

The Training of *Satipaṭṭhāna* related to 15 *Caraṇas* and 8 *Vijjās*

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1. Introduction

This article attempts to illustrate that the right training is able to lead the practitioner to the supra-mundane path, for example through the experience of one own or in a group or community that has been similarly trained for a period which is no less than four decades.

By focusing on “the behavior of the mind”, the purity of the body and mind arises. As for the body, it is the purification of the body by *sīla* (morality) and the mind which is calming of the mind from *kilesa* (mental defilement) to the level of liberation from the medium class of *kilesa*, i.e., the five impediments: craving in sensual pleasure (*kāmachanda*), ill-will (*vyāpāda*), mental torpidity (*thīnamiddha*), worry-and-flurry (*uddhaccakukkucca*) and doubt (*vicikicchā*).

This article is resulted from a research based on the practice of the four *satipaṭṭhāna* or the bases of the cultivation of *sati* (mindfulness) that are related to the 15 *Caraṇas* and 8 *Vijjās* or the right practice which bring finally to *paññā* (wisdom) that is very close to the *ñānadassana* (the Direct Knowledge and Vision) of *vimutti* (liberation) and *vijjā* (knowledge) which transcendental as *kilesa* has been irrevocably and holistically eliminated.

The 15 *Caraṇas* and 8 *Vijjās* is a group of the Dharma which once brought in practice under the rubric of “*vijjācaraṇasampanno*” which is the third of the series of nine attributes of the Lord Buddha in Buddhist chanting called the “*Buddhānusati*”. It is the group of the Dharma that can be brought to practice independently. And when it is related to the Dharma of other groups, it is also supportive of them, strengthening their perfection and potentiating their details in practice. A good example is seen in the case related to the four *satipaṭṭhānas* as shown in this article.

In spiritual development, one has to cultivate the behavior that purifies the body to evolve to *adhisīla* and the mind purified to the level of *adhicitta* which is endowed with *adhipaññā*.

In the development of behavior that purifies the body, it has to begin with the cultivation of the first 3 sets of *caraṇa*, i.e., 1st -11th *caraṇa* which is the development of the behavior of the body that of the mind at the same time. The behavior of the body needs to be pure first, then it can serve as the foundation for the development the behavior of the mind to be more and more pure in the last 3 set of *caraṇa*, i.e., #12-15 of *caraṇa* together with the 8 *vijjās*, presenting 4 sides of behavior, namely: behavior toward oneself, behavior toward society, behavior toward organization and/or institute to which s/he is related as well as behavior toward the world environment. All these train people to know the condition of the mind.

Having truly purified the behavior of the body, s/he has established the foundation for further development, upgrading the mind to enter the supra-mundane path.

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Since the body of knowledge of the Dharma of the Lord Buddha is refined, profoundly complicated, the explanation to express the profoundness and complicitness requires coverage of structure, pattern and model, made easy for understanding. Hereby, the exagesis is divided into 3 topics as follows:

1.1 Guidelines of practice are divided into 3 topics, namely:

1.1.1 Understanding the unwinding of the three roots of unwholesomeness: *rāga*, *dosa*, and *moha*;

1.1.2 The practice of #1-8 of *carāṇa* (1st – 2nd sets of *carāṇa*) having vegetarianism as behavior training discipline;

1.1.3 Management of the five impediments (*nivaraṇa*) by following *carāṇa* #8-11 (3rd set of *carāṇa*)

1.2 Guidelines for the understanding of the structure, pattern and model of body of knowledge in according to the main related Dharma:

1.2.1 Relationship of the four *satipaṭṭhānas* and 1st – 3rd sets of *carāṇa* in the frame of “task in The Noble Truth” is simplified into the series of “*know–relinquish–clarify–cultivate*”.

1.2.2 Relationship of the four *satipaṭṭhānas* and 1st – 3rd sets of *carāṇa*

1.2.3 The three roots of unwholesomeness (*akusalamūla*) and tool for abandoning (*pahāna*) related to the four *satipaṭṭhānas* and 1st – 3rd sets of *carāṇa*

1.2.4 Under taking the four *satipaṭṭhānas* in 3rd set of *carāṇa*, #10-11 comprising *sati* (mindfulness) and *paññā* (wisdom) which rise as its result, continuing to set 4th.

1.3 Outcome of the practice and its consequence:

1.3.1 The complete purification of the body eliminates doubt (*vicikicchā*) which enable one to cross over the five impediments, leading to the supra-mundane level of mind.

1.3.2 From consequence rises the body of knowledge of “*kukkucca*” or flurry in deeper level of the mind, a body of knowledge which will cause further techniques and methods in the management of *kilesa* with efficiency;

1.3.3 The consequence carries on to the rise of *jhāna* that burns off *kilesa* in level of clinging (*upādāna*) or briefly speaking, it is the use of the four *satipaṭṭhāna* to destroy *kilesa* of the body in the beginning, followed by the complete destruction of *kilesa* that is buried deeply in the mind in the end.

To understand the content in this article, however, it requires a study according to the phenomenon that really happens in practice because the meaning in topics of the Dharma that has meaning behind the meaning that are most profound but used in rather general terms which is the result from practice that is emphasizing on wholesomeness and holistic mutual that are supportive of each other and intericably related.

2. Guidelines of practice are divided into 3 topics, namely:

2.1 Understanding the unwinding of the three roots of unwholesomeness: greed (*rāga*), hatred (*dosa*) and delusion (*moha*) by practicing the 1st set of *carāṇa* decreases *rāga* *dosa* and gives rise to the result of the decrease of *moha*. However, *moha* has many levels explained as follows:

moha: is *avijjā* or ignorance, the condition without *paññā* in the gross level. It eclipses the mind, making it unable to know the path leading to the supra-mundane. However, once *rāga* and *dosa* are managed in 1st set of *carāṇa*, *moha* gradually and continuously dwindles away until the symptoms of “Awaking knowledge” (*jāgriyānuyoga*) arises. Wisdom (*paññā*) is gradually and accumulatively increasing together with this is the decrease of *kāmarāga* and *vyāpāda* in the 2nd set of *carāṇa* until it is decreased to merely to *vicikicchā*, doubt or uncertainty in the appraisal of the 3rd set of *carāṇa* which is obstructed to the progress to *jhāna*, i.e., completely burning off *kilesa* in the end.

Diagram Illustrates Unwinding of the 3 Roots Of Unwholesomeness in 1st –3Rd Sets Of Carāṇa:

1 st Set Of Carāṇa	2 nd Set Of Carāṇa	3 rd Set Of Carāṇa	
<p>rāga</p> <ul style="list-style-type: none"> - craving to level of addiction - but able to control; get more calm in 1st level - attraction <p>dosa</p> <ul style="list-style-type: none"> - dissatisfaction from failure to consume (<i>dukkhavedanā</i>) - dissatisfaction, hatred, displeased, unwanted, anger <i>vyāpāda</i> - able to calm to 1st level - repulsion 	<p>kāmarāga</p> <ul style="list-style-type: none"> - craving sensation in life between the process of decreasing of <i>kāma</i> - craving to consume decreased in violence to level of stop consuming <p>vyāpāda (ill-will)</p> <ul style="list-style-type: none"> - <i>dukkha</i> from failure to consume in size, decreased in 1st of <i>carāṇa</i> (<i>domanasa vedanā</i>) 	<p>Kāmachanda (sufficiency in sensual pleasure)</p> <ul style="list-style-type: none"> - small size, more refined than desire in sensual pleasure of the body to point of non-returning; level of craving in sensation e.g. merely satisfied from seeing, smelling objects of addiction <p>vyāpāda (ill-will)</p> <ul style="list-style-type: none"> - from addiction of the body but conditions mind not as bright as it should <i>nekkhammasitadomanasavedanā</i> : merely dissatisfactin from not seeing not smelling consumed tastes - non-anger 	<p>thīnamiddha torpidity of mind)</p> <ul style="list-style-type: none"> - generally understood as sleepiness - known after management of <i>kāmachanda</i> and <i>vyāpāda</i> is done - conditions mind not to accept, acknowledge, know or new knowledge is expanding - <i>moha</i> is at the middle between <i>kāmachanda</i> & <i>vyāpāda</i>; <i>Uddhacca</i> & <i>vicikicchā</i> uddhacca-kukkucca (worry-and-flurry) - unwinding of <i>vyāpāda</i> of small size& refinement more difficult to be aware of than <i>vyāpāda</i> - often from <i>thīnamiddha</i>
<p><i>moha</i> (delusion): a type of <i>avijjā</i> in gross level</p>		<p><i>vicikicchā</i> (doubt)</p>	

2.2 The practice of #1-11 of carāṇa with vegetarianism as example of trained behavior

2.2.1 The process of training in #1-4 of carāṇa (1st set of carāṇa) as follows:

2.2.1.1 #1 of carāṇa: sīlasaṃ vara (moral restrain) is the setting of target behavior that needs to be trained from *kilesa* because of realizing the danger of the behavior, through an intention that is determined, resolute and unshakable to cultivate the expected behavior of target. There are issues needed for consideration as follows:

- A. Try to create the external surrounding factors that are supportive of vegetarianism, to be taken as a life-long habit by eliminating any chance or reasons to stop it, For instance, when we enter a place where vegetarian food is not available, we often feel burdensome to bother other people to fulfil our need, and we tend to create reasons to

justify ourselves: “Dispensation of one meal is alright because it is really necessary. Without meal, I would not have energy to work,” for example.

