

Huafan University

Graduate Institute of Asian Humanities

Ph.D. Thesis

**A Study of the Practice of
Recollections (Anussati) in Buddhist
Meditation**



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~ 巴 利 經 典 為 主

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佛教禪學中「隨念」修行之研究~巴利經典為主

A Study of the Practice of Recollections (Anussati) in Buddhist

Meditation

is approved by this Committee for Ph. D. degree.

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Ven. H. Punnaaji

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Abstract

Though recollection (Anussati) meditation practice is included under Buddhist meditation in Nikayas, but we cannot see that it has a proper place within the latter stages, whether in the academic circles or practical aspects.

Most constituency of the Theravada Buddhist tradition had accepted *Visuddhimagga* as a proper and necessary meditation guide book, for meditation practitioners. All ten Anussatis are elaborately discoursed in the *Visuddhimagga* among the list of forty objects of mindfulness meditation or Vipassanā. ‘Anussati’ do not strictly come under the category of ‘Vipassanā-meditation’ for the practice does not involve any kind of investigating or inquiry related to highest wisdom. The initial purpose was to generate confidence, faith, and even to stabilize a shaky mind. So, according to the *Visuddhimagga*, these are not for the purpose of developing deep concentration, and hence, its primary and wider usage, do not lead to complete attainment of one-pointedness of the mind. Hence, according to such define, it has given just a very limited value for the Anussati as a meditation method.

At present, some meditation masters and followers, such as Mahasi etc. traditions, unanimously agreed that Vipassāna meditation technique is the only way to enlightenment. Further, they highlight Samatha meditation as a unnecessary practice and is seen as a waste of time for the practitioners. Because Anussati belongs to Samatha practice, thus Anussati also voluntarily become unnecessary or a useless practice. With this situation, it appears a very important question that, if Anussati is an unnecessary practice, why did the Buddha discoursed Anussati as a meditation method? Because most of the Buddha's teachings has a clear relationship with liberation path. Then Anussati also should have particular relation with the path. So in this dissertation,

we examine the real value of the Anussati through the Pāli Suttas, whether it is a meaningless practice or not; whether it has any relation or support to the path of enlightenment; and this meditation mothered is suitable for what type of persons usage.

The study of ‘Anussati’ showed that ‘Anussati’ was adopted due to the spread of Buddhism among a wide circle of lay followers who needed simple and relaxed methods of practice. Perhaps, ‘Anussati’ were incorporated into practice with accommodation of the concept of Triple Gem (*ti-ratana*) or three Refuges (*Tisarana*) as effective device of keeping the adherents in the Buddhist tracts. Among the Anussati the *buddhānussati* seems to be the first to be accommodated, the two ‘Anussatis’ pertaining to *sīla* and *cāga* are used as methods of making self assessments of one's moral and spiritual behavior. The *devatānussati* functions as a ‘moral-booster’ to inspire the followers to assure them of some good destination.

Of the four additional ones, two are directly related to the well-known practice of establishment of mindfulness (*sati-paṭṭhāna*). ‘*marana sati*’ is used as a device to promote diligence and motivate the followers to act fast.

The Pāli word ‘Anussati’ is used in the Nikāya to refer to as a practice of recollection, re-calling to the mind or memory certain important mental objects. Nikāya references bear evidence to prove that from considerably early times this practice formed an aspect of mental culture. There are two sets of ‘Anussati’ one consisting of six such objects and the other of ten, of these the former set seem to be earlier, and the latter an extension of it, and in extending the practice it appears that due to, similarly of the terms ‘Anussati’ and ‘*sati*’ the two have got mixed up. This has been discussed in the dissertation, for the two are different in practice and purpose.

According to the *Visuddhimagga* and later meditative traditions, Anussati acts as an

initial practice of generating faith, producing inspiration and stability to the mind. It contributes in some measures to the attainment of the final goal, Nibbāna. Nevertheless, according to the Sutta references, depending on the special ability of some practitioners, the practice of Anussati is able to lead them to complete the attainment of one-pointedness of the mind. According to our analysis however, Anussati practice is able to establish confidence, which is also more suitable and related with characters that are confidence-based. Due to this nature, it can be assumed that Anussati acts as a specific practice to the *saddhānusāri* rather than limit itself only to the Samatha category. Practitioners with such special ability, are able to make a link using Anussati technique while in different levels of deep meditation states. It could be of a great help to *saddhānusāri* for the attainment of final goal. This is the first analysis achievement made out of this dissertation.

With those discussions in this dissertation, according to Suttas, not only lay disciples can use Anussati, but also renounce disciples such as monks can use as a meditation practice. Though, these are not indispensable meditation practice for the liberation, but depending on different degrees of the characters of practitioners, Anussati is able to produce some necessary abilities for them. Therefore, it is crucial to note that we cannot discard the Anussati as unnecessary practices anymore.

佛教禪學中「隨念」修行之研究

~ 巴利經典為主

論文主旨

佛教禪學中「隨念」修行之研究以巴利經典為主軸，標題主要帶出所研究之題材即是以巴利經典中「隨念」的佛教禪學來探究。在巴利經典中，早期已經有了「隨念」的記載，隨著文典記載，在現今修行法門中，「隨念」的修行方法，往往較不受到重視。禪修本來是一體的，後來開始分類，因此有了「戒」、「定」、「慧」的各種廣大修行路線，然而每個系統都有自己重視的修行法門。因此很可能在修行方法上，只專注修行法門的差異性，而影響到後來的「隨念」修行法門，所以在禪修法門中，上座部的禪門詮釋與學術界中的探討，都有出現「隨念」法門被忽略狀態。甚至在近代，有些上座部的禪門中，變成「隨念」法門是多餘的修行，或是堪稱為不需要的一個法門。如此的狀況下，對於「隨念」出現了重要的一個疑問，就是假若「隨念」是多餘的或是不需要修行，那麼在經文中，佛陀為什麼提出「隨念」修行呢？佛陀提到的修行，通常是跟解脫道會有明確的關係，因此「隨念」跟解脫道有怎樣的關係呢？我們認為這是值得研究的一個主題。另外，以筆者的觀察，目前在學術界，沒有找到確切相關研究的主題，因此發現以「隨念」為研究主題是有意義的。所以筆者想要研究此主題成為論述的主軸。因此如以上所述標題，是本文研究核心與目標，即以巴利經典中的「隨念」佛教禪學為主要研究。

在《尼柯耶》的《長部》與《增支部》中，存留了「隨念」修行的最早記載。不過此經文中，提到的修行內容，是簡略與非常有限的。在上座部禪修法門中大部分以《清淨道論》做為禪修依據，因為目前《清淨道論》中記載許多與禪修相關的修行方法，也是目前最主要與最多的資料參考。《清淨道論》的第七、八章節，

皆解釋是六隨念與十隨念，內容含蓋了修行方法以及達成的效果。在《清淨道論》之中，佛教禪修方法分為兩種類型；一、稱為「奢摩他」(Samatha)，屬於是達成「定」的境界。二、「毘婆舍那」(Viassanā) 是達成慧的境界。《清淨道論》把所有隨念業處 (*kammaṭṭhāna*) 放在「奢摩他」分類中，乃至詮釋於隨念的作用，只能獲得「定境」，甚至僅達到「近行定」(*upacārasamādhī*)。因此透過如此的修行，無法達到完成的「一境性」(*ekaggatā*)。這樣的定論，隨念法門無法獲得與發展跟「慧」(*Paññā*) 有關係，或者探索慧的任何功能。因此，主要獲得利益為強調信心、信仰與心的平靜。在隨念的學術界，一致的參考《清淨道論》，持續以上所詮釋的資料，禪門也皆是如此。

近代的馬哈希等一些禪宗學派，強調是修「毘婆舍那」。因為佛教修行最終目的為達到「慧」。而「奢摩他」只能達成「定」的境界，所以修「毘婆舍那」才能完成獲得「慧」的境界。直修「毘婆舍那」就能充足贏得其最終目的。因此讓人感覺修「奢摩他」是多餘的，是浪費時間的。近代在上座部修行法門，已開始流行馬哈希等學派的觀點，變成「毘婆舍那」是唯一重要修行的法門。在學術界有些學者們也有注意到禪學有此新的思考方向，成為目前討論的一個論題。依照這學派觀點，若修「奢摩他」是多餘或不需要修行，那麼「隨念」遇到了非常大的一個疑問，就是所謂「隨念」都含在「奢摩他」裡，所以修「隨念」也變成多餘而不需要的某種修行。

不過我們回到原典，觀察巴利經，可以發現有關隨念，在增一阿含《障礙機會經》(*SambādhokāsaSutta -A. III, 314*)中云：

「賢者，真希有！賢者，實未曾有！那知者、見者、阿羅漢、等正覺者的世尊，承認在障礙中的有情，亦有清淨、超越悲惱、消滅憂苦、得真理及證涅槃的機會……即此六隨念處。什麼是六？賢者，茲有聖弟子隨念於如來……如是或有有情而得

清淨」。

從這段經文來看，聖弟子們在障礙中，有「清淨、超越悲惱、消滅憂苦、得真理及證涅槃」的機會，主要的修行為「六隨念處」。既然在巴利《尼柯耶》經文中，曾經有了如此的隨念修學教誨的記載，值得察看在超越生死的修行路上，隨念的價值何在呢？

在本文中，透過分析經典的內容，探討這主題相關問題。由「隨念」的修持而產生了五根中的「信心」(Saddhā)。所以我們認識到隨念是「隨信行」者(*saddhānucari*)的一種修行方法，而不僅止於「奢摩他」的修行方法。可以說這就是本文研究的結論。

根據巴利《尼柯耶》，從早期就有了隨念，當成訓練內心之修行方法。在隨念中，明顯的有了兩個段落，第一為「六隨念」，就是佛隨念、法隨念、僧隨念、戒隨念、捨隨念與天隨念。第二個部分是「十隨念」，也就六隨念後又另加上四個念處；死隨念、身至隨念、入出息隨念、寂止隨念。研究發現，最早期出現的是前六個項目，就是「六隨念」，後來漸漸增加四個，就稱為「十隨念」。又本文討論到，如是隨念修行增擴後，由六隨念增至十隨念，其中「隨念」(Anussati)的詞意與「念」(*sati*)的詞意，已經有意義混雜在一起的狀態。在巴利經文中，「Anussati」詞的意義為「回憶」、「追憶」或「隨念」某種特殊的主題。「*sati*」詞為「念」或是「意念」，亦即在內心專注念某種特殊的主題。因為這兩詞的意義是差不多的，所以在作用之間出現如此混雜的狀態。

筆者的判斷，依據經文記載，修行「隨念」的有三種佛弟子。

- 一、初級入佛門修行的在家佛弟子。
- 二、專注修行而出家修行者。
- 三、已經深入修行與當聖者(在家與出家)。例如：「入流者」(Sotāpanna)。

在本文研究中顯示出，早期佛教發展從最初的出家修行人，擴增至在家修行者逐日發展，在家修行者向佛陀請示，是否有簡易且輕鬆的修行法門？佛陀即開示「隨念」法門，這樣的「隨念法門」即結合了三寶與三皈依，帶給了初入行者方便作用，讓他們接近佛法進而達到修行之境。後來漸漸地擴展到出家以及聖人之修行領域。佛教裡有兩類修行者，就隨法行(*dhammānusārī*)與隨信行(*saddhānusārī*)。「隨念」屬於是隨信行者合適修的一種法門。

在所有隨念業處中，「佛隨念」為第一開端，之後才有「法隨念」與「僧隨念」的發展。這三個隨念處，他們將聖者（佛陀與僧眾）或是深奧法門（佛法）當成修行的對象，欣賞與讚美三寶其崇高美德；這也就是屬於借用外在的成就光明，來修行自己的光明，光照自己的修行方法。無論如何，如此修行讓初入行者以信仰三寶為基礎，建立深厚的信心，然而提昇自己的修行。

隨後也有「戒隨念」與「捨隨念」兩類項目，跟以上三個隨念有一些不同。此屬於不是參考別人的修行而得成就，而是自己觀察自己的修行而發揚。可以說，修「戒隨念」是身、口修行之一種觀照。「捨隨念」為布施的準則，此並不是只有提供別人財物，而是自行考察自行行布施的能量，甚至考察自己放棄貪欲或執著的程度。

雖然佛教所有修行，目的為解脫煩惱與超脫生死輪迴，亦即可以說，出世間為主要與最大目標。但在「天隨念」中，涵蓋了不同目標的準則。以照天神的道德，當成自己的榜樣模式，培養自己的修道，提升德行和修行內容。透過如此的修行，最終只能達成靈終後生於善處或天界。很明顯地，它是以在世間 (*lokika*) 修行為目的，並沒有超越性，如出世間的解脫。所以，「天隨念」的修行對象是在家居士為主，而不是出家人，因為它是以生於天界為目的，而不是解脫為目的。在巴利經文，很少出現在家人的修行法門，通常是出家人的解脫道為指導的主要修行。

另外，現代信奉回教的一些人(如ISIS¹)為了上天界，傳播自己的信仰到各地，開啟聖戰，是缺乏德行的表現。而佛教的「天隨念」已涵蓋了出生天界的目的，又讓人修行增加今世自己的德行。若我們把天隨念發揚光大，成為所有信神宗教可以應用的一個模式，讓大多數的宗教都能夠接受它。因此筆者認為，針對解決近代在世界上聖戰的問題，從佛教可以提供相當適宜的一個方法為「天隨念」。

後來增加的四個隨念處就是「死隨念」、「身至隨念」、「入出息隨念」、「寂止隨念」。以《清淨道論》的分類，是不屬於「毘婆舍那」，而是屬於「奢摩他」。不過以筆者的研究，此四個隨念處的前三個項目，在毘婆舍那禪修方法之中也有出現，所以跟四念處 (Satipaṭṭhāna) 有密切的關係。雖然《清淨道論》把這些隨念處歸納於「奢摩他」，但筆者的判斷是他們有了「毘婆舍那」、「奢摩他」都可以修行的某種特色。所以透過修此念處，明顯地可以達成定境，甚至可以往最終目標發展，也就是慧的修行。以筆者的判斷，在理論上可以說，此前三個隨念處比較接近「毘婆舍那」的修行方法，而不是奢摩他。

其中修「死隨念」，特別讓修行者勤奮迅速的增加自己的修行以及道業上努力用功。因為修「死隨念」者，通常會回憶死亡狀態，所以他能清楚透澈明瞭生命無常的理念；如是這樣常常觀察他人的死亡，而且可以明確知道自己死亡的過程，以及生命剎那間的無常。所以在修行者的內心中，自然地發起某種啟動深入修業能力，再者在道業上努力用功。

同樣地，修「身至隨念」也是如此，讓人修行者非常精進。因為修「身至隨念」，可以引導他觀察身體的各種不淨處。這樣的修行，很容易讓人察覺到人身無常與無我。既然人生無常，便了知將來一定會帶來苦，所以自然地精進與迅速地深入修行。

¹ 是伊拉克和沙姆伊斯蘭國在進行戰爭的一個回教團提。聯合國與許多的國家都認定這是一個恐怖主義者的團提。(Wikipedia - 2017.01.04
https://en.wikipedia.org/wiki/Islamic_State_of_Iraq_and_the_Levant)

在這十個念處中，「入出息隨念」為另一個特殊的念處。這可以歸納於「奢摩他」與「毘婆舍那」這兩種禪修業處。不但在《清淨道論》中有講述，而且上座部禪門與學術界都認同，「入出息隨念」可以達成「奢摩他」與「毘婆舍那」的所有修行境界。這是修習「入出息隨念」的作用與特色，可以當成本論的根據證明一個論點；雖然為了方便解釋禪修過程，它有分「奢摩他」與「毘婆舍那」，不過執行其修行時，這兩種法門無法分開修，甚至必須一起修，因為「定」與「慧」有了互助產生的本質。

「寂止隨念」是回憶寂滅 (Nibbāna) 的價值，作為一個禪修方法，也就涅槃或是解脫為此修行的對象；解脫為佛教所修行的最終與最高目標，「寂止隨念」也是一致的。這跟「天隨念」比較，修行目的是有一些不相同，因為「天隨念」是出生於天界或達到善處為目的。所以，筆者認為「寂止隨念」並不是專門針對在家居士宣揚的修行方法，應該是對於出家眾提供的最終修行。

隨念修行方法，跟解脫道的關係比較，它並不是一必然的修行。無論如何，在佛教修行路上，沒有任何法門或業處，可以單一修而能達到涅槃的境界。例如，若人修八正道的其中一個項目，沒有修其它項目，就無法達成解脫。他應當必須一起修所有項目，隨念也有同樣的道理。同理隨念業處也不能單獨地修行，必須配合跟其它主要的修行，才能達到成就涅槃的境界。

本論文分析討論共發展為七個章節，為了一目了然，了解本文的探討與流程，將此文目次述說如下；

第一章、這章節為序論。解說研究本論文的主題、目的、主題背景、研究過程、文獻回顧等基本資料的概論。有了這樣研究方位的一個清楚規畫，才能依序下面幾個章節的討論，並在相關的背景做基本的交代和定位。本章節，共分為八個小節，其編排如右：

一、基本觀察

- 二、研究範圍
- 三、研究問題
- 四、研究動機
- 五、研究方法
- 六、學術世界研究狀態
- 七、研究目的與對象
- 八、研究提議

第二章、是「在上座部佛教的禪學裡，隨念的位置與角色」。為近代上座部所調的隨念，建立一個清楚的形象，是論述此主題的目標。因此我們談到巴利《尼柯耶》隨念、「奢摩他」與隨念的關係等內容，近代「奢摩他」與「毘婆舍那」的爭論，對隨念的影響，並且觀照在《尼柯耶》中，六隨念、十隨念的最早期資料在經典中的位置與角色。如下分三小節分析談論此主題的內容。

- 一、初步的觀察。(就近代認識「隨念」修行中，限制應用「隨念」狀態，這是本章節的重點。)
- 二、近代「奢摩他」與「毘婆舍那」的爭論
- 三、巴利《尼柯耶》的隨念。(提出原典的隨念是有關隨念最早期的資料與性質。)

第三章、「隨念法門的發展」。在這章節，討論到六隨念與十隨念法門發展的過程。這樣的主題讓我們理解，隨念修行的出發點與修行之中其需要性，解脫道上正確的位置。六隨念是從「三寶」以及「三歸依」有關而發展出的一種修行面。如此的發展中，可以看見修行中的重要步驟，甚至發現此連接到「入流」

(*Sotāpanna*)。依照筆者的觀察，最前面的佛、法、僧三個隨念是六個項目中最早期出現的。此基礎為對佛、法、僧的信心，也就是有了依怙性或信賴性。雖然最

前三個隨念跟「三寶」和「三歸依」有了密切的關係，不過在這三個隨念中，也保留了特性，也就是所依怙與信賴的程度不同。第四、第五隨念項目是「戒隨念」與「捨隨念」，跟前所謂三個隨念不一樣。最前三個隨念為以觀察別人的聖德，再者提昇自己的修行，不過第四、第五隨念常因觀察與察覺自己有所修的，而掉進執意自己的修行。第六隨念為「天隨念」，是更特殊的一種隨念。佛教最終目的是解脫生死輪迴，亦即出離出世間為目的。不過此「天隨念」的最高目的為出生天界或是更善處，所以其目的為世間利益。這很可能是因一般在家居士的要求而確立的某種隨念修行。在十隨念中，第七、八、九項目，比「隨念」較接近「念」(Satipattānā)的修行。最後的第十是「寂止隨念」，因為涅槃寂靜為所念處，所以其對象特別是出家人或深入修行者，而不是初步的學員。這是可以說明「隨念」與「念」混雜的一個狀況。

為了詳細討論以上的推論，本章節分為七個小節，

- 一、簡介
- 二、思想與修行過程的發展
- 三、前三個隨念發展的過程
- 四、第四隨念的發展
- 五、第五隨念的發展
- 六、第六隨念的發展
- 七、結論

第四章、『隨念修行方法跟「隨法行」(*dhammānusāri*)與「隨信行」(*saddhānusāri*)之間的關係』。詮釋佛教修行之中，有兩大類的行者，即是隨法行者與隨信行者。因為隨法行者本身就有迅速理解佛法之能力，所以透過跟慧有關之修行方法(如毘婆舍那)，他執行修行而獲得解脫。而隨信行者本身有重視信心之性格。因此他能

透過信心(*saddhā*)，進行自己的修行。在本文研究中發現，修隨念者能升起深厚的信心，尤其是六隨念者。所以筆者認為隨念跟隨信行者會有必定的關係。進一步研究此主題，可以觀察隨念跟解脫道的另一層關係，就在下面小節進行研究：

- 一、簡介
- 二、資料的原處
- 三、隨法行者與隨信行者的性格特色
- 四、隨法行者與隨信行者的性格差距
- 五、隨信行者之另一面的特色
- 六、兩類行者的解脫方向
- 七、隨念與隨信行者之間的關係

第五章、主題為『在禪修方法中，十隨念的最後四個念處與「念」(*sati*)的禪修技術』。首先以詞彙學來分析「念」詞，建立其定義，以及認識字所表示的一般意義和使用法。筆者注意到了「念」的兩類標準；一、一般人擁有的回憶能力，也就是其本質。第二、是透過修行而培養的某種「念」，如此的「念」才可以在道業上應用到，讓修行者成長。進一步，為了更清楚瞭解在佛法上「隨念」的用意，深查「念」與「隨念」跟修學其中重要的法要關係。在討論中，我們認識了「念」以及「隨念」的特殊性質，亦即信心跟此兩項目的關係。在下一個小章節，此章提到最後四個隨念與信心，做一個關係的比較，討論到其四個隨念處是當成「隨信行」與「隨法行」兩者修的可能性。無論如何，「隨念」離不開解脫道的修行關係。為了詳細的討論以上推論，本章節，分為以下幾個小節；

- 一、簡介
- 二、在佛教禪中「念」的使用
- 三、在佛教禪中「隨念」的使用

四、最後四個念處與其禪修技術

五、結語

第六章、是「在隨念中的其他作用」。除了前五章的描述之外，在這一章還提到了其他重要的一些論點。佛陀的教誨是為了解脫輪迴等苦處，三學、八正道為其主要修行之法要。早期向佛陀求法其弟子修行目的皆為解脫。後來佛法傳播到一般家居士，他們也跟佛陀請求了簡易的修行法，其目的是為世間利益。無論超越凡性或是世間法之請求，佛陀指導的修行法門中並沒有缺乏福與慧的成分，也就是蘊藏戒、定、慧的連接關係。因此在隨念中，為了能力不足深入修行的人，提供了簡易的某種修行方法，甚至連接於超越凡性的訓練。例如：捨隨念為一般布施更超越捨棄的修習，也就是從世俗行動更改成出世間有關的一個修行方法，也可以說把一般幫助行動，提升往菩薩之「利他修行」。天隨念的最高目的為臨終生於天界或是得到善處。雖然天隨念，完全沒有出世間的目標，但是透過觀照天神的德性，能提昇道德行為，可以讓初學者持有修行目標，而進入戒、定之境。進一步談到，在十隨念中，最後念處項目的特性，就有「定」與「慧」雙修功能，也就是「奢摩他」與「毘婆舍那」的作用。為了詳細的討論以上推論，本章節，分為八個小節，

一、簡介

二、佛隨念

三、戒隨念與捨隨念

四、天隨念

五、最後四個隨念處

六、奢摩他與毘婆舍那

七、隨念的修行與成就涅槃

八、結語

第七章、「結論」。主要總結與定義「隨念」修行的境界與方法，並且將文章之內容加以簡述與回顧，藉此以拋磚引玉的方法，讓修行者與學術界更加了解隨念法門的特性，重要。並加以討論，讓此修行法門能更加發揚光大。在本論的研究，觀察到隨念涵蓋了某一些特點，依序如下：

一、雖然在《清淨道論》與上座部的禪門中，限制隨念修行的發展到「近行定」，不過在巴利《尼柯耶》經文中，出現了隨念跟解脫道更進一步的關係。尤其隨念修行方法配合信心的發揮，就可以說隨念是隨信行者的某種修行。

二、透過佛隨念、法隨念、僧隨念與戒隨念，可以正式的人修道，也就是當成一個「入流」(Sotāpanna) 者。

三、在隨念發展中可以窺見，一般的信眾要求世間性的修行，而不是以解脫為目標，所以佛陀提供把平凡道德行動更改到修行，讓道德提昇到更高層次連接超越性的修養。

四、針對近代在世界上聖戰的問題，從佛教可以提供相當適宜的一個方法為「天隨念」。因為在「天隨念」中，蘊含了出生天界的目的，更增加道德性，所以「天隨念」也許能被大部分信神的其他宗教所接受。

五、在本文的研究，發現「隨念」的解釋之間，出現了「念」與「隨念」詞句中混雜的狀況。「隨念」時，集中記憶某個主題上，就有了覺醒、信心以及專注能力的增強，不過皆限於其主題上的範圍內。「念」詞不但集中記憶某個主題而有了覺醒、信心以及專注能力，還有觀察、瞭解等理智有關智能的相關發展。不過在「隨念」的解釋之間，出現了「念」處與「隨念」處的混雜的狀況。因此「隨念」的念處項目分類不是很清楚。

七、雖然「念」處與「隨念」處有了混雜的狀況，不過對於修「奢摩他」與「毘婆舍那」兩類禪修中都有應用到「隨念」方法的協助。

八、雖然「隨念」並不是一個專一的解脫修行道，不過搭配於其他法要，就可以達到修行能力與程度的開發，甚至達成究竟涅槃的成果。並不是所有「隨念」項目同時要一起修，應該是以適合修行者的性格特色來選擇項目，然後持續不斷的修行。因此隨念修行不能被當成沒意義的或是不需要的禪修訓練。

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Abbreviations

A – Aṅguttaranikāya

AA. – Aṅguttaranikāya Aṭṭhakathā

AbhKo – Abhidhmmakoṣa

AbhVk. – Abhidhamm Aatthavikāsinī

Abh – Abhidhammapiṭaka

AbhAt – Abhidhammapiṭaka Aṭṭhakathā

AbhṬī – Abhidhammapiṭaka ṭīkā

Abhatt – Abhidhammatthasaṅgaha

Bdv. – Buddhavaṃsa

D – Dīghanikāya

DA – Dīghanikāya Aṭṭhakathā

Dh. – Dhammapada

Dhs. – Dhammasaṅgaṇi

DPPN – Dictionary of Pali Proper Names

EB – Encyclopedia of Buddhism

ISIS – Islamic State of Iraq and Syria (This is an fighting Islamic group of people and it has been designated as a terrorist organizations by the United Nations and many individual countries.)

Jpt.– Journal Pāli Text Society

Khu – Khuddakanikāya

KhuA – Khuddakanikāya Aṭṭhakathā

M. – Majjhimanikāya

MA – Majjhimanikāya Aṭṭhakathā

MBSR – Mindfulness-Based Stress Reduction

Miln – Milinda Pañha

NDB – The Middle Length Discourses of the Buddha -- A New Translation of the
Majjhimanikāya.

PED – Pāli-English Dictionary of the Pāli Text Society

S – Saṅyuttanikaya

SA – Saṅyuttanikaya Aṭṭhakathā

SKT – Sanskrit Language

Sn. – Suttanipāta

Sn. A – Suttanipāta Aṭṭhakathā

PCED – Pali Tripiṭka (電子版巴利三藏辭典)

TC – Table and Chart

Thg. – Theragathā

V – Vinaya

Vsm. – Visuddhimagga

Chapter 1

Introduction

1. 1. Preliminary Observation

In the Pahārāda sutta of the Aṅguttaranikāya the Buddha say that just an the ocean has but one taste, the taste of salt, so too.¹ This doctrine and discipline (*dhamma-vinaya*)* has but the taste, the taste of freedom, liberation *vimutti*. The study and the practice of the *dhamma-vinaya* is for the realization of this taste of *vimutti*. Similarly as said by the Buddha is this very primary source the great ocean many precious substances such as pearls cat's-eye etc. so to in the *dhamma-vinaya*. It contains four establishment of mindfulness, the four right strivings, the four bases of psychic potency etc.

So wide and varied are the subjects dealt with the *dhamma-vinaya*, it serves as a mind of information for those interested in studying and examining it. Many have shown interest in the study of more salient features such as culture of virtue (*sīla*), concentration(*samadhi*), insight wisdom, *kamma*, rebirth etc., and this interest is evidence from the numerous researches done already. As the attention of the researches have been directed mainly to the salient aspects, many other precious things either have been overlooked or not received the conservation they really deserve. Such precious aspects has be, therefore got last and almost buried among salient aspects.

This present research is about such an aspect of the practice which has not attracted the attention of researchers, and, hence taken for granted as a minor aspect of the

¹ A. IV, 203.

* Here after this is the system that follow it, If I find any Pāli word in common English dictionary, I will not italic it.

practice. This is about ‘Anussati’ (Recollections) a set of subjects that come under the practice of mental cultural (Samādhi), but treated on the surface as these subjects are drowned in the sea of information and controversies pertaining to the practice of meditation constituted of Samādhi and *paññā*.

1. 2. Scope of the Study

The main concern of this study is about the ‘Anussati’ , which are a set of six or ten subjects, facilitating mind culture aimed at finally realizing the taste of freedom (*vimutti-rasa*) . The study is aimed at bringing to light the nature and the purpose of these recollections, examining the role these play in the accomplishment of mind-culture, evaluating their relevance to the attainment of fulfillment of mind culture, paying attention also to such aspects as their development as a constituent teachers of the practice of mind culture in the gradual process of developing the mind to lead the practitioner to the envisaged goal. Special focus is directed to examine the role these set of Anussati play as objects of meditation (*kammaṭṭhāna*).

1. 3. Research Problem

In the Buddhist practice of meditation there is kind of controversy, regarding the relevance of ‘Samatha’ or serenity practice to the successful accomplishment of the ‘path’, the noble Eightfold path, constituted of the Threefold Training (*Ti-siksha*) namely, culture of virtue (*sila*), concentration (Samādhi) and insight wisdom (*paññā*). In academic and practical points, some writers seem to disregard the relevance of Samatha in Buddhist practice and consider Vipassanā is more sufficient for one to attain Nibbāna

in contrast to the claim that both are essential for it.² Etham Mills, for instance, observes: “Two groups of scholars writing on the two main types of Buddhist meditation: one group that considers insight (Vipassanā) to be essential whilst tranquility (Samatha) to be inessential in pursuit of Nirvana, and a second group that views both Samatha and Vipassanā to be essential.” Paul J Griffiths in “*On being Mindless: Buddhist Meditation and Mind Body Problem*” also refers to the view that Vipassanā is seen to be sufficient for enlightenment while Samatha is unnecessary. Mahasi Sayadaw, the renowned Burmese meditation master, held the view that practitioners could engage in Vipassanā without having to go through Samatha practice.³ Along with the popularity of Mahasi tradition the interest in Samatha dwindled. Anussati, being clustered in Samatha group, invariably had also seep in oblivion.

The cluster of meditation techniques that we have chosen to study, Anussati, belongs to Samatha group, which we, in the above discussion, found to comprise an important ingredient in three-fold training. However, we encountered with a paradox here when we read the Buddha himself glorifying the four mindfulnesses in the following words: “This is the one and the only way for the purification (of mind) of beings, for overcoming sorrow and lamentation, for the cessation of physical and mental pain, for attainment of the Noble Path, and for the realization of Nibbāna”⁴. In these words, the Buddha affirms, in no uncertain terms, that by practicing four mindfulness one will definitely attain Nibbāna. At the end of the Sutta also it is stated one might

² Ethan Mills, “*Cultivation of Moral Concern in Theravāda Buddhism: Toward a Theory of the Relation Between Tranquility and Insight*” *Journal of Buddhist Ethics*, p. 21

³ http://en.wikipedia.org/wiki/Mahasi_Sayadaw

⁴ “*Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya - yadidaṃ cattāro satipaṭṭhānā.*” M. I. 56 : D. III. 290.

attain at least the stage of non-returner (*anāgāmino*) if not Nibbāna by practicing four mindfulness in just seven days.⁵ One might wonder why any of the techniques in Samādhi group is not referred here. It seems possible even to claim that practicing Samatha would amount to a fruitless waste of time and energy. This leads to the question, is there “is the true practice how relevant and how important is the cultivation of the ‘Recollections’ (Anussati) for the successful accomplishment of the meditation practice?”

At present the practitioners are divided on this issue. This controversy has to be resolved in order to find out the true significance of the cultivation of these ‘Recollections’. The main aim of this study is to examine minutely and objectively, evaluate the primary textual evidence, both canonical and post-canonical, and also the interpretations offered by much renowned meditation masters and weigh the available evidence and suggests the best possible resolution to this controversy.

