

Is It True That Buddhism is Mind-Based Science?

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Introduction:

The article is intended to illustrate that Buddhadhamma or the teaching of the Lord Buddha is not a religion as understood in the Western context which is based on faith, but a science which is different from physical science which focuses on the study of the relationship and the change of matter and energy. The Dhamma of the Buddha deals with the study of the human mind which includes both matter and energy but its characteristics are completely different from matter and energy. Buddhism has the development of the human mind as its goal so that man can transcend suffering and pain. The scientific nature of Buddhism is based on the methodology of development of the mind which is very clear that man can ultimately be and liberated from suffering completely. The method employed is practical for everyone, and like science which generally depends on the knowledge and ability of individuals to understand down to its final goal, having well set method of achievement to assure the outcome in the same way that scientific methodology serves its purpose. The science of this type should be categorized as the science of the mind.

Its main context is the illustration of the Supramundane Truth discovered by The Lord Buddha which is the science of the mind accessing to the Ultimate Truth which belongs to another dimension that transcends the science of matter and energy which is struggling to explore the Universal Truth but has great challenge to overcome continuously. The liberated ones and the acquirer of the Knowledge of the Buddha are endowed with the Knowledge and Virtuous Conducts (*Vijjācaranasampanno*), enlightened no less than the level of *Arahat*. Having the Consciousness of the Awakened One, having the vision and knowledge of the termination of suffering (*dukkha*), they can indeed attain the Ultimate Truth (*sacca-antima*). Through their practices, they offer to the interested ones who belong to the disciple level to have the methodology of the Supramundane level and to lead them closest to the state of Buddhahood which is the Ultimate Truth. They also have no intention to have any argument regarding the level of methods offered by various contemporary schools of meditation, as there are numerous techniques of meditation, and this is similar to the situation before the time of the Lord Buddha. This nature has mixed and troubled the basics in the search of the Truth of the teaching of the Lord Buddha or even in the original issue of “One who is endowed with the Knowledge and Virtuous Conducts (*Vijjācaranasampanno*)”; the truth of this still remains the topic of extensive debates and analyses.

The author believes that Right Mental Concentration (*Sammāsamādhi*) is the appropriate guidelines for the quest of the Noble Truth of Suffering (*dukkha-ariya-sacca*) and can lead to the Right Noble Mental Concentration (*Sammāriyosamādhi*) paving the way to the Awakening Consciousness discovered by the Lord Buddha through his great experience gained from extensive spiritual training and his wisdom has been elevated up, having structure, pattern and model that are tangible that it spirals and penetrative into the meaning of the Dharma (*Dhamma-vinaya*) passing from the gross level to the refined one, holistically, causing the holistically dynamic and unified flow having all the details of the information in the body of knowledge which is called the 15 Caranas and 8 *Vijjās* which

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qualified him to be one who is truly endowed with the Knowledge and Virtuous Conducts (*Vijjācaranasampanno*). The primary contexts of this article include 6 topics, namely:

1. Outlines of learning and training in spiritual practices leading to liberation from suffering (*dukkha*)
2. Clarification of the understanding about meditation practices that it is different from the Right Mental Concentration (*Sammāsamādhi*) of the Lord Buddha
3. The practice of the Right Mental Concentration (*Sammāsamādhi*) which is the 3 levels of Supra-mundane (*lokutara*) related to the principles of the Triple Training (*Trai-sikkhā*)³
4. The Noble Right Concentration (*Sammāriyosamādhi*) which is conducted along the Noble Eightfold Path (*Sammāriyo-aṭṭhaṅgika-magga*) bases on the foundation of the Four Enlightened Noble People.
5. The appraisal of the twofold Direct Knowledge of the Noble Fruit of following of the 15 Caranas and 8 *Vijjā* s which are Supra-mundane (*lokutara*).
 - Appraisal of the Noble Direct Knowledge with the structure of the 16 Direct Knowledges (*Soḷasañāṇa*) consecutively from the beginning to the fruition of the path to Nirvana which leads to the completeness of the twofold of the fruit in the Right Direct Knowledge (*sammāñāṇa*).
 - Appraisal of the mind which the Noble Fruit with the structure of the sixteen *Cetopariyāñānas* consecutively from the beginning to the liberation to lead to the completeness of the twofold noble fruit as a part of the Right Direct Knowledge and Vision (*Sammāvimuttiñāṇadassana*).
6. Following along the path of the Enlightenment of the Lord Buddha consecutively.

1. Outline for learning of the training of spiritual practice leading to the liberation from suffering (*dukkha*) to *Nibbāna*

1.1 At present, people know the law of nature through the framework of physical science but during the Buddha's time most people knew the Natural Law of *Dharmaṭhiti*, i.e., the maintenance of all phenomena and appears in the Definition of the Dharma (*Dhammaniyāma*) in the famous writing of Venerable Phra *Dhammapitaka* under the quotation of "Dependent Co-origination (*paṭiccasamuppāda*) illustrating that all things are interrelated to one another by the flux of causality which can be shortly expressed as the process of the dharma (*dhammapavatti*). All things that have form and abstract in the physical world and life are composed of name and form, expressing themselves as various Laws of the Nature, so-called the *Dhammaniyāma*..."⁴

The body of knowledge of *Dhammaniyāma*, which is composed of five categories, is immensely huge as the universe itself (and the quest for the Truth of the universe as the Universal Truth has never reached its conclusion), namely:

- **Utuniyāma:** the laws of nature covering the non-living objects (have no life) merely matters and energies;
- **Bijaniyāma:** the laws of nature covering the living objects including genetic materials and plants;

³ In Pāli: *Te-sikkhā*

⁴ Venerable Phra *Dhammapitaka* (P.A. Payutto) (2002). "Buddhadhamma" (Original Edition), Thammasan Press, Thailand, pp. 92-93.

- **Cittaniyāma:** the laws covering the activities of the minds of the animals including human beings;
- **Kammaniyāma:** the Law of Karma; in the level of animals, they are influenced by their natural instinct; in the level of the humans, however, it is specially related to the happiness and suffering (*dukkha*) in life conditioning the endless cyclical sequences of defilement-action-the ripe of the fruit of action (*kilesa-kamma-vipāka*).
- **Dhammaniyāma:** the laws on relationship between causal agents of various dimensions which are illustrated in the classification of the Dharma, involving deep and complicated phenomena. They are categorized into 2 levels: *lokīyadhamma* which is the rising, sustaining and passing away according to the Law of the Three Universal Characteristics as they are originated by *Avijjā*, ignorance of the path of liberation from suffering (*dukkha*), i.e., the Four Noble Truths; and *lokuttaradhamma* which is the following of the process of Dependent Co-origination (*paṭiccasamuppāda*) originated by *Vijjā*, i.e., the Four Noble Truths leading to the attainment of the Ultimate Truth as the end of suffering (*dukkha*) is possible by the Lord Buddha's Enlightenment over two thousand and five hundred years ago.