- B. Set up a target behavior to be trained by choosing from the behaviors that can be controlled or has been decreased to a certain degree. If we decide to choose any behavior that is strongly addicted to, there is a small possibility to cultivate it as a life-long habit. It could spin out to despair and giving up the training in between. Therefore, we should choose the behavior that has less degree of addiction or already reduced to smaller size, so that there is not difference in whether to consume or not, for example. As for choosing the behavior that is set to abstain from meat eating or vegetarianism, in this example self examination is require in the beginning, i.e., whether on not it will be normal in daily life. Feeling addicted to meat eating, one should try eating lessmeat until a feeling arises: “*To eat or not to eat is okay*”. Then s/he should adopt the moderate behavior in of addiction for training, for example.

2.2.1.2 Carāṇa #2: Restrain the authorities (*indriyas*) of the senses. This is to be on guard of the *kilesa*, i.e., craving that may arise through the six sense-doors, namely: eyes, ear, nose, tongue, body touch, and the mind from the concurrent contact (*phassa*).

When you have decided to be a vegetarian, you have to watch out of the six sense-doors, namely: eyes, ear, nose, tongue, body touch, and the mind. In the beginning make them controlled under precaution, and certify that all the food ingredients including spices are not from meat. Further, it is the discrimination between attachment to meat which has form, flavor, smell, color (so-called the five attributes of sensual pleasures i.e., *kāmaguṇas*) of the real meat that it is different from flavor tastiness created by the cooking skill in using spices as well as the surrounding atmosphere, people, place and other facilitating factors that potentiate the food flavor. This usually draws one to a misunderstanding that it is the attachment to food flavor because meat is a kind of spice. It can be simply proved by cook the same dish without meat and substitute it with other ingredients such as mushrooms, tofu or artificial meat, whereas all the rest of the ingredients are kept as usual, for example. If you are able to eat it deliciously as before, so there is no need to add meat into it, you are not considered as addicted to meat. Having controlled the external factors so that you can follow the *sīla* or assigned behavior as planned, you should turn to consider the control of the internal factors.

Having clearly understood that attachment to meat means attachment to the flavor of tastiness from meat and not about the flavor or tastiness from other spices and ingredients, you should proceed to appraise the feeling (*vedanā*) that has concurrently arisen from the sense contact (*phassa*) during food consumption, whether or not, in every time when there is no meat, there is a feeling of suffering (*dukkhavedanā*) and whether there is a direction of knowledge to feel decreased with the increase of the feeling of happiness (*sukhavedanā*) from *kilesa* (symptom of meat addiction) has been dwindling away, making you more relaxed, light-hearted and feeling more satisfied with consumption of meatless food. Further, from consuming with more and more feeling of lightness, in the end it will come to neutral feeling (*adukkhamasukhavedanā*) arisen directly from abstinence from meat eating. Addiction to meat consumption is no more. This process needs training until there is a change in concurrent sense contact (*phassa*). But if it is not trained, and left unnoticed for a few more days the symptoms of lightness will disappear. This is also normal in the calming meditation and not about the concurrent sense contact (*phassa*) causing the gap between the condition of the mind during the rise of concurrent sense contact (*phassa*) and the condition of the mind 2-3 days later, because by normally the sensation (*vedanā*) of whatever magnitude, after a lapse of time, it gradually decreases and finally disappears on its own, merely from doing

nothing. Therefore, the practice on sensation (*vedanā*) mentioned in this article is specifically focuses on the cultivation of *sati* (mindfulness), i.e., be watchful of the symptoms arises from each *vedanā* as impermanent (*aniccatā*), that is gradually decreasing (*dukkhatā*) and finally ceases to exist (*anattatā*) in the end the practice can be called in the 1st set of *carāṇa* as the building block for the building up of *sati* (mindfulness).

Therefore in order to complete the training in concurrent sense contact (*phassa*) (i.e, observing the sensation (*vedanā*) that is directed to the decrease of *dukkha* until seeing the cessation of *kilesa*) in each concurrent sense contact. Each session may last for 30 minutes or an hour or even longer as days. It is definitely better than letting time to pass by. Not ignoring the opportunity in training that could have shortened the dimension of time is therefore the best.

2.2.1.3 Carāṇa #3: *bhojanemattaññutā*, being considerative in consumption with sufficiency. It is the clarity in the feeling of lightness that arises every time when one is able to abstain from meat consumption, without any feeling of suffering or happiness (*adukkhamasukha*) and can still further feel the sense of “satisfaction” cultivated morality (*sīla*) which has been potentiated to accomplish the behavior that has been strongly determined is the calming of *kilesa* that one has accomplished in the primary level.

2.2.1.4 Carāṇa #4 *jagriyānuṃyoga*: this is cultivation of diligence in the awakening awareness to be free from *kilesa* (meat addition). It arises after receiving respective training, based on the *carāṇa* #1-3. The cultivation of “AWAKENING” wisdom (*paññā*) in knowing and seeing that the spiritual path that enables one to be free from the attraction to and attachment of meat consumption is really true. It is able to develop further in *carāṇa* #5-8 (2nd set of *carāṇa*).

As for trainees whose symptoms of addiction to meat eating is not so strong, in the beginning the feeling in practice *carāṇa* #1-4, she is able to do it without any difficulty, bringing more delight and empowerment of the mind to pursue further training.

2.2.2 The process of practice in *carāṇa* #5-8 (2nd set of *carāṇa*):

2.2.2.1 Carāṇa #5 faith (*saddhā*): it is the belief arises from AWAKENING wisdom (*paññā*) in *jagriyānuṃyoga*, i.e., seeing the spiritual path that enables one to be free from the attraction of meat consumption. From it arises confidence (*saddhā*) more than what has previously happened, causing more determination in abstaining from meat consumption to be permanent.

2.2.2.2 Carāṇa #6 *hiri*: moral shame of sinful activities. It is a symptom of the mind which is not really strong enough as passing training for a while, e.g. 1 month, 3 months, 6 month or longer, the symptoms of delight which has been easily acquired in the beginning gradually starts to dwindle, until it gets to normal state that it has been achieved. The symptoms of longing, and craving to eat meat return; now and then the addiction surfaces. Previously the symptom of craving sensation is satisfied everytime when craving starts, but after entering the process of training, the habit feedback to satisfaction at every occasion can no longer happen. In the beginning, it may be under control, but after certain period of time, depending on the length of the symptoms addiction and varies from one person to another. To a certain point, one feels that it cannot be controlled any more. Violation of the precept can then happens. This can ground on several whatever reasons. The symptoms must be examine under the rubric of

“ashame” (*hiri* in *carāṇa* #6), as whether or not there is a sense of “shame”(*hiri*). Or it was done based on the reason that it can be done once in a while or it was just done on dispensation of one time, or by any whatever reason.

These cases show that “*hiri*” has not yet been arisen. The trainee has to start all over by reviewing again the 1st set of *carāṇa*, and decide whether or not s/he is still standing on the same commitment to set up the behavior for training practice or she should be more vigilant in the training.

In case that there is still “*hiri*”. The person has to review again to follow the set behavior because of the condition of confidence (*saddhā*). If there is not enough faith, the person should review danger of breaking away from the committed path.

