The Training of Satipaṭṭhāna related to 15 Caranās and 8 Vījās

Nuengfa Nawaboonniyom* & Apichai Puntasen**

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 arrises. 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 satipaṭṭhānas or the bases of the cultivation of sati (mindfulness) that are related to the 15 Caranās and 8 Vījās or the right practice which bring finally to paññā (wisdom) that is very close to the nāṇadassana (the Direct Knowledge and Vission) of vimutti (liberation) and vījā (knowledge) which transcendental as kilesa has been irrevocably and holistically eliminated.

The 15 Caranās and 8 Vījās is a group of the Dharma which once brought in practice under the rubric of “vījācaraṇasampanno” 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 adhipaṇṇā.

In the development of behavior that purifies the body, it has to begin with the cultivation of the first 3 sets of carana, i.e., 1st-11th carana which is the development of the behavior of the body and 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 carana together with the 8 vījās, 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.

* A PhD candidate in Integral Development Studies, Ubon Ratchathani University, Ubon Ratchathani Province, Thailand
** A Professor and a Director of Rural and Social Management Institute (RASMI) Foundation for Thailand Reconstruction Movement Under Royal Patronage (TRRM)
Since the body of knowledge of the Dharma of the Lord Buddha is refined, profoundly complicated, the explanation to express the profoundness and complicatness 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 caraṇa (1st – 2nd sets of caraṇa) having vegetarianism as behavior training discipline;
1.1.3 Management of the five impediments (nivaraṇa) by following caraṇa #8-11 (3rd set of caraṇa)

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 caraṇa 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 caraṇa
1.2.3 The three roots of unwholesomeness (akusalamūla) and tool for abandoning (pahāna) related to the four satipaṭṭhānas and 1st – 3rd sets of caraṇa
1.2.4 Under taking the four satipaṭṭhānas in 3rd set of caraṇa, #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 intercically 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 caraṇa 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 caraṇa, moha gradually and continuously dwindles away until the symptoms of “Awaking knowledge” (jagriyānyuyoga) arises. Wisdom (paññā) is gradually and accumulatingly increasing together with this is the decrease of kāmarāga and vyāpāda in the 2nd set of caraṇa until it is decreased to merely to vicikicchā, doubt or uncertainty in the appraisal of the 3rd set of caraṇa 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 Caraṇa:

<table>
<thead>
<tr>
<th>1st Set Of Caraṇa</th>
<th>2nd Set Of Caraṇa</th>
<th>3rd Set Of Caraṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>rāga</td>
<td>kāmarāga</td>
<td>kāmachanda</td>
</tr>
<tr>
<td>- craving to level of addiction</td>
<td>- craving sensation in life between the process of decreasing of kāma</td>
<td>(sufficiency in sensual pleasure)</td>
</tr>
<tr>
<td>- but able to control; get more calm in 1st level</td>
<td>- craving to consume decreased in violence to level of stop consuming</td>
<td>- 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 satsified from seeing, smelling objects of addiction</td>
</tr>
<tr>
<td>- attraction</td>
<td>vyāpāda (ill-will)</td>
<td>vyāpāda (ill-will)</td>
</tr>
<tr>
<td>- dissatisfaction from failure to consume (dukkhavedanā)</td>
<td>- dukkha from failure to consume in size, decreased in 1st of caraṇa (domanasa vedanā)</td>
<td>- from addiction of the body but conditions mind not as bright as it should nekkhammasitadomanasavedanā: merely dissatisfactin from not seeing not smelling consumed tastes</td>
</tr>
<tr>
<td>- dissatisfaction, hatred, displeased, unwanting, anger vyāpāda</td>
<td>- able to calm to 1st level</td>
<td>- non-anger</td>
</tr>
<tr>
<td>- repulsion</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Kāmarāga: craving sensation in life between the process of decreasing of kāma

Kāmachanda (sufficiency in sensual pleasure):
- 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
- from addiction of the body but conditions mind not as bright as it should nekkhammasitadomana-savedanā: merely dissatisfied from not seeing not smelling consumed tastes
- non-anger

Vicikicchā (doubt):
- unwinding of vyāpāda of small size & refinement more difficult to be aware of than vyāpāda
- often from thīnamiddha

Thīnamiddha (torpidity of mind):
- generally understood as sleepiness
- known after management of kāmachanda and vyāpāda is done
- conditions mind not to accept, acknowledge, know or new knowledge is expanding

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

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

2.2.1.1 #1 of caraṇa: sīlasaṁ 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, resoluted 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 lifelong 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 less meat 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 Caruṇa #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., kāmagunas) 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 addition) 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 abstainance 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 caraṇa 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 Caraṇa #3: bhajanemattaññutā, 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 (śīla) 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 Caraṇa #4 jagriyānuyoga: this is cultivation of deligence in the awakening awareness to be free from kilesa (meat addition). It arises after receiving respective training, based on the caraṇa #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 caraṇa #5-8 (2nd set of caraṇa).