1.2 The Lord Buddha was enlightened by discovering the way to completely eliminate suffering (*dukkha*) through his own effort. The Truth is of the Dharma is timeless (*akalika*). Hence, he called himself a man who is endowed with the Knowledge and Virtuous Conducts (*Vijjācaraṇasampanno*), i.e. the one who is endowed with *Vijjā*, the knowledge leading to liberation from suffering (*dukkha*) and *caraṇa*, the path leading one out of suffering (*dukkha*) as he taught in the Sekhapatipadāsutta that the knowledge is the 15 *Caraṇas* and 8 *Vijjās* with all the 8 *Vijjās* explained. The mainstream Buddhism (in Thailand) interprets it as special psychic ability related to miracles and ability to know the mind of other is called the *Ādesanāpāṭihāriya* counted to seven items. The Venerable Buddhadasa Bhikkhu, however, explains the last three *Vijjās* of the list of the Eight *Vijjās* are in agreement with the *Anusāsanāpāṭihāriya*, the miracle of instruction that the listeners emancipate all the mental defilement enabling annihilation of suffering⁵ as follows:

- **The First *Vijjā*:** *Pubbenivāsānusatiñāṇa*, the Direct Knowledge of Recollection of the Past Lives, the true meaning of which focuses on the knowledge of the rising of the “me-and-mine” delusion of the past, i.e., the formation of the grasping of the Five Aggregates that the Five Aggregates are “me” or “mine”, tracing back to the original, hundreds or even thousands times.
- **The Second *Vijjā*:** *Cutūpapātañāṇa*, seeing the rising and cessation of movement to rebirth of all animals under the dictate of their own karma.
- **The Third *Vijjā*:** *Āsavakkhayañāṇa*, the Direct Knowledge that brings extinction to *āsava* or intoxicant of the deepest part of the mind i.e., eradicating the *āsava* with this power of *Vijjā*

The tool for creating *vijjā* is called *caraṇa* which means the facilitator; *caraṇa* is therefore the facilitator of the mind to arrive at *vijjā* which are of 15 types, classified into 3 groups of Buddhist principles:

- **Group #1:** *sīlasampadā*, *indriyasamvara*, *bhojanemattaññutā*, *jāgriyānuyoga*. These are series of principles beginning with fostering the moral precepts (*sīla*) then restraining the senses such as the eye, ear, nose, tongue, bodily sensation, and the

⁵ Venerable Buddhadasa Bhikkhu (2004). “Lectures of Phra Buddhaguna”, Thailand, pp. 89-94.

mind, being aware of the amount of food intake, cultivating diligence with happy well alertness.

- Group #2: *saddhā*, faith; *hiri*, moral shame; *ottappa*, moral dread; *bāhusacca*, learnedness; *virīya*, energy; *sati*, mindfulness; and *paññā*, wisdom.
- Group #3: there are four of the *jhāna* (mental absorption), i.e., the four *rūpajhānas*

Carāṇa has to be respectively cultivated according to the above principles. This is the heart of the meaning of “*carāṇasampanno*”; *sampanno* means complete acquisition. This also has another hidden meaning, i.e., they have to be interrelated to each other. If they are not interrelated to each other the acquisition can never be completed. Then, one can ask: Why *vijjā* and *carāṇa* are to be interrelated? The answer is *vijjācarāṇasampanno* is the state in which one is completely endowed with both *vijjā* and *carāṇa*, for perfection of the Brotherhood, on the one hand, and on the other hand to fulfill the duty of the Awakened One.

1.3 According to the author’s research in the PhD dissertation “*Vijjācarāṇasampanno* for Liberation: 15 *Carāṇas* and 8 *Vijjās*”, it was found that there are not so much explanation provided by the mainstream Buddhists [in Thailand] and they are not quite systematically related. However, there are a lot of teaching about the 15 *Carāṇas* and 8 *Vijjās* and detailed exegesis as the main principle of community development of the Santi Asok People for almost four decades under the instruction of Samana Bodhiraksa especially during the interview about the Triple Training (*Trai-sikkhā*). According to his teaching, it is emphasized that the meditation practice of the *Trai-sikkhā* are related to the 15 *Carāṇas* and 8 *Vijjās* as the Right Concentration (*sammāsamādhi*) is different from “meditation” that is generally understood with the details as follows:

2. Clarity of understanding of the meditation practices before the age of the Lord Buddha that they are different from the Right Concentration (*sammāsamādhi*) of the Lord Buddha

Clarity of the understanding in putting the mind at peace is meditation practice that is in agreement with the behavior of the mind of the Mundane Dharma (*lokiya-dhamma*) which is the knowledge of the of the human race of every age even before the rising of the Lord Buddha. They are different from the mind training for peace after *kilesa* has been expelled, i.e., the Right Concentration (*sammāsamādhi*) that corresponds with the Behavior of the Spiritually Awakened in concordance with the Supra-mundane Dharma (*lokuttara-dhamma*) which is a body of knowledge in the enlightenment of the Lord Buddha.

2.1 The meditation that calms the mind belongs to the practice of *samādhi* which is qualified at the four *rūpajhānas* and culminates at the level of *arūpajhānas* until the mastery of the meditation skills in the entering and exiting of the *nirodhasamāpatti*; the method of which includes the training of function of the five aggregates to slow down the process of cooking up of the mind (*saṅkhāra*) and refining the sensation (*vedanā*), freezing the memory (*saññā*) which leads to the freezing of the cognitive element (*viññāṇa-dhātu*). This is the success of the ability of an *arahat* of Buddhism who is able to enter and exit the state of trance known as “*Saññāvedayitanirodhasamāpatti*” which is the total collective Cessation (*nirodha*) of all suffering as the five aggregates is the mass of suffering, reaching the termination of suffering is *nirodha* so the functions of the five aggregates ceases. Its exact term is *Nirodhasamāpatti* which can be considered as the

attainment of the Noble Truth of Cessation (*Nirodha*), as the person is still alive, he has to exit the *Nirodhasamāpatti* to restart the functions of the five aggregates in order to resume the daily life. Because of this reason, the Noble Truth of Cessation (*Nirodha*) of the Awakened is understood as the state of annihilation, i.e., everything perceived becomes totally void this is the state of a liberated mind (*vimutticitta*); this is *Nirodha*. This reveals the wisdom (*paññā*) of the Enlightenment of *Nirodha* of the Lord Buddha (otherwise) even the Lord Buddha entered and exited *nirodhasamapatti* many times as stated in the Tipiṭaka (the truth of this is subject to doubt) and the practices of the four *rūpajhānas* and four *arūpajhānas* which are collectively called the *eight jhānas* which still belong to the mundane knowledge. It is not clear when they have contaminated the core of training that leads to *samādhi* in the *Trai-sikkhā*. Then, whether or not the success in this flatter form of meditation should be called the Right Concentration (*sammāsamādhi*) and whether they are different from *sammāsamādhi* as practiced by those who are *Vijjācaranasampanno* who the Lord Buddha has described in the *Sekhapatipadāsutta*⁶ which provides details of the 15 *Caraṇas* and 8 *Vijjās*. These are important issues which to be clarified.

Because the practice of Right Concentration (*sammāsamādhi*) of the Lord Buddha is the systematic training for the purification of the mind through the *Trai-sikkhā* of the “*Adhi*” level that arises after *kilesa* has been consecutively diminished as clearly shown in #3. The practice of meditation (*samādhi*) is generally useful in de-stressing or decreasing the degree of problem one facing which may include creativity of new ideas or enhancing the para-normal psychic power but it never clearly produces the success in the cultivation of *adhipaññā* that is able to eradicate *kilesa* of the gross level (i.e., *taṇhā* or *craving*), of the medium level (i.e., *nivaraṇa* or the impediments of the mind; *upādāna* or *clinging*), of the refined level (i.e., *anusaya* or the defilement in the inborn trait; *āsava* or mental intoxicant). The practice of meditation does not involve systematic and continuous engagement, therefore the liberation of all suffering is not actualized.

3. The Practice of Right Concentration (*sammāsamādhi*) of the Three Supramundane Levels related to the *Trai-sikkhā*

3.1 The level of practice of Right Concentration (*sammāsamādhi*) according to the system of the *Trai-sikkhā* related to the 15 *Caraṇas* and 8 *Vijjās*.