As long as she found that there is still a chance of violation, the person should take the opportunity to be more determined to free themselves from attachment to meat consumption; the chance must be decreased continuously.

Guideline for correction is that one must be aware of his/her own mind. Through knowing your own mind is possible through the inner process that one has to follow respectively along the course of management of *kilesa* in #1-4 of *carāṇa*. Followed by the empowerment of wisdom (*paññā*) with the tool for abandoning *kilesa* that emphasizes on reflexion of the Dharma that is direct remedy to specific defilement (*kilesa*) and craving (*taṇhā*) which is called by *tadaṅgapahāna*. In the mean time, one has to maintain the external behavior that is obvious to society for propriety, time and occasion according to values of various belief systems in the mundane society. According to the learnedness (*bāhusacca*) radicalism may not be favored in conventional truth, e.g. when she is being pursued again and again to eat meat, She may decide to accept the meat into the dish as a social ritual, but the person should never feel compelled to eat it.

Otherwise, if the person has simply given up or feels compelled to eat meat. She has to re-examine his/herself whether it was done out of craving or satisfaction. If craving is involved it has to be managed according to the process of in the 1st set of *carāṇa*, but if there is no craving involved the method of the practice has to be reviewed. Living in society, one has to adopt appropriate strategy as to not to violate the precept in spite of society pressure that views vegetarianism unacceptable in society or whether it is possible tell the truth bluntly that “I am a vegetarian”. This depends on the condition whether the person is able to tell the truth or it is rather individual’s technique.

Faith (*saddhā*) and moral shame (*hiri*) are the obvious indicators to examine whether the 1st set of *carāṇa* is complete or not. If the practice is successful, the result is the increase of confidence or faith (*saddhā*), from it arises “*hiri*” or moral shame.

When faith (*saddhā*) is raised, *hiri* is also potentiated; opportunity of misbehavior reciprocally decreased; *hiri* is then upgraded to *ottappa*.

2.2.2.3 Carāṇa #7, ottappa: moral dread. The indicator of *moral dread* is the radical turning away from all sins by uprooting the causes of precept violation that could result in the shame of sin as in *hiri*. Having completely abandoned it, not only that it is good for mental health, it empowers the person to be brave to confront problems and obstacles, or even pressurizing situation that compelling to eat meat; the mind is also endowed with compassion to all lives of animals including the humans. This never happens to those who cannot stop meat eating.

This perfects the first precept, i.e., abstinence from killing; and it purifies the mind to the point that it is full of compassion endowed with joy of knowing that it has not been easily achieved by others. The sensation of thrills comes with the feeling of joyful lightness with more confidence.

Indeed, certain virtuous qualities such as *hiri* (moral shame) and *ottappa* (moral dread) in general could have been foundation in the mind of the *beautiful people* (*kalyanajana*). This allows them to adopt the behavior with virtue from the beginning. Further they evolve along the process described above.

2.2.2.4 Carāṇa #8: learnedness (*bāhusacca*): It is the quality of having acquired great body of knowledge, enough to the level that enables one to discriminate the mundane (Conventional Truth) from that of the supra-mundane (Transcendental Truth). The quality of learnedness (*bāhusacca*) in #8 of *carāṇa* is classified into 2 levels, namely:

1. Learnedness (*bāhusacca*) in the 2nd set of *carāṇa*; this is the level that focuses on liberation from all corruption for crossing over from the framework of beliefs, values of the world that vegetarianism can deprive one from sufficient nutrition. This learnedness (*bāhusacca*) empowers one to step beyond the barrier of understanding attached to the conventional world and to adopt clarity and determination to pursue the course to the supra-mundane, i.e., to purify the body and mind from all attachments to meat consumption.
2. Learnedness (*bāhusacca*) in the 3rd set of *carāṇa*: This level of emphasizes moral empowerment which is the broadening of the result in the probing into the details of refined *kilesa* arisen from development of *paññā* in the 2nd set of *carāṇa* for supra-mundane (Transcendental Truth). Its focus is on the management of *kilesa* of middle level of 5 types that obstruct the mind from crossing over, so-called the five impediments (*nivarāṇa*). It is also the level where crossing over from doubt and the rise of confidence in vegetarianism take place that it is definitely not the cause of malnutrition as there is many proofs that there is no falling back again to meat eating, the details of which are illustrated in 2.3.1.

The more moral empowerment that happens, the better is the result that potentiates the strength of *hiri* as well as *ottappa*. It is the correction of the mistakes that took place in the 2nd set of *carāṇa*, once moral empowerment of *hiri* has happened, it strengthens *ottappa* to endure more pressure than before. Therefore, if the same level of pressure that has previously cause the mistake, it cannot repeat. This is the pattern that is going to be used for the explanation in the 3rd set of *carāṇa* in 2.3.1 as will be shown below.

2.3 The management of the five impediments by following *carāṇa* #8-11 (the 3rd set of *carāṇa*)

2.3.1 The understand and significance of the five impediments:

The five impediments (*nivarāṇa*) belong to a set of five kinds of *kilesa* of middle level which obstruct the mind from enlightenment, namely: sensual pleasure (*kāmachanda*), ill-will (*vyāpāda*), torpidity of the mind (*thīnamiddha*), worry-and-flurry (*uddhacca-kukkucca*), and doubt (*vicikicchā*).

The five impediments are 1 of the 3 levels of *kilesa* of the body. They are refined enough that could hardly be detected as they are not clearly expressed by the body. They appear as symptoms within the body. Therefore, in order to understand them, the level of *paññā* needs to be elevated to the 1st and 2nd sets of *carāṇa*. The five impediments therefore has a great role because they obstruct the path to reach *jhāna*, whether one can reach *jhāna* or not, depends on his/her ability to break the barriers of the five impediments.

The refined and sophisticated nature of the five impediments complicated their management. The treatment needs to be separated into another topic as follows:

In the level of learnedness (*bāhusacca*) for abandonment of corruption in the 2nd set of *carāṇa*, the level of *paññā* is elevated to the “AWAKENING” *paññā* of *jagriyānuyoga* in the 1st set of *carāṇa* because it enables one to come out of the *kilesa* in body-base.

The moral empowerment of learnedness (*bāhusacca*) in the 3rd set of *carāṇa* is the origin of *paññā* to discriminate the differences between *kāma-rāga* in the 2nd set of *carāṇa* and *kāmachanda* in the 3rd set of *carāṇa*.

The level of learnedness (*bāhusacca*) of moral empowerment enables one to understand and apprehend *kāmachanda*. *This paves way for carāṇa #9 or energy (virīya) to work in the management of kāma-rāga (sensual desire) and vyāpāda (ill-will).*

Therefore in case of *hiri* in *carāṇa*, *hiri* is confronted with *kāmachanda* and paralyzed by it. The mechanism of *hiri* then fails to function because it cannot understand and apprehend *kāmachanda*. It has to wait until the 3rd set of *carāṇa* starts to function. Then, it is able to draw the 2nd set of *carāṇa* to continue the work and when the management of *kāmachanda* and *vyāpāda* is complete. The person is then qualified to understand *thīnamiddha* and *uddhacca*, because these five impediments are mental symptoms of five different kinds, but are related to one another.

As for, *thīnamiddha* and *uddhacca-kukkucca*, they are refined *kilesa* that are hidden within *kāmachanda* and *vyāpāda*; *vicikicchā*, on the other hand, is another category of *moha*. The guidelines for the management of the five impediments in the 3rd set of *carāṇa* (#8-11) gradually reduces its power; the result of the practice respectively decreases the *kilesa*, so that the three roots of unwholesomeness (*akusalamūla*) are finally extinguished. (See diagram illustrating the unwinding of the three roots of unwholesomeness in 2.1.)

2.3.2 The management of *kāmachanda* and *vyāpāda* by following #8 of *carāṇa* #8, learnedness (*bāhusacca*) at the level of moral empowerment and #9 energy (*virīya*) as they are from the 3rd set of *carāṇa*. They emphasize moral empowerment. Therefore, the application of the 2nd set of *carāṇa* in *carāṇa* #9 will empower *carāṇa* #6, *hiri* and *carāṇa* #7 *ottappa* to be stronger.