As for trainees whose symptoms of addiction to meat eating is not so strong, in the beginning the feeling in practice caraṇa #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 caraṇa #5-8 (2nd set of caraṇa):

2.2.2.1 Caraṇa #5 faith (saddhā): it is the belief arises from AWAKENING wisdom (paññā) in jagriyānuyoga, 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 Caraṇa #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 *caraṇa* #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 1<sup>st</sup> set of *caraṇa*, 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 *caraṇa*. Followd 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 (*tāṇhā*) 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-examin his/herself whether it was done out of craving or sastisfaction. If craving is involved it has to be managed according to the process of in the 1<sup>st</sup> set of *caraṇa*, 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 1<sup>st</sup> set of *caraṇa* 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 *Caraṇa* #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 obstrucles, 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., abstainance 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 Caraṇa #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 caraṇa is classified into 2 levels, namely:

1. Learnedness (bāhusacca) in the 2nd set of caraṇa; 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 caraṇa: 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 caraṇa for supra-mundane (Transcendal 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 (nivaraṇa). 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 caraṇa, 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 caraṇa in 2.3.1 as will be shown below.

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

2.3.1 The understand and significance of the five impediments:

The five impediments (nivaraṇa) 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 (thīnāmiddha), 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 caraṇa. 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 caraṇa, the level of paññā is elevated to the “AWAKENING” paññā of jagriyānuyoga in the 1st set of caraṇa because it enables one to come out of the kilesa in body-base.

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

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

Therefore in case of hiri in caraṇa, hiri is confronted with kāmachanda and paralized 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 caraṇa starts to function. Then, it is able to draw the 2nd set of caraṇa to continue the work and when the management of kāmachanda and vyāpāda is complete. The person is then qualified to understand thīnamiddha and uddhačca, because these five impediments are mental symptoms of five different kinds, but are related to one another.

As for, thīnamiddha and uddhačca-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 caraṇa (#8-11) gradually reduces its power; the result of the practice respectively decreases the kilesa, so that the three roots of unwholesomeness (akusalam) are finally extincted. (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 caraṇa #8, learnedness (bāhusacca) at the level of moral empowerment and #9 energy (viriya) as they are from the 3rd set of caraṇa. They emphasize moral empowerment. Therefore, the application of the 2nd set of caraṇa in caraṇa #9 will empower caraṇa #6, hiri and caraṇa #7 ottappa to be stronger.

2.3.2.1 Caraṇa #9 energy (viriya): As soon as clarity the following the path of the supramundane is established, (caraṇa #8 learnedness (bāhusacca) level of moral empowerment) causing deligeece and courage caraṇa #9 energy (viriya) in the management of craving (tanḥā) in addiction to meat consumption is merely the feeling of gladness or sastisfaction 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 caraṇa should then be bring in to manage kāmachanda and vyāpāda which able to be managed quickly because of the received training, and skills that has been acquired in the management of the three roots of unwholesomeness until it ceases to exist by particularly caraṇa #6, hiri and #7 ottappa that have been employed in the 3rd set of caraṇa. This will increase mental health more than in 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 Caraṇa #10, sati: This is the active agent of knowing the characters of gladness or sastisfaction in sensual desire (kāmachanda) in meat consumption which has ceased. Also, it is the agent that examines the practice of the 15 caraṇas 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 uddhačca.
2.3.3 The management of thīnamiddha and uddhacca-kukkucca by following the caraṇa #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 in fact 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 (caraṇa : energy (viriya)) have to retreat. They can be understood as phenomena, and examined according to the frame of the 15 caraṇas. 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 gladden 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 suppression 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 caraṇa.

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 Caraṇa #10, sati: Having been able to apprehend these characteristics, and following the process in the 3rd set of caraṇa, i.e., energy (viriya) 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 gladden 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 caraṇa 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 bahulikamman). 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 tanhā still prevail, she has to pursue the 3rd set of caraṇa because the kāma-tanhā (craving in sensual pleasure) is the nourishment for the five impediments. Given that kāma-tanhā 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-tanhā 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 aformention 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 in 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