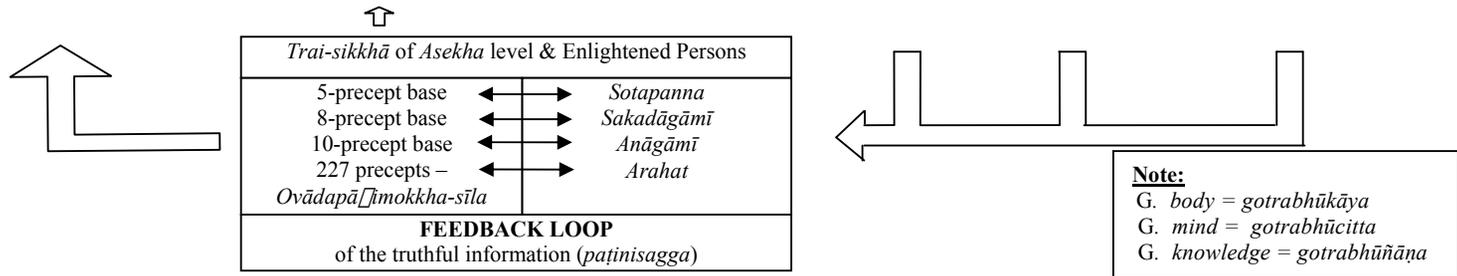
Out of the great compassion, the Lord Buddha revealed the Path of Liberation from all suffering which is the Supra-mundane spiritual development of man that purifies the mind from causes of suffering i.e., defilement, (*kilesa*) craving (*taṇhā*), clinging (*upādāna*) and ignorance (*avijjā*) of the Four Noble Truths through the *Trai-sikkhā*, i.e., *sīla*, *samādhi*, and *paññā* which need to be further developed to the *Trai-sikkhā* of the *Adhi*-level which belongs to more advanced levels. Having consecutively diminished the defilement (*kilesa*), craving (*taṇhā*), and clinging (*upādāna*) to the final state of the *Trai-sikkhā*, the level of *Asekha*, (further training is no longer required) as it is the result of success in practice. Being freed from the refined *kilesa*, the *anusaya-āsava*, especially when *avijjāsava* is completely uprooted, the cankers of ignorance (*avijjāsamyojana*) is crossed over, the fruit of *Arahat* enlightenment is clearly step-by-step harvested with the body of knowledge of 15 *Caraṇas* and 8 *Vijjās*. The result of the Supramundane is gradually increasing along the way until the Supramundane Output is fully reached.

⁶ “Sekhapatipadāsutta” (1982). Thai Tipitaka Book 13, Department of Religious Affairs, Thailand.

See the diagram illustrating the relation between 15 *Caraṇas* and 8 *Vijjās* related to the *Trai-sikkhā*'s accumulated output of the Supra-mundane, resulting in the four types of the Noble People consecutively.

Diagram illustrating relations between 15 *Caraṇas* and 8 *Vijjās* related to the *Trai-sikkhā*'s accumulated output of the Supra-mundane resulting the four types of the Noble People consecutively

1 st set of <i>Caraṇas</i> related to “primary” <i>Trai-sikkhā</i>				2 nd -6 th sets of <i>Caraṇas</i> related to <i>Adhi</i> -level of <i>Trai-sikkhā</i>				
INPUT	PROCESS			OUTPUT		OUTCOME	IMPACT	
1 st set of <i>Caraṇa</i>				2 nd set of <i>Caraṇas</i>	3 rd set of <i>Caraṇa</i>	4 th set of <i>Caraṇas</i>	5 th set of <i>Caraṇas</i>	6 th set of <i>Caraṇas</i>
Moral Restraint	Sense restraint	<i>Controlled cons.</i>	awakening consciousness	<i>saddhā</i> (faith)	<i>bāhusacca</i> (Moral empowerment)	1 st <i>jhāna</i> (<i>vitaka-vicara</i>)	<i>Vipassanāñāṇa</i>	<i>Cetopariyañāṇa</i>
	<i>sīla</i>	<i>samādhi</i>	<i>paññā</i>	<i>hiri</i> (moral shame)	<i>Viriya</i> (Energy)	2 nd <i>jhāna</i> (<i>piti</i>)	<i>Manomayiddhi-ñāṇa</i>	<i>Pubbenivasanu satiñāṇa</i>
				<i>Ottappa</i> (moral dread) (relinquishing corruption)	<i>Sati</i> (mindfulness)	3 rd <i>jhāna</i> (<i>sukha</i>)	<i>Iddhaviddhi-ñāṇa</i>	<i>Cutuppātañāṇa</i>
				<i>bāhusacca</i> (learnedness)	<i>Paññā</i> (Wisdom)	4 th <i>jhāna</i> (<i>upekkhā</i>)	<i>Dibbasotañāṇa</i>	<i>Āsavakhayañāṇa</i>
Risks to doom existing	Transcending vices			Crossing over World of Sensual Pleasure		Crossing over World of Form	Crossing over World of Formless	
Good ordinary persons	Passing cross road: Supra-mundane-Mundane			3 levels of transcending persons				
				1. Gross level: <i>G. body</i>		2. Interm.: <i>G. mind</i>	3. Refine: <i>G. Knowledge</i>	



3.1.1 *Trai-sikkhā* of “Primary level”

It begins with 15 *Caraṇas* and 8 *Vijjā* of the 1st set related to the *Trai-sikkhā* framework of “tasks in the Four Noble Truths” i.e., “know–relinquish–clarify–cultivate”

<i>Trai-sikkhā</i>	1 st set of <i>Caraṇas</i> (no. 1 – 4)	Tasks in the Four Noble Truths : “know–relinquish–clarify–cultivate”
<i>Sīla</i>	<i>sīlasamvara</i> (setting appropriate precept-base for entrapment of <i>kilesa</i>)	targeting behavior that needs to be treated of <i>kilesa</i> “knowing” its addictive power, causing more suffering in life
<i>Samādhi</i>	<i>indrivasamvara</i> (guarding the 6 sense doors, eyes, ears, nose, tongue, body, mind, on their current sensual contact, e.g., watching the rising and falling away of the senses)	“relinquish” <i>kilesa</i> that causes suffering sensation (<i>dukkhavedanā</i>); mitigating it, to grow feeling of happiness (<i>sukhavedanā</i>) until it develops into sensation that is neither happiness nor suffering (<i>adukkhamasukhavedanā</i>) or equanimity
<i>Paññā</i>	<i>bhojanemattaññūtā</i> (knowing sufficient amount of consumption, i.e., having contentment appropriate to the precept bases)	“clarifying” <i>kilesa</i> : as it ceases to exist, the mind is delightful, contented. Then inspiration (<i>chanda</i>) in cultivating morality increases.
	(diligently cultivating awakening consciousness)	The progress of wisdom to the Awakening: now seeing the spiritual path of liberation really exists.

The training at this level help elevate ordinary people to have inspiration (*chanda*) in the Dharma, so-called *Kalyāṇa-jana* (literally, beautiful people) who thread upon the bifurcation whether they are going to progress along the Supramundane to be liberated step-by-step from suffering by diligently cultivating awakening consciousness (*jāgriyānuyoga*) through spiritual renunciation (*nekkhamma*) of the three realms, i.e., the realm of the sensual pleasure (*kāmaabhava*), the realm of form (*rūpabhava*), and the realm of the formless (*arūpabhava*). If they are still trapped in any of the realms, they are still sleeping (*saiya*) in that mundane realm. The Right Concentration (*sammāsamādhi*), however, causes the enlightened to be Wise, Awakened, and Blissful as they have crossed over the transcending condition (*gotrabhū*) of the three realms that belong to the mundane level of the ordinary to the Supramundane level of the Noble Enlightened People according to the knowledge to the next level.

3.1.2 *Trai-sikkhā* of “*Adhi-*” level

It is the elevation of the mind to the “*Adhi-level*” by following the 15 *Caraṇas* and 8 *Vijjās* of the 2nd to 6th set which results in the radical change of lineage of the triple conditions of body, mind and consciousness of the followers of the Dharma at this level so-called the *gotrabhū* people:

At the gross level, the transcending body (*gotrabhūkāya*) follows the 1st, 2nd and 3rd sets of the 15 *Caraṇas* and 8 *Vijjās* resulting in the crossing over of the “realm of sensual pleasure” (*kāmaabhava*).

At the intermediate level, the transcending mind (*gotrabhūcitta*) follows the 1st to 4th sets of the 15 *Caraṇas* and 8 *Vijjās* resulting in the crossing over of the “realm of form” (*rūpabhava*).

At the refined level, the transcending direct knowledge (*gotrabhūñāna*) follows the 1st to 6th sets of the 15 *Caraṇas* and 8 *Vijjās* resulting in the crossing over of the “realm of the formless” (*arūpabhava*).