2.3.2.1 *Carāṇa* #9 energy (*virīya*): As soon as clarity the following the path of the supramundane is established, (*carāṇa* #8) learnedness (*bāhusacca*) level of moral empowerment causing deligence and courage *carāṇa* #9 energy (*virīya*) in the management of craving (*taṇhā*) in addiction to meat consumption is merely the feeling of gladness or satisfaction in seeing or smelling meat but there is no real craving (*kāmachanda*) to eat or cloudiness of the mind which is minor, compared to the experience of not seeing or not smelling meat that one is addicted to. The 2nd set of *carāṇa* should then be brought in to manage *kāmachanda* and *vyāpāda* which are able to be managed quickly because of the received training, and skills that have been acquired in the management of the three roots of unwholesomeness until it ceases to exist by particularly *carāṇa* #6, *hiri* and #7 *ottappa* that have been employed in the 3rd set of *carāṇa*. This will increase mental health more than in the first round of the 2nd set in practice, as *hiri* and *ottappa* have the support of learnedness (*bāhusacca*) in level of moral empowerment.

2.3.2.2 *Carāṇa* #10, *sati*: This is the active agent of knowing the characters of gladness or satisfaction in sensual desire (*kāmachanda*) in meat consumption which has ceased. Also, it is the agent that examines the practice of the 15 *carāṇas* down to the level of indifference or seeing no desire to have. This allows us to understand the five impediments in details so that it can be classified into *thīnamiddha* and *uddhacca*.

2.3.3 The management of *thīnamiddha* and *uddhacca-kukkucca* by following the *carāṇa* #10, *sati*:

After management of *kāmachanda* and *vyāpāda* is completed, one should proceed to understand the characteristics of *thīnamiddha* and *uddhacca-kukkucca* that have been lying hidden to be revealed. They are infact the majority of the five impediments. Therefore, given that there are still sensual desire that is refined and buried or hidden as *thīnamiddha*, deligece, courage (*carāṇa* : energy (*virīya*)) have to retreat. They can be understood as phenomena, and examined according to the frame of the 15 *carāṇas*. This also depends on whether the basic of theoretical knowledge that one has is good enough or not.

If the theoretical knowledge is not sufficient, it will cause an imbalance in the characters of worry (*uddhacca*) and because the expected result is too high or the symptoms did not yield the result according to the expectation, the trainee may then sunk into *thīnamiddha*, e.g., in case of people who have been vegetarian for a long time, but finally turned to eat meat as before. But if it is found that the the mind, in its deeper level, is still gladened by meat eating. Then she is still addicted to it, but without knowing him/herself due to the lack of understanding of *thīnamiddha*. Therefore, the mind, in its deeper part, still resists vegetarianism, i.e., not glad in abstianance from meat consumption even if they know that meat is not good for health. Vegetarianism is not only a kind of virtue, but also compassion to animals.

If the deeper part of the mind still resists vegetarianism, the person is not quite happy, or delighted. It is a kind inner subpression which does not have any external manifestation. The point is the person is not aware of it, and has no ability to know that there is such a resistance. Worse than that is the person does not know that it is an ugly thing that needs to be managed. Even though abstinence from meat consumption is the behavior chosen by him/herself as a part of the precept, to be undertaken forever, and having tried their best in giving up meat eating. Seeing the danger, one should always train to control the behavior in all aspects until she is able to practice down to the 3rd set of *carāṇa*.

In case that his/her *paññā* is not sharp enough to discriminate clearly between the urge to eat vegetarian dish of mock-chicken with rice due to the worry of the mind (*uddhacca*) from craving to eat real chicken with rice (*khao-man-kai*) that they formerly used to be addicted to as *uddhacca* that from the delight in the concurrent sense contact of eating the vegetarian dish of mock-chicken with rice but cannot apprehend the concurrent sense contact (*phassa*) for management or whether the she is glad in vegetarianism but the delight in this case does not solve the problem of delight in meat eating. Therefore, it is symptom of worry (*uddhacca*) by not knowing the approaching danger from the realm of delight in eating meat.

2.3.3.1 *Carāṇa* #10, *sati*: Having been able to apprehend these characteristics, and following the process in the 3rd set of *carāṇa*, i.e., energy (*virīya*) in #9, she is approaching the technique of management the symptoms of *thīnamiddha* that arises from addiction to meat consumption, i.e., the mind is still gladened by meat consumption inspite of the feeling *uddhacca* that is delighted in vegetarianism, but the person still cannot correct the symptoms of gladness in meat eating by undertaking the process of the 3rd set of *carāṇa* until seeing the condition ceases or extinguishing the symptoms i.e., leaving the realm of delight in meat eating which able to be managed with not so much difficulty. But it must be continuously repeated every time whenever the concurrent sense contact (*phassa*) is apprehended (*āsevanā bhāvanā bahulīkammaṃ*). Therefore, to have successful and effective cultivation of *sati* in level, it is necessary to thoroughly know the level of *bhojanemattaññutā* where one is able to control gross *kilesa* in the beginning and able to

stop meat eating in level of *ottappa*. But as craving or *taṇhā* still prevail, she has to pursue the 3rd set of *caraṇa* because the *kāma-taṇhā* (craving in sensual pleasure) is the nurishment for the five impediments. Given that *kāma-taṇhā* ceases to exist, the five impediments also cease to exist.

2.3.3.2 *Caraṇa* #11, *paññā*: knowing that the five impediments have been completely subdued without any doubt (*vicikicchā*). This is the management of in level *kāma-taṇhā* by having pursued the course of *caraṇa* #1-11, respectively.

In conclusion, the result of successful management of *thīnamiddha*, *uddhacca-kukkucca*, causes the end of *vicikicchā* which means that the five impediments has been overcome. This result in the rise of *paññā* in *caraṇa* #11. However, in case that the management is not successful, *kukkucca* still prevails, most people would understand that it is merely the flurry of the mind which is generally found. In fact, *kukkucca* is the final remnant before the the management of *thīnamiddha* and *uddhacca* is complete. The details of which are rather complicated; more explanation is in 4.2.

Sufficiency of mental happiness or fun from the management of *kilesa* and seeing *kilesa* decreases progressively is certainly a precious gift for any practitioner. It builds up more confidence in the pursuit of the supra-mundane to the final goal of *Nibbāna*.

The aforementioned is an example from real life practice but only one case is brought up to show the process of the work of the 15 *caraṇas*. The termination of *kilesa* in other behaviors can base on the same example that has been demonstrated. If they are able to complete, the further practising in overall picture is shown #3 below.

3. Guidelines for the understanding of the structure, pattern and model of the body of knowledge in according to the Dharma that is important and related to the structure, pattern and model of the body of knowledge according to the main Dharma related to practice in #1-11 of *caraṇa* (1st – 3rd sets of *caraṇa*) in the character that is supportive of the building up of the base of *sati*, *sampajjhañña* as well as the base of *paññā* respectively.

As for the preparation for the readiness to evolve to the practice of the four *satipaṭṭhānas* the relationship of which is illustrated in structural of the four *satipaṭṭhānas* with 1st–3rd sets of *caraṇa* in the rubric of “the tasks in the Four Noble Truths”, i.e., “*know–relinquish–clarify–cultivate*”. See the diagram illustrating the relationship of the related Dharma