<table>
<thead>
<tr>
<th>Thee roots of unwholesomeness that are to be abandoned</th>
<th>Demotion of rāga-dosa-moha</th>
<th>Elimination of rāga-dosa-moha leads to extinction of craving in senses &amp; 3 corruptions</th>
<th>Empowerment of 3 virtues; tools for abandonment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vākkhambhanapahāna: spiritual power suppression &amp; reflection on 3 Universal Characteristics of Kilesa</td>
<td>Tuda &quot;gapahāna: paññā reflexion on Dharma to manage kilesa &amp; taṇhā&quot;</td>
<td>&quot;know&quot; kilesa in but relinquish level in behavior according to sīla-base</td>
<td>“relinquish” kilesa gradually decreasing: gross to medium</td>
</tr>
</tbody>
</table>

Structure of the four satipaṭṭhānas

<table>
<thead>
<tr>
<th>1st set of carana (##1-4): the building blog of sati</th>
<th>2nd set of carana (##5-8): the building blog of sampajhāna</th>
<th>3rd set of carana (##8-11) is the building blog of paññā</th>
<th>First task in Four Noble Truths: “know-relinquish-clarify-cultivate”</th>
</tr>
</thead>
</table>
| body-base
| 1) sīlasamvara (setting appropriate sīla as meditation for concret result after apprehending kilesa) |
| 2) restraining of sense authorities (indriyas) guarding kilesa, i.e., craving through six sense-doors: eyes, ears, nose, tongue, body, mind in concurrent phassa or |
| sensation-base
| 3) bhojanemattāṁ ārutā: considerative food consumption appropriate for precept-base |
| mind-base
| 4) jagriyānuyoga: cultivation of Awakening wisdom for liberation from kilesa |
| Dharma-base
| 5) fāthi (saddhā) (confidence) |
| 6) hiri (moral shame) |
| 7) ottappa (moral dread) |
| 8) learnedness (bāhusaccā) (level of moral empowerment) |
| 9) viriya (energy) |
| 10) sati (mindfulness) |
| 11) paññā (roundup wisdom) |

3.1 Relationship of the four satipaṭṭhānas and 1st-3rd sets of carana 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.

---
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 *caraṇa* #1, *sīlasamavara* (moral restrain), *caraṇa* #5, faith (*saddhā*) and *caraṇa* #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 *caraṇa* that advocates the restrain of the sense authorities (*indriyas*); whereas #6 is *hiri* and #9, energy (*viṇīya*) by *caraṇa* #2 “restraining of sense authorities (*indriyas*)” this causes the restrain 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 Mahānīlānasutta #5, in Book 9 in Brahmājasutta #77-89, Book 24 in Mūlasutta 10 #58 and Book 4 in Mahākhandhaka #1, 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 *caraṇa* through the restraining of the sense authorities (*indriyas*); #6, *hiri* and #9 energy (*viṇīya*), 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 *caraṇa* #3, *bhujanemattaṅnutā*; #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 *caraṇa* #4; *jagriyāmyoga caraṇa*#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 *caraṇa*.

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

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 “Mahānīlānasutta” Thai Tipitaka Book 10, Department of Religious Affairs, Thailand.
3 “Brahmājasutta” 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.
3.2.1 The body-base in the four satipaṭṭhānas determines the level of kilesa in carana to be relinquished related to the Dharma in the first of the series of the three sets of carana: 1st set in carana is sīlasamvara (moral restrain), #5 faith (saddhā); in the 2nd set of carana and #8 learnedness (bāhusaccā) for moral empowerment in the 3rd set of carana, i.e., the first two sets manage kilesa of the gross level whereas the 3rd set of carana 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 carana that relinquish kilesa, i.e., #2: restraining of the sense authorities (indriyas) in the 1st set of carana is for the management of gross kilesa through sīlasamvarā (moral restrain) that conditions behavior training; #6, hiri, in the 2nd set of carana, 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 carana 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 seves to “clarify” the cessation of gross and medium levels of kilesa by relating them to the Dharma in the 3rd set of carana for relinquishment, i.e., #3 bhajanemattānuññatā in the 1st set of carana 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 carana and #10 sati as in the 3rd set of carana 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 carana in each set, i.e., paññā; “AWAKENING” in #4: jagriyānuñyoga in the 1st set of carana. This shows the spiritual path that allows one to be free from the power of kilesa that it is truly exists in the 1st set of carana. and accumulated the AWAKENING paññā; in #8, learnedness (bāhusaccā) this is the level of abandon of corruption as in the 2nd set of carana 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 (bāhusaccā) of the 3rd set of carana and upgrading the “paññā” in #11 of carana which is the result of the practice of the four satipaṭṭhānas together with “sati” in #10 of carana, the details of which are in 3.4 as follows.

In conclusion, the first set of carana 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 carana 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 preventative 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 carana 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 emergin from the building of the base of paññā.