Together with this, when the follower of the Dharma tries to upgrade the level of morality (*sīla*) again and again until the precept bases are accordingly complete.

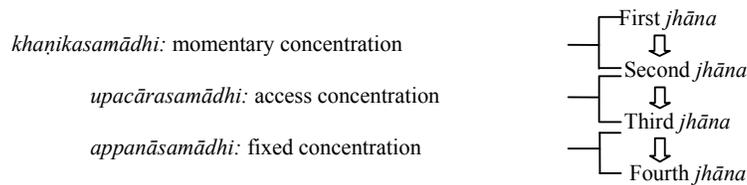
3.1.3 *Trai-sikkhā* of “*Asekha* level”

The perfection of the training of the 6 sets of the 15 *Caraṇas* and 8 *Vijjās* results in the complete crossing over of the lineage of the old world (*ayaṃ loko*) of the 3 realms, namely: the realm of sensual pleasure (*kāmabhava*), the realm of form (*rūpabhava*), the realm of the formless (*arūpabhava*). A new lineage of the new world (*paraloka*) is born, i.e., the 4 levels of the Noble Realm (*ariyabhūmi*) which are related to the four precept bases of the *Asekha* as follows:

- Morality level of *Asekha*: 5-precept base attains the Noble realm of *sotāpanna* closing off the realm of woe.
- Morality level of *Asekha*: 8-precept base attains the Noble realm of *sakadāgāmi* released from the realm of the woe of sensual world.
- Morality level of *Asekha*: 10-precept base attains the Noble realm of *anāgāmi* released from the realm of the woe, the sensual world, and the world of phenomena.
- Morality level of *Asekha*: 227-precept base *Ovādapā-ṭimokkha-sīla* (i.e., *culasīla*, *majjhimasīla*, *mahāsīla*, etc.) attains the Noble realm of *arahat* released from the Three Worlds and the realm of the Self (*attā*).

3.2 Level of practice in the cultivation of the Right Concentration (*sammāsamādhi*) of the Supramundane with 5 abandonments (*pahānas*) and the task in the Four Noble Truths related to the 15 *Caraṇas* and 8 *Vijjās*

3.2.1 As for meditation, it is generally focused on the result which is the peace of mind known as *jhāna*. From the development of *samādhi* that scales the level of peace with the span of time, short and long. The development of which are called 1st – 4th *jhāna*, shown as follows:



It can be called the process of calming the mind as well as gradually energizing it. The peak is called the 4th *jhāna*, known as Fixed Concentration (*appanāsamādhi*). However, there is no clear definition as to when the defilement (*kilesa*) is abandoned. Therefore, it is called the *samādhi* for calmness “*ceto-samatha*” (*ceto* = mind; *samatha* = calm). This is the meditation practiced before the time of the Lord Buddha. It has the mind-body relationship that is conventional according the Law of *Dhammaniyāma*. Historically, it has existed with the human race at all time, regardless of race, religion and civilization.

The exceedingly important message is that meditation for calming the mind that results in *jhāna* is different to the Right Concentration (*sammāsamādhi*) of the Lord Buddha who cultivated *jhāna* for *sammāsamādhi* which has the clarity of the Superwisdom (*adhipaññā*) that the *jhāna* is to be cultivated to eradicate *kilesa* of intermediate level which are the five impediments (*nivaranas*) in the body-base level that is progressing from renunciation (*nekkhamma*) of the Realm of Sensual Pleasure (*kāmaabhava*), and dissolve *upādāna* in the mind-base level of that is progressing from renunciation (*nekkhamma*) of the Realm of Form (*rupabhava*).

3.2.2 Cultivation of the Right Concentration (*sammāsamādhi*) to reach the Supra-mundane, resulting *Samma-adhi-citta-bhavana* has to be done in the system of the *Trai-sikkhā* of the *Adhi*-level that includes the practice of the 15 *Caraṇas* and 8 *Vijjās*. The heart of the practice is the following of the 6 sets of the 15 *Caraṇas* and 8 *Vijjās* completely as each set contains the tool for abandoning the defilement (*kilesa*). Each type of the 5 *pahanas* is specifically for the eradication of *kilesa*, *taṇhā*, *upādāna*, *anusaya*, and *āsava* so that the mind will be progressively clear. (See the Table below)

The progress of the Cessation of the unwholesome is indeed the success of the task that should be achieved in entering the Four Noble Truths. This verifies that the practice of the Right Concentration (*sammāsamādhi*) is Supramundane in the same accord with the framework of the task of the Four Noble Truths.

Diagram illustrating the relations of the *Trai-sikkhā* of the *Adhi*-level related to 15 *Caraṇas* and 8 *Vijjās* with the 5 Abandonments (*pahāna*) and the Task in the Four Noble Truths

<i>Trai-sikkhā</i> of the <i>Adhi</i> -level	15 <i>Caraṇas</i> & 8 <i>Vijjās</i>		5 <i>Pahānas</i>	Un-wholesome that needed treatment	Task in the Four Noble Truths
	Section	Set			
<i>Adhisīla</i>	<i>Sīlasamvara</i> <i>Apāṇṇakapa-</i> <i>ṭīpaḍā</i>	1 st	<i>Vikkhambhanapahāna:</i> Suppressing <i>kilesa</i> with power of the mind & reflection on the <i>Three Universal Characteristics</i> (<i>Tilakkhaṇa</i>) of <i>kilesa</i>	Mental Defilement (<i>kilesa</i>)	(<i>pariññā</i>) “Roundup Wisdom” Morality grasps the body of <i>Kilesa</i> .
	<i>Adhicitta</i>	<i>Saddhamma</i>	2 nd & 3 rd	<i>Tadaṅgapahāna:</i> wisdom treatment of <i>kilesa</i> with specific Dharma until the body is purified	Craving (<i>taṇhā</i>)
<i>Adhipaññā</i>		<i>Jhāna</i>	4 th	<i>Samucchedapahāna:</i> Training the mind to be peaceful & established with <i>Adhi-paññā</i> until the mind is purified	Clinging (<i>upādāna</i>)
		<i>Vijjā</i>	5 th & 6 th	<i>Pa-ṭīpassaddhipahāna:</i> Empowerment of <i>paññā</i> with the 7 limbs of Enlightenment (<i>bojjhaṅga</i>) <i>Nissaraṇapahāna:</i> Total up-rooting all levels of <i>kilesa</i> through holistic and dynamic power of the mind	Deep-rooted Defilement (<i>anusaya</i>) Mental Intoxicant (<i>asava</i>)

4. The Noble Right Concentration

4.1 The Right Concentration (*sammāsamādhi*) is the cultivation of the old mind of ordinary people who are inspired to be *Kalyāṇajana* (beautiful people) to enter the Supramundane higher and higher (See Table in no. 3.1). It is the progressive development of the mind of the *beautiful people* (*gotrabhūjana*) ascending the three steps, namely: *Gotrabhūkāya* (Transcending body), *Gotrabhūcitta* (Transcending mind), and *Gotrabhūñāṇa* (Transcending Knowledge), in order to follow the stream of the *gotrabhū* to the Mundane, i.e., from *gotrabhū* to the Supramundane to join the new spiritual world of the *Noble People* which results in the elevation of the level of their ability to the Noble Right Concentration of the Noble Enlightened People who are *Vijjācaranasampanno*, endowed with the 15 *caraṇas* and 8 *Vijjās*, who have managed to partly eradicate the *āsava* and not yet completed the training (*Sekkha*) down to the level of those who managed to complete the training (*Asekha*) by total eradication of the *āsava*.