Diagram illustrating the relationship of the related Dharma

Three roots of unwholesomeness that are to be abandoned	Demotion of <i>rāga-dosa-moha</i>	Elimination of <i>rāga-dosa-moha</i> leads to extinction of craving is senses & 3 corruptions	Empowerment of 3 virtues; impediments, <i>kāmachanda, vyāpāda, thinamidha, uddhacca-kukucca, & vicikicchā</i> demoted	
Tools for abandonment	<i>Vikkhambhanapahāna</i> : mental power suppression & reflexion on 3 Universal Characteristics of <i>Kilesa</i>	<i>Tada "gapahāna: paññā</i> reflexion on Dharma to manage <i>kilesa</i> & <i>taṇhā</i>		
Structure of the four <i>satipaṭṭhānas</i>	1 st set of <i>carāṇa</i> (#1-4): the building blog of <i>sati</i>	2 nd set of <i>carāṇa</i> (#5-8): the building blog of <i>sampajjhāṇā</i>	3 rd set of <i>carāṇa</i> (#8-11) is the building blog of <i>paññā</i>	First task in Four Noble Truths: “ <i>know-relinquish-clarify-cultivate</i> ”
body-base	1) <i>sīlasamvara</i> (setting appropriate <i>sīla</i> as meditation for concret result after apprehending <i>kilesa</i>)	5) faith (<i>saddhā</i>) (confidence)	8) learnedness (<i>bāhusacca</i>) (level of moral empowerment)	“know” <i>kilesa</i> in but relinquish level in behavior according to <i>sīla</i> -base
sensation-base	2) restraining of sense authorities (indriyas) guarding <i>kilesa</i> , i.e., craving through six sense-doors: eyes, ears, nose, tongue, body, mind in concurrent <i>phassa</i> or	6) <i>hiri</i> (moral shame)	9) <i>virīya</i> (energy)	“relinquish” <i>kilesa</i> gradually decreasing: gross to medium
mind-base	3) <i>bhojanemattaṅṅhā</i> : considerative food consumption appropriate for precept-base	7) <i>ottappa</i> (moral dread)	10) <i>sati</i> (mindfulness) ↓ <i>Sampaj-jhāṇā</i>	“clarify” cessation of <i>Kilesa</i> , gross to medium; relinquish the refined in <i>jhāna</i> & <i>vijjā</i>
Dharma-base	4) <i>jagriyānuyoga</i> : cultivation of Awakening wisdom for liberation from <i>kilesa</i>	8) learnedness (<i>bāhusacca</i>) (level of abandon of corruption by enlargement of body of knowledge)	11) <i>paññā</i> (roundup wisdom)	“cultivate”: AWAKENING wisdom : gross to medium levels (the five impediments)

3.1 Relationship of the four *satipaṭṭhānas* and 1st-3rd sets of *carāṇa* in rubric of “task in the Four Noble Truth 4”: “*know-relinquish-clarify-cultivate*”

The significance of the Four Noble Truths is referred to in, “The Noble Truth from the Mouth of the Lord” by the Venerable Buddhadasa¹ as follows:

- 1) To relinquish suffering (*dukkha*) without knowing the Noble Truth is impossible (p.5)
- 2) Because of ignorance of the Noble Truth, one is trapped in the cycles of Samsara (p.6)
- 3) Few animals are reborn as humans because of the ignorance of the Noble Truth (p.7)
- 4) Having known the Noble Truth of Suffering (*dukkha*) it reduces to the size of suffering to the amount of dust retained in the finger-nail vis-à-vis the whole mass of earth (p.20), etc.

¹ Venerable Buddhadasa Bhikkhu (2008). “The Noble Truth from the Mouth of the Lord”, Department of Religious Affairs, Thailand, pp. 5 – 7

Therefore, knowing the Four Noble Truths is necessary and important for the journey along the path of liberation from suffering (*dukkha*). The four *satipaṭṭhānas* is the carrier to the Four Noble Truths, as it appears in the conclusion as follows:

3.1.1 The first task in the Four Noble Truth is **“know”** that suffering (*dukkha*) is caused by the addiction to *kilesa* of the gross and medium levels which lead to the target the behavior that needs to be trained by related it to the body-base in the four *satipaṭṭhānas* and *carāṇa* #1, *sīlasamavara* (moral restraint), *carāṇa* #5, faith (*saddhā*) and *carāṇa* #8, learnedness (*bāhusacca*) level of moral empowerment by establishing the moral-base that is appropriate for meditation that is able to truly apprehend *kilesa* and able to truly decrease, and relinquish it, respectively.

3.1.2 The second task in the Four Noble Truths is **“relinquish”** *kilesa* that is the origin of *dukkha* that is related to the sensation-base (*vedanā*) in the four *satipaṭṭhānas* and #2 of *carāṇa* that advocates the restraint of the sense authorities (*indriyas*); whereas #6 is *hiri* and #9, energy (*virīya*) by *carāṇa* #2 “restraining of sense authorities (*indriyas*)” this causes the restraint of craving in the six sense-doors upon concurrent contact (*phassa*) which is recorded in many places in the Tipiṭaka, e.g. the Official Version of the Tipiṭaka of Thailand, Book 10, in Mahānidānasutta #57², in Book 9 in Brahmājālasutta #77-89³; Book 24 in Mūlasutta 10 #58⁴ and Book 4 in Mahākhandhaka #1⁵, etc. All these illustrate the significance of sense-contact (*phassa*) because it is the immediate cause of sensation “*vedanā*” which most important base in the management of *kilesa*. It conditions whether or not concurrent contact will cease.

3.1.3 The third task in the Four Noble Truths is **“clarify”** or being distinctively alert and clear of whenever *kilesa* has ceased to exist in the mind. The feeling of lightness, and vast emptiness immediately emerges. It is the symptoms of “satisfaction” which is the phenomenon of the mind base in the four *satipaṭṭhānas* wherein *kilesa* is trapped in the *sensation-base* and abandoned or decreased as in #2 of *carāṇa* through the restraining of the sense authorities (*indriyas*); #6, *hiri* and #9 energy (*virīya*), down to the level of cessation of the *kilesa* of the gross to medium levels, respectively. Then arises “satisfaction” together with well developed morality (*sīla*) that is progressively strengthened in *carāṇa* #3, *bhojanemattaññutā*; #7 *ottappa*; and #10 *sati*, which yields its final result #3.1.4.

3.1.4 The fourth task in the Four Noble Truths: **“the growth”** of *paññā* to Awakening Wisdom, i.e., knowing and seeing the spiritual path enabling one to be free from the attraction of the mundane really exists in *carāṇa* #4; *jagriyāmyoga carāṇa*#8; learnedness (*bāhusacca*) (for termination of corruption) and *paññā* related to the Dharma-base in the four *satipaṭṭhānas* to progressively evolve. All is done to be relinquished through the practice of *carāṇa*.

3.2 The relationship of the four *satipaṭṭhānas* and the 1st – 3rd sets of *carāṇa*:

The four *satipaṭṭhānas* belong to the group of Dharma which is aimed for abandonment of (*pahāna*) *kilesa* under the rubric of “tasks in the Four Noble Truths”, i.e., “*know–relinquish–clarify–cultivate*” by starting from acknowledgment of suffering (*dukkha*) that it arises from particular kind of *kilesa*, i.e., gross or refinement. This is

² “Mahānidānasutta” Thai Tipitaka Book 10, Department of Religious Affairs, Thailand.

³ “Brahmājālasutta” Thai Tipitaka Book 9, Department of Religious Affairs, Thailand.

⁴ “Mūlasutta” Thai Tipitaka Book 24, Department of Religious Affairs, Thailand.

⁵ “Mahākhandhaka” Thai Tipitaka Book 4, Department of Religious Affairs, Thailand.

done through the body-base. Having done the abandonment (*pahāna*) of the gross *kilesa*, one should probe deeper to the cause of suffering (*dukkhasamudaya*) and then abandon (*pahāna*) all *kilesa* in the sensation-base. Once the *kilesa* is eliminated or ceased, a sensation of lightness of the mind is then clearly arises (clarify) which is a phenomenon of the mind-base. The practitioner should then proceed in the Dharma-base to increase the activity of *paññā* in monitoring *kilesa* that is more and more refined at the Dharma-base, brief explanation is as follows:

3.2.1 The body-base in the four *satipaṭṭhānas* determines the level of *kilesa* in *carāṇa* to be relinquished related to of the Dharma in the first of the series of the three sets of *carāṇa*: 1st set in *carāṇa* is *sīlasamvara* (moral restrain), #5 faith (*saddhā*); in the 2nd set of *carāṇa* and #8 learnedness (*bāhusacca*) for moral empowerment in the 3rd set of *carāṇa*, i.e., the first two sets manage *kilesa* of the gross level whereas the 3rd set of *carāṇa* manages *kilesa* of medium level.

3.2.2 The sensation-base in the four *satipaṭṭhānas* serves for the management of abandoning (*pahāna*) *kilesa* in oneself related to the Dharma. It is the second set of *carāṇa* that relinquish *kilesa*, i.e., #2: restraining of the sense authorities (*indriyas*) in the 1st set of *carāṇa* is for the management of gross *kilesa* through *sīlasamvara* that conditions behavior training; #6, *hiri*, in the 2nd set of *carāṇa*, corrects the *kilesa* concerning the restrain in moral precept (*sīlasamvara*) that causes repeated mistakes. But precept violation and its frequency are decreasing; and #9, energy (*virīya*) in the 3rd set of *carāṇa* management of *kilesa* of medium level i.e., the five impediments, (*nivaraṇa*) the five types of *kilesa* that obstructs the mind from enlightenment.