1. 4. Statement of Justification

As already pointed out, most of the researchers done in the area of Buddhist meditation deal with this salient features of the practice. This focus has prevented the researchers from paying enough attention to certain affiliated aspects of the practice. As far as the present researchers is aware there is no study devoted to the examination and analysis of the Anussati, for the purpose of determining the true relevance of the cultivation of these to successfully accomplish the meditation practice. Hence, this study.

⁵ M. I. 56 : Walpola Rahula, *What the Buddha Taught*, p.118

1. 5. Methodology

This is the study involving collection, and evaluation of data obtained from textual sources, both primary and secondary. These secondary sources mainly present material obtained by renowned meditation masters through their own personal experience. These masters provide supportive evidence, obtained from the primary textual sources to strengthen their view points. This really compliments the problem necessitating minute and objective study of all data in evaluating the different views presented. Hence, all these evidence will be subjected to critical examination, discarding any predetermined and preconceived bias noting, and reviewing all the evidence afresh.

1. 6. Literature Review

Thousands of books have been published to explain about the Buddhist practice of meditation. Some of them are interpretations of primary sources and some are experiences from individual masters engaged in meditation. Some are comparative and analytical studies in academic nature. Almost all texts that explains about Buddhism or meditation generally include one or two chapters about recollections. We have consulted a large number of works and have selected some of them for literature review in this research.

1. 6. 1. Primary sources

There is a canonical reference to the practice of recollecting on certain particular subjects called Anussati. The Dīghanikāya Dasuttara sutta (D.iii, 280), Saṅgīti sutta (D. iii, 250) etc. in few Suttas make direct reference to Anussatis. With regards to this study, the most important Suttas has been set free in the Ekādasanipāta, Cakkanīpāta and

Ekādasanipāta of the Aṅguttaranikāya. Ekādasanipāta has an Anussati-vagga. However, the related Suttas are Anussatiṭṭhāna sutta (A. iii, 284) , Anussatiṭṭhāna sutta (A.iii, 312), Nandiya sutta (A.V, 334) , Rāgādipeyyāla sūta (A. iii, 452), Udāyi sutta (A. iii, 322) , Mahākaccāna sutta (A. iii, 314). There are a few suttas, which Buddha delivered to Mahānāma Sakya is named as Mahānāma sutta (A. iii, 284 ; A. V, 328 ; A. V, 332 etc.) has also been included into our dissertation. Another Mahānāma sutta (S.V. 369) in Saṃyuttanikaya, delivered to the same Mahānāma Sakya also has been considered and included. These subjects are enumerated in sets, one consisting of six and another of four. The Aṅguttaranikāya gives a fairly elaborate account of the nature and content of Anussati.

Ekādasanipāta of the Aṅguttaranikāya has ten suttas namely; Buddhānussati sutta, Dhammānussati sutta, Saṅghānussati sutta, Sīlānussati sutta, Cāgānussati sutta, Devatānussati sutta, Maranānussati sutta, Kāyagatāsati sutta, Ānāpānasati sutta, Upasmānussati sutta (A. i. 30). Here, every Anussati objects has been placed into separate Suttas. All contents of the Suttas are totally similar and was discussed in short in reference to this practice. There are more details regarding contexts of *maranasati*, *kāyagatasati*, *ānāpānasati* in Pāli Tripitaka such as in Vitthatasattasaññā sutta (A. IV. 49), Ānāpānasati sutta(M, 118), Satipaṭṭhāna sutta (M. I, 55 ; D. II, 290) etc.

Referring to primary sources regarding Anussati, there are some references appears in *Vibhaṅga*, *Dhammasaṅgaṇī* and *Puggalapaññatti* of Abhidhammapiṭaka. Though most of them appear as if there are explanations on the condition of sati, but the focus is still on Anussatis, as it involves the basic ingredient of sati.

To study about Anussati as well as meditation methods, The path of Purification (*Visuddhimagga*) the magnum opus of the greater of all commentators namely, Ven.

Buddhaghosa, which at present is regarded as the most authoritative text on the Buddhist practices by all Theravāda Buddhist as the best post-canonical primary sources. Though written during the 5th century, rather a later work, but present scholars accepted it as a primary source. Herein the subject is included under the second of the Threefold Training (*Ti-sikkhā*) namely, Samadhi, mental culture, and these are included among the forty subject of meditation (*kammaṭṭāna*).

In the chapter seven and the eight, explain the ten recollections which is the area of study of this dissertation. It gives fairly comprehensive introduction about the methods of contemplation in the practice and the benefits of the Anussatis.⁶ In here, he directs more attention to explain the content of each Anussati, and hold that this practice leads to the development of the neighborhood concentration (*upacāra samādhi*).⁷

Ven. Buddhaghosa, however, does not elaborate on the issue as to how these recollections promote concentration climaxing in Samādhi: This perhaps, is because his main aim focus was the explanation of Samādhi; without paying much attention to describe and examine all its constituents that help to master Samādhi. Besides, this approach of his is quite understandable, for the nature and the content of the ten Anussatis itself is self-explanatory in clearly bringing out how these subject of meditation help to prepare the mind and make it highly suitable for this accomplishment of Samdhi, even though it is only up to the *upacāra samādhi*.

The “*A Comprehensive Manual of Abhidhamma*” a revised translation of the *Abidhammatthasaṅgha*, is a study guide for Abhidhamma. This was originally written by Acariya Anuruddha in the 11th or 12th century, later on translated in to English by Ven. Narada Mhathera, and revised by Bhikku Boodhi. Thought this work presents a very

⁶ Vsm.197 - 294

⁷ Vsm.111.

systematic analysis of consciousness, its role and functions in the three spheres of existence and about its nature and development, it does not deal with Anussati or its role in mental culture. Yet, when perused through it one could see evidence to show how the mind gets gradually cultured and what exactly is the process that leads to such mental culture.

1. 6. 2. Secondary Sources

However it is Buddhist meditation practice that has attracted the attention of many, and hence, the availability of a vast array of secondary literature on the subject. However, it is neither relevant nor necessary to present an exhaustive list of such secondary texts, analyzing their contexts. Hence, the literature review refers to a few such selected works, which in one way or the other could be fruitfully used to draw out information about the subject area under consideration.

One such important secondary book is by Sara Shaw, Published in 2006 under the title “*Buddhist Meditation - An anthology of texts from the Pāli canon*” . She observes on ‘Recollections’, in chapter eight and nine⁸. In here, she collected textual evidence under different meditation context in Theravāda Buddhist meditation on Anussatis. It is able to bring out voluble context from the textual scriptures, and draw out a more wider and acceptable picture of Anussati practice. This introductory anthology able to make a great contribution to practitioners as well as scholars on recollections, to oversee its limitations and uses representing as a sample of the various kinds of meditations described in the latter tradition.

In 1961, Edward Conze published “*Buddhist Meditation*” explaining the meaning

⁸ Sarah Shaw, *Buddhist Meditation- An anthology of texts from the Pāli canon*, 2006, p. 109-162.

and purpose of meditation.⁹ While focusing on meditation, Conze gives also series of devotional exercises that facilitates this practice which helps one in maintaining mental and physical awareness during meditation. In this author's explanation, one can see how both Samatha and Vipassanā methods are practically put into use.

Conze's observation on 'Recollections', though brief, are insightful and hence, related to our main topic. In here he highlights recollections as positive practices that are helpful to develop faith. Such devotional exercise help to bring the practitioner more closer to the Buddha and to the practice of what the Buddha taught. Thus this faith will serve as a foundation and help one to go forward in to meditation.

Another very important secondary source is Nyānaponika therā's 1973, "*The Heart of Buddhist Meditation*".¹⁰ This work is based on the four foundations of mindfulness (Satipaṭṭhana)¹¹, which is based on the Mahāsatipaṭṭhāna sutta¹². He focuses attention on four mindfulness, and deeply explains on the internal relaxation of the human mind. The first chapter, "*The Way of Mindfulness*," discusses the nature of human mental condition in the Buddha's teaching, and places mindfulness (*sati*) at the heart of the practice of mental culture. Here he strongly pays attention on "bare attention". The teaching of Right Mindfulness is described within the context of bare attention. Chapter two, "*Mindfulness and Clear Comprehension*," is the most critical part. Clear comprehension (*sampajañña*), the second aspect of Right Mindfulness, is discussed in various ways in according with the Suttas. Chapter three, "The Four Objects of Mindfulness", gradually expressed and shows the practice of the way of

⁹ Conze, Edward, *Meditation Buddhism*, Routledge, London, 2006.

¹⁰ Nyanaponika Thera, *The Heart of Buddhist Meditation*, London, Rider, 1962. / BPS, Sri Lanka, 2005.

¹¹ M. I. 55.

¹² D. II. 290.

mindfulness on human body (*kāyānupassanā*), feelings (*vedānānupassanā*), mental states (*cittānupassāna*), and mental objects (*Dhammānupassanā*). Nyanaponika therā is mainly concerned with the development of Vipassanā way, and here does not deal with recollection. However, he highly praises mindfulness (*sati*) from beginning to end, as a necessary aspect of the meditation. In another article of his, ‘*Right Mindfulness, the Heart of the Buddha’s Mind-doctrine*’ he discusses important areas of mindfulness in meditation, and says that mindfulness is the crux of meditation. In this sense, his work is related to the Anussatis as it is very closely related with *sati*.

In 1986, Paul J. Griffiths wrote about “Buddhist Meditation and the Mind-Body Problem”, in the journal, of the International Association of Buddhist Studies is a comparative study on the attainment of cessation, within few Buddhist traditions¹³. In this article he attempts to explain the importance of serenity (Samatha) for the successful accomplishment of Insight (Vipassanā) and this shows that all aspect of the Samatha practice are helpful in leading a practitioner to the final goal.

Another important work is the one published in 1987 by Ven. Paravāhera Vajirañāna Mahāthara this is named “*Buddhist Meditation ----in Theory and Practice*”. He gives due consideration to both Samatha and Vipassanā introduces Insight in chapter 15, dealing with ‘*Anussati Bhāvanā*’, cites various Suttas contexts, and discusses on six recollections. His view is that practitioner lays down a foundation for Vipassanā by practicing recollection. It is an essential practices for noble disciples, leading one to access Jhānā¹⁴. Of course Ven. Vajirañāna is repeating what is in the *Visuddhimagga*.

¹³ Griffiths Paul J. (Frank Hoffman), On Being Mindless: Buddhist Meditation and the Mind-Body Problem, *Journal of The International Association of Buddhist Studies*, p. 116.

¹⁴ “Thus these *anussatis* are given in the scriptures as the essential practices for the noble disciples, to aid them in their further attainments. Nevertheless, they are also indispensable for

In 1985, Mahāthera Henepola Gunaratana, in his “*The Jhānas in Theravāda Buddhist Meditation*” deeply discussed about practicing Jhānas for internal liberation in the path for Buddhist meditation. It includes qualities of Jhāna's in the practice of way, appearance, functions and its benefits. Practicing of Jhānas is directly related to Buddhist meditation.¹⁵ Mahāthera Henepola Gunaratana touches upon ‘Anussati’ in his introduction citing various subjects showing the importance of the practice. Though he, too, gives greater emphasis to ‘Vipassanā’, does not fail to recognize the effective contribution made by Samatha, which includes also Anussati as an important aspect of it, to the successful accomplishment of the realization of the final goal, Nibbāna. This means he accepts the interrelated function of serenity for development of insight as a basis for cultivating wisdom. Actually, Anussati is a way to gain Jhāna. Thereby this thesis is also related with our main topic.

Thanissaro Bhikkhu's work, *The Ten Recollections—A Study Guide* (1999), is another noteworthy secondary contribution that should be mentioned as an important study in the context of Anussati. This work is very important to this study of the ten recollections. Though not quite critical, this work is very useful for a study of the gradual development of the concept of recollection. Bhikkhu Thanissaro mentions that one and only place in the canon is Aṅguttaranikāya(1-10)¹⁶ where the ten recollections are mentioned. Further he says that only seven recollections out of ten are actually

beginners,meditation on them alone leads only to access Jhāna, and the disciple may thereby develop the Vipassanā path for the attainment of Arhatship.” Paravahera Vajiranana Mahathara, *Buddhist Meditation*, p. 184.

¹⁵ Gunaratana, Henepola, *The Jhānas in Theravāda Buddhist Meditation*, Buddhist Publication Society, Kandy, Sri Lanka, 1988.

¹⁶ Thanissaro Bhikkhu, *The Ten Recollections—A Study Guide*, p.2.

recollections (Anussati). The other three namely *ānāpānasati*, *marāṇasati* and *kāyagatāsati* are called mindfulness (*sati*). This mix up of the two terms have created problems of interpretation and this fact has been observed in the present thesis.

In 2006, Bhikkhu Analayo in his work “*Satipattana: The Direct Path to Realization*”, also discuss path to final liberation through four mindfulness. He discusses *sati*, its role, function and characteristics in chapter three. Herein even though he is not concerned about Anussati, he takes up Sati that fulfills the function of recollecting. Though his research deal on Vipassanā meditation, on light of his explanation of *sati*, we hope to establish our view point on Anussati. He holds that *sati* is an important output of liberation path, and it is very closer to Anussati, so this work also relate with our topic.

Tse-fu Kuan has done a work on Buddhist meditation as “*Mindfulness in Early Buddhism*” , published in 2007. His whole focus is on *sati*, and elaborately explains its role, functions towards the liberation. He discusses also the function of mindfulness and shows its relation with perception (*saññā*), consciousness (*viññāna*), and emotion. Also it recognizes four types of function in mindfulness: that as simple awareness, protective awareness, introspective awareness, and deliberately forming conceptions. So he aims how mindfulness helps one to make his way to final liberation through Samatha and Vipassanā meditations¹⁷. This work has much relation to our topic, because Anussati and mindfulness(Sati) are very close and related. Under chapter three, ‘Mindfulness in Methodical Meditation’, in sub topic he discusses Anussati in a few short paragraphs. There he mentions that Anussati as a preparation or preliminarily practices for Jhānas. Even though here it is not much concerned about Anussati but its whole thesis is

¹⁷ Tes-fu Kuan, *Mindfulness in Early Buddhism*, Routledge, New York, 2008.

focused on *sati*. It has relevance to research subject of this present thesis.

A few more works worthy of mention in this regards are ; Bronkhorst Johannes's "*The Tow Tradition of Meditation in Ancient India*". Tsai - Yao Ming's (蔡耀明)〈《大般若經》的佛隨念〉, 〈《阿含經》的禪修在解脫道的多重功能：附記「色界四禪」的述句與禪定支〉與〈「佛教禪定學」課程設計〉 in Chinese. Ven.Henepola Gunaratana's, "*Mindfulness*", Jhosep Goldstein & Jack Kornfield's "*Seeking The Heart of Wisdom*", Keown Damien, "*The Nature of Buddhist Ethics*", Ven. Ajahn Anan Akincano,s "*Samadhi for Liberation*", Ethan Mills's "*Cultivation Moral Concern in Theravada Buddhism; Toward a Theory of the Relation Between Tranquility and Insight*" , Mahathera Ledi Sayadaw's "*The Manuals of Buddhism*", Ven. Narada's "*The Buddha and his Teaching*". The above mentioned books are recommended in one way or the other as they are relevant to the topic of the present research.

1. 7. Aims and Objectives

To make a critical and a deep study of Anussati as an important aspect of *samatha bhāvana* and to objectively evaluate its role in the wide practice of meditation. While doing this it is intended to critically examine the controversial issue about relevance of Samatha, and objectively examine whether Vipassanā could successfully be accomplished with the support of Samatha, as the early Theravāda position is that Samatha and Vipassanā are yoked together (*yuganandha*)

1. 8. The Structure of This Dissertation

This dissertation contains seven chapters. Chapter One serves as an introduction to the present dissertation. The presentation and structure of this chapter is spread

throughout eight sub headings. It tries to clarify the basic areas and grey areas by adding up sufficient information with regard to basic ideas and arguments under the main topic.

Chapter Two is devoted to discuss on the role and place of Anussati in Theravāda meditation practice as presented in the early sources, and also to focus on the interpretation of the term Anussati. It focuses also on the Samatha Vipassanā dichotomy that has come to a forefront in modern terms. An analysis of the Six Anussati in the Nikāyas, its early beginnings and its gradual development has also been attempted.

Chapter Three elaborately discusses about the development of Six Anussati. It deeply analyzes the development of each object. Such analytical study will help to make a clearer perspective on the arising background of those objects. The collected information will give reasonable evidence to prove the usage of Anussati as a meditation technique. It will then help us to find out the technical value of Anussati practice and the distinguishing features of those objects.

There are two types of practitioners in the Buddhist path known as *saddhānusārī* and *dhammānusārī*. In Chapter Four, it is basically by observing the characters of those two practitioners. Further, an analytical discussion will be attempted on the relation of Anussati practice between *saddhānusārī* and *dhammānusārī*. It can help to find a new aspect of Anussati towards the path to liberation.

Chapter Five focuses on deepening the analyzation of the technical ability of Anussati, especially in the last four objects in Ten Anussatis. In its beginning, it concerns more of the etymologically, literally, and terminology aspects of the meaning of Anussati according to the Nikāyas and scholars definitions due to the reasonable nature of this practice. The understanding of the technical nature of Anussati will be used as a foundation. There are further analysis made out of Anussati in different

perspectives such as its ability, degree of usage, and relations with *saddhanusari* practitioners as well as Bojjhaṅga, sense faculties, Samadhi, Maggaṅga, etc. in the Vipassanā aspects.

Chapter Six deals with the multiple significances of Anussati practice. It is supposedly to discuss about some excess specific factors of Anussati practices that are not included in the main argument.

The previous five chapters discussed will concede in Chapter Seven. It will act as a conclusion for the researched subject matter in this dissertation as a whole.

Chapter 2

The Role and Place of Anussati in The Theravāda Meditation Practice.

2. 1. Preliminary Observations

The issues related to the development of Anussati meditations has to be viewed and examined objectively without mixing it up with other problems related to Theravāda meditation practice. In order to obtain a clear picture of Anussati practice one has to carefully trace the practice as it has been discussed and explained in the original sources, that means in the Nikāyas, and assess the role and the place it had been assigned in the early practice of meditation. What is now usually done is to concenter Anussati as one of the forty meditation subjects¹, and as an aspect limited to the Samatha practice², and draw conclusion, which do not clearly bring out the true role of this practice in Theravada meditation. This approach has certainly prevented one from making a proper evaluation and assessment of Anussati development.

2. 2. Samatha-Vipassanā Dichotomy

Since one and a half centuries this has come into prominence an issue pertaining to the real purpose and aim of the two main meditative practices namely, Samatha and Vipassanā³. Not only meditation masters of the present, and even scholars interested in Buddhist meditation practice, are divided on this issue⁴. This issue perhaps come to

¹ Vsm. 110

² Vsm. 85-86

³ Tzungkuen Wen, A Study of Sukkhavipassaka in Pāli Buddhism, p. 8

⁴ “Two groups of scholars writing on the two main types of Buddhist meditation: one group that

prominence after the teaching of well known meditation master of Myanmar, specially Mahasi Sayadaw and Ledi Sayadaw.⁵

This, however, does not mean that such an issue was unknown to the earlier practice as reflected in the Nikāyas, The Susīma sutta in the Sumyuttanikāya⁶ refers to monks who had attained Arahantship without developing super-knowledges (*abhiññā*) through the practice of Samatha.⁷ Similarly, the Mahāmālunkya sutta⁸ also seems to provide supportive evidence to this, when it suggest that it is not necessary to go through the four Jhānic process, but by just entering the first Jhāna is sufficient to shift to Vipassanā practice and attend final liberation.⁹ Paravāhera Vajirañāṇa also comments on this, “Even in the Buddhist system the Jhāna..., is not the only means of gaining perfection, nor is it indispensable. For example it is not absolutely necessary for the attainment of Arahantship; for we read of those Arahats called *Sukkhavipassaka*(lit. ‘dry-seers’)”¹⁰

There are many other references that suggests that two meditative systems are for different purposes and¹¹, that is Vipassanā practice that is necessary to the realization of

considers insight (Vipassanā) to be essential whilst tranquility (Samatha) to be inessential in pursuit of nirvana, and a second group that views both Samatha and Vipassanā to be essential” Ethan Mills, Cultivation of Moral Concern in Theravāda Buddhism: Toward a Theory of the Relation Between Tranquility and Insight, *Journal of Buddhist Ethics*, p. 21. (Volume 11, 2004)

⁵ “ To our best knowlege, Ledi Sayādaw was probably the first scholar monk in the 20th century to advocate in his writings the development of Vipassanā meditation without from-sphere Jhāna as its basis.” Tzung Kuen Wen, *A Study of Sukkhavipassaka in Pali Buddhism*, p. 6

⁶ S. II, 119f.

⁷ “*Ājāneyyāsi vā tvaṃ āvuso Susīma na vā tvaṃ ājāneyyāsi. atha kho paññāvimuttā mayanti*” S. II, 124.

⁸ M. I, 423.

⁹ Of course this is not a total rejection of Samatha for it admits the usefulness of at least the entering in to the first Jhāna.

¹⁰ Vajirañāṇa, Paravahera Maha thera, *Buddhist Meditation_____In Theory and Practice*, p. 141.

¹¹ “The Theravada tradition itself has recognized it since the earliest times and has proposed various way

final liberation. While it is true that ‘final liberation’ (Nirvāna) cannot be realized without Vipassanā which climaxes in enabling the practitioner to attain the ‘knowledge, practicing to destruction of cankers (*āsavakkhaya-nāṇa*) which is indispensable for liberation none of these references encourage a practitioner to discard Samatha, for in the Buddhist practice of meditation Samatha has been considered as similar to Samādhi, and always been held as an indispensable condition for final liberation.

It can be seen this dichotomy between Samatha and Vipassanā is due to the misunderstanding of the true nature and purpose of meditation and the purpose for which the Buddhist path is followed. The Pahārāda sutta of the Aṅguttaranikāya clearly says just as the ocean has only one taste that is the taste of salt the Buddhist practice too has only one taste and the Buddhist practice has one taste, and that is taste of freedom (*vimutti*)¹².

If Buddhism that is Dhamma and Vinaya, has one taste and also meditation too should have one taste. The problem of dichotomy between Samatha and Vipassana arise only when the meditative practice is constituted of two separate practice with separate goals and aims.¹³ This is not so. Meditation practice should be regarded as a single means leading to liberation. That Samatha and Vipassanā are two complementary

of combing the two types of meditative practice and reconciling the two stereological goals.” Griffiths, Paul, “Concentration or Insight: The Problematic of Theravada Buddhist Meditation-Theory,” *Journal of the American Academy of Religion* 49, p.605-24.(no. 1, 1981)

¹² “just as the great ocean has only one taste, the taste of salt, so too, this Dhamma and discipline has one taste, the taste of liberation.” trsl; Bhikkhu Boodhi, *Numerical discourse of the Buddha*, p. 1114.

¹³ “It will be the thesis of this paper that not only are there to be found in the Pāli sources two distinct and to some degree opposed theories of what salvation is but that there are also two separate and uneasily combined sets of meditative practices leading to these different goals. ...” Griffiths, Paul, “Concentration or Insight: The Problematic of Theravada Buddhist Meditation-Theory,” *Journal of the American Academy of Religion*- 49, p. 605ff.

practices one supportive of the other, is clearly stated in the Aṅguttaranikāya¹⁴.

This very clearly shows that Samatha and Vipassanā are two complimentary aspects of unitary practice, and it is the sum-total of that practice that leads to final liberation. This is very clear when one understand that the practice of either Samatha or Vipassanā will not bring about the realization of complete liberation. Hence, Vipassanā is should be considered as an a extension of Samatha, and this is what really makes the Buddhist meditation practice distinct from that of other religion systems. It has to be well remembered that the Buddha's admonition given to the first five converts is that the Noble Practice should be followed for the complete ending of suffering¹⁵. There are no different goals and different practices. Hence, Samatha and Vipassanā has to be treated as one system leading to one goal, having one taste.

When the focus is directed to this problem of dichotomy between Samatha and Vipassanā, other related issues lose focus, and subjects even such as Anussati, being treated as features of the practice, become less important. This is one of the reasons for the ‘downgrading’ of the practice of Anussati among the forty meditation subjects listed in the *Visuddhimagga*. When examined against the evidence found in the Nikāyas it becomes clear that the position upheld in these views is quiet difficult to be accepted.

¹⁴ A. I, 61. This passage already been quoted showing that Samatha lead to detachment from lust and liberation of mind, and Vipassana, through detachment from ignorance lead to liberation through wisdom.

¹⁵ “*Katamā ca sā bikkhave majjhīā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi nāṇī nāṇakaranī upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī*” . See Dhammacakkapavattana sutta; V. I, 10 fc. ; S. V, 420fb.

2. 3. Anussati in The Nikāyas

Originally, the practice of Anussati appeared in four Nikāyas. In Majjhimanikāya and Kuddhakanikāya just appeared the name, but it doesn't have any explanation related the practice. But now, really, the practice of Anussati can only be found in Dīghanikāya and Aṅguttaranikāya. The following detailed discussion is provided as below.

2. 3. 1. Dighanikāya

In Dīghanikāya, the practice of Anussati appeared in two Suttas, that is Saṅgīti sutta and Dasuttara sutta. The Saṅgīti sutta was delivered by Venerable Sāriputta to monks, explaining about doctrinal matters included the six Anussatis. The Saṅgīti sutta noted that,

“What six doctrines should practice? Those are six Anussati; recollection of the Buddha, recollection of the Dhamma, recollection of the Saṅgha, recollection of virtue, recollection of renounced, recollection of *Devatā*”¹⁶.

This Sutta mentioned six kinds of recollection objects, namely *buddhānussati*, *dhammānussati*, *saṃghānussati*, *sīlānussati*, *cāgānussati*, *devatānussati* and encourage to practice them. It does not give any explanation of their contexts, as to how are they practice?; or what kind of benefits are there? This Saṅgīti sutta has been recorded in the Chinese Āgama, named as大集法門經and眾集經, presents same six Anussatis, the context of the Sutta is totally equal.¹⁷ The way of preaching in Sṅgīti sutta is rather

¹⁶ “*Katame cha dhamma bhāvetabbā? Cha anussatiṭṭāni, buddhānussati, dhammānussati, saṃghānussati, sīlānussati, cāgānussati, devatānussati*” D. III, 280.

¹⁷佛說大集法門經卷上下, T1, No.12. P. 231c.

different from the Buddha's other discourses in Dīghanikāya. Usually, the way of preaching the doctrine mostly depended on one particular topic which explains one doctrinal matter in one Sutta. But in this Sutta, many doctrinal matters were arranged in a new way; grouping and listing only important doctrinal matters. The *Dictionary of Pali proper names* also recognize this Sutta as a list of doctrinal items, noted that “...grouping the points or chief items brought forward, numerically, in arithmetical progression– in this case 1 to 10. This scheme is a kind of thematic index to the doctrines scattered through the Four Nikāyas”.¹⁸ There for, in this Sutta, only it appears list of names of particular six Anussatis.

Although it does not explain further about those six objects in this Sutta, but we can find out some explanation of this practice in Aṭṭhakatā. In Sṅgīti sutta Aṭṭhakatā, it explains *buddhānussati* as below;

“Anussatis also named as ‘*anussatiṭṭhāna*’. *Buddhānussati* is recollection of Buddha's quality. When one do recollects, it arise the rapture (*pīti*). With seeing of arising and losing of rapture, he comes to Arhat state. Laities receive the access (*upacārā*). All other Anussatis are also equal.”¹⁹

According to this commentary explanation, it is able to lead to Arhat ship by practicing all Anussati meditations as well as *buddhānussati*, but for laity it is only an access to Jhāna.

¹⁸ *Dictionary of Pāli Proper Names*, G. P. Malalasekera, Vol. i, p. 987.

¹⁹ “*Anusstiyova aussatiṭṭhānāni nāma. Buddhānussatīti Buddhassa guṇānussraṇaṃ. Evaṃ anussarato hi pīti uppajjati. so taṃ pītiṃ khayato vayato paṭṭhapetvā arahattaṃ pāpuṇāti. Upcārakmmaṭṭhānaṃ nāmetaṃ gihinampi labbhati, esa nayo sbbattha.*” The saṅgīti sutta aṭṭhakatā.

In Dīghanikāya Dasuttara sutta, some references are also given to the six Anussatis. However, the explanation of Anussati context given in the Dasuttara sutta and its Chinese Āgama translation are identical to this Sutta context.²⁰ Strictly speaking, the explanation of the practice of Anussati did not appear in Dīghanikāya.

2. 3. 2. Aṅguttaranikāya

The Aṅguttaranikāya is the foremost important among the Nikāyas, which presented lots of information about Anussati with much detail. There are a few numbers of Suttas appears in three different Nipātas. They are presented as below:

1. In the Ekaka-nipāta, Ekadhammapāli, there are ten suttas related to the practice of Anussati.²¹
2. In Chakka-nipāta; there are six Suttas related to the practice of Anussati within three *vagga*. In Āhuneyyavagga, there are Anussatiṭṭhāna sutta and Mahānāma sutta; in Anuttariyāvagga, there are Anussatiṭṭhāna sutta, Mahākaccāyana sutta and Udāyi sutta; in Sāmaññavagga, there is Rāgādipeyyāla sutta.
3. in the Ekādasa-nipāta; there are three Suttas in Anussativagga . Paṭama Mahānāma sutta, Duttiya Mahānāma sutta, and Nandiya sutta.

2. 3. 2. 1. Ekaka-nipāta

There are twenty *vaggā* in Ekakanipāta, the sixteenth is the Ekadhammapāli. In

²⁰ “*Katame cha dhammā bhāvetabbā? Cha anussatiṭṭhānini: buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, deva tānussati. Ime cha dhammā bhāvetabbā.*” D.III, 250 ; 《十報法經》 T1, No. 13, p. 236a

²¹ A. I, 30.

Ekadhammapāli recorded ten Suttas which refer to Anussati practice; they are Buddhānussati sutta, Dhammānussati sutta, Saṅghānussati sutta, Sīlānussati sutta, Cāgānussati sutta, Devatānussati sutta. Ānāpānasati sutta, Kāyagatāsati sutta, Maraṇsati sutta and Upasamānussati sutta.²² The Ten Anussati practices have been placed in this ten Suttas, with their identical Sutta title. This is the only reference which points out to the ‘Ten Anussati’ as a cluster within the Four Nikāyas. The whole context of the first Sutta, the Buddhanussati sutta is stated as below:

“Monks, there is one thing which, if practiced and made much of, conduce to downright revulsion and disgust, to ending, tranquility, fully comprehension, to perfect enlightenment, to Nibbāna. What is that one thing? it is recollecting to mind the Buddha.”²³

Although this is a very short Sutta, but it has given a very important reference to Anussati. This is because it directly noted that by practicing *buddhānussati*, one can achieve the final liberation. The content of all these ten Anussati suttas are identical with this quote of Buddhānussati sutta, with only different names used, therefore we shall not repeat it. The downside is that not much explanation is given within those ten Suttas.

There is a very common formula appeared in the Anussati sutta “....*bahulīkato*

²² A. I, 30.

²³ “*Ekadhammo bhikkhave bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamo ekadhammo: buddhānussati. Ayaṃ bhikkhave ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī*” A. I, p.30.

ekanta nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.”²⁴, which regularly appeared in Suttapitaka. Such formulae occurred in numerous suttas, for examples; Dīghanikāya Poṭṭhapāda sutta²⁵, Majjhimanikāya Makhādeva sutta,²⁶ Saṅyuttanikāya Dhammacakkapavātana sutta²⁷, Cintā sutta²⁸, Gilana sutta-I, II, III²⁹ etc. Here, we need to focus our understanding into the main area which is pointed out by that particular formula in these Suttas. It will be particularly useful for us to understand on the main issues of the ten Anussati suttas in Ekakanipāta which uses this formula.

Dīghanikāya Poṭṭhapāda sutta appears similar formula, that is “*Ete poṭṭhapāda atthasaṃhitā, ete dhammasaṃhitā, ete ādibrahmacariyakā, ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.*”³⁰ It uses the formula to achieve the results based on the understanding of the term ‘definite doctoring’ (*ekaṃsīkā dhammā*); they are the truth of suffering (*dukkha sacca*), the cause of suffering (*dukkha samudaya sacca*), ending of suffering (*dukkha nirodha sacca*), the path ending of suffering or Nibbāna (*dukkha nirodhagāminī paṭipada sacca*).³¹ The

²⁴ A. I, p.30. ; The meaning of it is “... conduce to downright revulsion and disgust, to ending, tranquility, fully comprehension, to perfect enlightenment, to Nibbāna.”