4.2 The Noble Right Concentration (*Ariya-sammāsamādhi*) is the cultivation of the spiritual behavior of the enlightened, initiated by *Vijjā* as the four classes of the Noble Enlightened People own successfully cultivated *Vijjā*. Some have managed to eradicate certain part of *āsava*. Therefore, the 15 *Caraṇas* and 8 *Vijjās* in the level of the Noble Right Concentration is certainly regarded as Supra-mundane thorough out the course. They and can be understood through the framework of System Analysis that corresponds to Dependent Co-origination (*Paṭiccasamuppāda*) i.e., the current of causality of the spiritual process according to the Mahānidānasutta⁷ as illustrated from the period of the Buddha according to the Table below.

System Analysis	Input	Process	Output	Outcome	Impact
15 <i>Caraṇas</i> & 8 <i>Vijjās</i>	<i>Sīlasamvara</i>	<i>Apaṇṇakapa-ṭīpadā</i>	<i>Saddhamma</i>	<i>Jhāna</i>	<i>Vijjā</i>
Causality of spiritual process (<i>Dhammapavatti</i>)	Primary Cause	Origin (<i>nidāna</i>)	Cause (<i>samudaya</i>)	Facilitating agent (<i>paccaya</i>)	Result (<i>phala</i>)

As for the first of the four classes of the Noble Enlightened People, the Stream-enterer (*sotāpanna*), the 5-precept base is the cause for abandoning the six vices, following the five precepts. It is also the cause for the “Input” that is the body of the Dharma which is the primary cause of the process to eradicate the defilement (*kilesa*) which the Lord Buddha has assured that it is not the wrong practice. The practice includes of the 3 *Apaṇṇakapa-ṭīpadā*: namely, guarding of the six sense doors (*indriyasamvara*), considerate in food consumption (*bhojanemattaññutā*) which is done in concord with

⁷ “Mahānidānasutta” (1982). Thai Tipitaka Book 10, Department of Religious Affairs, Thailand.

following the precepts, diligently cultivate the awakening consciousness (*jāgriyānuyoga*), these three practices are done based on the framework of the five precepts to step out of the world of vices. It is the training through the practice of the precepts as the base to eradicate personal *kilesa* for the synthesis process in the mind, and to achieve the *Samudaya*, i.e., craving (*taṇhā*), until it is finally extinguished; this is the task in the Noble Truth. The Output is the 7 Core Dharma (*Saddhammas*): the mind that is progressive in faith (*saddhā*), moral shame (*hiri*), moral dread (*ottappa*) that allows one to see the defilement (*kilesa*), once being aware of, can be progressively quenched, and the learnedness (*bāhusacca*) facilitates more and more energy (*virīya*) for cultivated mindfulness (*sati*) and orientation awareness (*sampajañña*). Seeing that craving (*taṇhā*) is retreating to dwindle away gives rise to wisdom (*paññā*) that has crossed over doubt (*vicikicchā*) in renunciation (*nekkhamma*) from mental defilement of mind (the impediment) for the cultivation of the Core Dharma (*Saddhamma*). The most outstanding of which is the 5 Authorities (*Indriyas*): faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), mental concentration (*samādhi*), wisdom (*paññā*), as the five powers of authority that has *samādhi* as the Outcome from the Core Dharma of the *Adhicitta, jhāna*.

Therefore, the Core Dharma is the collective agent of the Causality Process that *jhāna* of the *Adhicitta* evolves higher and higher, in association with wisdom (*paññā*) to *Vijjā*, the Direct Knowledge, and the cultivation of Wisdom as authority (*paññindriya*) or (*paññābala*). The impact of which gives rise to the six items of dharma of the Right View (*sammādiṭṭhi*) of *Anāsava* level, i.e., *paññā* which is authoritative (*paññindriya* and *paññābala*), for example. And with the continuous quest for the Supra-mundane Dharma (*Dhammavicayasambojjhaṅga*) the Right View (*sammādiṭṭhi*) is conducted with its other components of the Path (*maggāṅga*) that evolve together as a Feedback Loop (*paṭinissagga*), which is the constituent of the path that upgrades the Morality level of the *Asekha* of *sotāpanna* from 5-precept base to 8 precepts which needed to be upgraded to the level of the trained morality (*sekhasīla*) of *Sakadāgāmī*. The constituent of the path is the *Adhi-sīla*, the unfolding of the new path which spirals into the *Apaṇṇakapaṭipadā*, i.e., the unfailing path that flows from the primary cause (*nidāna*) elevating to the other constituents of the seven other Noble Path, culminating with the Right Concentration (*sammāsamādhi*) that is present in every moment in daily life. Right View (*Sammādiṭṭhi*) leads the Noble Eightfold Path (*Ariya-aṭṭhaṅgika-magga*) to the perfection of Noble Right Concentration (*sammāsamādhi*) that results in *Vijjā* (*sammāñāṇa*) and liberation (*Sammavimuttinadassana*) of the Four Noble Truths arising for those freed from 8 *Avijjāsavas* to the last step, ignorance of the Dependent Co-origination facilitating the ignorance of the Causality of all things that include the spiritual practice that is free from *avijjā* that impacts the enhancement of the balance of the nature with the environment and spiritual development of the human race which is Supra-mundane, having *Nibbāna* as the final conclusion.

5. Appraisal of the Double Direct Knowledge of the Noble Fruit (*Ariyaphalañāṇa*) from the practice of the Supra-mundane 15 *Caraṇas* and 8 *Vijjās*

5.1 Appraisal of the Noble Direct Knowledge (*Ariyañāṇa*) with the structure of the 16 Direct Knowledges (*Soḷasañāṇas*) starts from the beginning to the final fruit of the path to *Nibbāna* to lead to perfection of twofold of the Right Direct Knowledge (*Sammāñāṇa*).

The 16 Direct Knowledges (*Soḷasañāṇas*) are the collective appraisal of the Direct Knowledge of the Result based on the practice of the Lord Buddha, i.e., the Three Universal Characteristics (*Tilakkhaṇa*), *Trai-sikkhā* and the Four Noble Truths that are consequentially linked (See Diagram illustrating the Principles of Buddhism leading to the Noble Direct Knowledge, on page 13).

5.1.1 The Three Universal Characteristics (*Tilakkhaṇa*) is the origin of the 3 *ñāṇas* in *Vipassanābhāvanā*, reflection on the Name and form. Three steps of which are related to 1st set of *Caraṇas* (Table below).

Three Universal Characteristics (<i>Tilakkhaṇa</i>)	1 st -3 rd <i>ñāṇa</i> of 16 th <i>ñāṇa</i>	Three steps of <i>Vipassanā bhāvanā</i>	1 st set of <i>Caraṇa</i>	Mindfulness- based <i>Satipaṭṭhāna</i>
<i>Anicca</i> : Impermanence of <i>kilesa</i>	Characteristics (<i>Tilakkhaṇa</i>) <i>Nāmarūpaparicheda-ñāṇa</i> K. of discrimination of name-and-form	Process: Three Universal ←	<i>Sīlasamvara</i> <i>Indriyasamvara</i>	Body-based morality; correction of <i>kilesa</i> & suffering Sensation-base, decreasing sensation of suffering to neutral: sensation of neither-happy-nor-suffering
<i>Dukkha</i> : decay of <i>kilesa</i>	Characteristics (<i>Tilakkhaṇa</i>) <i>Paccayaparigahana-ñāṇa</i> K. in taking hold of causality agent	Process: Three Universal ←	<i>Bhojanemat-taññutā</i>	Mind-base, lighted-heartedness from cessation of <i>kilesa</i> , “contented mind”.
<i>Anattā</i> : Cessation of <i>kilesa</i> ; new behavior of <i>adhisīla</i>	Characteristics (<i>Tilakkhaṇa</i>) <i>Sammasañāṇa</i> : K. on name-and-form reflection by Three Universal Characteristics (<i>Tilakkhaṇa</i>)	Process: Three Universal ←	<i>jāgriyānu-yoga</i>	Dharma-base, awakening and “contented” with inspiration (<i>chanda</i>) progress to the Supra-mundane

Note : K = Direct Knowledge

This level of practice elevates the mind of the ordinary to beautiful people (*Kalyāṇajana*) who just turn into the Supra-mundane path to complete the spiritual development, after finishing the 1st to 3rd sets of *Caraṇas*.