3.2.3 The mind-base in *satipaṭṭhāna* serves to “clarify” the cessation of gross and medium levels of *kilesa* by relating them to the Dharma in the 3rd set of *carāṇa* for relinquishment, i.e., #3 *bhojanemattaññutā* in the 1st set of *carāṇa* feeling the lightness is symptoms “satisfaction” that arises out of being satisfied with strongly developed morality (*sīla*) and upgrading the health of mind which is unable by any vicissitude and will not fall back to resume the formal behavior again; in #7, *ottappa* as in the 2nd set of *carāṇa* and #10 *sati* as in the 3rd set of *carāṇa* fully endowed with health of mind, and the potentiated sensitivity in knowing the cessation of the gross *kilesa* so that the medium *kilesa* is felt and refined, paving the way for the readiness in undertaking the four *satipaṭṭhānas*.

3.2.4 Dharma-base of *satipaṭṭhāna* is the growth of *paññā* related to the Dharma the fourth of *carāṇa* in each set, i.e., *paññā*; “AWAKENING” in #4: *jagriyānyoga* in the 1st set of *carāṇa*. This shows the spiritual path that allows one to be free from the power of *kilesa* that it truly exists in the 1st set of *carāṇa*. and accumulated the AWAKENING *paññā*; in #8, learnedness (*bāhusacca*) this is the level of abandon of corruption as in the 2nd set of *carāṇa* to enable crossing over from values, knowledge, belief systems of the mundane (Conventional Truth) toward the understand in the path of the Transcendental (Transcendental Truth) in learnedness (*bāhusacca*) of the 3rd set of *carāṇa* and upgrading the “*paññā*” in #11 of *carāṇa* which is the result of the practice of the four *satipaṭṭhānas* together with “*sati*” in #10 of *carāṇa*, the details of which are in 3.4 as follows.

In conclusion, the first set of *carāṇa* emphasizes the control of the gross *kilesa* which is intermingling with the mind. And to establish morality (*sīla*) as the framework in the control, giving rise to *adhisīla*, i.e., calmness of the body. When the *kilesa* is truly subdued, it is paving for path to the base of *sati* (mindfulness).

The second set of *carāṇa* enables one to control the gross *kilesa* down to the level of stopping them from consuming the body in level *kāma-rāga* (sensual desire), emphasizing on preventive measure for any chance of further attack by *kilesa*. It has the nature of holistic self awareness that barricades the intervention of *kilesa* to get control. Also, it develops mental health to *adhicitta* as the building base for *sampajjhañña*.

The third set of *carāṇa* is the management of refined *kilesa*, even more refined than sensual desire to the level of no-returning to consume of the body, i.e., merely craving in level of the taste of sensation causing satisfaction with from seeing and smelling things that they used to be addicted to and to be skillful enough to know *kilesa* and not to allow them to mingle with the mind because of the *paññā* that has been sharpened to see clearly beyond the enclosure of the five impediments, from which rises *adhipaññā* directly emerge from the building of the base of *paññā*.

As the body is controlled and calm the first set of *carāṇa*, meat consumption is stopped. The second set of *carāṇa* further calms the mind, enabling it to see the medium *kilesa* (the five impediments). The third set of *carāṇa* concerns the management of the five impediments, decreasing them, making the mind calmer, and empowering *paññā* to have more acuity. This allows the purification of the body. Although, there may be some mistakes, there is a process to explore for the cause of mistake, i.e., how they took place, and further to decrease the chance for the future mistake. This is possible because of accumulated *adhisīla*, *adhicitta* and *adhipaññā* that have been respectively and strongly done from the beginning. The details of which appears in #2 of the guidelines for practice.

3.3 The three roots of unwholesomeness and tool *pahāna* related to the four *satipaṭṭhānas* and the first to third sets of *carāṇa*

3.3.1 Through the practice of 1st set of *carāṇa*, the three roots of unwholesomeness (*akulsamūla*): *rāga* (greed), *dosa* (hatred), and *moha* (delusion) decreased with the use of the power of the mind. Then, the practitioner should watch and reflex upon the Three Universal Characteristics (*Tilakkhaṇa*) of *kilesa* and engage on *vikkhambhanapahāna*.

3.3.2 Through the practice of the second set of *carāṇa*, the three roots of unwholesomeness cease to exist, causing craving in sensual pleasure (*kāma taṇhā*) to decrease. This results in the end of corruption of the actions through body, speech, and mind, with the use of *paññā* contemplating on the Dharma in the management of *kilesa* and *taṇhā* (*tadaṅgapahāna*), from which arises the purity of the body.

3.3.3 The three moral empowerments lead to relinquish the five forms of *kilesa* that obstruct the mind from enlightenment (*nivarāṇa*) so-called the five impediments by using *tadaṅgapahāna* in the beginning followed by *vikkhambhanapahāna*. This will able one to manage of the five impediments successfully.

3.4 Undertaking the four *satipaṭṭhānas* in *carāṇa* #10-11: *sati* and *paññā*

The outcome of the practice of *carāṇa* #1-11 in 2.2 and 2.3, particularly the management of the five impediments in 2.3, is the agent of progress in the course of the four *satipaṭṭhāna* in cyclic order, initiated by the successful management of the five impediments that progressively increase in refinement. Then the result is to be extended to upgrade to *ānāpānasati* (mindfulness in breathing) management of clinging (*upādāna*) in *carāṇa* #12-15 (4th set of *carāṇa*), i.e., the four *jhānas* that rise in relation to the practice of the four *satipaṭṭhānas* and *carāṇa* #1-11. They are indeed supportive of each

other and well integrated into each other and creating a complete single harmony (*ekodhammo*).

3.4.1 Clarity and significance of the terms “*sati*”, “*sampajjhañña*” and “*paññā*”

“*Sati*” as in *carāṇa* #10 is “*the mindfulness*” originated from the true decreased *kilesa* respectively from the practice of *carāṇa* #1-10 which is as follows:

3.4.1.1 Ability to relinquish suffering (*dukkha*) from the gross *kilesa* which is *kāma-rāga* (*carāṇa* #1-4)

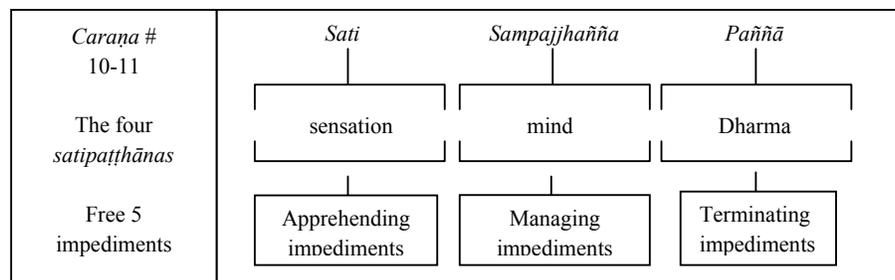
3.4.1.2 Ability to successfully relinquish the mundane happiness from the raising of *tanhā* which is the five qualities of the sensual pleasure (*kāmaguṇa*) and abandonment of the three corruptions which is corruption of the body, speech, and mind (*carāṇa* #5-8).

3.4.1.3 The three moral empowerments enable the relinquish of the five impediments which is the obstacle of the mind from reaching virtue (*carāṇa* #8-11) or in another word “*sati*” is the shield that protects one against the worldly flux whereas *paññā* the sword for cutting the flux”, i.e., the five impediments that overwhelm the mind and overflow it with the mundane flux, the person is so-called the one who is deprived of *sati*. On the other hand, “*those who cultivate sati*” are always aware of the phenomena of the five impediments that perpetuate the mind to follow the mundane flux. Having contemplated the five impediments until she sees the impermanence (*aniccatā*), unsustainability (*dukkhatā*) until the five impediments cease to exist (*anattatā*). Wisdom (*paññā*) arises in seeing that the five impediments have ceased to exist, and the mind is not flown by the mundane flux any more. Because of this, it is called “cutting off the circulating mundane flux with *adhipaññā*”, which is the wisdom (*paññā*), as in *carāṇa* #11.