As the body is controlled and calm the first set of carana, meat consumption is stopped. The second set of carana further calms the mind, enabling it to see the medium kilesa (the five impediments). The third set of carana 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 carana

3.3.1 Through the practice of 1st set of carana, 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 Univeral Characteristics (Tilakkhaṇa) of kilesa and engage on vikkhambhanapahāna.

3.3.2 Through the practice of the second set of carana, the three roots of unwholesomeness cease to exist, causing craving in sensual pleasure (kāma tanhā) 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 tanhā (tadaṅgaphahāna), 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 (nivaraṇa) so-called the five impediments by using tadaṅgaphahāna in the beginning followed by vikkhambhanapahāna. This will able one to manage of the five impediments successfully.

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

The outcome of the practice of carana #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 carana #12-15 (4th set of carana), i.e., the four jhānas that rise in relation to the practice of the four satipaṭṭhānas and carana #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 caraṇa #10 is “the mindfulness” originated from the true decreased kilesa respectively from the practice of caraṇa #1-10 which is as follows:

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

3.4.1.2 Ability to successfully relinquish the mundane happiness from the raisin of taṇhā 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 (caraṇa #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 (caraṇa #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 overflown 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 caraṇa #11.

“Paññā” as in caraṇa #11, is the frontier to the victory over kilesa in the realm sensual pleasure (kāmavacara or kāmahāva), as it is the base for decrease of the clinging to sensual pleasure (kāmupādāna) 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 caraṇa #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 caraṇa #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 satipatthānas in caraṇa #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 (pancakhandha), six spheres of senses (saḷāyatana), seven limbs of enlightenment (bojjhanga) and the Noble Eightfold Path (aṭṭhaṅgikamagga). 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 pararal and close to each other with the same speed, a person may walk from one train to another through opened doors on the opposit 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 (nāmarūpaparicchedanāga), without which the door to the supramundane is closed.

Having apprehened 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 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 caraṇa #5 and learnedness (bāhusacca) as for the level of moral empowerment in 3rd set of caraṇa. Until the acknowledgment of the path ingredients that is good for the outcome pushes the result to paññā as in caraṇa #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 caraṇa #12-15 (4th set of caraṇa) and vijjā #1-8 (5th -6th sets of caraṇa). The details of which are as follows:
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 (upādana). 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, Álalatāpasa and Udakatāpasa 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 Arahant or a non-returner (anagami) based on their state of calmness and purity as what they have achived was merely a process of calming the mind (samatha) and certainly not for the decrease of craving (tanhā) but it is merely a dissolution or conversion of clinging (upādana). 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 kukkanca abling creation of technique in the efficient management of kilesa

The body of knowledge in level of kukkanca which is the management of incongruety between thiñnamiddha 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

\[ \text{Given} \quad A = \text{vicikicchā} \]
\[ F = \text{kāmachanda} \]
\[ G = \text{vyāpāda} \]
\[ H = \text{thīnamiddha} \]
\[ I = \text{uddhacca} \]

\( \triangle ABC \) = gross \textit{kilesa} which is the three roots of unwholesomeness

\( \triangle ADE \) = gross \textit{kilesa} decreased in violence through practicing the 1\textsuperscript{st} set of \textit{caraṇa}

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

\( \square FGHI \) = medium \textit{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 \textit{caraṇa} #9, energy (\textit{viriya}), through the management process in the 2\textsuperscript{nd} set of \textit{caraṇa}. The details of which are already mentioned in 2.3.2.

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

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 caraṇa #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 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 constitutent of the caraṇa; 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 caraṇa #9 energy (virīya) management of thīṇamiddha 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 caraṇa #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 bahulikammām).

4.3 The consequence

Having well understood the technique and method employed in the management of the five impediments (nivaranas), it is a good foundation for the development of a behavior so that it can purify the mind according to caraṇa #12-15 (the 4th set of caraṇa) 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 Caranas 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 caraṇa (caraṇa #1-4) and 2nd set of caraṇa (caraṇa #5-8) which are able to destroy gross kilesa down to the 3rd set of caraṇa (caraṇa #8-11) which is able to destroy kilesa of the medium level, i.e., the five impediments (nivaraṇa). 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 carana (1st-11th of carana).

After then, the article proceeds to give an explanation in theoretical knowledge or the principles of in working mechanism of the three sets of carana which are related to the four satipatthanas 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 understand 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 obstrucles that have arisen during the practice can be used to compare with other behaviors of 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 process that is increasing, as well as the names of various phenomenon 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 Caranas and 8 Vijjas become more consolidated and profoundly supportive of all the main groups of Dharma the Lord Budda 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 carana is (1st-11th carana) 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.