²⁵ D. I, 192

²⁶ M, II, 82-83

²⁷ S. V, 420.

²⁸ S. V, 418

²⁹ S.V. 79-81

³⁰ Here in this formula added there more words, they are “for possessed of meaning (*atthasaṃhitā*); for possessed of doctoring (*dhammasaṃhitā*) ; for genuine pure conduct (*ete ādibrahmacariyakā*); D. I, 192

³¹ “ *Katame ca te, poṭṭhapāda, mayā ekaṃsīkā dhammā desitā paññattā? Idaṃ dukkhanti kho, poṭṭhapāda,.... Ayaṃ dukkhasamudayoti kho, Ayaṃ dukkhanirodhoti kho,.... Ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā ekaṃsīko dhammo desito paññatto. ‘Kasmā ca te, poṭṭhapāda, mayā ekaṃsīkā dhammā desitā paññattā? Ete, poṭṭhapāda, atthasaṃhitā, ete dhammasaṃhitā, ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya*

term ‘definite doctoring’ is another term for Four Noble Truth, therefore it mentions about the result achieved by practicing Four Noble Truth through this formula.

In Majjhimanikāya Makhādeva sutta, we also see this formula, “...*ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati*”,³² the formula is exactly the same with Ekakanipāta Anussati suttas. In Makhādeva sutta, the use of this formula is to highlight the results out of ‘religious duty of good observances’ (*kalyāṇaṃ vattaṃ*). Here the ‘good observances’ represented the Eightfold Noble Path in this sutta.³³ The Eightfold Noble Path is the main practice in Buddhism to liberation, and the particular formula also explains and emphasizes that under this direct practice, it eventually leads to final liberation. As the Eightfold Noble Path is included in the Four Noble Truth, thus when comparison is made between Makhādeva sutta and Poṭṭhapāda sutta, it brings about the same meaning. This means that the Four Noble Truth is also a direct path to final liberation.

Saṅyuttanikāya Dhammacakkappavattana sutta also uses similar formula to emphasize the benefits of important doctrinal matters, that is; “...*cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati*.”³⁴ When these are compared to Anussati suttas, there is a little difference seen with the usage of some

sambodhāya nibbānāya s+amvattanti. Tasmā te mayā ekamsikā dhammā desitā paññattā.” D. I, 192.

³² M. II, 82-83.

³³ “*Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Idaṃ kho, ānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.*” M, II, 82-83

³⁴ Dhammacakkappavattana sutta: use the formula for express the Middle Path or eight fold path. “*ete te bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.*” S. V, 420.

words in the beginning of the formula,³⁵ however it highlights the Middle path (*majjhimā paṭipadā*). In Cintā sutta³⁶ it also applies similar formula to emphasize the benefits of important doctrinal matters. The formula is “...*cintā atthasaṃhitā, esā ādibrahmacariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati*” and this is equal to Anussati suttas. It highlights Four Noble Truth. There are three Gilāna suttas in Saṅguttanikāya; they are Gilāna sutta-I, II, III. These three Suttas included same formula, that is; “*Sattime bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṃvattanti*”³⁷. There is a little difference seen with some few words used in this formula compared to Anussati suttas.³⁸ These three Suttas are related to seven enlightenment factors (*satta bojjhaṅga*). They are different in aspects of the enlightenment path. From this we are able to know that, the Sutta has clearly pointed out that the road to enlightenment or its path is through using that formula.

In Saṅguttanikāya Brāhmaṇa sutta, there is also an exact formula used as mentioned above, contrasting to Anussati sutta. Anyway, the context of Brāhmaṇa sutta which is interpreted with the formula, is quite different.³⁹ The formula of this Sutta

³⁵ The different is; *ekantanibbidāya* (to downright revulsion) *virāgāya* (disgust), *nirodhāya* (to ending) these three words does not appear in Dhammacakkavattana sutta, but it has added two words *cakkhukaraṇī* (for the eye sight) and *ñāṇakaraṇī* (for the wisdom).

³⁶ “ ‘ *idaṃ dukkha* ’ nti *cinteyyātha*, ‘ *ayaṃ dukkhasamudayo* ’ ti *cinteyyātha*, ‘ *ayaṃ dukkhanirodho* ’ ti *cinteyyātha*, ‘ *ayaṃ dukkhanirodhagāminī paṭipadā* ’ ti *cinteyyātha*. *Taṃ kissa hetu? Esā, bhikkhave, cintā atthasaṃhitā, esā ādibrahmacariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.*” S. V, 418.

³⁷ S.V, 79-81

³⁸ contrasts to anussati suttas, this formula doesn't appear ‘*ekantanibbidāya*’ (to downright revulsion), ‘*virāgāya*’ (disgust), ‘*nirodhāya*’ (to ending), and ‘*upasamāya*’ (to calmness). But another new two words are added, they are ‘*bhāvitā*’ (developed) and ‘*bahulīkatā*’ (increased).

³⁹ “*Ahañca kho bhikkhave, ariyassa vinaye udayagāminiṃ paṭipadaṃ paññāpemi, yā ekantanibbidāya*

explains the benefits of the arising path (*udayagāminī paṭipadā*), but it's not about Four Noble Truth or Eightfold Noble Path. In here, the ‘arising path’ represents the ‘perfect faith’ (*aveccappasāda*) or confidence on Buddha, Dhamma, Saṅgha and own morality, then through such perfect confidence, it conforms that one can lead to Nibbāna. It has a closer relationship comparing with first four Anussati suttas in Ekakanipāta; they are Buddhānussati sutta, Dhammanussati sutta and Saṅghānussati sutta and Sīlanussati Sutta. Even though it does not mention about For Noble Truth here, but using the same formula it conforms that one can lead to liberation by developing perfect confidence on Buddha, Dhamma, Saṅgha and own morality.

Below table describes some of the recognized Suttas which uses the same formula which helps to classify, analyze the doctrinal matters and its directed purposes:

TC-01 Doctrinal matters and directed purposes of the related Sutta formula

	Sutta Name	Doctrinal matter	The Purpose
1	Poṭṭhapāda D. I, 192	Definite Doctoring (<i>ekaṃsikā dhammā</i>)	directed Four Noble Truths as a path to Nibbāna.
2	Makhādeva M, II, 82-83	Good Observances (<i>kalyāṇaṃ vattaṃ</i>)	directed Eightfold Noble Path as a path to Nibbāna.
3	Gilāna -I S.V, 79	Seven Enlightenment Factors	directed Seven Enlightenment Factors as a path to Nibbāna.
4	Gilāna -II	Seven	directed seven enlighten factors as a

virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā, bhikkhave, udayagāminī paṭipadā;.....buddhe aveccappasādena samannāgato hoti – itipi so bhagavā....., dhamme..., saṅghe...aveccappasādena, ariyakantehi sīlehi samannāgato.....samādhisaṃvattanikehi. Ayaṃ kho sā, bhikkhave, udayagāminī paṭipadā ekantanibbidāya...pe... nibbānāya saṃvattatī” S. V. 361

	S.V, 80	Enlightenment Factors	path to Nibbāna.
5	Gilāna -III S.V, 81	Seven Enlightenment Factors	directed seven enlighten factors as a path to Nibbāna.
6	Brāhmaṇa S. V. 361	Arising path (<i>udayagāninī paṭipadā</i>)	confidence on Buddha, Dhamma, Saṅgha and own morality is directed as a path to Nibbāna.
7	Cintā S. V, 418.	The act of thinking (<i>cintā</i>)	directed the Four noble truth as a path to Nibbāna.
8	Dhammacakka ppavatana S. V, 420	Middle path (<i>majjhimā paṭipadā</i>)	directed Eight fold path as a path to Nibbāna.
9	Buddhanussati A. I, 30.	Nine virtues of the Buddha's	directed recollection of nine virtues of the Buddha's as a path to Nibbāna.
10	Dhammānussati A. I, 30.	Six virtues of the Dhamma	directed recollect of six virtues in the Dhamma as a path to Nibbāna.
11	Saṅgānussati A. I, 30.	Nine virtues of the Saṅga	directed recollect of nine virtues in the Saṅga as a path to Nibbāna.
12	Sīlānussati A. I, 30.	Own morality	directed recollect own morality is as a path to Nibbāna.
13	Cāgānussati A. I, 30.	Own generosity	directed recollect own generosity as a path to Nibbāna.
14	Devatānussati	Virtues of gods	directed recollect Virtues of gods as a

	A. I, 30.		path to Nibbāna.
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Based on the information given in the table, we can see that there are different doctrinal matters stated. As an example, a doctrinal matter of the formula in Potṭhapāda sutta is Definite doctoring or Four noble truths. The doctrinal matter of the formulas in Gilana sutta I, II, III are Seven enlightenment factors. The doctrinal matter of the formulas in Buddhanussati sutta is the recollection of Buddha. Thus, there are different doctrinal matters in different Suttas. However, all Suttas are directed to the path to Nibbāna through different practices or different doctrines. Therefore, even though different Suttas directed to different doctrinal matters, they are all but link to Nibbāna by this particular formula. Therefore the formula already conformed that it is possible to lead one to perfect liberation by practicing the Ten Annussatis.

2. 3. 2. 2. Chakkanipāta

i. Anussatiṭṭhāna Sutta

This Anussatiṭṭhāna sutta is located at Āhuneyyavagga in Chakkanipāta. Whole context of this Sutta is derived on Anussati practice. Anussatiṭṭhāna Sutta is shown as in below;

“Bhikkhus, these six are things to be recollected. What six? Recollecting, The Blessed One, the Teaching, the Community of Bhikkhus, virtues, benevolence and gods. Bhikkhus, these six are things to be recollected.”⁴⁰

In this Sutta, only the names of Six Anussatis are being mentioned but does not provide further explanations about it.⁴¹ Perhaps, listeners of this Sutta already fully

⁴⁰ *Chayimāni bhikkhave anussatiṭṭhānāni. Katamāni cha: Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati. Imāni kho bhikkhave cha anussatiṭṭhānāni, ti.* ” A. III, 284.

⁴¹ A. III, 284.

understood about this particular practice before, therefore Buddha does not see the need to further explain to them. However, the commentary of this Sutta has provide a little explanation to it and was written as such in the commentary words “.....thus one doing this recollection of Buddha, come to purity (*visujjhntīti*), and reach to Nibbāna”.⁴² This commentarial explanation is very brief. If we compare this with Anussati suttas, can see that the explanation is very similar to the context of ten Anussati suttas in Ekadhammapāli. Perhaps, the commentator explained about Anussati in the commentary according to these Suttas. Although the explanation of the commentary is very brief, but it is recognized that Anussati is able to direct the practitioner to final liberation.

ii. Mahānāma Sutta

This Sutta is found in Āhuneyyavagga in the Cakkaniṭṭhā. This Sutta is probably the most important Sutta of the four Nikāyas in terms of Anussati practice. This Mahānāma Sutta has given more explanation about the Six Anussati practice. One day, Mahānāma went to the Buddha asking for a suitable practice for him,

“Venerable sir, in what abiding should the noble disciple who has come to fruition and knows the dispensation abide mostly?”⁴³

At that moment, the Buddha taught him to recollect six objects, they are namely; *buddhanussati*, *dhammānussati*, *saṅghānussati*, *sīlānussati*, *cāgānussati*, and *devatānussati*. These six meditation objects are commonly accepted as Six Anussatis in

⁴² “....*Idaṃ Buddhānussatikammaṭṭhāṃ ārammaṇaṃ karithvā. visujjhntīti parama visuddhiṃ nibbānaṃ pāpunnti. sesaṃ sabbattha uttānatthameva*” *anussatiṭṭhāna sutta aṭṭhakathā*.

⁴³ “*Yo so bhante ariyasāvako āgataphalo viññātasāsano, so katamena vihārena bahulaṃ viharatī’ti*” A. III, 284.

Buddhism. The Buddha explains to Mahānāma that one should recollect the virtues of those each Anussati as meditation objects as a practice. At the end of the explanations of each meditation objects, an outline on the results of each of the practice was also further explained.

Buddhānussati

The *buddhanussati* is the first object in Mahānāma sutta. It is explained as follows,

“Here, Mahānāma, the noble disciple recollects the Buddha: The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed.”⁴⁴

This context indicates the nine virtues of the Buddha. The practitioner should recollect these virtues in his mind repeatedly. This Sutta also describes about the benefits of this practice. Though the explanation is very brief, but it is somewhat very important because it has thus given a particular direction to the practitioner. The meditation objects of Anussati are indicated in detail separately, portraying the same description as *buddhanussati*.

After explaining the context of meditation object, once again it has given information on the benefits or results of recollection practice in this Mahānāma Sutta. The noted benefits of *buddhānussati* are as below,

“Mahānāma, at the time the noble disciple recollects the Buddha, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on

⁴⁴ “*Idha mahānāma ariyasāvako tathāgataṃ anussarati: itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti.*” A. III, 284.

the Buddha. When the noble disciple's mind is straightforward, he realizes the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates.”⁴⁵

Eradication of greed, hate and delusion is the main target of Buddhist practice, especially in meditation. If any meditative practices are able to keep away those defilements from the practitioners' mind forever or temporary, then it has a direct relation with the final Buddhist aim, because the final aim is to eradicate greed, hate and delusion. According to this Sutta, the practice of Anussati is able to set free the practitioners' mind from greed, hatred and delusion. Therefore, it is quite clear that the progress of the *buddhānussati* practice is reasonable.

There is quite a familiar formula in this quote, that is; “*Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.*” This formula regularly appears in the Tripiṭaka, as an example in the Sṃyutta nikāya Nandiya sutta⁴⁶, Bhikkhunūpassaya sutta⁴⁷ and in Aṅguttara nikaya Parisā sutta⁴⁸, Vimuttāyatana sutta⁴⁹, Aṅguttara sutta⁵⁰, Dutiya mahānāma sutta⁵¹ etc.

⁴⁵ “*Yasmiṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmīṃ samaye cittaṃ hoti tathāgataṃ ārabha. Ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.*” A. III, 285.

⁴⁶ S. V. 399

⁴⁷ S. V. 156

⁴⁸ A. I, 245

⁴⁹ A. III, 22

They emphasized the Samadhi state of the practitioner who entered into Sotāpanna with *aveccacppasāda* by using the above formula.

It further explains another special benefit of this practice. It is quoted as,

“Mahānāma, to this is said the noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of the Teaching developing recollections of the Enlightened One.”⁵²

Here ‘entering the stream of the Teaching’ refers to the stage of Sotāpanna. When one enters into this stage, it can be considered that he has already entered into the first stage of the Noble path. Once one started to follow it wholeheartedly, one will not turn away from the path. Step by step he is getting closer to the liberation or Nibbāna, especially within seven life times; then one is able to reach that final goal. The Aṭṭhakathā of this Mahānāma sutta also agreed that this Sutta highlighted about a Sotāpanna noble disciple’s practice.⁵³ Due to this, we can consider that one can lead to Sotāpanna stage by practicing this Anussati.

Dhammānussati

In explaining the recollecting meditation object on Buddha in the context of *buddanussati*, similarly, it has also explained all other meditation objects of Six Anussati contexts along with their results in this Sutta. Each different Anussati objects

⁵⁰ A. V. 331

⁵¹ A. V. 332.

⁵² “*Ayaṃ vuccati mahānāma ariyasāvako visamagatāya pajāya samappatto viharati. Sabyāpajjhāya pajāya abyāpajjho viharati. Dhammasotaṃ samāpanno buddhānussatiṃ bhāveti.*” A. III, 285.

⁵³ “*Iminā nayena sabbattha attho vedītabbo. Iti mahānāmo sotāpannassa nissayavihāraṃ pucchi. Satthāpissa tameva kathesi. Evaṃ imasmim sutte sotāpannova kathitoti.*” AA. III, 338.

has their own recollecting contexts. The recollecting contexts are thus different to each other within these Six Anussatis. However, according to this Sutta, results of all these recollecting objects of Six Anussatis are given under same formula. If one recollects a different context under a different Anussati object, one can still yield the same results. The context of *dhammanussati* object is noted in this Sutta as below,

“Again, Mahānāma, the noble disciple recollects the Teaching or the Dhamma: The Teaching of The Blessed One is well preached, here and now, not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves. Mahānāma, at the time the noble disciple recollects the Teaching, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Teaching. Mahānāma, at the time...”⁵⁴

This *dhammānussati* states the six virtues of the Buddha's teaching or the Dhamma are a necessity object to recollect in this practice. At the end of the explanation of the six virtues, it has given a brief introduction on their benefits in this Sutta. It has totally similar results with that of the recollection of the Buddha. When one recollects the Dhamma, his mind is not prepossessed by greed, hate or delusion. Thus, one can bring the mind to concentration and enter into the stream of Dhamma (Sotāpanna) by practicing this *dhammānussati*.

Saṅghānussati

In *saṅghānussati*, the third Anussati object, one should recollect the virtues of the noble disciples. A brief introduction on benefits has also been given and are also similar

⁵⁴ “Puna ca paraṃ mahānāma ariyasāvako dhammaṃ anussarati: ” svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko/ paccattaṃ veditabbo viññuhi”ī.” A. III, 284.

to that of *buddhānussati* which has been mentioned earlier. The recollecting context of *saṅghānussati* are as below,

“Again, Mahānāma, the noble disciple recollects the Community of Bhikkhus: The Community of Bhikkhus of The Blessed One have fallen to the right path, the straight path, the wise path, the path of mutual understanding; Such as the four pairs of eight Great Men. They are the disciples of The Blessed One that are worshipful, suitable for hospitality, gifts and veneration with clasped hands; the incomparable field of merit for the world. Mahānāma, at the time....”⁵⁵

Sīlānussati

The subsequent Anussati is *sīlānussati*. Here, one should recollects the virtues of own moral practices. It also brings about similar result to that of *buddhānussati* practice. The *sīlānussati* is stated in the Sutta as below,

“Again, Mahānāma, the noble disciple recollects his precepts- That are not broken, not defective, not spotted, consistent free from slavery and praised by the wise as not corrupted and conducive to concentration. At the time the noble disciple recollects his precepts,.....”⁵⁶

⁵⁵ “Puna ca paraṃ mahānāma ariyasāvako saṅghaṃ anussarati: ” supaṭipanno bhagavato sāvakaṣaṅgho ujuṭipanno bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato sāvakaṣaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā, esa bhagavato sāvakaṣaṅgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā”ti.” A. III, 286.

⁵⁶ “Puna ca paraṃ mahānāma ariyasāvako attano silāni anussarati: akhaṇḍāni acchiddāni asabalāni akammāsāni bhūjissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni.” A. III, 286.

Here contains of these four Anussatis: *buddhānussati*, *dhammānussati*, *sṅghānussati* and *sīlānussati* are identical with the description of *aveccapasāda*. The ‘*aveccapasāda*’ is perfect confidence on the Buddha, Dhamma and Saṅgha, and also a necessary requirement to enter into the Buddhist path. There are numerous Sutta found in the four Nikayas, which are related to *aveccappasāda*. These are Janavasabha (D.II.218), Mahāparinibbāna sutta, (D. II.94), Sammādiṭṭhi sutta (M. I. 47), Duttiya mahānāma sutta (S.V. 371), Abhisanda sutta (S. V. 391), Dutiyābhisanda sutta (S. V. 392), Paṭhama verabhaya sutta (A. V. 407), Moggallāna sutta (A. III, 334) etc. These Suttas are discussing directly pertaining to these matters. All these sutta are delivered basically in similar contexts, which are based on the confidence in the Triple Gem and *sīla*. As an example, in the Kāligodhā sutta, it explains on how one is able to attain the perfect confidence towards the Buddha.

“Goda, here there are noble disciples who are obtain the perfect confident thus, The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed.”⁵⁷

This stanza for the *aveccapasāda* is equal with the context of the recollection on Buddha. The requirements for the *aveccapasāda* is through obtaining confidence towards the Buddha, Dhamma, Saṅgha and *sīla*, which are of equal with the context of recollection on the Buddha Dhamma, Saṅgha and *sīla*. It helps the practitioner to arise confidence (*pasāda* and *saddhā*) towards the teacher (Buddha), teachings (Dhamma),

⁵⁷ “*itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā’ti*” S. V, 397.

and community (Saṅgha). Such a confident not only able to bring the practitioner stay rooted in the path but also works as a necessary quality to dive in deeper into the path.

Cāgānussati

Cāgānussati is the fifth within the Six Anussatis. ‘cāgā’ defines as ones giving or donations, representing ones benevolence. In the *cāgānussati* practice, one should recollect one’s own benevolences. The Mahānāma sutta noted as;

“Again, Mahānāma, the noble disciple recollects his benevolence (*cāga*): It is great gain for me that I abide in a home having given up stains of miserliness. I abide released and benevolent with open hands attached to giving up and making arrangements to give to the needy. Mahānāma, at the time...”⁵⁸

This is a type of training to practice giving up. Due to the craving in the human mind, everyone is easily attached to the material world (*lokiya*) in their day-to-day life. This attachment brings about difficulties, problems and sufferings to the human life. The craving (*tanhā*) is the root cause for suffering to arise, and the practice of giving up is somewhat able to decrease and disperse with it. However in reference to this Sutta, it brings about similar results in *buddhānussati* by practicing *cāgānussati*.

Devatānussati

The last and also known as the sixth Anussati is *devatānussati*, is stated as below,

⁵⁸ “Puna ca paraṃ mahānāma ariyasāvako attano cāgaṃ anussarati: “lābhā vata me, suladdhaṃ vata me, yohaṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇī vossaggarato yācayogo dānasamvibhāgaratoti.” A. III, 286.

“Again, Mahānāma, the noble disciple recollects the gods: There are gods born with the guardian gods, with the thirty-three gods, with the Titanic gods, with those of happiness, those attached to creation, those attached to the creation of others, with Brahma, and gods even above them. With whatever faith, virtues, learning, benevolence and wisdom, they disappeared from here and appeared there, that same faith, virtues, learning, benevolence and wisdom is evident in me. Mahānāma, at the time...”⁵⁹

In *devatānussati*, the practitioner should recollect the five virtues of the gods, namely faith (*saddhā*), morality (*sīla*), learning (*suta*), benevolence (*cāga*), and wisdom (*paññā*). These five virtues are regularly seen in Buddhist practices and are also called as the five mental forces (*pañca bala*). So, *devatānussati* can work as a supportive practice in the Buddhist path.

In reference to this Anussatiṭṭhāna sutta, *devatānussati* practice also brings totally similar results with *buddhānussati* and also to that of other Anussatis in this Sutta. Thus, we do not need to keep repeating on its benefits.

There are a few translations of this Sutta in the Chinese Agama, when compared with Saṃyuttāgama (雜阿含) sutta No. 931⁶⁰ and No.156⁶¹. The context of this practice

⁵⁹ “Puna ca paraṃ mahānāma ariyasāvako devatānussatiṃ bhāveti: "santi devā cātummahārājikā, santi devā tāvatimsā, santi devā yāmā, santi devā tusitā, santi devā nimmānaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā taduttariṃ. Yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha uppannā, mayhampi tathārūpā saddhā saṃvijjati, yathārūpena sīlena samannāgatā tā devatā ito cutā tattha uppannā, mayhampi tathārūpaṃ sīlaṃ saṃvijjati. Yathārūpena sutena samannāgatā tā devatā ito cutā tattha uppannā, mayhampi tathārūpaṃ sutam saṃvijjati. Yathārūpena cāgena samannāgatā tā devatā ito cutā tattha uppannā, mayhampi tathārūpo cāgo saṃvijjati. Yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha uppannā, mayhampi tathārūpā paññā saṃvijjati”ti.” A. III, 286.

⁶⁰ 《雜阿含 931 經》(大正藏 2.237c)

is equal with Mahānāma sutta. The only difference found is the categorization of the practitioners. In Mahānāma sutta, it was delivered as a noble disciple's (laity) practice, but in the Chinese Agama it was delivered as a monks' practice.

According to this Sutta, the abstracts of six Anussatis are provided in the table as below:

TC-02 - The recollection context of the Mhānāma sutta

	Category	Quantity	Recollection items
1	<i>Buddhānu ssati</i>	Nine virtues of the Buddha	1. The Blessed One is worthy, 2. rightfully enlightened, 3. endowed with knowledge and conduct, 4. well gone , 5. knower of the worlds, 6. the incomparable tamer of those to be tamed, 7. the Teacher of gods and men, 8. enlightened one, 9. blessed one.
2	<i>Dhammān ussati</i>	Six virtues of the Dhamma	1.The Teaching of The Blessed One is well preached, 2. It is here and now, 3. not a matter of time, 4. inviting to inspection, 5. leading inwards, 6. be realized by the wise by themselves.
3	<i>Saṅghānus sati</i>	Nine virtues of the Saṅgha	1.The Community of bhikkhus of The Blessed One have fallen to the right path, 2. the straight path, 3. the wise path, 4. the path of mutual understanding; 5. Such as the four pairs of eight Great Men. 6. They are the disciples of The Blessed One that are worshipful, 7. suitable for hospitality, 8. gifts and veneration with clasped hands, 9.

⁶¹ 《別譯雜阿含 156 經》(大正藏 2.432b)

			the incomparable field of merit for the world.
4	<i>Sīlānussati</i>	Eight virtues of own <i>sīla</i> ⁶²	1. That are not broken, 2. not defective, 3. not spotted, 4. consistent 5. free from slavery, 6. praised by the wise, 7. not corrupted, 8. conducive to concentration.
5	<i>Cāgānussati</i>	Three virtues of giving up	1. It is great gain for me 2. I abide in a home having given up stains of miserliness. 3. I abide released and benevolent with open hands attached to giving up and making arrangements to give to the needy.
6	<i>Devatānussati</i>	Five virtues of different gods	1. faith, 2. virtues, 3. learning, 4. benevolence, 5. wisdom.

There are different items occur within the recollection items which belongs to different Anussati category in this table. Though those belong to characters of virtues, but here it has become contemplative objects in the Anussati meditation techniques. The practitioner should contemplate selected objects within those recollecting items as one desire. Such contemplative objects in Anussati practice when compared with Satipaṭṭhāna objects seem to be rather different. This is because Satipaṭṭhāna objects are used to train the practitioner to establish mindfulness with regards to doctrinal matters or universal laws such as; impermanent (*anicca*), suffering (*dukkha*), non-self (*anattā*). It leads them

⁶² Different practitioners hold different *seela*, as example; laities abide five or eight precepts. Monks abide the *patimokkha*.

to direct understanding of the universal laws in material thing such as physical body (*kāya*) and immaterial thing such as mind (*māna*), self (*atta*) etc. Considering the Anussati practice when comparing to Satipaṭṭhānā objects, it is rather different in respect of its objects and their methods of use. Anussati objects are usually based on one faithful aspect such as virtues of Buddha, virtues of Dhamma etc., and they do not emphasize a universal law or condition of Dhamma. The usage of objects is to conduct a recollecting function, but not a mindfulness function. Nevertheless, when comparing last aim or results of these two practices, we can also see somewhat the similarity between the two. The Satipaṭṭhāna sutta noted for its aim of practice is in emphasizing for enlightenment. The formula usually appears at the beginning of the Sutta⁶³. One of the aims of the Anussati practice also directing towards the enlightenment path, with its formula given above. It is clearly seen that similar aims are produced between these two practices. Even though similar aims are producing similar results, but perhaps, practitioners might go through different levels or different aspects when practicing these two practices.

iii. Anussatiṭṭhāna sutta in Anuttariyāvagga

The Anussatiṭṭhāna sutta, in Anuttariyāvagga in the Cakkaniṭṭhā, also mention Six Anusatis, they are *buddhanussati*, *dhammānussati*, *saṅghānussati*, *sīlānussati*, *cāgānussati*, and *devatānussati*. In this Sutta, it explains the contexts of each Anussati objects and result of each Anusatis. Recollecting contexts of each Anussati objects of

⁶³ “*sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.*” *Mhā satipaṭṭhāna sutta*, D. II, 290.

these practice are equal with Mahānāma Sutta in Āhuneyyavagga. After the explanation of all six Anussati objects, the following paragraph is stated as below,

“....At the time the noble disciple recollects the Buddha, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Thus Gone One. When the noble disciple’s mind is straightforward, it’s gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign. ”⁶⁴

Within the explanation of results in this Anussatiṭṭāna sutta, it has been greatly summarized compared to Mahānāma Sutta in Āhuneyyavagga. But at the end of the explanation, it has given a very important statement that “Bhikkhus, there is a certain person who purifies making this same, the sign.” Although it mention that certain persons can attain purification by practicing it, but it does not provide more details after that; what kind of purification can one attain? who can come to this stage? or how one can be led to such spiritual level? It is thus concluded that this is still only an outline for this particular practice.

iv. Mahākaccāyana sutta

A remarkable introduction has been given to Six Anussatis by Ven. Mahākaccāyana in Mahākaccāyana sutta. This Sutta is located at Anuttariyavagga in the Cakkaniṭṭāpā⁶⁵.

⁶⁴ “*Yasmim bhikkhave samaye ariyasāvako dhammaṃ anussarati. Nevassa tasmim samaye rāgapariyuṭṭhitam cittaṃ hoti, na dosapariyuṭṭhitam cittaṃ hoti, na mohapariyuṭṭhitam cittaṃ hoti, ujugatamevassa tasmim samaye cittaṃ hoti, nikkhantaṃ muttam vuṭṭhitam gedhamhā. Gedhoti kho bhikkhave pañcannaṃ kāmagaṇānaṃ adhivacanaṃ. Idampi kho bhikkhave āramamaṇaṃ karitvā evamidhekacce sattā visujjhanti.*” A. III, 312.

⁶⁵ A. III, 314.

The Sutta has recorded Ven. Mahākaccāyana's words,

“Friends, it is wonderful and surprising, The Blessed One, worthy and rightfully enlightened knowing and seeing has made it possible for sentient beings to be enlightened, to overcome grief and lament, to overcome unpleasantness and displeasure and realize extinction in these six recollections.”⁶⁶

This Sutta context is very short, and does not provide any detail on what should be practiced or how to be put into practice. Strictly speaking, even the names of the six Anussatis were also not mention in this Sutta. Though it is a very short saying, but it has noted down a very important message. It says that one can lead to final liberation by practicing these six Anussatis. The introduction of this Sutta is similar to the introductory wordings found in Satipaṭṭāna sutta. This is a very important message for Anussati meditation because large amount of Anussati sutta references do not clearly mention whether one can lead to final liberation through the practice of Anussati.

Another perspective might be that Ven. Mahākaccāyana was addressing this message to the higher spiritual practitioners, whom already knew what the six anussatis are, and how they are to be practiced. It might be that Ven. Mahākaccāyana just made a gentle reminder of this practice as an encouragement to the practitioners.

The early Chinese translations of this Sutta appear in Saṃyuttāgama (雜阿含) sutta No. 550⁶⁷. Compared with Mahākaccāyana sutta, the whole context of this Sutta is

⁶⁶ “*Acchariyaṃ āvuso abbhūtaṃ āvuso yāva subhāsitaṃ cidaṃI tena bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya. Nibbānassa sacchikiriyāya yadidaṃ cha anussatiṭṭhānāni*” A. III, 314.

⁶⁷ 《雜阿含 550 經》(大正藏 T. 2.143b)

equal.

V. Udāyi Sutta

Udāyi Sutta in Anuttariyavagga in the Cakkaniipāta, brings a total different documentary to Anussati practice.⁶⁸ In this Sutta, Buddha asked Ven. Udāyi, “What are the Anussatis should be practiced?” As Ven. Udāyi has given the wrong answer, the Buddha again asked Ven. Ānanda the same question “What are the Anussatis that should be practiced?” Ven. Ānanda then gave the following answer,

“Venerable sir, there are five recollections -What five? Here, venerable sir, the Bhikkhu secluding the mind from sensual desires abides in the third higher state of mind. Venerable sir, these are the things to be recollected. When they are made much they conduce to pleasantness here and now.⁶⁹

Again, venerable sir the Bhikkhu attends to the sign of light, the sign of day, as the day, so also the night. Thus with an open mind not encompassed develops the mind of radiance. When they are made much they conduce to gain of knowledge and vision.⁷⁰

⁶⁸ A. III, 322.