“*Paññā*” as in *carāṇa* #11, is the frontier to the victory over *kilesa* in the realm sensual pleasure (*kāmāvacara* or *kāmabhava*), as it is the base for decrease of the clinging to sensual pleasure (*kāmuṇāpādāna*) wherein *kilesa* in the realm of senses decreases, which is also consequentially conditions the decay of the five impediments, further to the realm of the refined sensual pleasure, and linked to entering the realm where *kilesa* in the mind is clinged to (*upādāna*), and further to the realm where *kilesa* is very refined, but embedded (*anusaya*) at the bottom of the mind (*āsava*) which is the reason for practicing *carāṇa* #12-15 which is the four *jhānas* down to the level of the eight *vijjās*.

3.4.2 Relationship and mutual integration of *sati*, *sampajjhañña* and *paññā* leading to the practice the four *satipaṭṭhānas*

Diagram illustrating relationships of practice of the four *satipaṭṭhānas* and *carāṇa* #1-11 in the management of the five impediments:



The process of practice that happens between “*sati*” and “*paññā*” for the destruction of *kilesa* is called “*sampajjhañña*”. It is the process that leads to the practice of the four *satipaṭṭhānas* in *carāṇa* #10-11, i.e., “*sati*” and “*paññā*”.

The five impediments belong to the medium type of *kilesa*, more refined and more delusive to understand. It is therefore raised as a topic of Dharma which has 5 constituents, namely, the five impediments (*nivaraṇa*), clinging (*upādāna*), the five aggregates (*pañcakkhandha*), six spheres of senses (*saḷāyatana*), seven limbs of enlightenment (*bojjhaṅga*) and the Noble Eightfold Path (*aṭṭhaṅgikamaḡga*). As for the management of the five impediments, *sati* (mindfulness) is crucial to the practice of the four *satipaṭṭhānas*. It is the initiator which needs to be strong and quick to sense and apprehend in time of the concurrent sense contact (*phassa*). This will be taken as the maximum efficiency in management.

A good metaphor is seen in the General Theory of Relativity of Einstein, regarding the speed of knowledge. If two trains are moving parallel and close to each other with the same speed, a person may walk from one train to another through opened doors on the opposite train. In the same way, the movement out of the *kilesa* that is the host state (*gehitasita*) is practicable by renunciation (*nekkhammasita*), but this depends on the skill of *sati* in the management of the concurrent sense contact (*phassa*), i.e., it must be speedy enough to discriminate between name and form (*nāmarūpaparichedañāṇa*), without which the door to the supramundane is closed.

Having apprehended *kilesa* and processed it. Now, it comes the time to practice in management of *kilesa* to extinguish it with *sampajjhañña*. Having done all these, one is skilled enough to be able to unwind the *kilesa* of medium level existing in various forms. Then proceed to cross over from all *kilesa*, as mentioned above.

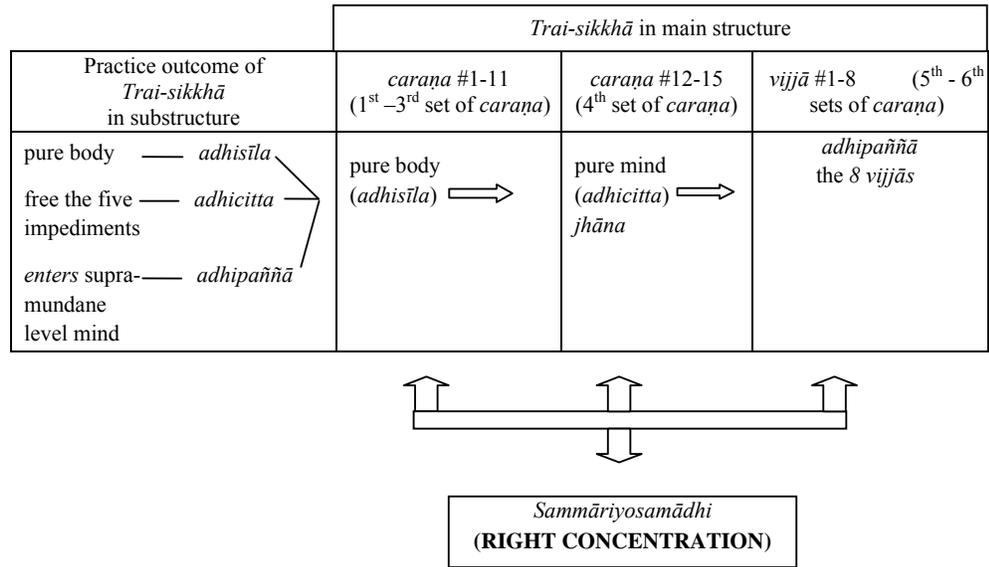
The progress of which requires the renewal of faith (*saddhā*) by the wisdom of *carāṇa* #5 and learnedness (*bāhusacca*) as for the level of moral empowerment in 3rd set of *carāṇa*. Until the acknowledgment of the path ingredients that is good for the outcome pushes the result to *paññā* as in *carāṇa* #11. The accumulative result is successful. However, the process of relinquishment involves in every step until one has completely overcome doubt (*vicikicchā*).

4. Outcome of practice and the consequences

4.1 Having purified the body, and eliminated doubt (*vicikicchā*) of the five impediments, one enters the supra-mundane level of mind.

When the result the practice is compared with the principles in *Trai-sikkhā*, it is clear that relationship between liberation from the five impediments leads to the purification of the body which is foundation of the Right Concentration (*sammāriyosamādhi*). Further, it is obvious that the Right Concentration (*sammāriyosamādhi*) is entirely different from conventional meditation practice the concentration (*samādhi*). From the beginning, its role is to lead to the concentration (*samādhi*) of higher level for purification of the mind as in *carāṇa* #12-15 (4th set of *carāṇa*) and *vijjā* #1-8 (5th -6th sets of *carāṇa*). The details of which are as follows:

Diagram illustrating practice 1st –11th of *carāṇa* and *Trai-sikkhā* insub-structure compared to *Trai-sikkhā* in the main structure

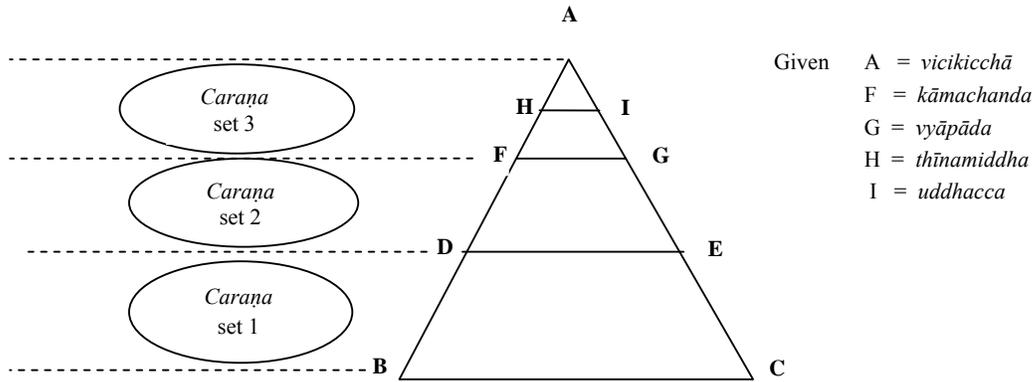


The practice of meditation for mental concentration (*samādhi*) for the cultivation of *jhāna* to free the mind from the five impediments is in fact a merely process that sediments the five impediments. It increases the mass of clinging (*upādāna*). Therefore, it is merely understand that there is a shared goal, i.e., curbing down of *kilesa* in order to attain *Nibbāna*. But because of the process, techniques or methods they employed are entirely different, the more progress they have made, the more they are pushed further into the wrong direction that is too far to retrieve. The outcome is the *jhāna* of the *rishis* which in the end has no chance to reach the level of the Noble Enlightened People (*ariya-puggala*). A good example is seen in the case of the two sages, Ālatāpasa and Udatatāpasa the gurus who the Lord Buddha did not endorse their spiritual status even merely as a Stream-enterer (*sotāpanna*) even though their level of consciousness is close to that of an *Arahat* or a non-returner (*anagamī*) based on their state of calmness and purity as what they have achieved was merely a process of calming the mind (*samatha*) and certainly not for the decrease of craving (*taṇhā*) but it is merely a dissolution or conversion of clinging (*upādāna*). The more the sediment piles up, the more difficulty is the correction, to the degree that it can be inherited from one existence to the other, making it exceedingly more difficult to correct as the true cause is not yet found.