The practice of the 1st set of the 15 *Caraṇas* and 8 *Vijjās* is to be done in the current sense contact (*phassa*) so that it is undertaking of *Vipassanā* in 3 levels of *name-and-form* (continuously without any interruption). This clearly reveals the process of the three universal characteristics: impermanence, non-sustainability, cessation of defilement, from which rises the 1st –3rd *ñāṇas* of the set of the sixteen, especially after *Sammasanāñāṇa* which is the Direct Knowledge that rises after completing the reflection on the Three Universal Characteristics. This give rises to (*bhāvanā*) wisdom, i.e., diligently cultivation of the awakening consciousness (*jāgriyānuyoga*) which evolves into faith, i.e., the confidence in the insight of the 4th Direct Knowledge i.e., *Udayabbayanupassanāñāṇa*, the Direct Knowledge in clearly seeing the births (continuing) and cessation of the name-and-form of the defilement (*kilesa*). The primary outcome from the practice of the 1st set of the *Caraṇas* is called *Vipassanābhāvanā* in name-and-form. The result of which is the respective development of 2nd - 4th set of *Caraṇas* from which rises 4th -12th *ñāṇas* of the set of the sixteen, i.e., the 9 *Vipassanāñāṇas*. The detail of which is as follows.

5.1.2 The Trai-sikkhā of the *Adhi*-level and the 9 *Vipassanāñāṇa* (3rd -12th *ñāṇas*) in the list of the *Soḷasañāṇa* are related to the Core Dharma (*Saddhamma*) and *jhāna* in the 2nd to 4th sets of 15 *Caraṇas* and 8 *Vijjās* (See Diagram in no. 5)

15 <i>caraṇas</i>		2 nd set of 15 <i>Caraṇas</i> and the 9 <i>Vipassanāñāṇas</i>
adhisīta bhāvanā	<i>saddhā</i> (faith)	Core Dharma (<i>Saddhama</i>): state of mind that synthesizes faith & wisdom (<i>paññā</i>).
	<i>Hiri</i> (moral shame)	Through authority of wisdom gives rise to moral shame & moral dread in being diluted in vicissitude due to delusion.
	<i>ottappa</i> (moral dread)	<i>Vipassanāñāṇa</i> : “ <i>Udabbayānupassanāñāṇa</i> ” seeing the rise-and-fall of all things in the mundane world that it has no meaning; “ <i>Bhaṅgānupassanāñāṇa</i> ” seeing destruction of all things;
	<i>bāhusacca</i> (learnedness)	“ <i>Bhayatūpiṭṭhañāṇa</i> ”, the Knowledge (<i>ñāṇa</i>) in seeing the frightening danger of the sin and corruption.
15 <i>caraṇas</i>		3 rd set of 15 <i>Caraṇas</i> and 9 <i>Vipassanāñāṇas</i>
mind bhāvanā	<i>Viriya</i> (Energy)	<i>Ādīnavānupassanāñāṇa</i> : K. the false of corruption & need for honesty in body, speech & mind.
	<i>sati</i> (mindfulness)	<i>Nibbidāñāṇa</i> : K. to relinquish delusion.
	<i>paññā</i> (wisdom)	<i>Muñcitukamyatāñāṇa</i> : K. in abandoning, free from doubt, and defilement of mind.
15 <i>caraṇas</i>		4 th set of 15 <i>Caraṇas</i> and 9 <i>Vipassanāñāṇas</i>
adhīpaññā bhāvanā	1 st <i>jhāna</i> (analytical thoughts)	The 4 <i>jhānas</i> “ <i>Paṭisaṅkhānupassanāñāṇa</i> ” K. in reviewing the quest to the Supra-mundane in order to destroy grasping in the five aggregates. Having ended it, <i>Sanṅkhārupekkhāñāṇa</i> rises, i.e.,
	2 nd <i>jhāna</i> (joy)	K. to be indifferent to all compounded things with <i>Adhipaṇṇā</i> , giving rise to
	3 rd <i>jhāna</i> (happiness)	<i>Saccānulomikañāṇa</i> :
	4 th <i>jhāna</i> (equanimity)	K. necessary for attainment of the Four Noble Truths

Note : K = Direct Knowledge

The practice turns *Kalyāṇajana* into Supra-mundane people: 3 levels of *gotrabhūjana*: *gotrabhūkāya* and *gotrabhūcitta* that is evolving into *gotrabhūñāṇa* (See Diagram in no. 3.1). They are on the way to the Realm of the Clan of Noble People in the next level

Diagram illustrates relation of Buddhist Principles leading to *Ariyaphalañāna*, *Soḷasañānas* & *16 Cetopariyañānas*

Buddhist principles leading to <i>Ariyañāna</i>	16 <i>ñānas</i> (<i>Soḷasañāna</i>)	15 <i>Caraṇas</i> & 8 <i>Vijjās</i>	Abandoned roots of unwholesome	16 <i>Cetopariyañānas</i>
<i>Vipassanā-bhāvanā</i> on name-and-form based on <i>The Three Universal Characteristics (Tilakkhaṇa)</i> (content in no. 5.1)	<i>nāma-rūpa-parichedañāna</i> (K. in discriminating name-and-form) <i>paccayapariggahañāna</i> (K. in taking the causative agents of name-and-form) <i>sammasañāna</i> (K. in thorough contemplation of name-and-form through Three Universal Characteristics (<i>Tilakkhaṇa</i>))	<i>Sīlasamvara</i> (cultivating true defilement eradication) <i>Indriyasamvara</i> (guarding the 6 sense-doors) <i>bhojanemattaññutā</i> (considerate in food consumption) <i>jāgriyānuyoga</i> (awakening consciousness cultivation)	Eradication of 3 unwholesome roots of some actions: - <i>rāga</i> : greed - <i>dosa</i> : hatred - <i>moha</i> : delusion	- <i>sarāga</i> - <i>sadosa</i> - <i>samoha</i>
9 <i>Vipassanānas</i> according to Adhi-level of <i>Trai-sikkha</i> (See content of 5.2)	<i>Adhisīla bhāvanā</i>	<i>saddhā</i> (faith) <i>hiri</i> (moral shame) <i>ottappa</i> (moral dread) <i>bāhusacca</i> (learnedness)	Eradicating 3 roots of <i>kilesa</i> to decrease <i>taṇhā</i> . Quenching corruption of body, speech & mind.	<i>Vītarāga</i> <i>Vītadosa</i> <i>Vītamoha</i>
	<i>Mind bhāvanā</i>	<i>virīya</i> (Energy) <i>sati</i> (Mindfulness) <i>paññā</i> (Wisdom)	Empowering wisdom in relinquishing impediment: <i>kāmachanda</i> , <i>vyāpāda</i> , <i>thīnamiddha</i> , <i>udhacakukuccha</i> & <i>vicikiccha</i>	<i>Samkhitta</i> <i>Vikkhitta</i>
	<i>adhisīla bhāvanā</i>	<i>Paṭisaṃkhānupassanāñāna</i> <i>Samkhārupekkhāñāna</i> <i>Saccānulomikañāna</i>	1st <i>jhāna</i> – <i>vitakavīcāra</i> 2 nd <i>jhāna</i> – <i>pīti</i> 3 rd <i>jhāna</i> – <i>sukha</i> 4 th <i>jhāna</i> – <i>upekkhā</i> (equanimity)	Relinquishing 4 <i>upādānas</i> - <i>Kāmuṇāpādāna</i> - <i>Diṭṭhiḥupādāna</i> - <i>Silabbatupādāna</i> - <i>Attavādupādāna</i>
<i>Ñāna</i> enters and <i>Vimutti</i> according to Four Noble Truths (See content in no. 5.3)	<i>Vijjā</i> <i>Gotrabhūñāna</i> <i>Maggāñāna</i> <i>Phalañāna</i> <i>Paccavekkhañāna</i>	<i>Vipassanāñāna</i> <i>Manomayiddhi</i> <i>Iddhividhīñāna</i> <i>Dibbasotañāna</i> <i>Cetopariyañāna</i> <i>Pubbenivasanusatiñāna</i> <i>Cutūpapātañāna</i> <i>Āsavakhañāna</i>	Relinquishing 3 <i>āsava</i> - <i>Kāmāsava</i> - <i>Bhavāsava</i> - <i>Avijjāsava</i>	<i>Samādahacitta</i> <i>Asmādahacitta</i> <i>Vimutacitta</i> <i>Avimutacitta</i>

