the previously achieved liberation of mind, which was subject to deterioration or loss, does not regress. When the results of practice are divided a person who has followed the first type and clearly has liberation through wisdom is known as a *paññāvimutta* one who has been liberated through wisdom and understanding ; and a person who has followed the second type is called an *ubhatobhagavimutta* one who has been liberated in both ways, that is, through mental attainments and the Noble Eightfold Path.

In summary, Right Understanding will act its duty as an eradicator of unwholesome tendencies while Right Concentration will do its duty as a

suppressor of them. So, In the level of neighbourhood-concentration, Right Understanding will lead Right Concentration to taking into account in order to clearly see in accordance with, the process of true knowledge. Therefore, it can be said that both have their relationship of such process bringing about wisdom development.

4.5 Conclusion

In conclusion, we can see that Right Understanding is the leader of all factors in the Middle Path and is in the indispensable process of practice. It is not a supporter alone; but other factors support it whenever used to attain liberation. To encourage the purpose of support "mutual sustentation for the worldly suffering and collaboration for the authentic happiness depend upon reality. Right Understanding in the level of practice is different in quality according to such stage for development of conscientiousness created by the reflective awareness relating to Right Speech, Right Action and Livelihood to know moderation in terms of 'just right' to sound idea and equilibrium to promote mutual support and the interconnecting process of individual, society and mutual development. On the level of mental development, Right Understanding cultivates mental purification in order to Suppress hindrances based on Right Effort, Right Mindfulness and Right Concentration; and on the level of wisdom development, it is for eradicating ignorance, craving and attachment to lead to true knowledge of things as they really are.

CHAPTER V

CONCLUSION AND RECOMMENDATION FOR FURTHER RESEARCH

5.1 Conclusive Conclusion

The role of Right Understanding in the process of wisdom development is the investigation of the truth (*dhammavicaya*) regarding the righteousness played through the intellectual competence of human enrichment. It promotes the creative qualification to achieve the metaphysical and ethical issues balancing the ultimate and mundane developments. We can respond to saying that the role of Right Understanding is a way of successful solution to human problems. In the process of living with wisdom, the understanding of the natural law of reality is to avoid holding due to other generationism (*parakavāda*) based on the emotional confidence influenced by the root of mental tendencies - ignorance, craving and attachment - which will become impediments or blundering blocks to good performances, and cause inertia and negligence. Whenever something is satisfied, it will be evaluated as a good value; and likewise, nothing satisfied, as a bad one. Naturally, human beings try to search for better things; and finally, the result is to place their hope on the spirit, shrines, sacred trees and other superstitions. This is because that they depend upon the directive of emotional tendencies ; and due to these, human beings can never find the end of their needs like an ocean that is never full of water.

At any rate, the way to practice for liberation is to unfasten materialism which is the concrete requirement to solve human suffering. The production and consumption are the objective of egoistic interests and the systematical thought of economic and technological competitions are based on harmfulness as appeared in the globalizational situations to adore the material value of artificial want. For the less opportunities of artificial competition made for someone, he is necessary to take refuge in anything of blind belief without the rational consideration. This group may be changed to pay attention to becoming as asceticism and may deny the existence of materials. The attitude towards the inefficient action (*akiriyadiṭṭhi*) has been shown as being happy, suffering, non-happy or non-suffering experienced due to the past action, the will of supreme beings and something beyond any cause and effect that can be determined. By looking at the contextual understanding in the right manner, people seem possibly fallible because they have various levels of intelligence and wisdom; and naturally, all of them like happiness and hate suffering though environmental societies and times differ.

Demonstrating problems of Right Understanding of sustainable development, it requires loving-kindness and compassion for human rights and human dignity to live with harmony among the natural environments, societies and individuals. The Buddhist perspective is on man-centred establishment to enhance the quality of human life; hence, the intellectual aspiration is presented to understand the causal relation. For this reason, no one is born with the fulfillment of perfect wisdom. By the human nature, human beings are born with ignorance and they simply follow how to