⁶⁹ “...bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakka vicārānaṃ vupasamā ajjhattaṃ sampasādanaṃ cetasa ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihāri’ti, tatiyaṃ jhānaṃ upasampajja viharati. Idam bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahūlīkataṃ diṭṭha dhammasukhavihārāya saṃvattati.” A. III, 323.

⁷⁰ “bhikkhu ālokasaññaṃ manasikaroti, divāsaññaṃ adhiṭṭhāti. Yathā divā tathā rattiṃ, yathā rattiṃ tathā divā, iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ citataṃ bhāveti.” A. III, 323.

Again, venerable sir, the Bhikkhu reflects this same body up, from the feet and down from the hairs of the head, surrounded by the skin as full of impurities. There's in this body, hairs of the head and body, nails, teeth, skin, flesh, nerves, bones, bone marrow, bladder, heart, liver, pleura, spleen, lungs, intestines, small intestines, stomach, excreta, bile, phelgm, pus, blood, sweat, oil of the body, tears, fat, spit, snot, synovic fluid and urine. When reflected and made much it conduce to dispel sensual greed.⁷¹

Again, venerable sir, the Bhikkhu reflects a body thrown in the charnel ground, when dead, after one day, or two days, or three days, or swollen, or turned blue, or festering and reflects, it will be the same with this body too. This body has not gone beyond that. Or he looks at a body thrown in the charnel ground eaten by, crows, hawks, vultures, dogs, foxes, or eaten by various living things and reflects it will be the same with this body too. This body has not gone beyond that. Or he looks at a body thrown in the charnel ground, a skeleton with flesh, smeared with blood and bound with veins, a skeleton without flesh smeared with blood and bound with veins, a skeleton without flesh not smeared with blood and bound with veins, a skeleton with disconnected bones, thrown here and there, the bones of the hand in one place, of the feet in another place, of the knee in another place, of the thigh in one place, of the hips in another place, the backbone in one

⁷¹ *“bhikkhu imameva kāyaṃ uddhaṃ pādatalā adhokesamatthakā tacapariyaṃtāṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhī aṭṭhimiñjaṃ² vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttanti.”*
A. III, 323.

place and scull in another place and reflects it will be the same with this body too. This body has not gone beyond that. Or he reflects a body thrown in the charnel ground the bones turned white, like white pearls, decayed bones, bones decayed for three years, turned to dust and reflects it will be the same with this body too. This body has not gone beyond that. When reflected and made much it conduces to root out the conceit 'I am',⁷²

Again, venerable sir, dispelling pleasantness and unpleasantness ... re ... abides in the fourth higher state of mind. When reflected and made much it conduces for the realization of various elements. Venerable sir, these five are to be recollected."⁷³

There are five Anussatis according to the answer given by Ven. Ānanda. They are:

- i. Recollection of first trance, second trance, and third trance as meditation objects. (Jhāna)
- ii. Recollection of the object of light (*ālokasaññā*)
- iii. Recollection of the impurities of the body (*paṭhikkulamanasimāra*).
- Iv. Contemplations in the cemetery (*sīvatika*).
- v. Recollection of the fourth trance (Jhāna).

⁷² "bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chadditaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ. So imameva kāyaṃ evaṃ upasaṃharati: "ayampi kho kāyo evaṃ dhammo evambhāvi etaṃ anatīto"ti. Seyyathāpi vā pana passeyya sarīraṃ sīvathikāya chadditaṃ" A. III, 323.

⁷³ "bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idaṃ bhante anussatiṭṭhānaṃ evaṃ bhāvitāṃ evaṃ bahulīkataṃ. Anekadhātu paṭivedhāya saṃvattatī. Imāni kho bhante pañca anussatiṭṭhānānīti." A. III, 325.

At the end of this Sutta, Buddha accepted the answer given by Ven. Ānanda as a suitable one, however Buddha himself introduce another sixth item which became as Six Anussatis.⁷⁴ In the Sutta it was noted that,

“The Bhikkhu proceeds mindfully, recedes mindfully, stands mindfully, sits mindfully, lies mindfully, intends activity mindfully. Ānanda, when these are recollected it conduces to mindful awareness.”⁷⁵

These Anussati objects are totally different from the ‘Six Anussati’ which was mentioned much earlier. Thus, we can point out that this context of Anussati in Udāyi sutta, is a very special context than the context of other Suttas, as well as in Anussatiṭṭhāna sutta, Mahānāma sutta etc.

Vi. Rāgādipeyyāla sutta

Rāgādipeyyāla sutta in Sāmaññavagga in the Cakkanipāta, is also closely related to Anussati practice. It is to be mentioned that it is a very short discourse, and it does not have much details about the practice. The Sutta is stated as below,

“Bhikkhus, thoroughly knowing greed, six things should be developed. What six? Recollections of the, Enlightened One, of the Teaching, of the Community, of virtues, of benevolence, of the gods. Bhikkhus, thoroughly knowing greed, these six things should be developed.”⁷⁶

This Sutta only states the names of Six Anussatis which is similar to

⁷⁴ “Sādhu sādhu ānanda, tena hi tvaṃ ānanda idampi chaṭṭhaṃ anussatiṭṭhānaṃ dhārehi” A. III, 325.

⁷⁵ “Idhānanda bhikkhu satova abhikkamati, satova paṭikkamati, satova tiṭṭhati, satova nisīdati, satova seyyaṃ kappeti, satova kammaṃ adhiṭṭhāti. Idaṃ ānanda anussatiṭṭhānaṃ evambhāvitaṃ evaṃ bahulīkataṃ satisampajaññāya saṃvattatīti.” A. III, 325.

⁷⁶ “Rāgassa bhikkhave abhiññāya cha dhammā bhāvetabbā...” A. III, 452.

Anussatiṭṭhāna sutta in Āhuneyyavagga. It is interestingly to note however, it introduces a different way to understand greed through the practice of Anussati in this Sutta.

2. 3. 2. 3. Dasakanipāta

There is one Sutta in Dasakanipāta which is related to Anussati that is Anussaritabba dhamma sutta. It is located in Ariyamaggavagga in Catuttha paṇṇāsaka in the Dasakanipāta. This Sutta context is rather special as compared to other Anussati suttas. The Sutta first introduced Dhammas which are not to be recollected, and it goes on to introduce other Dhammas which should be recollecting⁷⁷. Those non-recollecting Dhammas are noted in the Sutta as below,

“Bhikkhus, what should not be recollected? Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these should not be recollected.”⁷⁸

One should recollects Dhammas as per below,

“ Bhikkhus, what should be recollected? Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these should be recollected. ”⁷⁹

⁷⁷ “Anussaritabbaṅca vo bhikkhave dhammaṃ desissāmi, nānussaritabbaṅca.” A. V, 280.

⁷⁸ “Katamo ca bhikkhave nānussaritabbo dhammo: Pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, piṣuṇāvācā, pharusāvācā, samphappalāpo, abhijjhā, vyāpādo, micchādīṭṭhi. Ayaṃ vuccati bhikkhave nānussaritabbo dhammo.” A. V. 280.

⁷⁹ “Katamo ca bhikkhave anussaritabbo dhammo: Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, avyāpādo, sammādīṭṭhī.” A. V. 280.

2. 3. 2. 4. Ekādasanipāta

i. Paṭama Mahānāma sutta

The Paṭma Mahānāma sutta appears in Anussativagga in the Ekādasanipāta. In this sutta, the Buddha delivered six Anussatis to Mahānāma Sākya. The names of six Anussatis and context of its practices reconciles with Anussatiṭṭhāna suttas.⁸⁰

In this Sutta, Mahānāma Sākya came to the Buddha as an ordinary person and questioned, “Venerable sir, we abide in various abiding. Which is the most suitable abiding, in which we should abide?” There are two parts to the answers given by the Buddha. This also means that there are two types of practices given in the Buddha’s answer. The first one is a preparation practice, and the other is Anussati practices.

The Buddha first taught him five things as a primary preparation before moving towards Anussati practices. Those five items are stated as below:

“Mahānāma,

One with faith will be successful, not without faith

One with aroused effort will be successful, not without aroused effort

One with mindfulness established will be successful, not without.

One concentrated will be successful, not without concentration.

A wise one will be successful, not one without wisdom.”⁸¹

The above preparation practices did not appear in Āhuneyyavagga Mahānāma sutta, and Anuttariyāvagga Anussatiṭṭhāna sutta etc. Due to these preparation practices, it

⁸⁰ Pṭma Mahānāma sutta, A. V, 328 ; Dutiya Mahānāma Sutta, A. V, 332 .

⁸¹ “*Saddho kho mahānāma ārādhako hoti no assaddho, āradhaviṛiyo ārādhako hoti, no kusīto: upaṭṭhitasatī ārādhako hoti, no muṭṭhassatī: samāhito ārādhako hoti, no asamāhito paññavā ārādhako hoti no duppañño. Imesu kho tvaṃ mahānāma pañcasu dhammesu paṭiṭṭhāya chadhamme uttariṃ bhāveyyāsi.*” A. V, 328

brings some special reference to the Anussati practices. Subsequently, the Buddha delivered these six Anussatis to Mahānāma, and gave explanation to each object on how to practice and the benefits of this practice. The explanations on the context of these Six Anussati objects are similar with context of Six Anussatis in Āhuneyyavagga Mahānāma sutta in Cakkanipāta. As an example, the first one *buddhānussati* is provided below,

“You should recollect the Thus Gone One, worthy and rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed. The Teacher of gods and men, enlightened and blessed.”⁸²

It is to be noted that the contexts of other five Anussatis in this Paṭma Mahānāma sutta, does not differ with the context of Mahānāma sutta in Cakkanipāta, as well as in *buddhānussati* object. This sutta has given further explanation on the benefits of Anussati practices. They are similar to Mahānāma sutta in Cakkanipāta, therefore we need not mention about it again here.

There are little differences within the early Chinese translation of this sutta and it can be found in sutta No. 932⁸³, and No. 157⁸⁴ in Saṃyuttāgama (雜阿含). In sutta No. 932, Mahānāma heard that Buddha is ready to travelling to preach the Dhamma at the end of the *vas* retreat with his disciples. So he went to ask the Buddha when is he able to see the Buddha and his disciples again due to his frail health. The Buddha then

⁸² “*Idha tvaṃ mahānāma tathāgataṃ anussareyyāsi, ’itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ’ti.*” A. V, 329

⁸³ 《雜阿含 932 經》(大正藏 2.238b)

⁸⁴ 《別譯雜阿含 157 經》(大正藏 2.433b)

advised him to understand the Dhamma properly because by doing so it is equivalent to seeing the Buddha and his disciples. Mahānāma was told not to focus the physical body of the Buddha and sṅha. The Buddha’s advice to Mahānāma is to practice the five Dhammas as primary practices and there after should recollect the Six Anussatis in order to see the Buddha and Sṅha. The Pāli text has given *saddhā, viriya, sati, samadhi, pañña* as primary practice, but in this Chinese translation (Sutta No. 932) shows that *saddhā, sila, dhmma svana, cāga, pañña* are given as primary practice. Thus there are three different primary practices appear in Chinese translations which are not found in Pāli text.

They are; *sila, dhmma svana* and *cāga*. The context of Chinese translation (雜阿含 No. 157), is identical with the Sutta no. 932 translation.

ii. Dutiya Mahānāma Sutta

In Dutiya Mahānāma Sutta, explanation is also given on the Six Anussati. The context of Dutiya Mahānāma Sutta differs a little compared to Paṭama Mahānāma sutta, except that a little addition is included at the end on explaining about its benefits. The additional part is quoted as below,

“.....Mahānāma develop this reflection on the Enlightened One, even when walking, standing, sitting or lying or when doing some activity recollect it even when living in the household with wife and children.”⁸⁵

Here it emphasizes that Anussati practice can even be used in household life and in day-to-day activities. This additional phrase gave a clear notification that lay followers

⁸⁵ Dutiya Mahānāma Sutta , A. V, 332

can also practice Anussati meditation. If without this additional phrase, the other context of this Dutiya Mahānāma Sutta reconciles with the Paṭama Mahānāma sutta. The Chinese translation of this sutta which appears in 雜阿含 933 sutta⁸⁶ when compared to the context of the translation; it is almost similar to No. 932 sutta translation which has been mentioned earlier. The only difference found was in its primary practices. The 雜阿含 932 sutta noted of five primary practice, they are; *saddhā, sila, dhmma svana, cāga and pañña*. Likewise in 雜阿含 933 sutta, there appears six primary practices and they are *saddhā, sila, dhmma svana, cāga, emptiness and pañña*⁸⁷. Thus ‘emptiness, is added into as a primary practice.

iii. Nandiya sutta

The Nandiya sutta in Anussativagga in the Ekādasanipāta has also given some information about Anussati practice.⁸⁸ This sutta is quite similar with Paṭama Mahānāma and Dutiya Mahānāma Sutta in the same *vagga*. Nandiya Sākyan went to Buddha as an ordinary person (non *arya*), sat on one side and said, “....We abide in various abidings. Which is the most suitable abiding, in which we should abide?”⁸⁹ In the answer given by the Buddha there are two types of practices. At first, the Buddha introduced him to six kinds of items as a primary preparation practice before proceeding to the Six Anussati practices.

It is stated in the Sutta as below,

“Nandiya, one with faith will be successful, not without faith

⁸⁶ 大正藏 2.238c

⁸⁷ “何等為六？正信為本，戒、施、聞、空、慧以為根本，非不智慧，是故。”(大正藏)T. 2. 238c

⁸⁸ A. V, 334.

⁸⁹ A. V, 334.

One with moral will be successful, not without aroused moral

One with aroused effort will be successful, not without aroused effort

One with mindfulness established will be successful, not without.

One concentrated will be successful, not without concentration.

A wise one will be successful, not one without wisdom.”

The above has six preparation items, but in Paṭama Mahānāma sutta there were five. The five of six preparation items reconciles to Paṭama Mahānāma sutta, but one more item has been added and that is moral or *sīla*.

Next, the Buddha advised Nandiya to recollect the five Anussatis namely; recollection of Buddha, recollection of Dhamma, recollection of *kalyānamitta*, recollection of *cāga*, and recollection of deities.⁹⁰ Usually the Six Anussatis appear in most Suttas as a cluster, but here in Nandiya sutta only five. It is noted that *śṅgānussati* and *sīlanussati* does not appear here, and the ‘recollection of *kalyānamitta*’ is added on as a new object. This makes a little difference on the number of objects. At the end of the Sutta, there is a confirmation about the result of this practice. It is noted in the Sutta as,

“Nandiya, the noble disciple endowed with these eleven things certainly dispels demerit and does not seize. Nandiya, just as a pot turned upside down, certainly would throw out all the water, does not take in the vomited again. In a dried up field what is saved from the fire would indeed get burned, not the already burnt. In the same manner, Nandiya, the noble disciple endowed with these eleven things certainly dispels demerit and

⁹⁰ A. V, 334.

does not seize.”⁹¹

According to the above, one not only can stop all the unwholesome actions, but is also able to dislodge them.

The Chinese translations of this sutta appear in 雜阿含 858 經,⁹² and 佛說難提釋經.⁹³ When Pāli text is used to compare to 雜阿含 858 經, even though similar to Sutta No. 932 translations, but it does not state any of the primary practices. Nandiya went to the Buddha and asked when he can see the Buddha and his disciples again. The Buddha then advised him that by understanding the Dhamma properly is equivalent to seeing the Buddha and his disciples. Due to this reason, Nandiya is asked by the Buddha to recollect the Six Anussati. Thus only the names of the six Anussatis appear in this translation but it does not state any of the primary practices.

In this translation of 佛說難提釋經, there are five primary practices to be found namely; *saddhā*, *visuddhi* (purity), *cāga*, *pañña* and *dhmma svana*. These five as compared to the Pāli text, a little difference can be seen:

TC-03 Five Primary Practices Between Pāli Texts and 佛說難提釋經

In Pāli text	佛說難提釋經 In Translation
1. Faith (<i>saddhā</i>)	1. Faith (<i>saddhā</i>),
2. Morality (<i>sīla</i>)	2. Purity (<i>visuddhi</i>),
3. Effort (<i>virīya</i>)	3. Giving (<i>cāga</i>),

⁹¹ “*Seyyathāpi nandiya kumbho nikkujjo vamateva udakaṃ, no vantaṃ pacchā vamaṭi. Seyyathā vā pana nandiya sukkhe tiṇadāye aggimukko ḍahaṃ yeva gacchati, no daḍḍhaṃ paccudāvattati. Eva meva kho nandiya imehi ekādasahi dhammehi samannāgato ariyasāvako pajahate va pāpake akusale dhamme, na upādiyatīti.*” A. V, 337.

⁹² (大正藏) T. 2.218b

⁹³ (大正藏) T. 2.505

4. Mindfulness (<i>sati</i>)	4. Wisdom (<i>pañña</i>)
5. Concentration (<i>samādhi</i>)	5. Listing dhamma (<i>dhamma svana</i>)
6. Wisdom (<i>pañña</i>)	

Only Faith (*Saddhā*) and Wisdom (*paññā*) reconciles with the Pāli text, whilst the other three items are found to be different. Morality (*sīla*), effort (*virīya*), mindfulness (*sati*), concentration (*Samādhi*) also do not appear in this translation.

The translation of this Sutta has inadvertently given a little more explanation and also on the results of each Anussati objects as compared to other Sutta translations⁹⁴.

iv. A Summary for Anussati in the Nikāyas

1. There are not many references found to relate to Anussati practice in the Nikāyas. In the Dīghanikāya⁹⁵ there are little references given in two Suttas. The most important references only appeared in Aṅguttaranikāya. The other two Nikayās did not have any important references with regards to this practice.

2. Most Suttas relates to Anussati practice are found in the four Nipātas of the Aṅguttaranikāya.

i. There ten Suttas in Ekadhammapāḷi of the Ekakanipāta,

⁹⁴ 「難提！若慧弟子念佛諸德，佛為有是：為如來、為無所著、為一切覺、為神行足、為已快、為有無量、為無有上、為男子師、為法御者、為天人師、為覺有是。若天、若人、若魔、若梵、若沙門、若婆羅門，為自慧證身生處已盡，為已著清淨行，所為當自識，但有是身從後不受。難提！是時慧弟子意不著貪欲，不著瞋恚，不著愚癡，便為直意；慧弟子意已直，已直意便得義、便得法、便見法、便大樂喜；已喜便生樂，從樂便身滅；身已滅便得安隱；已得安隱便得定，從定便如知如見，是為苦諦、是為習、是為盡、是為苦滅向道者諦。難提！若慧弟子在邪中為直念，有恨意便為捨，意有所著便不受。是為慧弟子樂道迹，為常念佛德。(大正藏) T. 2. 505

⁹⁵ D. III, 250 ; A. III, 254 etc.

- ii. There are six Suttas in Chakkanipāta (Ahuneyya vagga 2, Anuttariya vagga 3, Rāgādipeyyāla vagga 1)
- iii. There is one Sutta in Ariyamagga vagga of the Dasaka nipāta
- iv. There are three Suttas in Anussati vagga of the Ekādasanipāta.

Within these Nipātas, there are four Suttas have given more details and they are; Mahānāma Sutta in Āhuneyyavagga of the Cakkanipāta, Paṭma Mahānāma sutta, Dutiya Mahānāma Sutta, and Nandiya sutta in Anussativagga of the Ekādasanipāta.

3. Almost all Suttas given references that relates to the Six Anussatis. In Aṅguttaranikāya, there is only one place which has been found to have an emerging evidence on the Ten Anussati within the Nikāyas. It is located in Ekadhammapāli of the Ekakanipāta. There are ten Suttas bided as a cluster, and each Sutta explained only one type of Anussati, which thus became a discourse as ten Anussati. However the word 'Dasa Anussati' couldn't see in the Suttapiṭka and just it appear in commentarial records.

4. Though most Suttas' references are too short and has little information given on the practice, there are a number of limited Suttas that gave more detail about Anussati practice such as Mahānāma sutta Āhuneyyavagga in the Cakkanipāta, Paṭama Mahānāma sutta and Nandiya sutta in Ekādasanipāta. Nevertheless, it still does not provide enough information to the readers to establish a clearer view on this practice.

5. The Buddha preaches some of the Anussati suttas to the laity and also to some monks. This also means that Anussati practices can be practiced by the laity as well as the

monks.

6. Although the commentaries and the common meditation tradition recognize Anussati as a preparation practice⁹⁶, but there are some Suttas directly noted that one can lead to Nibbāna in their formulas by practicing the Six Anussatis; The Suttas are, Ten suttas in Ekaka-nipāta and Mahākaccāyana sutta Cahakkanipāta⁹⁷. These Suttas does not provide details on how a practitioner can reach Nibbāna by practicing Anussati. Next, it will be focus our attention on the kind of relationship that exists between Anussati practice and Nibbāna.

7. According to Aṅguttaranikāya references, when one Ārya disciple becomes *aveccappasāda*, and reaches Sotāpanna stage, he should possessed four things; perfect confidence on Buddha (*Buddhe aveccappasāde*), perfect confidence on Dhamma (*Dhamme aveccappasāde*), perfect confidence on Saṅgha (*Samghe aveccappasāde*), and hold agreeable precepts to the Āryas (*ariyakanta sīla*)⁹⁸. The contexts of these four necessary requirements are ideal with the first four of the Six Anussati. This meant that the Anussati practitioner must first have *aveccappasāda* and Sotāpanna stage, and then perhaps he will lead to Nibbāna by developing the confidence. Such enlightenment way have some similarities with *saddhānusāri*.

⁹⁶ “Anussatiyova anussatiṭṭhānāni nāma. Upcārakammaṭṭhānaṇ nāmetam gihinampi labbhati, esa nayo sabbattha.” The saṅgīti sutta aṭṭhakatā, DA. III, 103.

⁹⁷ A. I, 30; A. III, 314.

⁹⁸ “ Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti? Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti – ‘ itipi..... Dhamme aveccappasādena samannāgato hoti – ‘ svākkhāto..... Saṅghe aveccappasādena samannāgato hoti – ‘ suppaṭipanno..... Ariyakantehi sīlehi samannāgato hoti.....” Paṭhamaverabhaya suttaṃ, A. V. 407.

8. The Anussati practice is directly related with *sīla* training as well. *Sīla* is one's morality or virtue i.e., a mode of mind and volition manifested in speech or bodily action for restraining evil deed. Refraining from doing evil deeds is a direct effect in raising one's own righteousness or morality. The fourth in rank out of the Six Anussati is '*Sīlānussati*', this moral training is used as a base in developing the mental training (*bhāvanā*) in Anussati.

2. 3. 3. The Anussatis in *Visuddhimagga*.

At present, the *Visuddhimagga* is the most important meditation guideline as had mentioned in the first chapter. Ven. Buddhaghosa has given a long explanation on meditation by referring to the canonical records of this text and its whole practices separately under three categories or Threefold Training (*Ti-sikkhā*), namely, *sīla*, *Samādhi*, *paññā*. Nevertheless, in chapter seven and eight of the *Visuddhimagga*, he categorizes ten Anussatis in the forty subjects of meditation (*kammaṭṭhāna*) under *Samādhi* practice.

In chapter seven, at first, the Six Anussati objects out of ten Anussati were introduced in brief. It is stated as follows,

“The recollection arisen inspired by the Enlightened One is the *recollection of the Buddha*. This is a term for mindfulness with the Enlightened One's special qualities as its object. The recollection arisen ...*Dhamma*, ...the Community, ...virtue, generosity,*deities*.”⁹⁹

These names which were listed as Six Anussatis are identical with the Six Anussatis of Suttapiṭaka. Further, Ven. Buddhaghosa guided and encouraged the

⁹⁹ *The Path of Purification*, Tra; Ñāṇamoli, p.187 ; Vsm. 197.

practitioners on how to start this practice was stated as follows,

“Now, a meditate with absolute confidence who wants to develop firstly the recollection of the Enlightened One among these ten should go into solitary retreat in a favorable abode and recollect the special qualities of the Enlightened One, the Blessed One,...”¹⁰⁰.

Next, he explained the context of each Anussati objects, as recorded in the canon. As an example, the explanation of the *buddhānussati* object is as below,

“That Blessed One is such since he is accomplished, fully enlightened, endowed with [clear] vision and [virtuous] conduct, sublime, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed”¹⁰¹

Not only *buddhānussati*, it presented explanations on other objects of Six Anussatis as well. Those contexts of explanation which were given in *Visuddhimagga*, are identical with that of the Mahānāma sutta in the Āhuneyyavagga of Aṅguttaranikāya. But in here, Ven. Buddhaghosa has given long explanation on each virtue of Buddha, Dhamma and Saṅgha. He had spent huge amount of time and number of pages for this subject matter to be thoroughly explained in chapter seven. With that, it provides more details than the Suttapiṭaka. But at times, readers also felt that too much explanation is given on this niche subject matter. Such explanation may seem to be quite out of place in the course of practicing meditation. But in our viewpoint, these long explanations of virtues help the confidence of a practitioner to arise towards a particular object. This is because the main factor to practice well on *buddhānussati*, *dhammānussati* and *saṅghānussati* is by

¹⁰⁰ *The Path of Purification*, Tra; Ñāṇamoli, p. 188 ; Vsm. 198.

¹⁰¹ *The Path of Purification*, Tra; Ñāṇamoli, p.209 ; Vsm. 212.

having true confidence. If one failed to establish a strong confidence on these, then it is difficult to manage Anussati and come to success.

The *Visuddhimagga* has noted down the benefits of all Anussati practices. As an example;

“So when he has thus suppressed the hindrances by preventing obsession by greed, etc., and his mind faces the meditation subject with rectitude, then his applied thought and sustained thought occur with a tendency toward the Enlightened One’s special qualities. As he continues to exercise applied thought and sustained thought upon the Enlightened One’s special qualities, happiness arises in him. With his mind happy, with happiness as a proximate cause, his bodily and mental disturbances are tranquilized by tranquility. When the disturbances have been tranquilized, bodily and mental bliss arise in him. When he is blissful, his mind, with the Enlightened One’s special qualities for its object, becomes concentrated, and so the Jhāna factors eventually arise in a single moment. But owing to the profundity of the Enlightened One’s special qualities, or else owing to his being occupied in recollecting special qualities of many sorts, the Jhāna is only access and does not reach absorption. And that access Jhāna itself is known as ‘recollection of the Buddha’ too, because it arises with the recollection of the Enlightened One’s special qualities as the means.”¹⁰²

Though the description contained explanation of each of the Anussati by adding more details through own examples, but the necessity of the context of each Anussati objects are not much of a difference when compared with the context above in Paṭma

¹⁰² *The Path of Purification*, Tra; Ñāṇamoli, p.209 ; Vsm. 212.

Mhānāma sutta. At the end of the explanation of each Anussati contexts, he went forward to give interpretation on its profit. All these profit interpretations of other Anussatis are totally similar with the explanations of benefits in *buddhānussati*.

In the last part of chapter seven, Ven. Buddhaghosa has given an summary for the collection. He briefly noted about the benefits of the six Anussatis in this paragraph. For these purposes, it uses the information from Mahānāma sutta¹⁰³, Gedha sutta (Anussatiṭṭhāna Sutta)¹⁰⁴, Sambādhokāsa sutta (Mahākaccāyana sutta)¹⁰⁵, Uposatha Sutta¹⁰⁶ and Ekādasanipāta¹⁰⁷. These Sutta details had already been explained from the beginning of this chapter and thus we do not again need to repeat it.

He has however; given us important information related to this practice that Six Anussatis are only practiced by noble disciples. Ven. Ñāṇamoli translated it as below,

“These six recollections succeed only in noble disciples. For the special qualities of the Enlightened One, the Law, and the Community, are evident to them; and they possess the virtue with the special qualities of untornness, etc., the generosity that is free from stain by avarice, and the special qualities of faith, etc., similar to those of deities.”¹⁰⁸

Though in the *Visuddhimagga* said so, but such a conclusion was not given in any of the above Suttas or other Suttas in Suttapiṭaka. This may perhaps an interpretation given by Ven. Buddhaghosa on its own. Most Suttas which are related to the Six Anussatis have been delivered to the noble disciples by the Buddha. Maybe due to this view, Ven.

¹⁰³ A. III, 285.

¹⁰⁴ A. III, 312.

¹⁰⁵ A. III, 314-315.

¹⁰⁶ A. I, 206-211.

¹⁰⁷ A. I, 30.

¹⁰⁸ *The Path of Purification*, Tra; Ñāṇamoli, p. 222

Buddhaghosa arrived at this conclusion. If we refer back to the Suttapiṭka regarding this matter, there is another Sutta named Mahānāma sutta which the Buddha delivered the Six Anussatis to the non-noble disciples in Ekādasanipāta of Aṅguttaranikāya. In the first paragraph which was the introduction of the background of this sutta, it was noted that Mahānāma went to see the Buddha to ask for a suitable practice by explaining his situation, “*tesaṃ no bhante nānā vihārehi viharataṃ kenassa vihārena vihātabba*”¹⁰⁹ According to this quote, it mentioned that he abided in various abiding one, but is not a noble disciple. So we conclude that he should be a layperson or an ignoble one in Dhamma. Both Suttas are delivered in the same place, in Nigrodha’s monastery in Kapilavatthu and also delivered to under ‘Mahānāma sākyan’. Our view is then that Buddha delivered these two Suttas to the same person. But the problem is, if it is delivered to the same person, why is it that he was addressed as noble disciple and another is not? Our view is that in Sutta (A. V, 328); the Buddha delivered this sermon before Mahānāma became a noble disciple. Whilst in another Sutta (A. III, 285), the sermon was delivered by the Buddha after Mahānāma became a noble disciple. At both times, the Buddha spoke to Mahānāma on the Six Anussatis as the suitable practice for him.

In the last paragraph of chapter seven, he noted that Six Anussatis can also be used by ordinary persons as well. It is Ven. Ñāṇamoli that translate thus,

“Still, though this is so, they can be brought to mind by an ordinary man too, if he possesses the special qualities of purified virtue, and the rest. For when he is recollecting the special qualities of the Buddha, etc., even only

¹⁰⁹ “Venerable sir, we abide in various abiding. Which is the most suitable abiding, in which we should abide?” A. V, 328.

according to hearsay, his consciousness settles down, by virtue of which the hindrances are suppressed. In his supreme gladness he initiates insight, and he even attains to Arahantship, like the Elder Phussadeva who dwelt at Kaṭakandhakāra”¹¹⁰.

Comparing those two quotes, they are look as if different from each other, and seemed to be a paradox. The reason is that it has limited the progress of Six Anussatis only to the noble disciples but in the second quote, again noting down that ordinary persons can also make further progress by practicing it as well if one has completed the other necessary virtues and one can even attained Arhanth ship. Perhaps, Ven. Buddhaghosa tried to give an idea about the attainment achieved out of result of this practice depending on the different degrees possessed by different practitioners. So in the first quote, some kind of higher degree attained as a result from this practice. Similarly, in the second quote, he might be saying about the result attained by ordinary persons of varying degrees when they put it into practice.

There is another new important perspective related to the Anussati practice that appeared in the *Visuddhimagga*. It is recognized that some Anussati practices can only lead to access concentration (*upacāra samadhi*). When explaining about the forty object of Samatha meditation in chapter three, it has given such references as stated below,

“As to which bring access only and which absorption: the eight recollections - excepting mindfulness occupied with the body and mindfulness of breathing - the perception of repulsiveness in nutriment, and the defining of the four elements, are ten meditation subjects that bring access only. The others bring

¹¹⁰ *The Path of Purification*, Tra; Ñāṇamoli, p.223 ; Vsm. 228

absorption. This is “as to which bring access only and which absorption.”¹¹¹

According to this quote, there are eight out of ten Anussati practices (with exception of *kāyagatāsati*, *ānāpānasati* and all other Anussatis) that enables one to be led up to access concentration (*upacāra*). With this reference point, it seems that Anussati practice has become very limited in its results or usages in practicing the path. There are eight types of Samadhi that appeared in sutta-pitaka which are fine-material sphere (*rūpa-jjhāna*) and immaterial sphere (*arūpa-jjhāna*). But it does not mention anything about access concentration or *upacāra samadhi*. If it is so, then it cannot be said to have been the original form adapted from the suttapiṭaka. There is only one reference which is related to access Samadhi of Anussati and is found in Saṅgīti sutta - Aṭṭhakatā¹¹². But the Aṭṭkakatā limited access to laities saying that laities received the access (*upacārā*) as a result of Anussati practice.