Cultivating the Cessation turn of Dependent Co-origination, initiated by <i>Vijjā</i> , completing 10 <i>Sammattas</i> , i.e., Noble Eight fold Path with double results.	Collective factor to culminate as the twofold of <i>Sammāñāna</i>	15 <i>Caraṇas</i> and 8 <i>Vijjās</i> of <i>anasava</i> level along the Noble Eightfold Path, led by 20 Right Views, gearing up from 5-precept base to 8-precept base, etc. Evolving along the course of the Noble Enlightened People	Collective factor to culminate as the twofold of <i>Sammāvimuttiñānadassana</i> .
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Note : K = Direct Knowledge

5.1.3 The Four Noble Truths and 13th -16th of the *Soḷasañāṇas* and 8 *Vijjās* proceeding to the Four Noble Truths whereas the last four *ñāṇas* 4 of *Soḷasañāṇas*, i.e., *Gotrabhūñāṇa*, *Maggañāṇa*, *Phalañāṇa*, *Paccavekkhañāṇa* which is the structure related to and supportive of the Four Noble Truths, respectively.

8 <i>Vijjās</i> born along the course of the Eightfold Path	<i>Gotrabhūñāṇa</i> transcendentalizes ordinary people to the Noble People, from which rises. <i>Maggañāṇa</i> , K. in Noble Eightfold Path (<i>Ariya-atthangika-magga</i>) with <i>sammāsamādhi</i> or the Noble Right Concentration, from which rises <i>Phalañāṇa</i> , K. of the Noble Enlightened People of different levels, from which rises.. <i>Paccavekkhañāṇa</i> , K. in reviewing & revolving up of <i>Sammāñāṇa</i> , and from which rises <i>Sammāvimuttiñāṇadassana</i> that transcendentalizes <i>sotāpanna</i> to <i>Sakadāgāmi</i> , to <i>Anāgāmi</i> until the task of <i>arahat</i> is complete
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Note : K = Direct Knowledge

5.2 Appraisal of the mind of the Noble Fruit with the structure of 16 *Cetopariyañāṇas* respectively from liberated mind (*Vimutticitta*) down to perfection the twofold fruits of *Sammāvimuttiñāṇadassana* is resulted from the practice of the 15 *Caraṇas* and 8 *Vijjās*. The practice is very profound and requires the practitioners to have sufficient spiritual buoyancy over defilement (*kilesa*) that have sprung out from craving (*taṇhā*). It starts with trimming off some defilement (*kilesa*) before purging out craving (*taṇhā*) the impediment (*nivaraṇa*) that obstructs the mind and dissolving clinging (*upādāna*), eliminating the deeply rooted impurity (*anusaya*) of the mind and uprooting the intoxicant that have inlaid in the mind (*āsava*), respectively through the power of *Vijjā*. The mind is then consequentially culminating the Supra-mundane Path and Supra-mundane Fruit without any obstacle. The condition of the mind is at of the *Adhi*-level which is a form of *sammāsamādhi* known in Pali as “*Ānantarikkasamādhi*”.⁸ It is the most excellent *samādhi*, the Lord Buddha said that it is *samādhi that is superior to any other samādhi* (Khu.Khu.25/75). It is most advanced than any *samādhi* of the *rūpajhāna* and *arūpajhāna* as it quenches *kilesa* of all levels. Finishing this, the person is progressing to renounce (*nekkhamma*) from the three worlds, the realm of sensual please, the realms of form, and the realm of the formless, transcending to the Noble Realms through the authority of power to the final state of *arahat*.

6. Step-by-step Practice to Enlightenment according to Lord Buddha

Having completed the final interpretation of the *Sammāvimuttiñāṇadassana*, is possible when one is able to achieve the Ultimate Truth (*Sacca-antima*), uniting the dichotomy (*Ubhatobhaga*) of the Emptiness (through attainment of the Four Noble Truths that has liberation as its end) and the *Tathatā* (following Dependent Co-origination initiated by *Vijjā*).

⁸ Venerable Phra Brahmaghunabarana (P.A. Payutto) (2010). “Dictionary of Buddhism” revised edition, Thanathach Printing, Thailand, pp. 542.

The understanding of the Direct Knowledge of the Noble Fruit (*Ariyaphalañāṇa*) the last outcome of the Noble Right Concentration which is conventionally taken as it is a liberated mind (*vimuttacitta*) is not yet final. Because solving the enigma of the *Cetopariyañāṇa* is the last frontier for an un-liberated mind, before the rise of the liberated mind (*vimuttacitta*) (no. 15th). In the mainstream Buddhism conventionally translates un-liberated mind as the mind which is not liberated, Since the 14 other minds before the rise of the 15th which is called liberated mind do not belong to the level of *Vimutti*, why the un-liberated mind is listed as the last (instead of having liberated mind the last in the series)? This is like an enigma in the *ñāṇa-paññā* of the Vision in the Dharma of the 20 levels of the anasavas that include 10 of the wholesome (*sammā*), and 10 from the unwholesome (*micchā*) as stated in the Mahācattārisakasutta.⁹ Why there is the Right View (*Sammādiṭṭhi*) of the *Anāsava* level which is freed from *āsava*, as there exist the Wrong View (*Micchādiṭṭhi*) of the *Anāsava* level? Logically, when a person has not gone beyond the 10 Wrong View (*Micchādiṭṭhi*) of the *sāsava* level, she should not rise to the Right View (*Sammādiṭṭhi*) of the *Anāsava* level. This the question raised by the two schools of mind power cultivation (*ceto*) and insight cultivation (*paññā*) that belong to the conventional structure. The answer is not based solely on analysis of terminology because it is belongs to the domain outside of logical analysis (*atakkāvacāra*) that is the appraisal of the state of *arahat* in the *sotāpanna* endowed with the eight attributes that has structure, pattern and model related the Dharma that transcend the 8 *Avijjāsavas* of *arahat* as shown in the Table below.

Body of knowledge in <i>Anāsava</i>	8 Attributes of a <i>Sotāpanna</i>	Liberation from Eight <i>Avijjāsavas</i> of <i>Arahat</i>
Static Part: Collection of <i>suññatā</i>	Closing off rebirth in hell (<i>khīṇaniriya</i>) Closing off rebirth as hungry ghost (<i>khīṇapetavisaya</i>) Closing off rebirth as animal (<i>khīṇatiracchānayoṇi</i>) Closing off rebirth in all states of woes (<i>khīṇapayadugativinipāta</i>)	Away from ignorance of the Four Noble Truths Away from ignorance of the Noble Truth of the Causes of Suffering Away from ignorance of the Noble Truth of the Cessation of Suffering Away from ignorance of the Noble Truth of the Path Leading to the Cessation of Suffering
Dynamic Part: Progress to <i>Tathatā</i>	Entering stream of the Supra-mundane (<i>Sotāpanna</i>) Having un-falling path (<i>Avinipātadhamma</i>) Predestined to <i>Nirvana</i> (<i>Niyata</i>) Predestined to Enlightenment (<i>Sambodhiparāyana</i>)	Away from ignorance of the past Away from ignorance of the future Away from ignorance of the past related to the future Away from ignorance of Dependent Co-origination
Reference	Thai Tipiṭaka Book 9 “ <i>Verabhayasutta</i> ” no. 1574	Thai Tipiṭaka Book 34 “ <i>Asavgocchaka</i> ” no.712

⁹ “Mahācattārisakasutta” (1982). Thai Tipitaka Book 14, Department of Religious Affairs, Thailand.