conduct their lives according to the craving shown as the forms of pleasant feeling called 'greed', of unpleasant feeling called 'hatred' and of indifferent feeling called 'delusion'. So, there is a saying that dependence on craving to sever craving is difficult to do it. The intellectual confidence (*kusalasaddhā*) of the Mundane Right Understanding is, therefore, associated with the good spiritual friends to understand the law of kamma which is its roles of creating the reasonable attitude, of becoming a guardian of truth, of scrutinizing things analytically and of investigating the way of truth. The term "Do not believe simply" as offered in the *Kālāma-sutta* is to advise how to investigate the way of truth when things are prospected on the principle of cause and effect according to Dependent Origination to aim at the mutual support to beneficial way and authentic happiness according to the reality. On the other hand, any human behavior, whether has not been objected to as not allowable or not been permitted as allowable, if it conforms to what is called "ethical law" (*cariyadhamma*) and goes against what is called "conventions" (*paññattidhamma*), that is allowable. The correct way of moral causation is justified by enquiry into the effects on the mental cultivation making mind clear, calm and healthy censuring oneself and by taking the words of wise men to create the conscious awareness of responsibility.

In the process of wisdom development, the Buddhist assumption of Supramundane Right Understanding indicates that the directive of human intentions is the aspiration to know the natural truth and to attain the state of freedom depending on the role of critical reflection to facilitate the mental qualification and to stimulate the intellectualization. For this reason, when

everyone can, by the equality of natural rights, reach the fruits of realization, he or she has the same chances of development. The most important understanding is to know the elimination of ignorance related to the processed consciousness of mind-door (*manodvāravajana-citta*); and so, immediately the sense-consciousness arises, cognizes it, receives the impression, examines it and determines its nature. In this process, it is rapidly short-lived moment of three aspects - genesis, existence and cessation. When the processed consciousness is determined with ignorance, it leads to craving and attachment. Therefore, when problems happen in the forms of clinging to belief in self as the root of clinging to views, to mere rules and rituals and to sensuality, the concepts of eternalism and annihilationism take place because of seeing all things as put forth strong craving for belief in the existence of self after death and as put forth strong ignorance of belief in the annihilation of self after death, that is, both concepts are rejected by the Buddhist doctrine. The role of Right Understanding points out the moderate view to avoid two extremes taken by critical reflection to penetrate Three Common Characteristics of Existence as shown in the impermanence, suffering and selflessness to comprise all things related to the cause of a changing process of the arising, growing and ceasing.

The rational and systematic procedures of eliminating ignorance can be contributed by the insight meditation. It starts from the conceptualized image of taking the object of mind-door consciousness to arise the preliminary work, neighborhood to relate to the path of purification and true knowledge of delimitation of mentality and materiality to understand the laws of causality

and conditionality until the consideration of having arisen the knowledge and vision. Up to the time of wisdom development leading to emergence, it comprises three kinds of knowledge : fully-matured knowledge of equanimity about formations, conformity knowledge and change-of-lineage to apprehend three characteristics as the signless, the desireless and the void from being ego-consciousness and self-attachment. The role of Right Understanding brings about the eradication of all suffering in human life, leading to attainment of “perpetual happiness of reality”.

The role of Right Understanding is for knowing the cause of a problem - suffering - to overcome it closely related to other factors of leading path to accomplishment of deliverance. It is the controller of human behaviour and the guide of leading a social life with alertness relating to Right Speech, Right Action and Right Livelihood. In a way of solution of mental intoxicants, it is linked with Right Effort, Right Mindfulness and Right concentration. Aimed at the goal of Right Understanding it emphasizes the solution caused by internal condition suffering more than by external one and the solution of such problem can be made methodologically to obtain values worthy of our consideration in the process of wisdom development.

5.2 Remarkable Conclusion

From its point of view, the role of Right Understanding in the process of wisdom development usually emphasizes the middle path of moderation in conformity to nature, its realization of getting rid of ignorance. The important way is to know and adjust oneself to the realistic process. Essentially, a person

should consider the relation between means and end in order to avoid mispractice, that is to say, it is coherence between practice in perfect conformity to the doctrine (*dhammānudhammapatipatti*) and understanding of the truth (*dhammabhisamaya*) presented in the following Buddhist aims : the means of morality is for the end of concentration, the means of concentration is for the end of wisdom and the means of wisdom is for the end of liberation. So, if the means of a person has not morality, it may lead himself to self-indulgence controlled by ignorance and craving in clinging to the materialism. On the contrary, if a person takes morality without his end, he will become clinging to mere rules and rituals supporting self-mortification. Furthermore, if a person practises meditation without aiming at the means and end, he will be involved in a wonder of psychic powers leading to promotion of Wrong Understanding. Wisdom not aiming at liberation will cause the perversion (*vipallāsa*), turning away from the intuitive vision.