Chapter eight has been allocated to discuss solely about the last four out of Ten Anussatis. The explanations of the last four recollections are as below,

i. recollection of death:- “The recollection arisen inspired by death is the *recollection of death*. This is a term for mindfulness with the termination of the life faculty as its object.

ii. recollection on mindfulness of breathing (*ānāpānasati*) and recollection of peace (*upasamānussati*) are also explained in the same way¹¹³.

ii. recollection on body:- “[*Mindfulness occupied with the body (kāya-gatā sati*—lit. “body-gone mindfulness”):] it is gone (*gata*) to the material body (*kāya*) that is analyzed into head hairs, etc., or it is gone into the body, thus it is “body-gone” (*kāya-gatā*). It is

¹¹¹ *The Path of Purification*, Tra; Ñāṇamoli, p.105 ; Vsm. 111.

¹¹² It has noted beginning of this chapter.

¹¹³ *The Path of Purification*, Tra; Ñāṇamoli, p.186-188 ; Vsm. 197-198

body-gone (*kāya-gatā*) and it is mindfulness (*sati*), thus it is “body-gonemindfulness” (*kāyagatasati*—single compound); but instead of shortening [the vowel] thus in the usual way, “body-gone mindfulness” (*kāyagatā sati*— compound adj. + noun) is said. This is a term for mindfulness that has as its object the sign of the bodily parts consisting of head hairs and the rest.”¹¹⁴ Further, it has given more explanation in this chapter that there are many reasons for one's sudden death.¹¹⁵

2. 4. Summary for Chapter two

After the Buddha's period, certain deep teachings of the Buddha came forward as the most important practice, such as achieving wisdom by contemplating *anicca*, *dukkha*, *anata* or the practice of the four Satipaṭṭhānās. Due to the significance of the deep teachings and their important aspects, deep teachings were regarded as a form of foremost practice in the path. Meanwhile the other supportable teachings were given less significant attention as compared to the former. Anussati practice faces a similar problem concerning on its role and place of Anussati practice in Theravada Buddhist meditation. This situation became more obvious with the arisen dichotomy between Samatha and Vipassanā.

When deeply analyzed those references, it cannot be accounted for that Anussati practice is away from the main Buddhist path even if it does not provide enough information. For, Anussati practitioners are able to achieve stream-entry in the path, which is the first noble stage. Further, this practice included different qualities that are being cultivated such as confidence, happiness, mindfulness, etc., which indicates a

¹¹⁴ *The Path of Purification*, Tra; Ñāṇamoli, p.186 ; Vsm. 197.

¹¹⁵ *The Path of Purification*, Tra; Ñāṇamoli, p.224 ; Vsm. 229.

better aid to a practitioner in proceeding forward toward the path.

With the wider application of Anussati, it is noted that in a few Suttas spoken not only to the monks by the Buddha, that the practice of Anussati helps beings to overcome sorrow, lamentation and for their purification. Venerable Mahākaccāyana has also given guidance to monks on this matter in Mahākaccāyana sutta. Further, evidence for proof has been found that some Anussati such as Buddhānussati, uses with Vipassanā objects together as a supportable meditation technique.

There are however, substantial amount of Suttas that appear in the Nikayas regarded as early references that are related to Anussati. When observed closely on those Suttas, it is found that the information of this particular practice is very limited. Most Suttas noted on the limited information provided and also the similarities found within each Sutta.

Chapter 3

The Development of Anussati

3. 1. Introduction

Though long referred to in the Nikayas as one set, and therefore, a concept that goes back to a comparatively early period, it is as if Anussati presents a different feature of the practice and the number of Anussatis are not fixed. There are references to the Six Anussati and later on moving forward to the ten Anussati, with the addition of four more. These additions also present an unclear linkage with Anussati. Of these last four only the last one namely, *upasamānussati* is referred to as a ‘subject of recollections’ (Anussati); the other three are designated as *sati* (mindfulness): *Ānāpānasati*, *kāyagātāsati*, *maranasati*. Even the contents are not the same in all enumeration, for even *kalyānamittatā* is included as one of the Anussati.

This situation is somewhat made confused on the basic order of the practice. It is very interesting to note, however, that this unclearness of enumeration regarding Anussati is not new. As Udāyi sutta of the Aṅguttaranikāya¹ shows Anussati has been confused with *anussatiṭṭhāna*, which also means, subject of recollection: (*anussatiṭṭhāna*)². When the Buddha questioned three times Ven. Udāyi regarding the number of *anussatiṭṭhāna* he remained silent, it is only when Ven. Ānanda reminded him that the Buddha is addressing him that Ven. Udāyi came up with an answer. He cited “*pubbenivāsānussati*” (recollection of one's past birth) as an Anussati.

The Buddha describes him as a hollow man (*mogha purisa*). Though he failed to answer the Buddha's query correctly, he knows what *pubbenivāsānussati* is, and this

¹ A. III, 327.

² Compare *kammaṭṭhāna* meaning, subject of meditation.

affirms that he was not totally ignorant of the Dhamma. Then, does this mean that all members of the Saṅgha were not equally aware of what Anussati means, and that explains the different features exists in the earlier documented references? Perhaps yes, and this is further supported by the fact that there was some confusion with regards to what exactly ‘Anussati’ meant, how they come to as one set, and what their exact purpose are and so forth.

There exist many grey areas in Anussati meditation. This prompts a study and examination on the teachings of Anussati and also its development. In this chapter first six Anussatis are come to the front here, and other four Anussatis will discuss in another chapter.

3. 2. Development of the Concept and Practice

‘Taking refuge’ possibly provides a closer relationship with Anussati, especially with the first three Anussatis. Perhaps, taking refuge may develop into *aveccappasāda* and can also become an Anussati practice; a meditation technique. So, in this sub topic, we try to analyze the development of the first three within Ten Anussatis as an early part of the practice, related to taking refuge and *aveccappasāda*.

3. 3. First Three Anussatis

3. 3. 1. Taking Refuge

From the two enumerations mentioned in the Nikāyas of six and ten Anussati, it appears that the former is earlier; of the Six Anussati also the first three seems to belong to an earlier phase. These three are: *buddhānussati*, *dhammānussati*, *saṅghānussati*.³ This enumeration immediately brings to mind the Triple Gem, The

³ Dhajagga sutta: S. I, 218.

Buddha, Dhamma, and the Saṅgha. These are referred to also as the ‘Three Refuges’ (*tisarāṇa*).⁴ Seeking refuge or taking refuge in these three does not mean abandoning one’s responsibility and handing over that responsibility to these refuges. Taking refuge in these three subjects means taking them as ideals, the guides to be followed and emulated. To do this one has to develop confirmed faith, confidence in these: Three Gems (*ti-ratana*) or Three Refuges (*ti-saraṇa*). At the initial stage, it appeared to be only one Gem, which is the Buddha. In the later period, it has been extended to Dhamma and Saṅgha as three Gems. In fact, this concept of Triple Gems or Three Refuges is founded on the concept of the Buddha. From the Buddha it is extended to this Dhamma⁵. The earliest references is to two such ‘Gems’ or refuge: Buddha and Dhamma. As the Vinaya piṭaka records⁶, the two merchants Tapassu and Bhalluka, the first to offer a meal to the Buddha after his enlightenment, are said to be the ones who became the first two converts to take refuge in the Buddha and the Dhamma.⁷ There is no mention of a third, as the Saṅgha order was not yet established. Those references are bringing evidence to prove that these two Gems are earlier than Saṅgha. It is therefore further confirmed that the Saṅgha was later being categorized into this group. This happened later when the Buddha had ordained the ascetic of the group of five

⁴ “This refuge is not safe; this refuge is not supreme. Having come to such a refuge, one will not be free from all suffering.” “And who has gone for refuge to the Buddha, Dharma and Sangha, sees with a true wisdom Four Noble Truths.” Dha. Stanza 89-90

⁵ Reference to vakkhali sutta, If one sees the dhamma, then he sees the Buddha. “yo kho vakkhali dhammaṃ passati so maṃ passati, yo maṃ passati so dhammaṃ passati” S. III, 120.

⁶ “Tapassa bhallikā vāṇijā bhagavantam ...etad avocum: ete mayaṃ bhante bhagavantam saraṇam gacchāma dhammañ ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam gate’i.” V. I, p. 4.

⁷ The two are referred to as lay-devotes of two-word formula (*dve-vācika-upāsaka*). See DPPN p. 991.

(*pañcavaggiya*). Subsequently, father of Yasa got the opportunity of taking refuge in the Triple Gem⁸ or the Three Refuge. It is rather apparent that even the three Gems have also evolved step by step in the initial stage.

There is certain amount of suttas that has been recorded in Tripitaka about taking refuge. As an example, the Mahāvaggapāli⁹, Suttavibhaṅga¹⁰ in Vinayapitaka, Dīghanikāya Kūṭadanta sutta¹¹, Sonadanda sutta¹²; Saṃyuttanikāya Sakko sutta¹³, Aṅguttaranikāya Adhikarana vagga¹⁴ in Suttapitaka and Dhammasaṅgānī in Abhidhammapitaka¹⁵ etc.

Conversion and taking of refuge has a close relationship. Usually a convert was expected to declare his conversion. This was done by openly declaring that he is taking refuge in the Three Refuge or Triple Gem. Mahānāma sākyan asks a question to the Buddha on how one becomes a lay follower (*upāsaka*), and the Buddha answered him that ‘one should take the Triple Gem as his refuge in order to become a

⁸ By this time the order of *Saṅgha* was not established, and from then onwards the converts had the opportunity of taking refuge in the Three refuge.

⁹ “...ete mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammañca...” Vin. I, 4.

¹⁰ Vin. III, 24.

¹¹ “Yo kho brāhmaṇa pasanna-chitto Buddhaṃ saraṇaṃ gacchati Dhammaṃ saraṇaṃ gacchati Saṃghaṃ saraṇaṃ gacchati....” D. I, 145.

¹² “Samaṇaṃ khalu bho Gotamaṃ anekāni devatā-sahassāni pāṇehi saraṇaṃ gatāni....” D. I, 116.

¹³ S. IV, 270

¹⁴ “Esāhaṃ Bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghañ ca...” A. I, 56.

¹⁵ “Katame dhammā saraṇā? Dvādasa akusalacittuppādā – ime dhammā saraṇā...”

Dhammasaṅgānī, Abh. PTS. 264.

lay disciple'¹⁶. Basically, this is the first step upon entering into Buddhism which one attempts to become a disciple of the Buddha.

Japanese scholar 松田慎也 (Zhou Xiang Shen Ye) in *Indian Buddhist Studies* comments that the early period of the three refuges was later developed into recollections. That was how the first three Anussati was formed to become a new practice¹⁷. Later on, 釋果暉 (Shi Guo Hui) wrote an article in reference to the Chinese Āgama on 'The Development of Anussati From Recollections to Samadhi' in Chinese language. He also held the same view.¹⁸

3. 3. 2. Saddhā Between in Tisarana and Anussati

The suttas elaborately describes the process to be followed in practice of Anussati as a meditational practice. Recollection of the Buddha is the first of the basic Anussati. When engaged in recollecting the Buddha it is not mere recollecting the greatness of the Buddha, but recalling specifically to the mind of the nine special qualities of the Buddha (*nava-araḥa-ādi-guṇa*). These are: The Blessed one is an Arahāt (*arahā*), Perfectly enlightened (*sammā-sambudda*), Accomplished in true knowledge and conduct (*vijjā-carāṇa-sampanna*), Well gone or attend to the supreme (*sugata*), Knower of the world (*lokavidu*), unsurpassed trainer of persons to be tamed (*anuttaro-purisa-damma sārathī*), Teacher of the gods and human (*satthā*

¹⁶ “*buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti*” Mahānāma sutta, S. V, 395.

¹⁷ 松田慎(Zhou Xiang Shen Ye), 〈關於隨念論的發展〉 in 《印度學佛教學研教究》; *The Indian Buddhist Studies*, 54, p.27ff.

¹⁸ 「四隨念是於三隨念之後展開的，以期達到四不壞淨」釋果暉 (Shi Guo Hui)〈從隨念 anussati 到三昧定 samādhi 的展開〉，護僧雜誌，卷 28，日期 2002.07.15

devamanussānaṃ), The Enlightened One (*Buddho*), The Blessed one (*bhagavā*)¹⁹ .

When one compares the process of initial arising of faith in a new convert with this practice given above, it becomes quite clear that the former is an impromptu; a sudden arousal of faith due to Buddha's unparalleled charisma and other qualities of excellence. This initial faith is a sudden burst of emotion, not rehearsed, not pre-planned or contemplated upon. This is similar to *pasāda* in Buddhism and definitely not so with the *buddhānussati*. It is a willful, intended reflection on the Buddha, recalling to the mind about the excellent qualities one has heard him to be endowed with. Hence, there is a personal, intentional involvement in the later practice, whereas the former is unexpected and sudden. The first is more astounding in effect on the convert; and second is more spiritual and serene, calming the mind.

Though it is quite possible to assume that the second one is an adoption based on the first, but the process and purpose are different. Hence, it is more reasonable to conclude the *buddhānussati* is founded on the concept of Three Gem, and Three Refuge, but making adjustment to suit the purpose for which it is intended.

This difference becomes further clear when one examines the effect of the practice of *buddhānussati*. The text says that when a noble disciple recollects about the Buddha in the above given manner, on that occasion his mind is not obsessed by lust, (*rāga*), hatred (*dosa*), and delusion (*moha*). Instead, his mind in that occasion become simply strayed (*ujugatam*) based on the Buddha (*Tattāgataṃ ārabha*). A noble disciple with such a mind gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma.²⁰

¹⁹ A. V, 333.

²⁰ “*Ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammāpasmhitaṃ pāmojjaṃ.*” A. III, 281

Thus, it is seen that the psychological experience of one who engages in the practice of recollecting the qualities of the Buddha, is much deeper and, spiritually elevated than that of one who gets a sudden arousal of faith when one seen the Buddha in person.²¹ This *buddhānussati* causes full conversion which the Suttas explain, as irreversible.²²

This is so with *dhammānussati*. One who engage in this has to recollect: “The Dhamma is well expounded by the Blessed one (*svākkhāto Bagavatā Dhammo*), directly visible (*sandiṭṭhiko*), immediate (*akāliko*)²³, inviting one to come and see (*ehipassiko*), applicable (*opanayiko*)²⁴, to be personally explained by the wise (*paccattam veditabbo viññuhi*).²⁵

The effect of this practice on the practitioner is almost similar to that of *buddhānussati*. The text added that with the effect of *dhammānussati* practice the practitioner becomes a noble disciple who dwells in balance amidst the unbalanced population, who dwells unaffected amidst the afflicted population.²⁶ The change brought about by this practice in the practitioner is both emotional and intellectual. In

²¹ Instance, Vakkali sutta in Sanyuttanikāya, Buddha rejected vakkali’s faith which was established just on outer look of Buddha. S. III, 119.

²² Of course, in some instances, the sudden arouser of faith also could produce a similar effect.

²³ The term *akālika* is interpreted differently, while it could mean that it is immediate, it could also mean applicable for all times and so on.

²⁴ This term could also mean leading to the envisaged goal.

²⁵ The adjective *paccattam veditabbo viññuhi* is important from the Buddhist-perspective, The Buddha’s position that he is only a guide, one declares the way (*maggass akkhātāro*), and that one has to perform the practice (*tumhehi kiccaṃ ātappaṃ*).

²⁶ “*visamagatāya pajāya sampanno viharati, savyāpajjāya pajāya avyāpajjho viharati*” A. III, 285

the earlier, the effect was a deepening of faith, making it a confirmed trust in the Teacher which is fundamental to the successful practice of the teaching, the faith or confidence element (*saddhā*), a fundamental success to the accomplishment of the practice.²⁷ With the understanding of the excellent qualities of the Dhamma, one underwent not only a psychological change, but also a personality change. That is how one turns out to be a balanced person amidst the unbalanced one, and unaffected person amidst the afflicted.

Mere *Saraṇāgamana* (Taking Refuge) or the holding in high esteem of the Triple Gem, though is capable of bringing about remarkable initial changes, such changes do not go this deep. Hence, one who were to trace the beginning of Anussati to either the concept of *saraṇāgamana* or *tisarana* should not hurriedly describe the Anussati as a simple, direct development of these concepts. There is a relation, no doubt. The process in the Anussati has undergone marked changes.

Saṅghānussati was added as a consequence of it forming a component of both concepts: Triple Gem and Three Refuge. It is nearly an extension of the Anussati practice by adding another subject to recollections. It seems almost the same purpose as the first two: *buddhānussati* and *dhammānussati*.

The next two have no direct relation to the first three Anussati. They are the two *sīlanussati* recollections about one's own virtue; and *cāgānussati*, recollection about one's own generosity.

3. 4. The Fourth Anussati

The aim of this topic is to understand the development of the *sīlanussati*. The focus will be on few aspects in understanding the specialty of *sīlanussati* as an Anussati

²⁷ See Caṅki sutta, M. II, 164.

meditation technique.

3. 4. 1. *Sīlanussati* in Sources

The fourth Anussati of the set of Six Anussati is *sīlānussati* (recollection of one's virtue). The recorded sources of *sīlānussati* are ideal with all the above Suttas which mentioned about Six Anussati. It is noted that Paṭama Mahānāma sutta in Aṅguttaranikāya is stated thus;

“Mahānāma you should recollect your own virtues, that are consistent not broken, spotted or blemished,....”²⁸

From the above quote, one should recollect one's own perfect virtues through the practice of Sīla. The given results of the practice are provided in the same account. This description is ideal with Anussatiṭṭhāna sutta, Dasuttara sutta, Mahānāma sutta as well as Nandiya sutta etc.

The *Visuddhimagga* is another important text which brings certain important explanations on this practice depending on the Sutta and Abhidhamma accounts. According to *Visuddhimagga*, it provides explanation about the purpose of making a practitioner become concerned about his general behavior, especially related to his virtue (Sīla). All those references show more equal results on *sīlānussati* compare to the other Anussatis practices of Six Anussatis. In these textual accounts, they are not given much detail on the differences between this object and results of the practice.

3. 4. 2. Sīla Practice

In order to effectively discuss about *sīlānussati*, we need to have a basic understanding about Sīla before a further analysis can be made. Considering on this

²⁸ A. V, 330.

term ‘Sīlā’, it is obviously a kind of precept. It is emphasizing about one's verbal and actionable conducts²⁹. If we see it in the ordinary level of the common society, it indicates respecting social norms in a particular society or regulation of a particular country. It is able to establish peace, harmony and protection of a society or a country. Of course, such social norms and regulations are accepted by Buddhism. But Sīla in Buddhism is not only based on those common aims, but it further links to one's own practice; such as the conduct of one's moral behavior and setting up the quality of the Bhikkhu community combined with Vinaya. No matter what, Sīla is for laity and for monks, it can be accounted that, Sīla is the initial stage of Buddhist practice. Normally, lay practitioners are to follow the five precepts or eight precepts (*aṭṭāṅga sīla*), and monks are to follow the ten precepts (*dasa sīla*) or higher precepts (*prātimokkha saṃvara-sīla*) as specialists or higher practitioners. In Saṃyuttanikāya, Sīla in the Sutta was noted that, “Buddha says that these wholesome precepts are able to help to establish four foundation of mindfulness”³⁰. The establishment of four foundation of mindfulness is the first step within the Theravāda practice towards the path to Nibbāna. In Jaṭā sutta, the Brahmin Jaṭā Bhāradvaja approached the Buddha and questioned that,

“The internal and the external are entangled, the people are entangled, I ask Gotama, who will disentangle this knot?”

The Buddha’s reply was,

“A wise man established in virtues, develops his mind and wisdom, If

²⁹ “*Kimidaṃ sīlanam nāma. Samādhānam vā, kāyakammādīnam susīlyavasena avippakiñṇatāti attho.*”

Vsm. I, 09.

³⁰ “*imāni kusalāni sīlāni yāvadeva catunnam satipaṭṭhānānam bhāvanāya vuttāni Bhagavatā*” S. V,

172.

clever and zealous to dispel, he disentangles the knot. With the fading of greed, anger and ignorance, The worthy one, destroying desires disentangles the knot. Whenever name and matter is destroyed and there is nothing, Of anger and perceptions of matter, then the knot is cut.”³¹

Here, there are three necessary steps of practice in order to get rid of the *samsārik* problem. The first one is Sīla. Therefore Sīla is a necessary factor towards the liberation path which was told by the Buddha. It is very clear that Sīla has become the foundation of the practicing path. When broadly considered in the psychological, sociological and philosophical aspect, Sīla is considered the foundation, *paṭiṭṭhā* of the whole practice³² pertaining to a practitioner's behavior.

3. 4. 3. Sīla as a Meditative Object

As discussed above, Sīla is a moral conduct, but not a meditation practice. But then it arises a question, how can Sīla be used for mental development as a meditation? Perhaps, one could argue that through assessing one’s own behavior can lead to conduct personal developments. But it is unclear however, that *sīlanussati* is able to bring about mental development through personality developments. What is the point of making these objects as recollections? Such recollections would serve some useful purpose only if these recollections are carried out objectively and sincerely with the aim of making necessary adjustment and amendments to behavior that calls for such changes, for a basic practitioner.

It is in the opinion that *sīlanussati* is a meditational practice which forms an extension of the Sīla practice up to the establishment of Samādhi by itself. According

³¹ “*Sīle paṭiṭṭāya naro sapañño - cittaṃ paññañca bhāvayaṃ....*” Jaṭā sutta, S. I, 165.

³² “*Sīle paṭiṭṭāya naro sapañño cittaṃ paññañca bhāvayaṃ*” Jaṭā sutta S. I, 13.

to the Suttapiṭaka and the *Visuddhimagga*, the whole practicing path has been categorized under Sīla, Samādhi and *paññā*, called *Three sikkhā*. This Sīla which belongs to the initial stage of practice is to be kept as a base, which further turns into meditational practice by contemplating its accomplishments as an Anussati practice. At one occasion, the Buddha guided Mahānāma sakyan on *sīlanussati* in Dutiya Mahānāma sutta which was thus said;

“Mahānāma you should recollect your own virtues that are consistent not broken, spotted or blemished, free of slavery, not acquired and praised by the wise as leading to concentration.”³³

Here, the advice given is to recollect on the unbroken, unspotted or unblemished virtues. This means, restraining of the verbal and physical actions (Sīla training) are used as a base, for this meditation technique. The accomplishment of Sīla is specifically emphasized here. In this way, it helps to establish obvious mental training. Further, with the recollecting of such accomplishment as a meditation object, one is able to attain up to the Samādhi state through *sīlānussati*.

3. 4. 4. Differences and Similarities of *Sīlānussati* with the First Three Anussatis

We are of the view that through the comparison of the other five of Six Anussatis, there should have a certain special characteristics here. If it is not so, why was *sīlānussati* appear here as an individual contemplating object? On the other hand, it should also have some similarity within those other five of Six Anussatis. It should be so; otherwise it is impossible to bring the same results at the end of the practice as a

³³ “*Puna ca paraṃ tvaṃ mahānāma attano sīlāni anussareyyāsi akhaṇḍāni acchiddāni asabalāni akammāsāni bhujjissāni viññūppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni.*” A. V, 334.

Six Anussati cluster. Due to this reason, we will be analyzing the differences and similarities of *sīlānussati* within the Six Anussati.

i. Similarity

The self-assessment of Sīla provides the opportunity to evaluate the progress of one's own virtues, whether to make any adjustments or improvements that are necessary in order to perfect the virtue according to each individual practitioner's level. Such an evaluation further enables one to develop confidence (*saddhā*) based on the success of perfecting one's own virtues (Sīla). This depicts a major point of success through *sīlānussati* practice. This is because the confidence of success in perfecting one's own virtues will form a stronger imprint during the mind training for establishing a meditative mental culture. The confidence will become an important fact in raising the meditational aspect of the mind. The satisfactoriness and success of one's own Sīla practice is the arising of such confidence. The *buddhānussati*, also based on confidence, will also subsequently develop the meditational attitude in the mind. If by holding the precepts without confidence, it is insufficient for one to reach the meditational development. Through this, it is understood that in *sīlānussati*, it works through the confidence of own precepts (Sīlā), to develop the mental culture or meditational aspect. It is noted that the confidence of Sīla, is an important similarity between *sīlānussati* practice and the other five of Six Anussatis.

ii. Differences

When considering Six Anussatis as a cluster by referring back to *sīlānussati*, it does seem not to be directly related to the first three Anussatis. This is so because the first three, are based on cultivation of faith towards the Buddha, Dhamma or Saṅgha, and they portray to have a more spiritual tinge than *sīlānussati*. These three objects by

itself are already high in spiritual value. On all accounts, practitioners should depend on other virtue to establish own practice for the first three Anussatis.

However, the occurrence of *sīlānussati* is based on the level of quality of one's own virtue or morality. In this basic approach, *sīlānussati* uses one's own moral behaviors as an Anussati practice, and further, with the intention of producing, this helps the practitioner to make a self-assessment of one's own behaviors. A practitioner is expected to recollect on his own virtues, but not reflecting upon others virtues unlike the first three Anussatis. It is through this aspect, *sīlānussati* is quite different from the first three Anussatis.

3. 4. 5. *Sīlānussati* and Jhānas

Though Sīla is a restriction action in tradition, a restriction on verbal and physical of unwholesome actions, when it is transformed as an Anussati meditation, it brought about gradual characteristic changes related to the mind practice. Paṭama Mahānāma sutta explains the results of *sīlānussati* practice which says;

“Mahānāma, when the noble disciple recollects his virtues, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Teaching. Mahānāma, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates.”³⁴

³⁴ “*Yasmiṃ mahānāma samaye ariyasāvako sīlaṃ anussarati, nevassa tasmिṃ samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam cittam hoti, na mohapariyuṭṭhitam cittam hoti.*”

In the quote, we can see some special features related to Buddhist meditation. They appeared as a formula, and it is similar to the regular use of words to express Jhāna. The context of the formula below is worth to make a comparison with the Jhānic states:

TC- 04 Jhānic Factors of *Sīlānussati*

	Result of <i>Sīlānussati</i>	The factors of absorptions
1	The mind is not overcome by greed, anger and delusion. (<i>nevassa tasmim̐ samaye na rāgapariyuṭṭha, na dosapariyuṭṭa, na mohapariyuṭṭa cittaṃ hoti.</i>)	Away from evil deeds (<i>viviccehi kāmehi akusalehi dhamme</i>)
2	Obtain Meaning-experiences and teaching-experiences (<i>labhati atthavedaṃ, dhammavedaṃ</i>)	thought-conception (<i>vitakka</i>)
3	accompanied with Teaching (Dhamma) and delight (<i>dhammūpasamhitaṃ pāmojjaṃ</i>) ³⁵	investigation (<i>vicāra</i>)

Ujugatamevassa tasmim̐ samaye cittaṃ hoti sīlaṃ ārabha. Ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ, pamuditassa pīti jāyati, pītamanassa kāyo passambhati, passaddhakāyo sukhaṃ vedivayati, sukhino cittaṃ samādhiyati.”A. V, 330- 331.

³⁵ “*upasamhita*” means ‘accompanied by’ which meant that the practitioners are accompanied by the

4	delighted arises rapture (<i>pīti jāyati</i>)	rapture (<i>pīti</i>)
5	Experience Pleasantness (<i>sukhaṃ vedivayati</i>)	pleasant (<i>sukha</i>)
6	Concentrates the mind (<i>cittaṃ samādhīyati</i>)	One-pointedness (<i>ekaggatā</i>)

The table above compares the results in *sīlānussati* formula and the factors of absorption. According to the analysis in the above contexts, the results out of *silānussati* practice and absorptions have a close relationship. Five factors of absorption are ideal with the results of *sīlānussati*. It is identical to the first absorptions (*paṭmajjhāna*). This means *silānussati* practice can lead one to Jhānic attainments. This can be further confirmed with the Sutta reference. It is noted that *silānussati* leads one to concentration in the same way as stated in Mahānāma sutta.

On the other hand, if *silānussati* leads to concentration, it also definitely able to lead Jhāna. Because, there are four types of concentration in Buddhist path, they are belongs to Jhānic states, namely; the first Jhāna, the second Jhāna, the third Jhāna, and fourth Jhāna. Then if one attend to concentration, definitely he acquires Jhāna. If it is an ordinary person practiced *sīlānussati* and obtain Jhāna, such Jhānic states could be belongs the mundane category (*lokiya*).

These *sīlānussati* objects are also suitable for higher practitioners who have reached the stage of 'Sstream-enterers' (Sotāpanna) as well as beginners who are in the

Dhamma. It would be in an ideal state to have investigation (*vicāra*) to couple with it. However, an additional word should be used together is “*pāmojjaṃ*”, meaning ‘delight’. This means when practitioners are accompanied by the Dhamma, delight feeling arises. Perhaps this delight feeling arises between investigation (*vicāra*) and rapture (*pīti*).

ordinary level (none noble disciples) in meditation practices. When a practitioner has already entered into the Stream-enterers' stage and then he attained the Jhānic states through the practice, one then belongs to the supra-mundane (*lokuttara*) category. One may then be able to produce some spiritual values within by recollecting one's own virtues for the development of concentration. When higher practitioners such as Sotāpanna achieve to subtle Jhānic states or concentration level, one then belongs to the supramundane wisdom category.

3. 5. The Fifth Anussati

3. 5. 1. *Cāgānussati* in Sources

The fifth Anussati is recollection of generosity (*cāgānussati*). *Cāgānussati* practice is noted in almost all suttas mentioned above which are related to Six Anussatis, such as Anussatiṭṭhāna sutta, Dasuttara sutta, Mahānāma sutta and Nandiya sutta etc. The context of *cāgānussati* in those Sutta's are ideal each other. In Anussatiṭṭhāna sutta, it noted down on how a practitioner contemplates on a *cāgānussati* object as stated below;

“the noble disciple recollects his ‘giving up’ (*cāga*) : It is great gain for me that I having given up stains of miserliness abide released and benevolent with open hands attached to giving up and making arrangements to give to the needy.”³⁶

According to this sutta's explanation, the practitioner should recollect upon his giving up or generosity. It is about on the valuing quality of one's own generous

³⁶ “*Puna ca paraṃ bhikkhave ariyasāvako attano cāgaṃ anussarati: " lābhā vata me suladdhaṃ vata me yohaṃ macceramala pariyuṭṭhitāya pajāya vigatamalamaccherena cetasā viharāmi muttacāgo payatapāṇī vossaggarato yācayogo dānasamvibhāgarato'ti.*” Anussatiṭṭhāna sutta, A. III, 312.

actions, not about the valuing good qualities of others. The *Visuddhimagga* has also given details on *cāgānussati*, and though they were given explanation on the action of *dāna* largely, but principle information ideal to above Suttas explanations. So, it does not fetch new information other than the Sutta accents. The *cāga* or generosity is a further stage of development of *dāna* (giving or sharing) deeds.

3. 5. 2. From *Dāna* to *Cāga*

Dāna and *cāga* are very familiar terms in Buddhism. *Dāna* means giving, to donate something or one's generosity. Mostly, it indicates donation of material things, which are given to those who are in need or suitable for receiving the donation. According to Buddhist teaching, there are three types of *dāna*, they are; giving material things (*āmisa dāna*), saving others life (*abhaya dāna*) and giving spiritual guidance (*dhamma dāna*)³⁷. There are some examples given to explain about *Cāgānussati* in suttas and *Visuddhimagga* which are related to material giving (*āmisa dāna*). *Cariyā piṭaka* and *Jātaka* also mentioned about *dāna* activity which indicates giving material things, parts of own body, and own life as a form of donation by Bodhisatta³⁸, all these are categorized as *āmisa dāna*. In other suttas and *Aṭṭhakathā*, it only gave a very brief statement about *cāgānussati* by only mentioning ones 'generosity' (*dāna*), but it does not clearly mention the type of *dāna* given. It may one create a misconception about *cāgānussati*, that only *āmisa dāna* can use as the meditation objects.

The practice of *dāna* (giving or sharing) is practiced popularly in Buddhism

³⁷ A. I, 92.

³⁸ Kuo-pin Chuang, *On the Perfection of Giving According to the Cariyāpiṭaka*, 圓光佛學學報 第十六期, p. 54-82.

and is a fundamental mode of behavior expected of all followers.³⁹ Sarah Shaw also sees *dāna* forms a major part in lay followers practice, and is indeed a modern, yet popular practice. She noted that “Hospitality is a basis of lay activity and giving to monks and teachers is considered the best form of this”⁴⁰. Sarah Shaw has also given explanations on ‘Hospitality’ or material giving in explaining *cāgānussati*. In Vyaghapajja sutta, it mentioned about *dāna* based on the request of the lay followers at the time of the Buddha. The Buddha highlighted that *dāna* is conducive to good and happiness in this life and the next. But, the *dāna* should not only consist of material gifts, but to also able to include the other two types of *dāna* in *cāgānussati*.