Closing off the realms of woes of *sotāpanna* is the model that *Vijjā* rises in the form of structure of the *arahat* who is free from *avijjāsava* as in the first 4 levels, i.e., destruction (*khīṇa*) closing off the four states of woes is being liberated from the ignorance of the Four Noble Truths that allows the liberated mind to rise in the level that has transcended the realms of six vices, i.e., consuming intoxicants, gross immoral sexual conducts¹⁰: womanizing, promiscuity, or loitering during the night hour; gambling habits, influenced evil friends, frequenting entertainment, laziness in work¹¹; all of which a *sotāpanna* has liberated from, renouncing (*nekkhamma*) the nature of the six vices, and evolves higher than the realms of sensual pleasure, realms of form, realms of the formless, straight towards the stable state of liberated mind. This is a static accumulation of the Dharma of Emptiness (*Suññatadhamma*) whereas in the last 4 levels takes place as the dynamic part of the *sotāpanna* liberated mind that rises from the original 5-precept moral base of the *Asekha* level and evolve to the 8-precept moral base of the *Sakadagam* ‘ which is still considered non-liberated mind. (See content of no. 3.1.3) and spiral up to be enlightened following the Lord Buddha, a step-by-step of progress until finally embarks on the liberated mind of the *arahat* which is completely free from the 8 *avijjāsavas* endowed with the Supra-mundane of liberated mind, completing the task, dwelling in the Dharma of Emptiness. Having done all these, the person then continue facilitating the rise of benefit of those who are still plunged in suffering in various realms which are non-liberated to be liberated by the Dependent Co-origination of the *nirodha* cycle triggered by *Vijjā*, dwelling in emptiness (*Suññatavihāra*). The static part evolves to the dynamic part by spreading the Buddha’s Dharma and promoting Buddhism to the state of “Thusness (*Tathatā*) with liberation at its core”, transcending the Non-duality of views (*diṭṭhi*) of Nihilism (*Ucchedadiṭṭhi*) and Eternalism (*Sassatadiṭṭhi*). Nihilism, on the one hand, holds on to the belief that everything is void and null, however, the holders of the view still have their *kilesa* down to *avijjāsava* existing; all these defilement are eliminated by dwelling in *Sunnata-dharma*; on the other hand, Eternalism clings on to the belief that everything exist eternally, i.e., the mundane condition remains forever; this views is eliminated by the cultivation of Thusness (*Tathatā*) triggered by *Vijjā* and transcending people from the Mundane to the Supra-mundane forever.

Conclusion

This article is intended to illustrate that meditation and the Right Concentration (*sammāsamādhi*) are different from each other as the Right Concentration (*sammāsamādhi*) of the Lord Buddha belongs to the Supra-mundane having no mundane component, both in the objective and methodology. Currently, the non-Supra-mundane meditation of various types has invaded Buddhism.

¹⁰ When accomplished, it will form a strong foundation for not committing adultery of the Third Precept.

¹¹ On the contrary, one should be more diligent in working to elevate to a higher Lokuttara level.

1. The practice of the Right Concentration (*sammāsamādhi*) of the Lord Buddha includes the cultivation of the 15 *Caraṇas* and the 8 *Vijjās*. This is the path which is entirely Supra-mundane that facilitates the elevation of the spiritual of an ordinary mundane human to be inspired by the Dharma which is called the High-minded People (*Kalyāṇajana* or literally Beautiful People) entering the Supra-mundane. Their progress continues to the transcending level wherein their level of consciousness (*bhūmicitta*) is elevated from the mundane consciousness to the transcending state (*gotrabhū*), and progressing to the new ground of the Supra-mundane, making them the Noble Enlightened Followers of the Noble Right Concentration of the Four levels of the Supra-mundane People. The path is therefore completely Supra-mundane all the way through to the end. (See no. 3 and 4).

2. Evaluation of the result of *ariyañāṇa* is supra-mundane vis-à-vis the sixteen *ñāṇas* in the so-called the *Soḷasañāṇa* (See no. 5.1). These *ñāṇas* are collected from the *ñāṇas* in the Tipiṭaka, Book 31, Suttantapiṭaka, Khuddakanikāya, Patisambhidamagga, of the official publication by the government of Thailand down to the later books, e.g., the Visuddhimagga with the objective that *ñāṇa* that rises from the beginning to the path-and-fruit of *Nibbāna* which means that primarily when the primary *ñāṇa* rises. It comes from the cultivation of insight (*Vipassanābhāvanā*) that all the form-and-names (*rūpa-nāma*) are under the rubric of the Three Universal Characteristics (*Tilakkhaṇa*) and straightly proceeds to the path of the Supra-mundane. The intermediate *ñāṇas* the *Trai-sikkhā* of the *Adhi*-level follow suit, i.e., the Nine Direct Knowledges of the Insight (*Vipassanāñāṇa*). As the Dharma practice continues, eradication of craving and mental defilement (*kilesa-taṇhā*) according to the teaching of the Lord Buddha, all the Direct Knowledges (*ñāṇas*) that are Supra-mundane consecutively arise, and followed by the *ñāṇas* of the advanced level (See no.5.1.3). They belong to the structure of entrance to the Four Noble Truths which belong to the Supra-mundane.

3. The step-by-step of enlightenment according to the Lord Buddha (no. 6) is possible only through the practice of the Noble Right Concentration because the Lord explicitly said that in the teaching that is void of the Noble Eightfold Path (*Ariya-aṭṭhaṅgika-magga*) there is no Noble Enlightened People of the four levels.

3.1 The explanation that the Lord Buddha has adopted meditation system of his two former meditation masters who he had studied all the eight *jhānas* and then topped with the *Saññāvedayitanirodha* to complete the Supra-mundane; this is inaccurate and retards the system of complex rotations (*Gambhirāvabhāsa*) that give birth to the four levels of the Noble Enlightened Persons or else never existed as explained by the words of the Lord.

3.2 The Venerable Buddhadasa Bhikkhu wrote that the Ultimate *Tathatā* is the *Tathāgata*. Even the disciples of the Lord who were enlightened as *arahats* because of the state of *Tathatā* that they had¹² (from the Book of Applied *Attamayātā*). And he emphasized

¹² Venerable Buddhadasa Bhikkhu (2010). “Applied Attamayāta”, Suan Usom Foundation, Thailand, pp. 71-72.

on the words of the Lord Buddha addressed to the Venerable Ānanda in the Mahāsuññatasutta that the *Tathāgata* dwells in *Suññatavihāra* even when he is delivering his sermons that are Supramundane (Upari. M.14/236/346).¹³ This is indeed the state of Awakening that is clearly the Cessation (*nirodha*) that he has achieved (*sacchikatvā*). Even where the Lord was doing the Task of the Buddha which is said to be entirely different from the state of *Saññāvedayitanirodhasamāpatti* in which all the faculties of mind come to cessation (*nirodha*). In the same way as the meditation system of his two former meditation masters, Ālara Kalama and Udaka Rāmaputta which were still in the domain of the Mundane. Having analyzed as above, it is clear that the state of *Tathatā* which appears in *Suññatavihāra* are in concord with the spiritual practice of the Awakened, Wise and Blissful One at all time.

The aforementioned discussion on the 3 topics is an attempt to affirm that the quest of the Knowledge through the Right Concentration (*sammāsamādhi*) of the Lord Buddha is based on the new procedure in structure, pattern and model that are clearly Supramundane path all the way through in the Direct Knowledge *Vijjācaranasampanno* consisting of components of the 15 *Carāṇas* and 8 *Vijjās* rooted in the Noble Truths. All the constituents are mutually and holistically facilitating one another in the dynamic progress of Dependent Co-origination (*paṭiccasamuppāda*). This will be the mental cultivation through the Noble Right Concentration that is Buddhist spiritual science that directly leads to *Nibbāna*.

¹³ Venerable Buddhadasa Bhikkhu (2009). “History of Lord Buddha from his Words”, Dhammadāna Foundation, Thailand, pp. 376