All mentioned above are the main factor of Right Understanding depending upon the critical reflection. Some experience the researcher has is to see some behavior of a person who strictly practises meditation in some meditation centres in Thailand. He is taught to practise meditation according to traditional methods or forms which seem unable to subside the defilements without stress on the critical reflection; this leads him to a wrong way of practice – mortification – leading to self-deterioration, not to right way of practice – middle path – leading to self-qualification. Generally, when the person who is practising faces the real world, he tends to be sensitive, his emotion is rather fickle – easy to get angry. In other words, the person who

severely mortifies himself often shows up in manners of self-consciousness and self-attachment.

The path of Right Understanding may be called 'moderationism' which is the middle way of forming balance between metaphysics leading to the end and ethics as its means. Both must go together and also have balance of each other. Such path of Right Understanding is a proof of realism of timelessness. However, even if Right understanding as appeared in the Tipitaka is ancient paradigm, the law of the world, its strategy will show the modern paradigm, that is to say, the scientific method is the means for discovering the law of the world to solve all human problems. Both are for relationship to contemporary paradigm in order to enhance mutual and contextual understandings. In the light of ethics, though we find the necessary evils, we will be given some opportunities for self-improvement. On the other hand, the path of Right Understanding is a metaphysical process of eliminating ignorance and in an ethical way it is an eradicator of craving. To get balanced in realizing Dhamma or attaining enlightenment and social equality of evenness for all human beings in Dhamma, these are basic traditions of the democratic system in society. In some aspects of Theravada Buddhism, it should be noted here that though its teachings are timeless, they seem to be applied in the modern world. In this case, the researcher does not mean to say that those teachings do not give the real light side for the practitioners but are often found to some extent magical or sacred ones which are difficult to lead such practitioners out of suffering. In essence, its evaluation should be based on a moderate way of external context (social, political, economic, cultural circumstances) and

internal context (psychological movement and philosophical paradigm) (See in Chapter I, Bunchua :1994,pp.1-15). Apart from these, the role of Right Understanding is still the Buddhist philosophy of reasoning based on the important practical aims not on unskilful discussions. To see all things as they really are, to adjust oneself to the contemporary living and to emphasize harmonious sustention of human beings in society and natural environment should be created rightly and beneficially. But one thing often found is specialization in ethics more than in metaphysics, that is to say, craving is given its meaning of viciousness to be destructive without pointing out human problems rooted in ignorance. If the Right Understanding is used by means of true knowledge (*vijjā*), such craving will be changed to skilful aspiration (*kusalachanda*). So, a person with true knowledge can change from bad luck in crises to good luck – opportunity – by seeing the progress with his diligence mind and the depression with his equanimity. On the contrary, a person with ignorance may make his beneficial opportunity bad luck.

5.3 Recommendation for Further Research

Having studied the role of Right Understanding in the process of wisdom development, it points out that the Buddhist method is based on the Dependent Origination to see human suffering through the knowledge of cause and effect. Terrified at the threat of the natural forces, human beings began to search for the way leading to the cessation of suffering. The Buddhist teaching implies that the causes of suffering are ignorance, craving and attachment. By overcoming the suffering, human beings must possess the

intellectual confidence of the natural truth and the law of kamma. The Buddhist means lays the man-centred emphasis to create aspiration to know the truth of nature and the Buddhist end is to liberate from suffering which means the enhancement of the quality of human life. Someone may say that the Buddhist method is similar to the scientific one. For this reason, the scientific means is the motivation of a desire to know the truth of nature. While intellectual confidence of cause and effect is aimed at the human mind but the scientific end at the human development. Both means and end of the Buddhist and scientific methods are in the same purpose and also accept the intuitive experience. In this category, the researcher tries to find out what the difference between the Buddhist method of Right Understanding and the scientific one is, why both differ and how such scientific method could be applied to a proper foundation in order to make possible for achievement of the practical ways in Buddhism.