In Pāli, the meaning of ‘*cāga*’ is “abandoning, giving up, renunciation”⁴¹. It brings about the release of something from one's mind, especially the things that are attached to the mind. It is able to give up certain level of attachment or craving. The word ‘*cāga*’ is stated in Hāliddakāni sutta⁴². It uses the word ‘*cāga*’ to explain the abandoning phenomenon (Dhamma), such as desire (*canda*)⁴³ and greed (*rāga*)⁴⁴. Thus ‘*cāga*’ does not only mean giving up material things, but also indicates an inner abandoning of the mind. Due to this, *cāga* is a developed form of *dāna*. This is because *dāna* means giving with some personal expectation in return. *Cāga*, however,

³⁹ The popular practice *dāna-sīla-bhāvanā* is a simplified application *silāsanādhi-paññā*.

⁴⁰ Sarah Shaw, *Buddhist Meditation*, p.125.

⁴¹ PED. p.264

⁴² “*Rūpadhātuyā kho ghapati yo chando yo rāgo yā nandi yā taṇhā ye upāyupādānā cetaso adhiṭṭhānābhinivesānussayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā cittaṃ suvimuttan-ti vuccati.*”

S. III, 13

⁴³ PED. p.274

⁴⁴ PED. p.567

is selfless giving, a form of self-sacrifice. It is mentioned earlier that *cāga* is a higher level of development of *dāna*. This is how a practitioner should recollect such forms of *cāga* done by own self as a meditational object.

3. 5. 3. *Cāga* as a Meditative Object

According to the above analysis, it can be confirmed that *cāga* is an act of giving which is one step ahead of *dāna*. But can it be considered as a form of meditation? If it is so, how do such physical actions derived as a meditation technique?

It is understood that the basic meaning of *cāga* is giving up things to others to attain an inner abandoning of the mind. The memories of such actions are worth repeating in one's mind, because they belong to wholesome actions. When one recollects these wholesome actions continually, it becomes a mental training. Due to this, we are of the opinion that such a *dāna* movement further develops to the *cāga* practice and it can be used as a meditational object for *cāgānussati* practice.

dāna → *cāga* → *cāgānussati*

The Pāli word ‘*cāga*’ is derived from ‘*cajati*’, means ‘give up’. It does not only mean one has to give up certain material things, but also has to give up the mental attachment to that particular material thing⁴⁵. *Cāga* is found to have more spiritual value than *dāna* because it highlighted the practice of giving up the inner mental attachment towards material things. Also, the act of giving up the attachment is the main aim of *dāna* in Buddhist practice, which directly relates towards the elimination of greed. Such attainment definitely links to deeper practice and is able to bring higher results, such as concentration.

Perhaps, one could question that, what can be produced in the mental progress

⁴⁵ M. I, 486.

with regards to the practice of liberation by inculcating the *cāgānussati* as a moral training. To understand the function of *cāgānussati*, the textual account should be referred to. When analyzing the results of *cāgānussati* practice in the textual account, perhaps, it has a closer relationship with the mental training. A number of Suttas have been given with regards to the results of *cāgānussati* which are explained at the end of the practice. In Nandiya sutta it has noted thus;

“Nandiya, you should recollect your own giving up (*cāga*): It is great gain for me, that in a world overwhelmed with stains of selfishness, I abide in a household free from stains of selfishness. I abide released in giving up (*cāga*), with open hands ready to give to the needy and arranging to give gifts.”⁴⁶

The above mentioned that this practice can lead one to overwhelmed with stains of his selfishness, and let free from stains of selfishness. We can recognize this selfishness as a particular development level of ‘selfness’. It is also being increased by greed and ignorance. Selfness and greed are both the basic reasons for one to continue in this *samsārik* existence. The main aim of the Buddhist practice is also to stop the cycle of *samsārik* existence. It aims to eradicate greed, hate and ignorance which has deeply established in human the mind. It is thus very clear that the practice of *cāga* has a closer relationship with the path of liberation. Because it able to one lead to overwhelmed with satins of his selfishness. Such recollections would also serve some useful purpose only if these recollections are carried out objectively and sincerely

⁴⁶ “*Puna ca param tvam nandiya attano cāgaṃ anussareyyāsi, ’lābhā vata me, suladdhaṃ vata me yohaṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇī vossaggarato yācayogo dānasaṃvibhāgarato’ti. Iti kho te nandiya cāgaṃ ārabha ajjhataṃ sati upaṭṭhāpetabbā.*” A. V, 336.

with the aim of making necessary adjustments and amendments to a particular behavior that calls for major changes.

3. 5. 4.

Similarities and Differences Between the *Cāgānussati* and Other Objects of Six Anussatis

The question posed here is of the same as *sīlānussati*, which is regarding the differences and similarities of *cāgānussati*. *Cāgānussati* might also have some characteristics that are distinctive. If there is not, *cāgānussati* would not have appeared as a contemplating object. This is because not only the Six Anussatis belong to one cluster, it also poses as an individual meditation object. It therefore may have some distinctive characteristics to be used as a meditation technique. It should also have some similarities within those six Anussatis in one cluster. An analysis will therefore be made with regards to the similarities and differences of *cāgānussati* within the Six Anussatis.

i. Similarity

When analyzing about Six Anussatis, of which, they are under different names and different meditational objects are used, but it may have some similarity within them. This is because they all belong to the same Anussati category. We intent to further discuss about the close relationship that *cāgānussati* had with confidence, for all other Anussatis, as well as the first three Anussatis.

As mentioned above, according to Sutta reference, one could contemplate own *cāga* actions as a meditative object. When one recollects own *cāga* action, one is able to arise confidence on it. With this confidence arising, he can move forward in *cāgānussati* meditation. The next in question to raise is, ‘How one is able to arise

confidence on that action when contemplating ‘*cāga*’? *Cāga* actions are not just only a giving action, but also include a spiritual aspect behind it. When one gives up something to others, there will be a reason for that action. Sometimes, it may be a help, an offering or a needed action etc. This brings about positive benefits to others as well as for oneself, indefinitely. Buddhism has always emphasized on the positive benefits of one's actions be it mentally, orally, or physical actions as a direction to reach the main aim. When one sees the positive benefits of one's own action, it has the effect to give rise to a delight condition in his mind. Such a delightful mind brings about positive energies and thus confidence is able to arise based on that action recollected in his mind.

According to one Sutta account, a practitioner should recollect thus;

“It is great gain for me that I having given up stains of miserliness abide released and giving up with open hands attached to giving up and making arrangements to give to the needy.”⁴⁷

From the above, one recollects one's own benefit from the action of giving up. It is not only concerning about the action of giving up, but also the positive benefits derived from it. Such positive benefits and the delightful mind arises one's confidence naturally. As the benefits of *cāga* actions are able to bring about delight and pleasantness in the mind, these type of satisfied thoughts coupled with one's charitable action, can directly be contemplated upon as a meditation object which is referred to as ‘*cāgānussati*’. An argument is to be noted on whether confidence is a

⁴⁷ “*lābhā vata me suladdhaṃ vata me yohaṃ macceramala pariyuṭṭhāya pajāya vigatamalamaccherena cetasā viharāmi muttacāgo payatapāṇī vossaggarato yācayogo dānaṣaṃvibhāgarato*” Anussatiṭṭhāna sutta, A. III, 313.

necessary condition to develop for the success of *cāgānussati* meditation through own *cāgā* actions. To gain to the path of liberation through the practice of *cāgānussati*, one's confidence should be well established through own *cāga* conduct. Though, one conduct own *cāga* actions, it is insufficient to succeed on *cāgānussati* attainment. A self confidence is needed to affirm on one's own action or conduct.

Self confidence works as a necessary condition for the further success of *cāgānussati* as well as *sīlānussati* meditation as mentioned earlier. We have already understood that the first three Anussatis are also based on confidence to succeed while contemplating on the meditation objects. We can therefore confirm that confidence acts as a common aspect within *cāgānussati* and not only pertaining to the first three Anussatis but also the same to all other meditational objects from the Six Anussatis.

ii. Differences

As mentioned earlier, each Anussatis should have own characteristics. When *cāgānussati* is compared to other objects of six Anussatis, also has some differ from the first three Anussatis as well as *sīlānussati*. The first three Anussatis are function with virtues of the Buddha, Dhamma and Saṅgha. They are based on those honor and respect full subjects. It is very obvious that, these three Anussatis take others higher virtue as meditation objects. But, in *cāgānussati* practice, the practitioner recollects one's own generosity behavior, and it is similar with *sīlānussati*. *Cāgānussati* is quite different from comparing to first three Anussatis. This means one recollects own generosity through this practice. Of course, this practice helps practitioner to make a self-assessment out of one's generosity behaviors. Here, it expects a practitioner to recollects on his own generosity, not by reflecting upon others' generosity. This is a rather different aspect compared to the first three Anussatis. As mentioned earlier from above, the first three Anussatis are based on cultivation of faith towards the

Buddha, Dhamma or Saṅgha. *Cāgā*, however, is based on the quality of one's own generosity.

The mere appearance of *cāgānussati* is thought to be a limited practice with limited influences towards the path of liberation. The *Visudhimagga* also only provides the practitioner an explanation about the purpose of one's general behavior of doing generosity. As mentioned that *cāgā* is to 'give up', and giving up not only on the material things but the thought of *taṇhā* attach to material or immaterial things as well. Due to this basic approach, *cāgānussati* is considered more relevant towards the path of liberation as it aims to abandon the thought of attachment. Because the main target of Buddhist practice is to abandon the thought of attachment. This special characteristic and application of directing the mind to give up the thought of attachment in *cāgānussati* serves well the main purpose of Buddhist practice. Compared to other Anussatis such as *sīlānussati*, *cāgānussati* is the most straightforward application with the aim to eradicate defilements within the Six Anussati.

3. 5. 5. *Cāgānussati* and Jhānas

According to Sutta references, practitioners provide factors of absorptions, who have already attained to a concentrated mind. The concentration is explained in Saccavibhaṅga sutta as;

“And what is right concentration? Herein a monk aloof from sense desires, aloof from unwholesome thoughts, attains to and abides in the first meditative absorption (Jhāna) which is detachment-born and accompanied by applied thought, sustained thought, joy, and bliss.”⁴⁸

⁴⁸ “*Katamo cāvuso, sammāsamādhi: idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi*

These elements of concentration quoted above are explained in a number of Suttas as factors of absorption⁴⁹. This is evidence that one able to achieve absorption, with producing of concentration.

According to the analysis above, there is ability in Anussati practice which can lead one to absorptions or Jhānā. Below stanzas explained the results of *cāgānussati* as adapted from the above Suttas through the use of a formula which is related to the explanation of Jhānā;

*“Cāgaṃ ārabha ujugatacitto kho pana mahānāma ariyasāvako labhati
atthavedaṃ labhati dhammavedaṃ, labhati dhammūpasamhitam
pāmojjaṃ. Pamuditassa pīti jāyati, pītamanassa kāyo passambhati,
passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.”*⁵⁰

This formula is found to be the same as in *Sīlanussati* object. The explanation on the relation between *sīlanussati* and Jhāna as above is also found to be the same. In our earlier discussion on *silānussati*, we compared the formula with factors of absorption (*jhānāṅga*), and founded that they are of the same. We can thus confirm that one can fulfill the factors of absorption (*jhānāṅga*) and reached to Jhānā stage by practicing *cāgānussati*. We need to note however, that the Jhānā results from this *cāgānussati* are

savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.” M. III, 252.

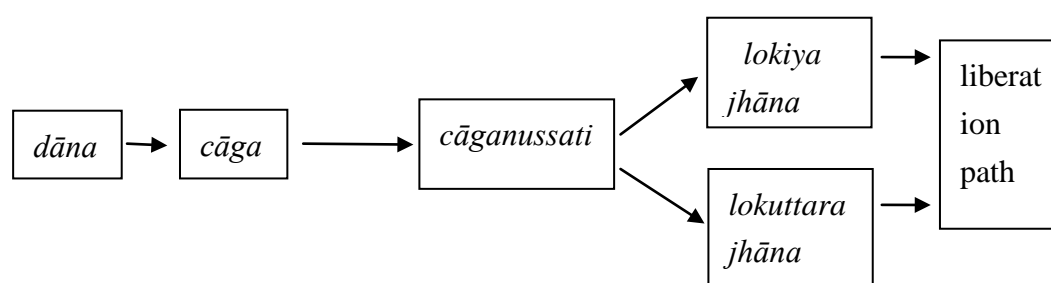
⁴⁹ *“Aham bhikkhave yāvadeva ākaṅkhāmi vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upsampajja viharāmi”* Jhānābhīṅṅā sutta, S. II, 210.

⁵⁰ (Mahanama, when the noble disciple’s mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates.) A. V, 331.

also in accordance with *sīlanussati* Jhānā attainment.

When the practitioner is in ordinary level, the Jhānas which one achieves is mundane Jhāna. If the practitioner has already entered into the Stream-enterers' stage, then one may be able to produce the supra-mundane Jhānas. This practice thus is able to lead one to a higher practice towards the path of liberation. It is summarized as a chart below:

TC-05 Ordinary and Sotāpanna Practitioner Related to Jhānas and The *cāga* Practice



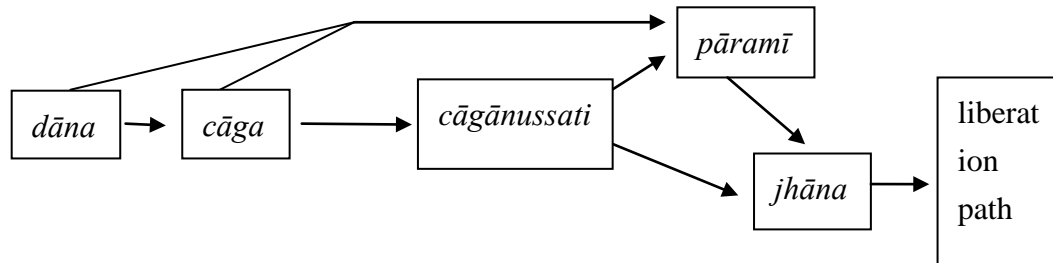
3. 5. 6. *Cāgānussati* and *Pāramī*

Perhaps in another way, *cāgānussati* is able to link with perceptions (*pāramitā*) practice for one to lead to towards the path of liberation. As the first perception is *dāna*, there are ten other perceptions which are necessary qualities to gain enlightenment for a Bodhisatta. There are some stories found in the form of stanzas in the *Jātaka* and *Cariyāpiṭaka* regarding the Bodhisatta's *dāna pāramitā* practice. It also highlighted the act of giving without having any worldly expectations. According to references, the significant aim of *dāna* perception is to reach to the highest wisdom; i.e. enlightenment⁵¹. This first perception and *cāgānussati* both are conducts based on

⁵¹ “...所有的一切行都是為了成就菩提” Kuo-pin Chuang, *On the Perfection of Giving According to the Cariyāpiṭaka*, 圓光佛學學報 第十六期, p. 62.

the act of *dāna*. It could be that *cāgānussati* aids the Bodhisattva to fulfill his first perception. According to the above analysis, *cāgānussati* might have links with the path of liberation by two aspects which are shown in the chart below:

TC-06 *Cāgānussati* and *Pāramī*



Dāna or *cāga* actions fulfill the *pāramī* related to the path of liberation. Gradually, *dāna* develops to *cāgā* and *cāgānussati*, thus is related to the path of liberation through absorptions (*Jhāna*).

3. 6. The Sixth Anussati

3. 6. 1. Sources

The Sixth Anussati is *devātānussati*. The related sources of this Anussati objects are ideal with the other Anussati objects in the Six Anussati which are mentioned earlier. The *devātānussati* was explained in Mahānāma sutta as below;

“Again, Mahānāma you should recollect the gods (*devātā*): There are gods, of the four guardian gods, of the group of thirty-three, of the Titan gods, of the happy ones, the gods of creation, attached to the creation of others, there are gods of the Brahma group and there are gods above them. With whatever faith, virtues, learnedness, giving up and wisdom, those gods disappeared from here and were born there, that faith, virtues, learnedness, giving up and wisdom is evident in me too. Mahānāma, when the noble disciple recollects his own faith, virtues, learnedness, giving up and wisdom and the faith, virtues,

learnedness, giving up and wisdom of those gods, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the gods. Mahānāma, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahānāma to this is said, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing recollections of the gods.”⁵²

The Buddha admonished Mahānāma sakyan to recollect the gods as a meditation object for practice. It quoted the different names of gods who were born in the heavenly abodes. A practitioner should recollect those gods' faith, virtues, learnedness,

⁵² “*Puna ca paraṃ bhikkhave ariyasāvako devatā anussarati: santi devā cātummahārājikā, santi devā tāvatiṃsā, santi devā yāmā, santi devā tusitā, santi devā nimmāṇaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttariṃ yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatha uppannā, mayhampi tathārūpā saddhā saṃvijjati, yathārūpena sīlena yathārūpena sutena yathārūpena cāgena yathārūpāya paññāya samannāgatā tā devatā ito cutā tatha uppannā, mayhampi tathā rūpā paññā saṃvijjati*”ti. *Yasmiṃ bhikkhave samaye ariyasāvako attano ca tāsā ca devatānaṃ saddhañca sutañca cāgañca paññañca anussarati, nevassa tasmīṃ samaye rāgapariyuṭṭhitam cittaṃ hoti, na dosapariyuṭṭhitam cittaṃ hoti, na mohapariyuṭṭhitam cittaṃ hoti, ujugatamevassa tasmīṃ samaye cittaṃ hoti, nikkhantaṃ muttam vuṭṭhitam gedhamhā. Gedhoti kho bhikkhave pañcantetaṃ kāmaguṇānaṃ adhivacanaṃ. Idampi kho bhikkhave ārammaṇaṃ karitvā evamidhekacce sattā visujjhanti. Imāni kho bhikkhave cha anussati iñhānānti,*” A. III, 313.

giving up or detachment and wisdom. As a result of recollecting the gods' morality, one experiences the meaning and arise a delight on account of experiencing the Teaching. One is able to arise more joy, appeased body, experiences pleasantness and concentration.

3. 6. 2. Buddhist Teaching and Gods

According to the main characteristics, the Buddhist teachings are totally different from other religions, especially on the explanation of gods. Most of the religions set off their teachings by believing that there is only one god that brings salvation to mankind to an everlasting heavenly world or one's spirit will rise to be with god after death. From this aspect, Buddhism is very different in a way that the final aim of the Buddhist practice is to attain enlightenment or Nibbāna. For this purpose, one must undergo practices of cultivating perfect morality and wisdom in eradicating defilements such as greed, hatred, delusion in oneself. This process of enlightenment is totally not dependent on god's grace. When these two aims get together, there is a contradiction, because enlightenment leads to the ending of *samsaric* existence, while to be born in the divine world leads to the remaining or continuing the life in *samsaric* existence. It is therefore seemed to be that *devātānussati* is very different in contrast to other Anussatis. This is an obvious specialty of the *devātānussati* in our view point. In *devātānussati*, the practitioner recollects that;

“... those gods disappeared from here and were born there, that faith, virtues, learnedness, giving up and wisdom is evident in me too...”⁵³.

Here, the practitioner wishes to acquire similar results with these gods. We see this as

⁵³ “...Yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayhampi tathārūpaṃ sutam samvijjati....” A. V, 331-332.

evidence to the *devātānussati* which basically aims towards having a heavenly life in the heavenly realm. It is thus in contrast with the most important aim of Buddhist practices, seem to be away from Buddhist path.

Though the Buddhists path of liberation is not related to god-believing aspect, but according to Sutta references, it does not totally reject the existence of gods. Dhammacakkapavattana sutta has stated the many different types of gods listening to the Buddha's first Dhamma sermon⁵⁴. In Mahā Maṅgala sutta, the Buddha delivered his speech to one of the deity who asked the Buddha on the question on real auspicious.⁵⁵ There are a number of Suttas that are delivered to the gods, and according to Buddhist texts, there are more than three hundred thirty million gods who are living in different levels of the divine world. So, the concept of god is not too strange in Buddhism, perhaps it was being influenced and introduced from the common society into Buddhist teachings. In early Indian society, there was already a strong belief similar to god-like concept such as Brahman and *ātman*. Due to the effect of the environmental and social norms and concept, it is also not strange; that the recollecting of gods would appear in Buddhist teachings.

3. 6. 3. Heavenly Birth as a Goal

Comparatively, the early Suttas such as Dhammika sutta⁵⁶ which discussed about how the two vocations namely, that of the renounced, referred to as a practice is compatible with the recluse life (*iriyāpattaṃ pabbajitānu bumikam*)⁵⁷ and that of the

⁵⁴ Dhammacakkapavattana sutta, S. IV, 420.

⁵⁵ Mhā Maṅgala sutta, Sn. 258.

⁵⁶ Suttanipāta, stanza No: 385; 393.

⁵⁷ A. IV, 281.

householders' as obligatory practice of the householders (*gahaṭṭhavatta*)⁵⁸ bear evidence to this fact that the former aimed at spiritual liberation and the latter had heavenly birth as the goal.

In one occasion, Sakka, the king of gods, came to Venerable Mahā Moggallāna, and Mahā Moggallāna explained to King Sakka the results of recollection on Buddha, Dhamma and Saṅgha as quoted below;

“King of gods, it is good to take refuge in the Enlightened One! A certain being after death goes to a good state is reborn in heaven, on account of taking refuge in the Enlightened One. King of gods, it is good to take refuge in the Teaching! A certain being after death goes to a good state is reborn in heaven, on account of taking refuge in the Teaching. King of gods, it is good to take refuge in the Community of monks! A certain being after death goes to a good state is reborn in heaven, on account of taking refuge in the Community of monks.”⁵⁹

According to this explanation in Sakka sutta, the recollection on Buddha, Dhamma and Saṅgha can lead one to be born in the heavenly realm. It is very clear that, later on the heavenly birth is to become a other main aim of the first three recollections also.

⁵⁸ Sn. 376.

⁵⁹ “*Sādhu kho, devānaminda, buddhasaraṇagamanam hoti. Buddhasaraṇagamanahetu kho, devānaminda, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjanti. Sādhu kho, devānaminda, dhammasaraṇagamanam hoti. Dhammasaraṇagamanahetu kho, devānaminda, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjanti. Sādhu kho, devānaminda, saṅghasaraṇagamanam hoti. Saṅghasaraṇagamanahetu kho, devānaminda, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjanti*” Sakka sutta, S. IV, 270.

When Buddhism expanded to include the laity as well, as seen from Vyaggapajja sutta, heavenly birth has also become a goal, but a secondary one as put forward to by Buddhism. Perhaps, the practices also had to be adjusted to accommodate these changes. This sort of expansion of the scheme of Anussati may be due to such change with well trained of the practice. This is quite relevant in terms of keeping up with the goal. It is seen that while the crux of the teaching remains stable, the practice undergoes changes to suit the developments that take place.

It is clearly evident that there is an encouragement for a born in the heavenly sphere, which is considered as an attainment of a happy destination after death. In this sense, recollection of *devatā* can be considered as an effective means of directing the practitioners to a good destination.

3. 6. 4. *Devātānussati* as a Meditative Object

As discussed above, the concept of being born into the heavenly realm and Buddhist enlightenment stands in different directions. Later however, this concept is used as a practice by Buddhism depending on certain reasons. Perhaps, such a situation affects the Anussati meditation practice to use the recollection on gods (*devātā*) as a form of a Buddhist meditation practice.

When *devātānussati* is used as a meditation practice, it is needful to recollect the different types of gods together with their virtues. In Nandiya sutta as well as Mahānāma sutta, it proposed that some gods who live in different levels of heavenly realm can be incorporated into the recollection of Anussati meditation objects into the practice. They are namely, the four guardian gods (*cātummahārājikā*), group of thirty-three gods (*tāvatiṃsā*), Titan gods (*yāmā*), happy ones gods (*tusitā*), gods of creation (*nimmāṇarati*), the gods who attached to the creation of others

(*paranimmitavasavattino*), and gods of the Brahma group (*brahmakāyikā*)⁶⁰.

A practitioner not only recollects on the names of gods, but should also recollect on their virtues which helps these gods to be born into the heavenly realm. There are a few virtues or qualities (*guna*) offered in the suttas accounts and can recollect them as meditation objects in *Devātānussati* meditation. They are; faith (*saddhā*), virtues (*sīla*), learn (*suta*), giving up (*cāgā*) and wisdom (*paññā*)⁶¹. When a practitioner recollects such qualities of the gods, of the same qualities would arise and developed by the practitioner. As a meditation technique, this *devātānussati* object helps the practitioner to increase these five qualities from the basic level up to a higher level; they are faith, virtues, learn, giving up and wisdom. Due to such development of one's quality, one can easily attain and continues to strive towards the practice of the path to liberation, as well as concentration.

3. 6. 5. Similarity and Differences

i. Similarity

The argument here is based on the differences and similarities of the *devatānussati* between other objects in the Six Anussatis. *Devatānussati* might also have some similarities within other objects, which was also mentioned in *sīlānussati* and *cāgānussati*.

It is in the opinion that the most important similarity of the *devatānussati* within the first five Anussatis is faith. As understood, faith acts as a common ground in *sīlānussati* and *cāgānussati* as well as in the first three Anussatis. In

⁶⁰ A. III, 313.

⁶¹ “yathārūpena sīlena yathārūpena sutena yathārūpena cāgena yathārūpāya paññāya samannāgatā tā devatā” A. III, 313

Abhidhammapitaka ṭīkā, it explained *devātānussati* as;

“*Yehi saddhādīhi samannāgatā devā devattaṃ gatā, tādisā guṇā mayi
santī”ti evaṃ devatā sakkhiṭṭhāne ṭhapetvā attano
saddhādiguṇānussaraṇaṃ devātānussati.*”⁶²

This affirm also emphasized on the usage of confidence (*saddhā*) in *devātānussati*⁶³. Concerning about *devātānussati*, when a practitioner recollects the virtues of gods which resulted them to be born in the heavenly realm, this reason is valid enough to arise the confidence. Upon recollecting on the virtues of the gods, one delights on those virtues and the gods. Such a delight arose in a practitioner and it will lead one to establish confidence. This kind of confidence is rather different with the faith that was used by the common society in believing in god concept. The common belief of god concept is considered purely a blind faith, because it depend just only believe. But the confidence in *devātānussati* is the same with *saddhā*. Confidence or *saddhā* in Buddhism is not just mere faith or belief, but is a trust that comes from understanding the virtues that needs to be perfected and respecting the great efforts needed in perfecting these virtues.

There are five recollecting virtues (*guna*) in *devātānussati* as mentioned above. When one recollects those virtues of others, as a result of it, one establishes these virtues within himself. Within these five virtues, the first condition needed is ‘confidence’ to success the *devātānussati* practice. So, it can be confirmed that the practice of *devātānussati* is also able to produce confidence or *saddhā*, and is of utmost important similarity of *devātānussati* from the first five Anussatis.

⁶² AbhTī, Abhidhammatthasaṅgaha, 25. (Myanmar)

⁶³ AbhTī, Abhidhammatthasaṅgaha, 25. (Myanmar)

ii. Differences

The *Saṃsāric* Existence

Each Anussati has special characteristics of its own as mentioned earlier. The characteristic is different within a particular Anussati object when compared with the rest. The *devātānussati* has been discussed earlier and is said to be a very special form from the other Anussatis, because its aim is to obtain a rebirth in the heavenly realm. This aim is totally different from the basic aim of Buddhist practice. The basic aim of Buddhist practice is to stop the *saṃsāric* existence, while *devātānussati* is to continue in the *saṃsāric* existence.

Lay Followers Concern

Besides the above mentioned, the practice of recollection are even extended to lay followers. This is because the aspiration to gain rebirth in heavenly spheres is usually linked with the laity and not with the renounced practitioners who usually aimed at liberation from *sansāric* existence. When viewed in this manner, it is possible that this evidence of extending the practice of Anussati to the laity becomes a development which is closely accepted in the *Visuddhimagga*.⁶⁴ Usually, the recluses or the renounced followers (i.e. the *pabbajita*) will not aim of a heavenly rebirth.

This hardly has any connection with the other five Anussati, because it does not seem to have any direct relation towards enlightenment. The only justification for the inclusion of *devātānussati*, which is the sixth, is the fact that it is supposed to provide *devatā* as the object of recollection and through that object, it attempts to inspire the

⁶⁴ “Still, though this is so, they can be brought to mind by an ordinary man too, if he possesses the special qualities of purified virtue, and the rest. For when he is recollecting the special qualities of the Buddha, etc.,” *The path of purification*, tr. Bhikkhu Ñānamoli, p. 223 ; Vsm. II, 228.

practitioners and urge the practitioners to take this as a role model for emulation.

The consequence of this practice however, from the beginning, targeted at the complete ending of suffering⁶⁵. This is in accordance with the admonition given by the Buddha to Dīghajānu Koliyan when he requested admission into the order⁶⁶. It is the laity who openly requested for the good and happiness in this life, followed by the good and happiness in future life, including rebirth in the divine realms. The practice of *devātānussati* suits well with such aspirations. The inclusion of *devātānussati* as the Sixth Anussati appears to be an attempt to accommodate such popular aspirations. It can be seen as a special characteristic of *devātānussati*.

Transformation from God-Belief Concept to Spiritual Practice

The ‘recollection of the virtues of gods’ in *devātānussati*, seems not to be in direct relation towards the path of liberation. When compared with the other five Anussatis, this Sixth Anussati seems not to aim at elevating the mind directly by suppressing lust, hatred and delusion. The eradication of lust, hatred and delusion should be made the real aim for a practitioner when using the meditation method. But in recollection on *devatānussati* meditation, it is not clear last aim of main Buddhist practice. It is of the opinion that the ‘recollection of the virtues of the gods’ is a mismatched when compared to the process of moving towards the path of liberation.

The textual account about this Sixth Anussati however, is presented in the Aṅguttaranikāya⁶⁷ which seems much labored attempt is made to give this Anussati a spiritual twist. Therein the recollection is explained as follows:

⁶⁵ Mahā-hatthipadopama sutta, M. I, 184.

⁶⁶ Vyagghapajja sutta, A. IV, 218.

⁶⁷ A. V, 331.

“There exists in me too such faith on those deities possessed because of which, when they passed away here, they were reborn there; there exists in me too such virtuous behavior....such learning....and in those deities the mind is not obsessed by lust, hatred or delusion....”⁶⁸

In this quote, it emphasized that when one recollects *devatā*, one’s mind is not obsessed by lust, hatred or delusion. Though it does not give an explanation on how it happened, but with these given accounts, the *devātānussati* is directly seen as a link towards the path of liberation.

In one occasion, the Buddha brought Nanda to heaven to show him the beautiful goddesses in attempt to entice Nanda the idea of admitting into the Saṅgha Order. As Nanda was about to get married with a lady, he thus rejects the idea of becoming a monk. But after visiting the heaven, he changed his mind instead and expressed that he wished to marry a goddess. Buddha then gave him a type of practice to fulfill his wish. So, he followed the Buddha's advice ardently and later on reaches to the *arhat* stage. It was then he rejected the idea of getting married to a goddess and faithfully to tread onto the life of a recluse. The Venerable Nanda's story provides evidence that the Buddha used the heavenly concept skillfully to guide people in obtaining the path to liberation as a spiritual twist.

According to Buddhist teachings, a high level of mental culture is required for one to be born in a heavenly realm. Thus, the above practice should be sufficient for one to reach to the divine states. These accounts merely showed a valiant effort that

⁶⁸ “*mahānāma, samaye ariyasāvako attano ca tāsamca devatānaṃ saddhamca sīlaṃ ca sutam ca cāgamca paññaṃ ca anussarati, nevassa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatamevassa tasmim samaye cittam hoti...*” A. III, 288.

was made by mixing the two spiritual aspects together as a *devātānussati* meditation practice.

Venerable Dr. R. Gnanaseeha Thero has done a research on the '*Buddhist Concept of Assimilation*', which emphasized that Buddhism is able to assimilate with other social concepts, when the theoretical Dhamma is put into practice⁶⁹. Due to this, in the later period, the concept of god-belief and heavenly realms were transformed into a spiritual practice which became a new means for the Buddhist practicing path. As a clustered practice, *devātānussati* is trying to point out the results of this practice is also similar to all other Six Anussatis.