4.2 The body of knowledge about *kukkucca* abling creation of technique in the efficient management of *kilesa*

The body of knowledge in level of *kukkucca* which is the management of incongruity between *thīnamiddha* and *uddhacca* which causes problems in the refinement that is very complicated. The body of knowledge facilitates the management of this complicated nature that leads to a better outcome. Its function is to make every single edge and angle fits in well with one another. Another example is the issue of color, whenever the color is divided into three. A minute overlapping of small portion can be noticed in the picture. The color does not make it looks beautiful but every color moves to the right postion in every spot and every edge and every angle we will have a beautiful picture; this is the state that is free from *vicikicchā*. The painting is then finished.

Diagram Showing Relationship of the Five Impediments



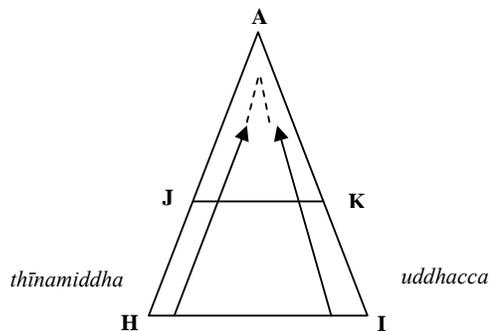
$\triangle ABC$ = gross *kilesa* which is the three roots of unwholesomeness

$\triangle ADE$ = gross *kilesa* decreased in violence through practicing the 1st set of *carāṇa*

$\triangle AFG$ = medium *kilesa*, namely, the five impediments after cessation of the three roots of unwholesomeness through practice of the 2nd set of *carāṇa* until desire of the body subsides, left alone the medium *kilesa* of more refinement: 1 / 3 of the complicated refinement, which is the main content of this article.

$\square FGHI$ = medium *kilesa*, i.e, the five impediments. The expression of which is seen external in the form of satisfaction with seeing or smelling meat, the object that was once addicted to so-called *kāmachanda* and *vyāpāda*. This is the practice in *carāṇa* #9, energy (*virīya*), through the management process in the 2nd set of *carāṇa*. The details of which are already mentioned in 2.3.2.

$\triangle AHI$ = is area practice straight to the 3rd set of *carāṇa* having *thīnamiddha*, *uddhacca- kukkucca* and *vicikicchā* as major target by practice *carāṇa* #10 mindfulness (*sati*) through the practising process in the 3rd set of *carāṇa*. The details of which are shown in 2.3.3.



$\triangle AHI$ shows relationship of *thīnamiddha* *uddhacca* & *kukkucca*:
 J = *kukkucca* broken in to small fragments & transformed into *kukkucca* which is *thīnamiddha*-like
 K = *kukkucca* broken in to small fragments & transformed into *kukkucca* which is *uddhacca*- like
 $\triangle AJK$ = *kukkucca* fragmented into much more smaller pieces

Therefore, if *thīnamiddha* and *uddhacca* are appropriately managed in but to relinquish is to free *kukkucca*; it is the accumulation of effort to free the mind from *vicikicchā*. Each time of relinquishment causes the rise of *paññā* that is more sharp to

have the result in *carāṇa* #10 *sati* to be potentiated to rotate and spiral deeper into the consciousness. Therefore, elimination of *kukkucca* cannot be simply achieved in one occasion.

Therefore, the AJK Δ area will be smaller and smaller in size, and finally will reduce to a small single dot that is point A. This is the point which is free from *vicikicchā*. Having been free from *vicikicchā*, she is also free from the five impediments and acquired *adhipaññā* in the body-base which is free from craving for the sensual pleasure, transcending the realm of sensual pleasure in the end. The diagram clearly shows the relationship of the five characteristics of the five impediments.

Therefore the technique used in the management of incongruity that causes mental flurry (*kukkucca*) is set on the relinquish of very tiny step, but the success is the commitment to keep on to relinquish down to the end of the the process. Because the success of the relinquishment occurs in a small step each time is a complete success of relinquishment in every step taken, will cause continued mindfulness (*sati*). Once the example is done, it potentiates the mindfulness constituent of the *carāṇa*; it will become more sensitive in the in apprehension of *kukkucca* that is small and refined and yet it keeps on probing deeper into the consciousness. This is the result of *carāṇa* #9 energy (*virīya*) management of *thīnamiddha* and *uddhacca* to have higher efficiency, *kukkucca* is hence gradually decreased until extinction. The effect condition the annihilation of *vicikicchā*. This is an interplay of supportive relation that arises after one has undertaken the *carāṇa* #1-11 and the four *satipaṭṭhānas* that gives rise to the perfection of progressive efficiency in the practice. However, relinquishment has to be upgraded in every cycle repeatedly (*āsevanā bhāvanā bahulīkammaṃ*).

4.3 The consequence

Having well understood the technique and method employed in the management of *the five impediments (nivarāṇas)*, it is a good foundation for the development of a behavior so that it can purify the mind according to *carāṇa* #12-15 (the 4th set of *carāṇa*) in *jhāna*-base with more confidence. This will lead to the liberation and *vijjā* in the end.

5. Conclusion

This article begins from the illustration as to how the 15 *Carāṇas* and 8 *Vijjās* can serve as tools that can be employed for elimination of *kilesa* from the gross to the medium level, initially from the 1st set of *carāṇa* (*carāṇa* #1-4) and 2nd set of *carāṇa* (*carāṇa* #5-8) which are able to destroy gross *kilesa* down to the 3rd set of *carāṇa* (*carāṇa* #8-11) which is able to destroy *kilesa* of the medium level, i.e., the five impediments (*nivarāṇa*). Having passed the level, the practitioner is then enabled to reach the 1st -4th *jhāna* which is another tool for the management of *kilesa* in level of clinging (*upādāna*) which is the type of *kilesa* that is delusive, only to be felt through the manifestation of concurrent sense contact (*phassa*), as normally this *kilesa* lies hidden deeply in the subconscious mind.

This article only explains the method of practice from the level of beginner right down to the level of elimination of *kilesa*, i.e, the five impediments. Example of vegetarianism is used in the beginning for concrete illustration of the practice. Because meat eating is a form of violation of lives of other animals which is not compatible with the Five Precepts, the moral base of the Stream-enterers (*sotapanna*) who have to purify the moral precepts which is the foundation of spiritual progress to the level of mindfulness cultivation and *paññā* (wisdom) in the middle level. In real-life practice, however, all the moral precepts need to be followed in full from beginning without exception. During the practice, the practitioner is facilitated to be sensitive to various

types of *kilesa* that lie hidden in the body, during the employment of the three sets of *carāṇa* (1st -11th of *carāṇa*).

After then, the article proceeds to give an explanation in theoretical knowledge or the principles of its working mechanism of the three sets of *carāṇa* which are related to the four *satipaṭṭhānas* as the condition of the Dharma that allows us to proceed to the Four Noble Truths, a path of liberation from suffering (*dukkha*) in the end. All these are inter-related, initially from “know”, which leads to training for “relinquish”, and then seeing or understanding for “clarify”. The goal of which is to extinguish all *kilesa* in order to “cultivate” the mind to higher levels.

The aforementioned structure of the body of knowledge and examples that are illustrated, including problems and obstacles that have arisen during the practice can be used to compare with other behaviors or practices as well as for comparison with the structure and content in groups of Dharma related to the management of various types of *kilesa* that are refined. The difference may be seen in the details e.g. the number of processes that is increasing, as well as the names of various phenomena of the mind related to various groups of Dharma. In some cases, the group of Dharma remains the same by the displayed body-base level are diverse in meaning of profoundness, deep and exceedingly refined. Upon probing deeper into the details, one can see the diverse relations to the 15 *Carāṇas* and 8 *Vijjās* become more consolidated and profoundly supportive of all the main groups of Dharma the Lord Buddha has described. The phenomenon stands for the practicality of various principles of the Dharma which are completely in single harmony with one another (*ekodhammo*).

Finally, this article illustrates that practice in the three sets of *carāṇa* (1st -11th *carāṇa*) is only able to eliminate the *kilesa* of the middle level. However, in order to be truly liberated from suffering (*dukkha*) one needs to be able to eliminate *kilesa* of middle level in the mind, and *kilesa* level of refinement in the deepest part of the sub-conscious mind. The article also provides illustration of the course that one may pursue after this. Once the practitioner has achieved this level, s/he has established a formidable foundation that is strong enough for elimination of *kilesa* in the higher level of mind-base.