In another further research, the researcher wants to present the Right Understanding that creates the ethical value of sustainable development based on the mutual and contextual understandings. It is necessary to point out the conventions of each society or circumstance; and this means to include the problematic concept of necessary evils. Essentially, the researcher thinks that such concept is to give opportunities to the persons for development of the human qualification. It is no doubt established on the higher righteous goal. The happenings or appearances of the necessary evils are seen in the forms of abortion, prostitution, action for duty's own sake, the homicide and so on in the globalization and today situations.

This is not a perfect world. Some groups are full of money and properties and have never lacked for anything; and at the same time, some are short of both money and needed things. They want but seldom have good chances to meet their needs. It seems completely different that the former is abundant or rich while the latter is insufficient or poor. In the current society of struggle and competition for survival including economic depression or fluctuation, for the insufficient or poor, contribution of opportunities to them seems rather difficult to get. Something they need is not received; and something they hope or wish is not fulfilled. Good chances have never come to them. This is also the case causing the necessary evils. Now, the prospective expectation to create balance in the society is to give to some extent the opportunity to those who are in their conditions forced by the environment and circumstance to adopt themselves to co-live their lives in this society by not being condemned or punished thereby. Thus, what the researcher tries to seek the clear reply is the moral criteria of necessary evils.

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Endnotes

1. Their details are :
 1. Eighteen different ways of speculation on the past :
 - 1.1 Four kinds of belief in Eternity(*Sassatadit̥ṭhi*),
 - 1.2 Four kinds of Dualistic belief in Eternity and Non-eternity (*Ekacca Sassata dit̥ṭhi*),
 - 1.3 Four views of the world being Finite or Infinite(*Añtanañña dit̥ṭhi*),
 - 1.4 Four kinds of Ambiguous evasion(*Amaravikkhepa vāda*),
 - 1.5 Two doctrines of Non-Causality(*Adhiccāsamuppañña vāda*).
 2. Forty-four different ways of speculation on the future :
 - 2.1 Sixteen kinds of Belief in the Existence of perception after death (*Uddhamaghātanika saññī Vāda*),
 - 2.2 Eight kinds of Belief in the Non-Existence of perception after death, (*Uddhamaghātanika Nevasaññī Nāsaññī Vāda*),
 - 2.3 Eight kinds of belief in the Existence of Neither perception Nor Non-perception after death (*Uddhamaghātanika Nevasaññī Nasaññī Vāda*),
 - 2.4 Seven kinds of Belief in Annihilation (*Uccheda Vāda*),
 - 2.5 Five kinds of Mundane Nibbana as realized in this very life, (*Ditthidhamma Nibbāna Vāda*) (D.I.1-46 and see also, U 1986, pp.26-27).
2. It appears in a Buddhist literature that a person who has much wisdom but little confidence becomes an arahantship slower than other

persons. Sariputta is an example of this case. Likewise, Culapanthanka who has little wisdom but much confidence becomes the same. So, balance of confidence and wisdom must go together.

3. There are many examples of concepts and developments related to this, such as : virtues leading to spiritual welfare (*samparāyikattha-samvattanika-dhamma*), virtues conducive to growth (*vuddhi-dhamma*), power (*bala*), and so on.

4. According to the Buddhist text, there are four kinds of true-hearted friends (*suhadamitta*) as seen in D.III. 187 and their responsibilities as seen in D.III. 189-192.

5. They are : knowing the causing, the consequence, the oneself, how to be temperate, the proper time, the society and knowing the different individuals as seen in D.252,258; A.IV.113.

6. They are the way of advice consisting of five factors : 1) his instruction is given and gradually advanced, 2) it has reasoning or refers to causation, 3) it is based on kindness, 4) it is not for interest and 5) not exaggerating oneself as well as condemning others as seen in A.III.184.

7. Having formerly done meritorious (*Pubbekatapuñña*) is one of virtues wheeling one to prosperity. See in D.III.276.

8. The Buddha still divides three levels of gods : gods by convention, by rebirth and by purification as appeared in KhA. 123.

9. Actually, both Purana and Makkhali significantly emphasized on the six classes : 1) black refers to the butchers, hunters, etc., 2) blue indicates the Bhikkhu who live as thieves, 3) red means the Niganthas who use only one

piece of clothes,4) yellow denotes the householders who wear white clothes and disciples of Ajivakas (the naked teachers named Nanda-Vacchagotta, Kisa-Sankiccagotta and Makkhali Gosala) .