3. 7. The Identity of the Anussati Practitioner

3. 7. 1. Introductory Remarks

When *Visuddhimagga* explained on the suitability of the Samatha objects for different individual characters, it noted that: 'In the early times, the Buddha and Arhath selected suitable objects for the practitioner by examination of one's rote of character through their special spiritual ability. At present era, however, do not have a Buddha and Arhath who has such ability, so all of us need to practice all meditative objects as an ordinary practitioner.' This means that all the forty meditative objects are suitable for ordinary practitioners to practice as beginners. In here, Anussatis are included in those forty meditative objects. At the end of chapter seven on the '*Six Recollections*' in *Visuddhimagga*, it was again noted thus, "These six recollections succeed only in the noble disciples."⁷⁰. There seems to be a paradox in here, and it arise an unclear mode of identity of the Anussati practitioners as to who should be

⁶⁹ Ven. R. Gnanaseeha Thero, *Buddhist Concept of Assimilation* p. 93-130.

⁷⁰ *The Path of Purification*, Tra; Ñāṇamoli, p. 222

suitable to practice it. This became a suitable direction to discuss in this dissertation. It is important to recognize and analyze who are the suitable practitioners that are being mentioned in the *Visuddhimagga*. The analysis will go through in three directions namely; the laity, monks and noble disciples.

3. 7. 2. As a Practice for Laity

Sarah Shaw has done a study on the Ten Anussatis in her *Buddhist Meditation, an anthology of texts from the Pāli canon*. She mentioned thus,

“Other texts included here indicate that from canonical evidence, recollection on aspect of the Triple Gem is a practice suitable for time when sitting meditation is not possible. They are given to householders to develop in daily life, where circumstances make other forms of Samatha meditation difficult. The practices seem designed both as a preparation for more formal sitting practice and for the return to daily business.”⁷¹

Sarah Shaw mentioned the first three Anussati objects which are suitable for the lay followers to practice. This idea is not only related to the first three Anussati, it also gave rise to the same thoughts by some other scholars, to which they understand that it is a common aspect for all six Anussati objects. Referring back to the textual evidences in the *Visuddhimagga*, it has also documented briefly related to this idea:

“Still, though this is so (Though Anussati are succeed by noble disciple), they can be brought to mind by an ordinary man too, if he possesses the special qualities of purified virtue, and the rest. For when he is recollecting the special qualities of the Buddha, etc., even only according to hearsay, his consciousness settles down, by virtue of which the hindrances are

⁷¹ Sarah Shaw, *Buddhist Meditation- An anthology of texts from the Pāli canon*, p. 113.

suppressed.”⁷²

According to this quote, though the *Visuddhimagga* does not give priority for the laity, but it has given a particular flexibility for ordinary man to become suitable practitioners in the Anussati practice. It is of the opinion that *Visuddhimagga* had accepted that Anussati practice is still suitable for laity as well as for the noble disciples in this context. Concerning about the discourses related to this idea, it does not specifically made a point out in the Suttapiṭaka, Anussati as a practice for the laities. It can still be seen however, that some Anussati suttas were delivered to the laities by the Buddha. As an example, the Three Mahānāma suttas were delivered to Mahānāma Sakyan⁷³ and Nanndiya sutta was delivered to Nanndiya Sakyan⁷⁴, which both of them are laities. It can be confirmed that Anussati is a suitable practice for the laities as well as for other followers.

3. 7. 3. As a Practice for Monks

As mentioned above, if Buddha delivered Anussati for some lay followers, then the subsequent research would be whether Anussati practices are applicable to monks as it is considered their full-time profession or rather full-time practitioners towards the path of liberation.

With regards to this question, a direct answer can be found in the Buddha's discourses. It is very clear that, most discourses in Tripiṭaka are delivered to by the Buddha for monks, as his first followers. Saṅgīti sutta and Dasuttara Sutta in Dīghanikāya has noted about six Anussatis, and those suttas are delivered for the

⁷² *The Path of Purification*, Tra; Ñāṇamoli, p. 222; Vsm. II, 227.

⁷³ A. III, 284; A. V, 328; A. V, 332.

⁷⁴ A. V, 334.

monks. There are few Suttas found to be recorded in *Āṅguttaranikāya*; *Anussatiṭṭhāna* sutta, *Udāyi* sutta, *Rāgadipeyyāla* sutta, etc. Suttas, and *Buddhānussati* sutta etc., Ten Anussati suttas in *Ekakanipāta*. They are directly related with Anussati practice and are also delivered for the monks. These gave enough evidence that Anussatis are also a suitable practice for the monks.

3. 7. 4. As a Practice for Noble Disciples

According to the analysis in *Visuddhimagga*, there is obvious and clear information about Anussati being used as a noble disciple's practice. The end of the chapter seven '*Six Recollections*' in *Visuddhimagga* has noted thus, "These six recollections succeed only in noble disciples."⁷⁵ Concerning about this quote, it has accepted that Anussati is a suitable practice for the noble disciples without a doubt. It however, firmly further limit that Anussati can only be succeeded by the noble disciples. This raises another question if it is only for the noble disciples, it will then go against the earlier discussions regarding Anussati practice as a suitable practice for the laity and monks. At the end of that chapter however, it has given another special flexibility that Anussati practice is also suitable for ordinary followers as well. This can be clearly noted that *Visuddhimagga* has given priority to Anussati as a practice for the noble disciples.

Referring to textual approach, there is a need to inquire about the Tripitaka on the relation of Anussati with the noble disciples. The *Anussatiṭṭhāna* Sutta has noted thus,

*“Idha bhikkhave ariyasāvako Tathāgataṃ anussarati ‘iti pi so
Bhagavā... (Monks in here, noble disciples are recollecting on the*

⁷⁵ *The Path of Purification*, Tra; Ñāṇamoli, p. 222

Buddha that....)’⁷⁶

The word ‘*ariyasāvako*’ is referred to as noble disciples. In this sutta, the noble disciples are recollecting on *buddhānussati* as a meditation practice. The noble disciples are not only recollecting on *buddhanussati*, the sutta also further noted that there are other objects of the Six Anussati are also being recollecting by the noble disciples. This gave evidence that the Buddha actually did delivered the Anussati practice for the noble disciples as well.

At one occasion, Venerable Mahākaccāyana addressed the monks and had given introduction on the Six Anussatis by saying thus,

“*Idhāvuso ariysāvako Tathāgataṃ anussarati ‘iti pi so Bhagavā...*

(Monks in here, noble disciples are recollecting on the Buddha that....)’⁷⁷

In this Sutta here, Venerable Mahākaccāyana also noted that the noble disciples have been recollecting on Anussati. Basing on the Sutta references, it can be confirmed that Anussati is a suitable practice for the noble disciples as well as other practitioners who has been mentioned earlier.

3. 7. 5. A Common Feature of The Identity

As stated above, there are mainly three types of practitioners who are using Anussati meditation technique. They are the lay followers, monks and noble disciples. The subsequent question would be that is Anussati practice really suitable for all members of these three categories to practice? As lay followers, monks and noble disciples representing the wider range of members, it is almost inclusive of all

⁷⁶ Anussatiṭṭhāna Sutta, A. III, 312.

⁷⁷ Mahākaccāna Sutta, A. III, 314.

followers of the Buddha. It is of the opinion that it still does not provide a clear direction on the identity of Anussati practitioners.

It is of certainty that those three types of Anussati practitioners mentioned, belong to a wider range of followers that are just representing the different levels of practitioners. It is of the view that they would still have a common feature of their own which can be recognized as a distinguishing feature through the use of Anussati.

When the Dhamma were delivered to the disciples, the Buddha always gave a well-selected and suitable teaching for them according to their characters. As discussed earlier, Anussati relates to faith, and is suitable for those who possess a strong character of confidence. Due to this, the confidence is a common feature amongst those three types of practitioners. This means, within a wide range of followers, there are some members who conduct the practice based on confidence no matter whether they belong to laity, monks or noble disciples. This concludes that they are the real suitable followers for Anussati practice whom are to be found within the laity, monks or noble disciples and not just by referring specifically to the 3 types of followers of the Buddha. The specialty in them is that they follow the confidence way in their practicing path. Further, it can be accounted that they can be termed as *saddhānucāri* practitioners in the Buddhist path to liberation.

3. 7. Summary for Chapter Three

In this chapter, we have already discussed on the development of the Six Anussatis. Even though these six objects appears as a cluster containing the same way of practices and same results attained, but it is through the discussion that some other early practices get together gradually becomes as one set of Anussati. Thus, the first three Anussatis develops from the three refuge and Triple gem. Further, *sīlanussati* is

from the first stage of three training (Sīla, Samādhi, *paññā*) practice, *cāgānussati* is from the common virtue of generosity actions, and *devātānussati* is from the common view of god-belief concept. All these are made up as recollecting objects in Anussati meditation.

Though they belong to the same cluster and are able to bring about similar results, but still there are differences between those six objects depending on their individuality. First, the three Anussatis are using the virtues (*guna*) such as Buddha, Dhamma, Saṅgha as a model as an evaluation to own practice. The fourth and fifth Anussatis are using one's own virtue as meditation objects and not of the virtues of others. Comparing these to the first three Anussatis, it is a direct opposite. The special characteristic of the fourth Anussati is based on own morality (*sīla*) and conduct which gradually progresses to the next step, Samādhi. The special characteristic of the fifth Anussati is based on one's own generosity (*cāga*) and conduct. The practice directly aims at reducing some degrees of greed (*raga*).

Even there are some differences between those Six Anussati objects, they still have common specialties also. We are of the opinion that the confidence (*saddhā*) of the objects is the most important common feature within all six Anussatis. Confidence is the direct base for the development of the first three Anussatis. It is also the main base for the success of the other Anussati objects as well. Confidence puts forth as a necessary condition as well as a common feature.

Chapter 4

The Relationship of the Anussati Practice between *Dhammānusārī* and *Saddhānusārī*

4. 1. Introduction

As quoted in Kīṭāgiri sutta of Majjhimanikāya, the practitioners are divided into seven types. They are, ‘the both-ways-liberated one’ (*ubhatobhāgavimutto*), ‘the liberated one base on wisdom’ (*paññāvimutto*), The liberated one through the body (*kāyasakkhī*), the liberated one as a ‘vision-attainer’ (*diṭṭhappatto*), The ‘confidence liberated one’ (*saddhāvimutto*), the liberated one as a ‘practitioner through understanding’ (*dhammānusārī*), and the liberated one as a ‘practitioner through confidence’ (*saddhānusārī*).¹ They are concerning on the seven noble disciples as stated in the Suttapiṭaka as well as in Abhidhammapiṭaka.

Saddhānusārī is translated here as a ‘practitioner through confidence’², which refers to a person who conducted the practice based on confidence, and who has overcome certain defilements through confidence is named ‘*saddhā-vimutta*’. *Dhammānusārī* is translated as a ‘practitioner through understanding’³, which refers to a person who follows the Dhamma and attained to the final liberation is called a

¹ Kīṭāgiri sutta, M. I, 478

² The *Buddhist Dictionary* translates ‘*saddhānusārī*’ as ‘faith-devotee’. But ‘*saddhā*’ in Buddhism is quite different from faith. (See R. M. L. Gethin, *The Buddhist Path to Awakening*, p.106). Therefore in here is translated as a ‘practitioner through confidence’.

³ The *Buddhist Dictionary* translates ‘*Dhammānusārī*’ as ‘Dhamma-devotee’. But in here, it is translated as a ‘practitioner through understanding’.

‘wisdom-liberated one’ (*paññāvimutto*).⁴ These types of noble disciples have appeared in the Nikayas, in addition to the list of the four main stages of attainment, i.e. *sotāpanna*, *sakadagami*, *anagami*, *arhath*.

These two type of noble disciples seemed to be more related to Anussati meditation; especially, in *saddhānusāri*. It will therefore be an important direction to be discussed on these two noble disciples, leaving out the rest in this thesis.

According to chapter three of this thesis, the confidence or faith is a common feather in the Six Anussati objects. Confidence is a necessary relation with *saddhānusāri*. *Saddhānusāri* should therefore be related with Six Anussati closely. This will be the main research topic for a further analysis in this chapter.

4. 2. Sources

There are numerous of Suttas appear almost in the five Nikāyās regarding *dhammānusārī* and *saddhānusārī*. Normally, these two appears together in the suttas. Few suttas are stated in Sutta piṭaka as below; In Dīghanikāya; Saṅgīti sutta⁵, Majjhimanikāya, Kīṭāgiri sutta⁶, Bhaddāli sutta⁷. In Samyuttanikāya; Dutiya Mahānāma sutta⁸, Abhisanda sutta⁹, Dutiyābhisanda sutta¹⁰, Devapada sutta¹¹, Sabhāgata sutta¹²,

⁴ Kīṭāgiri sutta, M. I, 478

⁵ Saṅgītis utta, D. III, 225.

⁶ Kīṭāgiri sutta, M. I, 478.

⁷ M. I. 441

⁸ S.V. 371

⁹ S. V. 391

¹⁰ S. V. 392

Paṭhama verabhaya sutta¹³ and Khandhakavagga. In Aṅguttaranikāya; Tissabrahmā, sutta¹⁴, Puggala sutta¹⁵, Āhuneyya sutta¹⁶. In Kuddhakanikāya; Nettippakaraṇa¹⁷. And in Abhidhammapiṭaka; Puggalapaññatti, Kathāvatthu¹⁸ etc.

Above Suttas gave evidence that these two *ārya* disciples; *dhammānusārī* and *saddhānusārī* that appear within the five Nikāyas, are deeply rooted and is of an important category in the Buddhist practice, as they are mostly appeared in the whole set of Nikāya. In the Paṭisambhidāmagga, which is the Khuddakanikāya Aṭṭhakathā, explains these two categories thus;

“The one who recollect on enlightenment (Nibbāna) and follow it with confidence is called a ‘practitioner through confidence’ (*saddhānusārī*). He realize, experience the stage Arhat and the fruit of Arhat. The one, who recollect Dhamma and from Dhamma recollects realization, is called ‘practitioner through understanding’ (*dhammānusārī*).”¹⁹

¹¹ S. V. 393

¹² S. V. 394

¹³ A. V. 407

¹⁴ A. IV. 79

¹⁵ A. IV. 12

¹⁶ A. V. 24

¹⁷ Nettippakaraṇa, PTS. 113.

¹⁸ Kathāvatthu, PTS. 58.

¹⁹ “*saddhāya vā nibbānaṃ anussarati anugacchātīti saddhānusārī. Sacchikatanti paccakkhakaṃ. Arahattanti arahattaphalaṃ. Paññāsāṅkhātaṃ dhammaṃ anussarati, tena vā dhammena nibbānaṃ anussaratīti dhammānusārī.*” Paṭisambhidāmagga Aṭṭhakathā, PTS. III. 565.

According to this explanation, it shows that *saddhānusārī* is based on a particular way of confidence, and conduct the process to liberation. *Dhammānusārī* on the other hand, is based on analyzing and theoretical understanding to conduct the process to liberation. Concerning the Sutta contexts in Pāli Buddhist tradition and its way of explanation, *dhammānusārī* is recognized as the most popular way of practicing the Pāli Buddhist tradition. But on the use of *saddhānusārī* to achieve liberation through confidence, it still does not give a clear and sufficient explanation on it. Concerning about the four foundations of mindfulness (Satipaṭṭhāna), analysis of the three characteristics (*Ti-lakkhaṇa*), analysis of mind and matter (*nāmarūpa*), four noble truth (*catu sacca*), noble eightfold path (*ariya aṭṭṅikamaga*) etc., all these practices and analysis are related to theoretical teachings. So, these have direct relation with the way of practicing the Dhamma and not by faith or confidence. It then should belong to the characteristic of *dhammānusārī*, and not of *saddhānusārī*. This raises a question as to why clear information was not provided for on *saddhānusārī* and its practices. Although not much explanation is given on *saddhānusārī* and the process of its path, but a particular idea has been given on the liberation aspect based on confidence as found in the Nikāyas. Therefore, *saddhānusārī* should not be slighted on the path to liberation, due to its number of times that has been appearing in different Suttas throughout the five Nikāyas and Abhidhammapiṭaka. Perhaps, it may have an equal importance with that of *dhammānusārī*. These evidences are enough to consider that *saddhānusārī* does have somewhat important aspect in the path.

Concerning the above question, it can be that the explanation has been lost or left unstated in the Pāli Buddhist tradition on *saddhānusārī* with regards to its practices by negative reactions at later period, especially in the first Dhamma council. Also perhaps,

a large number of members of the council were using practices related to *dhammānusārī*. A selected five hundred monks were invited to attend to this council. They should be well aware of and knowledgeable enough in the Dhamma to be able to explain this practice well, indefinitely. Usually, this kind of skill can be attained mostly by people who have a higher intellectual ability. Even in practice, an intellectual way of practicing it has been incorporated throughout and it might be that most of them are practicing the way of *dhammānusārī*. Then perhaps, lesser practitioners who practiced *saddhānusārī* did not mentioned about it much thereby gradually losing the information about *saddhānusārī* in Pāli Tripitaka. It could also be that different people come to the Buddha from different social groups and castes to become his disciples at that time. It is very easy to some monks to come forward within the Bhikkhu society who came from high level or caste, such as Brāhmaṇa and Saktriya. Due to receiving a good education, their personal abilities also exhibits a higher level of understanding than that of the other monks who has a stronger faith but has lesser logical thinking which usually belongs to the lower level of the society. Under such circumstances, most monks may have followed the *dhammānusārī* way, and are always coming forward among the *bhikkusaṅgha*. This can also be a reason which perhaps contributes to a lesser discussion about *saddhānusārī* in that council.

Another possibility can be that the Buddha does not give much information on *saddhānusārī*, therefore the remnants of information on this practice are found to be very limited in the Pāli Tripitaka. If it is so, then why the Buddha did not provide much explanation on *saddhānusārī* practice and only mentioned a little? Are there any other reasons behind it? It is a valuable direction to be made into an inquiry about the way to liberation through *saddhānusārī* in Pāli canon.

4. 3. The Characteristic of The *Dhammānusārī* and *Saddhānusārī*

4. 3. 1. The Characteristic of The *Dhammānusārī*

The Buddhist dictionary translates ‘*Dhammānusārī*’ that ‘Dhamma-devotee’ is one of the seven noble disciples²⁰. ‘Dhamma’ means teaching; ‘*anusārī*’ means the follower and thus brings about a broad meaning as ‘Dhamma follower’. Here, it is translated as a ‘practitioner through understanding’ as mentioned earlier. Cakkhu Sutta in Saṃyuttanikāya has given an explanation on such practitioner thus;

“Monks, if anyone is able to take these Dhammas wisely, willing to understand wisely, he named that ‘practitioner through understanding’ (*dhammānusārī*). He has entered the righteous way, the way of Great Beings. He has gone beyond the field of ordinary man, and it is not possible that he is doing actions that lead to hell, the animal womb, or the sphere of ghosts be born there. It is not possible that he should die without realizing the fruits of entry in the stream of the Teaching.”²¹

This is because the intellectual ability of *dhammānusārī* is higher than that of other practitioners; usually one is able to understand the Dhamma matters wisely. He has

²⁰ *Buddhist Dictionary*, p. 47.

²¹ “*Yassa kho, bhikkhave, ime dhammā evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati – ‘dhammānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītivatto puthujjanabhūmiṃ; abhabbo taṃ kammaṃ kātuṃ, yaṃ kammaṃ katvā nirayaṃ vā tiracchānayaṃ vā pettivisayaṃ vā upapajjeyya; abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti’.* Yo, bhikkhave, ime dhamme evaṃ pajānāti evaṃ passati, ayaṃ vuccati – ‘*sotāpanno avinipātadhammo niyato sambodhiparāyano*’*ti. Paṭhamaṃ*” Cakkhu sutta S. III, 226.

already entered the righteous way, representing the middle way or the noble eightfold path. One is beyond the field of ordinary man and can be considered as a noble disciple. Due to this, the *dhammānusārī* will never fall short into having lesser qualities and never be born in lower realms. One has already entered into the proper way of Dhamma, and will not turn away from the path.

The Puggalapaññatti, in Abhidhammapiṭaka has given a clearer explanation on *dhammānusārī* as below;

“Who is *dhammānusārī*? The one person exceed his faculty of wisdom and come to practice experience the path of the ‘stream-entry’. He practices the noble path by bringing up the wisdom (*paññāvāhiṃ*), and preceding (*pubbaṅgama*) it. This one named as *dhammānusārī*”²²

As an overview explanation, it included all focal points which are showed in Cakku sutta. Here, it emphasizes on the ability of understanding him come forward. This is the specialty of *dhammānusārī*. It indicates that the faculty of wisdom of him is sharper than that of the other faculties. Then, he uses this intellectual ability as a base, and easily understands the Dhamma for conducting the practicing path. Thus, we take this as the best definition on *dhammānusārī* in Tripiṭaka.

4. 3. 2. The Practice of The *Dhammānusārī*

The word ‘*dhammānusārī*’ has a linguistically meaning that of a ‘Dhamma

²² “*Katamo ca puggalo dhammānusārī? Yassa puggalassa sotāpattiphalasacchikiriyāya paṭipannassa paññindriyaṃ adhimattaṃ hoti, paññāvāhiṃ paññāpubbaṅgamaṃ ariyamaggaṃ bhāveti – ayaṃ vuccati puggalo “dhammānusārī”.* Sotāpattiphalasacchikiriyāya paṭipanno puggalo dhammānusārī phale ṭhito diṭṭhippato” Puggalapaññatti, PTS. 16.

follower'. It means one is following a particular Dhamma. In Dīghanikāya Aṭṭhakathā, it was defined as “*Dhammaṃ anussaratīti dhammānusārī.*”²³. It meant that a ‘person who recollects the Dhamma is the *dhammānusārī*’. According to a wider definition, ‘*dhammānusārī*’ has a special ability for understanding the Dhamma. Thus, its main role is related with Dhamma. What kind of Dhamma does one follows here? Most of the Suttas in Khandhakavagga in Saṅguttanikāya, shows that the *dhammānusārī* practices the impermanency on different aspects, especially the impermanence of the Five Aggregates (*pañcaupādānakkhandā*).²⁴ When we observe the Dhammas in the Buddhist path, the five aggregates are a necessity and an important point to understand the real nature of impermanence by the practitioner. It is by understanding impermanence (*anicca*), Suffering (*dukkha*) and not-self (*anatta*) can we tread onto the path of Dhammas. When explains *dhammānusārī* Abhidhammapiṭaka Tīkā noted that ‘Dhammanusari is using wisdom to lead the path in establishing Vipassanā’.²⁵ According to this reference, the *dammānusārī* practitioner takes the Vipassanā (insight) path as his fellowship of the Dhamma. There are four foundations of the insight practice; the fourth one is the Dhamma. It include whole Dhammas which emphasizes in the Buddhist liberation path; such as the five hindrances (*pañca nīvāraṇa*), the five binding groups (*panca upādānaskhanda*), six internal and external senses (*ca āyatanāni*), seven

²³ Pāthikavagga-aṭṭhakathā, D. A., PTS, III. 891.

²⁴ S. III, 225-226.

²⁵ “*Aparo paññameva dhuraṃ katvā vipassanāvasena abhiniviṭṭho, suddhasaṅkhāre vā rūpāvacarajjhānesu vā aññataraṃ sammāsivā arahattaṃ pāpuṇāti, ayampi sotāpattimagakkhaṇe dhammānusārī nāma. Parato pana chasu ṭhānesu diṭṭhippatto nāma, arahattaṃ patte paññāvimutto nāma.*”

Abhidhammapiṭaka-ṭīkā, PCED, 0.35. (Myanmar)

enlightenment factors (*satta bojjhaṅga*), four noble truth (*catu ariya sacca*), the noble eightfold path etc.²⁶ Thus, *dhammānusārī* follow all Dhammas through understanding. Another name can be called as a Vipassanā practitioner.

4. 3. 3. The Practice of The *Saddhānusārī*

In Pāli, ‘*saddhā*’ means ‘faith’, ‘*anusārī*’ means ‘the follower’. The Buddhist Dictionary translates *saddhānusārī* as ‘faith-devoted’.²⁷ ‘*Saddhā*’ brings about a closer meaning toward ‘confidence’, than faith. Because of that here we translate *saddānusārī* that “practitioner through confidence.” As mentioned earlier in Kīṭāgiri sutta, it has given the explanation on *saddhānusārī*. Here *saddhānusārī* conducts the practice based on confidence and is able to attain five faculties (*indriya*) ; faith (*saddhā*), energy (*virīya*) , mindfulness (*sati*), concentration (*samādhi*), wisdom (*paññā*). When one overcomes certain defilements through confidence is named ‘*saddhā-vimutta*’.²⁸

There are other information that can be found on *saddhānusārī* in Puggalapaññatti of the Abhidhammapiṭaka. It is noted thus;

“Who is the ‘practitioner through confidence’? The one person exceed his faculty of confidence and come to practice experience the path of the ‘stream-entry’. He practices the noble path with bringing up the confidence (*saddhāvāhiṃ*), and preceding (*pubbaṅgama*) it. This one named as a ‘practitioner through confidence’ (*saddhānusārī*).²⁹

²⁶ Stipattāna sutta, M. I 56ff ; Mahā Stipattāna sutta, D. II, 290ff.

²⁷ *Buddhist Dictionary*, p. 155.

²⁸ Kīṭāgiri sutta, M. I, 479

²⁹ “*Katamo ca puggalo saddhānusārī? Yassa puggalassa sotāpattiphalasacchikiriyāya paṭipannassa*

According to this quote, one practices the noble path by using strong confidence as the base. At this stage, one had already entered into the path of ‘stream-entry’, but still has not acquired the fulfillment or the fruition of ‘stream-entry’. It is of the view that this quote in Puggalapaññatti has by far, having the closest definition for such practitioner. The most important instrument of the *saddhānusārī* practitioner is confidence. One conducts one’s practice in the noble path by bringing up the confidence.

4. 4. Differences of The Two *Anusārīn*

4. 4. 1. The Major Differences

Next, we need to ascertain whether it is really necessary to verify *saddhānusārī* and *dhammānusārī* are having a contrary or identical practice. Concerning these two types of practitioners, it seemed that *saddhānusārī* is totally different from *dhammānusārī*. If were to compare on the definition given on *saddhānusārī* and *dhammānusārī*, there are more similarities that can be found on some aspects. Both of them are practicing the noble path and having the stage of a stream-entry. With these similarities, it raises a question as to why there exist two types of *anucarīn* (practitioners) or is there only one type of *anucarīn* that can be found, what is the major difference of these two.

In Kīṭāgiri sutta in the Majjhimanikaya, it has given explanations on the two types of practitioners who belong to *dhammanusārī* and *saddhanusārī*. The explanation on *dhammanusārī* is as below;

“Bhikkhus, who is the ‘practitioner through understanding’

saddhindriyaṃ adhimattaṃ hoti, saddhāvāhiṃ saddhāpubbaṅgamaṃ ariyamaggaṃ bhāveti – ayaṃ vuccati puggalo “saddhānusārī.” Puggalapaññatti, PTS. 16.

(*dhammānusārī*): Here, Bhikkhus, a certain person does not experience those immaterial attainments (*arupa-jhāna*) with the body. His desires are not destroyed, not seeing with wisdom. He is convinced in the Teaching of the Buddha to a certain extent, by wisely thinking about it. Yet to him there are the faculties of confidence, effort, mindfulness, concentration and wisdom. To this one is said, ‘practitioner through understanding’ (*dhammanusari*). To this Bhikkhu too I say, there is something to be done diligently. What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results for diligence I tell this Bhikkhu to be diligent.”³⁰

Also an explanation on *saddhanusārī* is given thus;

“Bhikkhus, who is the ‘practitioner through confidence’ (*saddhanusārī*)? Bhikkhus, a certain person does not experience the immaterial attainments (*arupu-jhāna*) with the body. His desires are not destroyed, not seeing with wisdom. He has some confidence and elated (*pemama*) for the

³⁰ “*Katamo ca bhikkhave puggalo dhammānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā āsavā aparikkhīnā honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. Api cassa ime dhammā honti, seyyathīdam: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo dhammānusārī.*” Kīṭāgiri sutta, M. I, 479.

Buddha. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to confidence. To this Bhikkhu too I say, there is something to be done diligently....”³¹

For a clearer understanding of the similarities and differences between *dhammanusārī* and *saddhānusārī*, the acquired qualities of these two attainments in Kīṭāgiri sutta are being listed out. A comparison table is shown as below:

TC-07 Similarities and Differences Between *Dhammanusārī* and *Saddhānusārī*

Qualities of the practice	<i>Dhammanusārī</i>	<i>Saddhanusārī</i>
Obtain material trance	√	√
Live touching immaterial trance with the body	X	X
Fully liberated eradicating defilements by wisdom	X	X

³¹ “*Katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassivā viharati, paññāya cassa disvā āsavā aparikkhīṇā honti. Tathāgate cassa saddhāmatam hoti pemamattam. Api cassa ime dhammā honti. Seyyathīdam: saddhindriyam viriyindriyam satindriyam samādhindriyam paññindriyam. Ayam vuccati bhikkhave puggalo saddhānusārī.*” Kīṭāgiri sutta, M. I, 479.

See the Dhamma well and properly with wisdom	√	X
Established strong confidence	X	√
Gain five faculties (<i>saddhā, viriya, satindā, samādhi, paññiā</i>)	√	√

According to the above table of analysis, from the results of their practice, these two practitioners have ability to obtain material trance (*rūpāvacara jhānā*) and gain the five faculties; the confidence, effort, mindfulness, concentration and wisdom. These are necessary factors for one to lead to the path of liberation. Regardless of whether it is a *dhammanusārī* or *saddhanusārī*, both are able to produce those five faculties through their own practice. This presented as strong evidence that both practices can produce similar results in certain aspects. Also to be mentioned, both types of practitioners have not yet attained to the final liberation, and have not achieved the immaterial trance (*arūpāvacara jhānā*). With these, it appears to have more similarities of these two.

There are also differences between them, which both practitioners are based on different abilities. The *dhammanusārī* has a special ability to see the Dhamma well with the understanding, meanwhile *saddhanusārī* held strong confidence to see the Dhamma well.

4. 4. 2. The Differences of *Caritās* as a Special Characteristic

Saddhanusārī and *dhammanusārī* both practicing ways raises a concern due to the different characteristics of its own. When the Buddha gave instructions to his disciples,

he at first analyzes the character of the listener. Noting down a suitable meditation temperament, there are six such types of different characters of the ordinary people that has been highlighted in *Visuddhimagga*.³² Within these six characters, the ‘*saddhā carita*’ (faith character) and ‘*buddhi carita*’ (Intelligent character) both appears to have more relevance with the above two practices. The ‘*saddhā carita*’ prefers to produce faith, devotion and confidence aspects, while the ‘*buddhi carita*’ produces the wisdom aspect.

This condition of ‘*saddhā carita*’ contrasts with the above two types of practitioners and it is very similar with *saddhānusārī*. It is no doubt, this type of devotional characters are suitable to practice the way based on faith or confidence. In *Visuddhimagga*, it pointed out that “The first six recollections are suitable for one of faithful temperament”³³ This gave evidence that Six Anussatis are more suitable for the temperament of ‘*saddhā carita*’. It means that ‘*saddhā carita*’ and ‘*saddhānucāri*’ are able get together due to their similar characteristics. Perhaps, the practicing way of *saddhānucāri* is mostly presented for those who have a faith character or *sadhācarita*.

Similarly in the *Visuddhimagga*, it further mentioned about ‘*buddhi carita*’ as well. It introduces suitable meditation objects for this type of character as stated thus;

“Mindfulness of death, the recollection of peace, the defining of the four elements, and the perception of repulsiveness in nutriment, are four suitable for one of intelligent characters”.³⁴

³² They are *raga cariyā*, *dosa cariyā*, *moha cariyā*, *saddhā cariyā*, *buddhi cariyā*, *vitakka cariyā*. Vism. I, 114 ; Dhammasiri therā K, *Dhammapadha vannana*, p. 309.

³³ “*Saddhācaritassa purimā cha anussatiyo..*” Vism. I, 114.

³⁴ “*Buddhicaritassa maraṇassati, upasamānussati, catudhātuvavatthānaṃ, āhāre paṭikūlasaññāti cattāri.*”

Here it has given specific meditation objects for a '*buddhi carita*'. Compared to the above two practitioners, '*buddhi carita*' is more similar with '*dhammāmusārī*' practitioner. This is because '*buddhi carita*' and '*dhammāmusārī*' are based on intellectual capability. Perhaps, the practicing way of '*dhammāmusārī*' is presented for '*buddhi carita*' or intelligent characters as both are connected and exhibits such characteristics when leading to the path of liberation. It is easy for one to come to a conclusion that both practitioners use a complete different path to liberation, which is heteromorphic of each other.