10. The previous benefactors mean parents, and so on, those who have done as the cause of giving, whereas the grateful persons mean children, and so on, those who should support them in return. See in A.I.87.

11. The Thai old tradition was taken place by Thai legal history in Ayutthaya period. It was accepted by the polygamy rightly. The man could have five wives simultaneously : 1) a wife presented by King, 2) a chief wife, 3) a concubine, 4) a beloved wife and 5) a slave wife. For their details, see in Kamprasert : 1988.

12. There are five kinds of immediacy-deeds : matricide, patricide, killing an arahant, causing a Buddha to suffer a contusion and causing schism in the order.

13. This formula may be logically put into the modern form :

When A is, B is; 969 A arises, B also arises.

When A is not, B is not; A ceases, B also ceases.

14. The term 'self-control' means that it is the knowledge able to control ourselves to determine the causal and rational movements to bring about mental advantage.

15. There are five ones of causal unrest of mind-state: sensual desire (*kāmachanda*), ill-will (*byāpāda*), sloth and torpor (*thīna-middha*), restlessness and anxiety (*uddhacca-kukkucca*) and doubt (*vicikicchā*). See in A.III. 62.

16. The forty subjects of meditation are : 1) ten kinds of meditation devices (*kasina*), ten kinds of foul; corpses at different stages of decay (*asubha*), 3) ten kinds of constant mindfulness (*anussati*), 4) four kinds of unbounded states of mind (*appamaññā*), 5) four kinds of absorptions of the Formless Sphere (*arūpa*), 6) perception of the loathsomeness of food (*ahāre patikūlasaññā*) and 7) analysis of the four elements (*catudhātuvavatthāna*).

17. There are six kinds of temperaments : 1) lustful temperament (*rāga-carita*), 2) hating one (*dosa~*), 3) deluded one (*moha~*), 4) faithful one (*saddhā~*), 5) intelligent one (*buddhi~*) and 6) speculative one (*vitakka~*).

18. In the *kālāma-Sutta*, it contains to take a look at how confidence connected to verification through actual experience. It starts with the term “Do not believe simply” and follows ten kinds of principles for examining one’s personal experience : because of 1) report, 2) tradition, 3) hearsay, 4) mere logic, 5) inference, 6) considering appearance, 7) the agreement with a considered and approved theory, 8) the authority of texts, 9) seeming possibilities and 10) the idea, ‘This is my teacher’.

19. The ten kinds of undetermined questions are : 1) Is the world eternal ? or 2) Is it not eternal ? 3) Is the world finite ? or 4) Is it infinite ? 5) Are the soul and body identical ? or 6) Is the soul one thing and body another thing ? 7) Does the Liberated one exist after death ? 8) Does he not exist after death ? or 9) Is he both (at the same time) and is not after death ? or 10) Is he neither nor is not after death ?

20. The thirty-seven qualities contributing to enlightenment comprise : the four foundations of mindfulness (*satipatthāna*), the four right

endeavors (*sammappadāna*), the four paths of accomplishment (*iddhipāda*), the five spiritual faculties (*indriya*), the five spiritual powers (*bala*), the seven enlightenment factors (*bojjhaṅga*) and the eight constituents of the Path (*atthangika-magga*). See their details in Vbh. 249.



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Autobiography

Phramaha Sawat Anothai was born at Ban Muang Ngam, Tambon Muang Ngam, Amphor Singhanakhon, Songkhla Province on June 2, 1968. After having finished his primary school from Wat Pratkhan school, Tambon Muang Ngam in 1981, he was initiated a novice at the age of 13. In 1989 he was ordained as a Buddhist monk at Wat Srales, Bangkok. For his qualifications, he passed the grade III in the Dhamma Studies and the Thai traditional Pali Studies, Pali IV. In 1993 he received a bachelor degree specialized in English in the Faculty of Humanities from Mahachulalongkorn Buddhist University under Royal Patronage. In 1993 he was admitted for his further study of a Master Degree in Philosophy at the Graduate School of Philosophy and Religious Studies, Assumption University, Hua Mark, Bangkok, Thailand.

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