There are another two types of disciples among the seven noble disciples that can be found. One is named as the 'confident liberated' (*saddhāvimutta*) and the other is 'wisdom liberated' (*paññāvimutta*). '*Saddhāvimutta*' is related with '*saddhānusārī*', and '*paññāvimutta*' is related to '*dhammānusārī*'. Referring to Abhidhammapīṭaka, in *Puggalapaññatti* noted that; "when *saddhānusārī* completed the Sotāpanna attainment, is named as 'confident liberated' (*saddhāvimutta*).³⁵ When '*dhammānusārī*' completed to Sotāpanna stage, is named as '*diṭṭhippatto*'.³⁶ When one sees such explanations, it is also very easy for one to raise the idea that both practitioners (*anusārīn*) might be following divergent ways to attain enlightenment.

But according to Aṅguttaranikāya Aṭṭhakathā, when both (*saddhāvimutta* and

Vsim. I, 114.

³⁵ "Sotāpattiphalasacchikiriyāya paṭipanno puggalo saddhānusārī, phale ṭhito saddhāvimuttoti."

Puggalapaññatti, PTS, Abh. 73.

³⁶ "So tasmim̐ khane dhammānusārī nāma hoti, sotāpattiphalādīsū chasu ṭhānesu diṭṭhippatto nāma" PTS,

AA. II, 149.

dhammānusārī) attend to Arhath, it is named as ‘wisdom liberated’ (*paññāvimutta*).³⁷ Thus, both practitioners in the end are able to attain wisdom and become the ‘wisdom liberated’ (*paññāvimutta*). If according to Aṅguttaranikāya Aṭṭhakathā, then both practitioners are not following divergent path to attainment, and but only uses different abilities in treading the same path. Though *saddhānusārī* has strong confidence ability, but the need to establish wisdom must also be cultivated. Similarly, though *dhammānusārī* has strong wisdom ability, but there is also a need to maintain strong confidence. Without confidence and wisdom combined together, no one can reach to the final liberation in the Buddhist path. In this case, both are following one path to liberation, but with different abilities used for practicing. Though treading the same path towards liberation, the two aspects of ability is still apparent. Thus, this is akin to the simile of two sides of a coin.

4. 4. 3. Different Meditation Methods for *Dhammasārī* and *Saddhanisārī*

Concerning about the meditation methods of both practitioners; *dhammasārī* and *saddhanisārī*, the methods used has some differences. As mentioned earlier, the intellectual ability of *dhammasārī* is stronger than that of the his own confidence ability. As such, this particular practitioner is more capable to accept theoretical understanding. The meditation methods should also be suitable for this kind of his special ability. It directs the practitioner to be directly aware on the Dhamma with understanding. It could

³⁷ “...So tasmim̐ khaṇe dhammānusārī nāma hoti, sotāpattiphalādīsū chasu ṭhānesu diṭṭhippatto nāma, arahattaphalakkhaṇe paññāvimutto nāma.... So tasmim̐ khaṇe saddhānusārī nāma hoti, sotāpattiphalādīsū chasu ṭhānesu saddhāvimutto nāma, arahattaphalakkhaṇe paññāvimutto nāma”, PTS, AA. II, 149.

be that *dhammasārī* mostly tend to practice on Vipassanā meditation, which usually is related through understanding of the Four Foundation of Mindfulness (*cattāro satipaṭṭhānā*). The Four Foundation of Mindfulness practice is aimed towards liberation by understanding. One conducts the practice by contemplating on the body, feeling, mind-objects and consciousness. The first step is by attaining to absorptions by establishing necessary qualities and further leads the practice with understanding to reach liberation.

The meditation method of *saddhanisārī* has a little difference from the method of *dhammasārī*. As mentioned earlier, the confidence ability is a more obvious skill for *saddhanisārī*. The intellectual ability is usually lower than the his confidence ability. This means that such practitioner is able to accept teaching by confidence, even though the teachings are not so clearly understood. But due to strong confidence on the Buddha, Dhamma and Saṅgha, he come to associate with Triple Gem, it keep him closer to the teachings of the Buddha. It is a great chance for him to practice the teaching of the Buddha step by step (*anupubba sikkā anupubba patipadā*). In a Sutta discussion session, a meditation master, Dr. Ranatunga explained in detail with regard to the Nagarūpama sutta. He said that, “one who is full of faith is able to tread on the path by associating the path with the presence of great pleasant.” He compared the one who has full of faith follower, is akin to someone who invite a person leaning towards the Triple Gem to get on a vehicle, and drive the vehicle under the guidance of Buddha, Dhamma, and Saṅgha (Triple Gem).³⁸

According to the Kīṭāgiri sutta, the person who has the confidence progresses the path step by step thus;

³⁸ (2016. 12. 23)- http://www.visuddhimagga.info/Med_Sinhala.php

“Monks, I do not say that the attainment of gnosis is all at once. Rather, the attainment of gnosis is after gradual training, gradual action, gradual practice. And how is there the attainment of gnosis after gradual training, gradual action, gradual practice? There is the case where, when confidence has arisen, one visits the teacher. Having visited, one grows close. Having grown close, one lends ear. Having lent ear, one hears the Dhamma. Having heard the Dhamma, one remembers it. Remembering, one penetrates the meaning of the teachings. Penetrating the meaning, one comes to an agreement through pondering the teachings.....”³⁹

This evidence brings us a clearer view on practice of *saddhanisārīs* through its practices. The person who has strong confidence will gradually come to understand the teaching as stated in Kīṭāgiri sutta. As the intellectual ability aspect is not strong enough, one does not try to be aware of the main teaching directly at the beginning. But still, one comes to practice the Dhamma which are related to the path by the support of one’s confidence. One is then able to familiarize oneself with the Dhamma and practice it, deepening the understanding in it, step by step.

This kind of progress system of the path should relate with *saddhanisārīs*

³⁹ “*Kathaṅca bhikkhave anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti: idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ paṭivijja passati.*” Kīṭāgiri sutta, M. I, 480.

meditation method, definitely. Then this meditation method should also be a gradual one. Though it has a relation with the practicing path, but it does not just directed to a main teaching like *satipaṭṭhāna* practice. *Saddhānusārī* at the beginning uses a meditation method which relates to Samatha practice. Later, one internalizes the practice to understand the teaching. As explained in the beginning in Kīṭāgiri sutta, such basic practice is able to generate the five faculties which are necessary for one to develop in the path. Thus, at the beginning one can use some techniques such as Anussati, *Brakmhavihara* as meditation methods to establish one's practice. The subsequent step is based on contemplating the Dhamma and to reach liberation through the awareness of the teaching.

4. 5. Another Aspect of Practice of *Saddhānusārī*

According to above explanations, it is very clear that '*saddhānusārī*' is practicing the noble path based on confidence. It brings about next the need to observe the kind of confidence that establishes or what has been used to establish the confidence. According to the above quote in Kīṭāgiri sutta in Majjhimanikāya, '*saddhānusārī*' has some confidence and elation (*pemama*) for the Buddha. This account is noted as confidence on the Buddha. But in Khuddakanikāya Paṭisambhidāmagga noted that there is another aspect found to be thus;

“The faculty of confidence comes to exceeding with one repeat impermanent in his mind, when the exceeded the confidence, he obtain the path of the Stream-entry. Call him ‘practitioner through confidence’ (*saddhānusārī*).”⁴⁰

⁴⁰ “Aniccato manasikaroto saddhindriyaṃ adhimattaṃ hoti, saddhindriyassa adhimattattā

According to this quote, the *saddhānusārī* repeat the word ‘impermanent’ in his mind to exceed his confidence. As a common viewpoint, the ‘impermanent’ is always emphasized in the Dhamma category and not in the confidence category. This means although *saddhānusārī* is based on strong confidence, still he recollect Dhamma matters also on some degrees, so this does not intend that he is completely ignorant of the Dhamma.

In Saṅguttanikāya Khandhakavagga, Samphassa sutta, Saññā sutta etc. few Suttas has given some explanation on *saddhānusārī*. It further explains that the types of Dhammas should one repeat in the mind. In Cakkhu sutta, it explains thus;

“Monks, the eye is impermanent, exists alteration (*vipariṇāma*), and be happened other things. The ear, the nose, the tongue, the body, the mind are also impermanent. They exists alteration (*vipariṇāma*), and be happened other things. Monks, Thus, If one becomes clear on those Dhammas by confidence, it is call that ‘practitioner through confidence’ (*saddhānusārī*)”⁴¹.

These suttas explained the benefits of this practice, continually, thus;

“He already entered in to the state of rightness low (*sammatta niyāmaṃ*), came to stage of worthy man (*sappurisabhumiṃ*). He will

sotāpattimaggaṃ paṭilabhati; tena vuccati “saddhānusārī” Paṭisambhidāmagga, PTS, Khu, II, 54.

⁴¹ “*Cakkhuṃ bhikkhave, aniccaṃ viparināmī- aññathābhāvī, sotaṃ aniccaṃ viparināmī aññathābhāvī, ghānaṃ aniccaṃ viparināmī aññathābhāvī, jivhā aniccā viparināmī aññathābhāvī, kāyo anicco viparināmī aññathābhāvī, mano anicco viparināmī aññathābhāvī. Yo bhikkhave, ime dhamme evaṃ saddahati adhivuccati, ayaṃ vuccati saddhānusārī...*” Cakkhu sutta, S. III, 225.

never do demerits (*kamma*) which are can effects to one lead borne in the hell, the realm of the brute creation (*tiracchānayani*), or the world of the manes (*pettivisayaṃ*). He has no reason not achieving to the fruits of stream-entry, before end of his life.”⁴²

This statement confirmed that *saddhānusārī* has already entered into the noble disciple stage, and is the first stage of the seven noble persons. As had already entered into an unturned level in the path, so he will never be born into the lower realms, and definitely will achieve Sotāpanna stage, within his lifetime.

This explanation is also found in Cakkhu sutta, appearing within the few Suttas related on different Dhamma matters as in the same as Khandhakavagga in Saṅguttanikāya. In Rūpa sutta, it explains how one becomes clear on Dhammas by confidence; impermanent of appearance (*rūpā*), sound (*saddā*), smell (*gandhā*), taste (*rasā*), tangible (*phoṭṭhabbā*), and objects of mind (Dhamma)⁴³ In Viññāṇa sutta, it explains about *saddhānusārī* becomes clear by confidence using Dhammas; impermanent of the eye consciousness (*cakkhuvīññāṇaṃ*), ear consciousness (*sotaviññāṇaṃ*), the nose consciousness (*ghānaviññāṇaṃ*), the tongue consciousness (*jivhāviññāṇaṃ*), the body consciousness (*kāyaviññāṇaṃ*), the mind consciousness (*manoviññāṇaṃ*)⁴⁴. In Phassa sutta, it explains that the *saddhānusārī* uses Dhammas; impermanent of the eye contact (*cakkhusamphassa*), the ear contact (*sotasamphasso*),

⁴² “*okkanto sammatta niyāmaṃ sappurisabhumim okkanto vītivatto puthujjanabhumim, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayanim vā pettivisayaṃ vā upapajjeyya. Abhabbo va tāva kālaṃ kātuṃ yāva na sotāpattiphalam sacchikaroti.*” S. III, 225.

⁴³ Rūpa sutta, S. III, 225-226.

⁴⁴ Saññā sutta, S. III, 226.

the nose contact (*ghānasamphasso*), the tongue contact (*jivhāsamphasso*), the body contact (*kāyasamphasso*), the mind contact (*manosamphasso*)⁴⁵. In Vedanā sutta, it explains that the *saddhānusārī* uses ‘the feeling of the eye contact’ (*cakkhusamphassajā vedanā*), ‘the feeling of the ear contact’ (*sotasamphassajā vedanā*), ‘the feeling of the nose contact’ (*ghānasamphassajā vedanā*), ‘the feeling of the tongue contact’ (*jivhāsamphassajā vedanā*), ‘the feeling of the body contact’ (*kāyasamphassajā vedanā*), ‘the feeling of the mind contact’ (*manosamphassajā vedanā*).⁴⁶ In Saññā sutta, it explains the Dhamma which *saddhānusārī* uses such as; perception of form (*rūpasaññā*), perception of sound (*saddasaññā*), perception of smell (*gandhasaññā*), perception of taste (*rasasaññā*), perception of tangible (*phoṭṭhabbasaññā*), perception of mind objects (*dhammasaññā*).⁴⁷ In the Cetanā sutta, it explains the Dhammas which are used by *saddhānusārī* such as, cognition or thought of form (*rūpasañcetanā*), cognition of sound (*saddasañcetanā*), cognition of smell (*gandhasañcetanā*), cognition of taste (*rasasañcetanā*), cognition of tangible (*phoṭṭhabbasañcetanā*), cognition of mind objects (*dhammasañcetanā*).⁴⁸ In the Taṇhā sutta, it explains on the Dhammas which are used by *saddhānusārī* such as; craving of form (*rūpataṇhā*), craving of sound (*saddataṇhā*), craving of smell (*gandhataṇhā*), craving of taste (*rasataṇhā*), craving of tangible (*phoṭṭhabbataṇhā*), and craving of dhammas (*dhammataṇhā*).⁴⁹ In Dhātu sutta, it explains how *saddhānusārī* becomes clear by confidence using the dhammas; the

⁴⁵ Phassa sutta, S. III, 226.

⁴⁶ Vedanā sutta, S. III, 226.

⁴⁷ Saññā sutta, S. III, 227.

⁴⁸ Cetanā sutta, S. III, 227.

⁴⁹ Taṇhā sutta, S. III, 227.

earth element (*Paṭhavīdhātu*), the heat element (*tejo dhātu*), the wind element (*vāyodhātu*), the space element (*ākāśadhātu*), the mind-element (*viññāṇadhātu*).⁵⁰ In the Khandha sutta, it explain how *saddhānusārī* becomes clear by confidence using dhammas such as, form (*rūpaṃ*), feeling (*vedanā*), perception (*saññā*), formations (*saṃkhārā*), consciousness (*viññāṇaṃ*).⁵¹

Concerning about all these Dhammas which are used by *saddhānusārī* as mentioned in the above Suttas, these originally belong to the Dhamma category and not of the confidence category. This is due to that all Dhamma items appeared in *paññā bhāvanā* such as in Satipaṭṭhāna sutta. So definitely they belong to the intellectual practice way, and not confidence way. In these suttas, however, it seems that *saddhānusārī* get together with all these Dhamma items which are directly related to the intellectual aspect. This means the *saddhānusārī* still need to know the Dhammas well, and the need to keep on repeating in the mind. Thus the main difference between *saddhānusārī* and *dhammānusārī* is only acquiring strong confidence on those Dhamma than *dhammānusārī*. According to the above suttas, *dhammānusārī* also uses same Dhamma items for practice and still attain the same results, but his ability of understanding the Dhamma is much more stronger than that of the *saddhānusārī*.

As in the above discussion, Saññā etc. Suttas has given the explanation on *saddhānusārī* and *dhammānusārī*. At the end of the Suttas version, they noted that both practitioners are able to progress in the path which is leads to liberation. It is stated as below;

“Monks, If one become to clear on those Dhammas by confidence, it is

⁵⁰ Dhātu sutta, S. III, 227.

⁵¹ Khandha sutta, S. III, 227- 228.

called that *saddhānusārī*, who come to stream-entry, never regress from the path and definitely aiming progress at the highest enlightenment”⁵².

This statement regarding *saddhānusārī* is appeared at the end of all Suttas in Saṅguttanikāya Khandhakavagga, except for the two Suttas which are Cakkhu sutta and Rūpa sutta. Concerning all those references on *saddhānusārī* and *dhammānusārī*, they are not divergent in practicing the paths. They put into practice on the same doctrine but undergoing through different abilities and characteristics.

4. 6. The Directions of Liberation of the Two *Anusārīn*.

It is important to recognize the pattern of liberation of these two *anusārīn* (practitioners); *saddhānusārī* and *dhammānusārī*. It may have an important value and the need to procure evidence to confirm the direction of the liberation path of these two *anusārīn*.

There is some information given on this matter in Aṅguttaranikāya Aṭṭhakathā. It provides valuable information with regards to the directions and main steps of achievement in the path. There are two types of practitioners; the first is by means of wisdom (*paññādhurena*). The second type is by means of holding a special ability related to confidence (*saddhādhurena*).⁵³ It is mention that these two practitioners are

⁵² “Yo bhikkhave, ime dhamme evaṃ saddahati adhimuccati ayaṃ vuccati saddhānusārī sotāpanno avinipātadhammo niyato sambodhiparāyanoti.” Saññā sutta etc. S. III, 226- 228.

⁵³ “eko bhikkhu paññādhurena abhiniviṭṭho aṭṭha samāpattiyo nibbattetvā sotāpattimaggaṃ pāpuṇāti. So tasmim̐ khaṇe dhammānusārī nāma hoti, sotāpattiphalādāsu chasu ṭhānesu kāyasakki nāma, arahattaphalakkhaṇe ubhatobhāgavimutto nāma. Samāpattihi vikkhambhana vimuttiyā maggena

dealing with *saddhānusārī* and *dhammānusārī*. However, both these practitioners *paññādhurena* and *saddhādhurena* are follow two ways to liberation. The first way is by having with eight absorptions.⁵⁴ The second way is without having the eight absorptions, it appears as ‘dry-insight practitioner’ (*sukkhavipassaka*) in Pāli Buddhism. This is because both practitioners, *paññādhurena* and *saddhādhurena* are able to liberate through those two ways, which are with eight absorption and without having eight absorptions. So all together there are four types of liberation conditions appearing here. There are two types of practitioners and two ways of liberations. In the Aṭṭhakathā’s explanation of two practitioner and way of liberations are provided in the table below:

TC-08 The Ways Liberations of *Paññādhurena*

Stages	Holding special ability related to wisdom and having eight	Holding special ability related to wisdom and without having eight	Steps of achievement
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samuccheda vimuttiyāti dvikkhattuṃ vā dvīhi vā bhāgehi vimuttoti attho. Aparo paññādhurena abhiniviṭṭho samāpattiyo nibbattetuṃ asakkonto sukkhavipassakova hutvā sotāpattimaggaṃ pāpuṇāti. So tasmim̐ khāṇe dhammānusārī nāma hoti, sotāpattiphalādīsu chasu ṭhānesu diṭṭhippatto nāma, arahattaphalakkhaṇe paññāvimutto nāma”, AA. II, 149. (PTS)

⁵⁴ “*Aparo saddhādhurena abhiniviṭṭho a aṭṭha samāpattiyo nibbattetvā sotāpattimaggaṃ pāpuṇāti. So tasmim̐ khāṇe saddhānusārī nāma hoti, sotāpattiphalādīsu chasu ṭhānesu kāyasakkhi nāma, arahattaphalakkhaṇe ubhatobhāgavimutto nāma. Aparo saddhādhurena abhiniviṭṭho samāpattiyo nibbattetuṃ asakkonto sukkhavipassakova hutvā sotāpattimaggaṃ pāpuṇāti. So tasmim̐ khāṇe saddhānusārī nāma hoti, sotāpattiphalādīsu chasu ṭhānesu saddhāvimutto nāma, arahattaphalakkhaṇe paññāvimutto nāma.” Sn. A, 2. 149. (PTS)*

	absorptions (1st way to liberation)	absorptions (2nd way to liberation)	
1	<i>Dhammānusārī</i>	<i>Dhammānusārī</i>	Already entered into <i>sotāpatti magga</i>
↓	↓	↓	
2	<i>Kāyasakkhi</i>	<i>Diṭhippatto</i>	Holding <i>sotāpatti phala</i>
↓	↓	↓	
3	<i>Ubhatobhāgavimutto</i>	<i>Paññāvimutto</i>	Holding <i>arahanta phala</i>

The two liberation ways of *dhammānusārī* are:

- i. *Dhammānusārī* (with eight absorptions) → *Kāyasakkhi* → *Ubhatobhāgavimutto*
- ii. *Dhammānusārī* (without eight absorptions) → *Diṭhippatto* → *Paññāvimutto*

TC-09 The Ways Liberations of *Saddhādhurena*

	Steps of achievement	Holding special ability related to confidence and having eight absorptions	Holding special ability related to confidence and without having eight absorptions
1	Already entered into <i>sotāpatti magga</i>	<i>Saddhānusārī</i>	<i>Saddhānusārī</i>
↓	↓	↓	↓
2	Already holding <i>sotāpatti phala</i>	<i>Kāyasakkhi</i>	<i>Saddhāvimutto</i>
↓	↓	↓	↓
3	Already holding <i>arahanta phala</i>	<i>Ubhatobhāgavimutto</i>	<i>Paññāvimutto</i>

The two liberation ways of *saddhānusārī* are:

- i. *Saddhānusārī* → *Kāyasakkhi* → *Ubhatobhāgavimutto*

ii. *Saddhānusārī* → *Saddhāvimutto* → *Paññāvimutto*

According to the above table of analysis, *dhammānusārī* process his practice as a *paññādhurena* by two ways. One way is by conducting the practice through wisdom with absorptions, and attains to final liberation as *ubhatobhāgavimutta*. The other way is without absorptions and attains to final liberation as *paññāvimutta*. According to the second table of analysis, *saddhānusārī* attains to final liberation with absorptions as *ubhatobhāgavimutta* as a *saddhādhurena* practitioner. He can also attain to final liberation without absorptions as *paññāvimutta*. It is very clear that a *dhammānusārī* is able to achieve both liberations; *ubhatobhāgavimutta* and *paññāvimutta*. Similarly, *saddhānusārī* is also able to at the end achieve both such liberations. Due to these reasons, it is safe to conclude that the achievements of those two paths are identical. The difference is only based on the special ability that each one is holding onto; one is wisdom aspect and the other is confidence aspect.

4. 7. The Relation between *Saddhānusārī* and Anussati

In this discussion on *saddhānusārī*, it is also necessary to examine about the relation between *saddhānusārī* and Anussati, because our main attainment is dial the study on Anussati.

As mentioned earlier with reference to Mahānāma sutta, it is no doubt that an Anussati practitioner is able to produce absorptions and Samādhi by practicing the Six Anussati. But not much explanation is given by an Anussati practitioner as to how one is able to produce such results. If it is so, then here we can observe how an Anussati practitioner achieve those absorption and Samādhi as a *saddhānusārī*. Perhaps, such a

research will help to establish a clearer view on the inner developments of the said practitioner, which regularly does not display an apparent of Anussati methodical.

As discussed, when one practices Anussati, one is able to produce confidence, especially in the Six Anussati. Confidence is one of the most important ability of a practitioner, and is the main base for success of the practice. Without this, one can never start the practice or progress forward. Further, it works as an instrument to protect one's current practice and improve it. In Nagarūpama sutta, the seven protections of one king's bordering city are compared to the seven protections of a practitioner. The first importance is by having strong pillars in the bordering city which is compared to as having strong confidence as the first protection of a practitioner. Further, the sutta explains thus:

“Bhikkhus, just as to the king of the bordering city there are pillars on strong foundations, well driven in, that they may not shiver, for internal protection and for external repulsion. In the same manner to the noble disciple, there is faith. He places faith in the enlightenment of The Blessed One. That Blessed One is enlightened and blessed. Become a pillar of faith, the noble disciple dispels demerit and develops merit. Dispels the faulty and develops the non-faulty. Maintaining purity of self he is endowed with this first good thing in the Teaching.”⁵⁵

The practitioner establishes strong confidence with regards to the enlightenment of the Buddha. The formula which is used to establish confidence here is identical with the formula of *buddhānussati* meditation. It is then very clear that strong confidence works as a protection here for one's practice in Anussati meditation. It is intended that such a

⁵⁵ Nagaropama sutta, A. IV, 106.

confidence is not only able to protect one's current practice but also able to protect throughout the practicing process. Due to such strong confidence, it furthermore aid to dispel demerit and develops merit, aid to dispel the faulty and develops the non-faulty. Maintaining the purity of self, one endows with confidence. The meaning and context of this statement, 'maintain the purity of self' is a very wide and deep in Buddhist Teaching. It has included the different abilities of a practitioner which are produced by having strong confidence throughout the practice.

Modern meditation master, Dr. Lalith Ranatung has conducted various Sutta discussions related to the topic of meditation, and one of it was Nagarupama sutta. He says that 'the first protection which is *saddhā* is related to all other six protections; shameful (*hiri*), remorseful (*otapa*), learned (*suta*), aroused effort (*virīya*), mindfulness (*sati*) and wise in the rising (*paññā*). When a practitioner establishes strong confidence, it works again as a necessary power to arouse and develop these other six protections'.⁵⁶ Dr. Lalith Ranatung's idea provides a light to better understand how such strong confidence works to get one achieve to concentration. After establishing strong confidence, one continually stay within one's practices, then one is able to develop necessary mental abilities related to concentration. Concerning on this matter, it is of the idea that this confidence is the main effective reason to develop concentration by practicing Anussati.

Again, the attention focuses to the above last paragraph of affirming Nagarupama sutta. It can be compared to with the factors of absorption, *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*. According to the context of this statement, reducing demerit and dispels faulty are similar with the first factor of absorption (*jhānā aṅgā*). The *vitakka* in the first

⁵⁶ (2016.09.25)http://www.visuddhimagga.info/Med_Sinhala.php

absorption is to stop *kāma*, *vyāpāda* and *himsā* actions and to develop their opposites or good aspect. When one reduces the demerits and dispels faulty, it takes its position to fulfill the first factor of absorptions. Develops merit and the non-faulty is similar with the second factor of absorption (*jhānā aṅga*). By ‘maintaining the purity of self’, it does not clearly explain on the type of self purity. But here, it is assumed that it has included the third and fourth factors of absorptions as well. This is so because to ‘maintain the purity of self’ one has surpassed the third and fourth factor of absorptions.

4. 8. Conclusion

It is discussed with deep observation on the nature of *saddhānusāri*, *dhammānusari* and its relation to Anussati meditation in our research. Though these two *anusarins* appear as different practitioners in texts, but the natures of these two are still directed to the same aim of the path. It also emerges some similarity within the two in practices. This means that both have a diverse and similarities within each other.

It is therefore unacceptable to consider that these practitioners are having a total difference in the practices. It can only be accounted that they are based on different character abilities of a practitioner and conducting the practice through different directions. Thus, the *saddhānusāri* based on his strong confidence to conduct the practice, and *dhammānusari* is based on his understanding ability to conduct the practice. Still, they both arrived at the same aim and use the same basic teachings (Dhamma) in the practice.

The Anussati meditation practice is mostly suitable for *saddhānusāri*, because it is able to produce strong confidence in the practice, especially in the Six Anussatis. Further, the strong confidence can bring about an effect to raise other necessary

qualities in those Anussati practices. However, the *saddhānusāri* also needs to know the basic teaching of the Buddha, to remember and recollect those teaching to the mind. Therefore these two practices are related to each other, especially Anussati acts as a meditation technique support to raise confidence or other qualities in the Dhamma and in protecting the practice.

It has very limited explanations on the details of both practitioners' of *dhammānusari* and *saddhānusāri*, in the Pali Tipiṭaka. Perhaps, it may have few reasons to this. The first one could be that the selected members of the first council belong to an intellectual ability group, hence does not raise the teaching related to *saddhānusāri* at the council. The other reason could be that though both practitioners are holding different abilities, but still practices the same teaching for the attainment of liberation. The given explanation on the teaching in Tripiṭaka as a necessary practice to liberation, are applicable to both practitioners. This is so because both practitioners in the end reach to liberation by completing the necessary teaching in the practice. It may therefore need not to be mentioned in details specifically, originally in Tripiṭaka.

Chapter 5

The Last Four Objects in Ten Anussati and *Sati* as Meditation Technique

5. 1. Introduction

Sati is a common term of frequent occurrence in Buddhist discourses when dealing with Buddhist practices, especially in the practice of meditation. The main purpose of Anussati is attaining *sati* on a particular object. In this aspect, some viewed that Anussati and *sati* have same conditions; yet some viewed as different conditions. These two words, Anussati and *sati* however bring rather similar roles obviously. It is due to such very similar nature of these two, it may be able to establish a closer relation within Anussati and the practicing path with the consideration that *sati* as an essential condition towards liberation. In the same manner, concerning these two names and its conditions, it may pose necessary differences between Anussati and *sati*.

It is with Satipaṭṭhāna that the term *sati* acquires more importance. The term is found to be used in combination such as Anussati, *kāyagatāsati*, *ānāpānasati*, *marāṇasati* etc. There are many other usages showed that the word Sati is often used in both sense of awareness (Anussati) and mindfulness (*sati*). Of these, the former is often more primary and also usually more gross in the meaning than the latter. Anussati and Sati should therefore have a distinguishing feature as well as a direct relation which ties in closely with the practice that are related to the path of liberation. It is then required to study the relation between Anussati and Sati in this chapter.

5. 2. The Function of *Sati* in Buddhist Meditation

5. 2. 1 Definition of *Sati*

Sati is a feminine noun derived from the verb *sarati*, meaning to remember. The Sanskrit word which is equivalent to *sarati* is *smṛti*.¹ The term converges also the meaning of memory, and also an act of calling to the mind.² Ven. Ānanda is among the Buddha disciples who possessed the highest ability to ‘recall to the mind’, and this he demonstrated, according to tradition, by recalling at the First Dhamma Council on all discourses taught by the Buddha, and; again according to tradition, these are aggregated as being eighty four-thousand in number. If it is true, this is then indeed the most marvelous fact showcasing a computerized memory.

5. 2. 2. The Initial State of *Sati*

In its most basic and ordinary sense, *sati* is seen to connote ‘mere attention’ or ‘bare attention’ or ‘awareness’. This is a state before cognizing an object and conceptualizing it. In its initial sense, the term *sati* appears to be closely related in connotation to the term *manasikāra*, meaning ‘mental advertence’ that means, the inclining of the mind towards an object.³ The Sutta’s analysis of mentality (*nāma*) shows that *manasikāra* is one of its five basic constituents.⁴ This *manasikāra* is present in any kind of mental state. As Ven. Anālayo points out, this basic faculty of ordinary attention characterizes the initial split seconds of bare cognizing of an object, before one

¹ PED. p. 672.

² See Nyanaponika Thera, *The Heart of Buddhist Meditation*, A handbook of mental training based on the Buddha's way of mindfulness, p.19-31.

³ *Buddhist Dictionary_Manual of Buddhist Terms and Doctrines*, Nyanatiloka, p.95.

⁴ The five are: *vedanā* (feeling) *saññā* (perception), *cetanā* (volition), *phassa* (sensory) impressions, and *manasikāra* (mental advertence). See *Sammādhīṭṭhi sutta*, *Majjhimanikāya*. M. I, 46-55.

begins to recognize, identifying and conceptualize.⁵ On this basis, he concludes that ‘*sati* can be understood as a further development and temporal extension of this type of attention.’⁶

This kind of bare attention which is an intrinsic characteristic of the mind is essential in performing even in day to day activities of life. If not for the presence of *sati* about one's own routing activity, this life would be in a mess.⁷ This kind of *sati* is not a product of will; it is a kind of mover in its instinctive nature, or even a habit of any individual. This kind of *sati* only directs toward the present moment. At times, however, one may lack their bare awareness or one may be unmindful of what is happening around them. Such unmindful thought is termed as *mutṭha-sati*. In such an instance, one may act carelessly or negligently, and fall into unnecessary difficulties and problems. It is important for one to make *sati* present in order to deal with various situations whether simple or complicated that arises in our daily life. To allow the presence of *sati* to occur at this level, one need not follow a special method or mechanism.

5. 2. 3. *Sati* as a Special Development Condition Towards The Path to Liberation

Sati being developed in the Buddhist path is quite different from the bare attention which is usually recognized as the general *sati*. What one should do is to make some effort of will to make such *sati* become present for its use to take effect in the Buddhist path. As this is brought to exist and function through the effort of will, it is of a different

⁵ EB. vol. VIII, p.8.

⁶ Bhikkhu Anālayo, *Satipathana, The Direct Path to Realization*, p.45ff

⁷ Nyanaponika Thera, *The Heart of Buddhist Meditation*, A handbook of mental training based on the Buddha's way of mindfulness, BPS, p.25ff.

level than bare awareness that exists as an intrinsic feature. It could then be described as an initial state of willfully produced *sati*. It is this state of *sati* that contains the potential use in meditational practices as well as in various conditions related to sense restrains, culture of mind, etc.⁸ Thus, a serious practitioner of the path is admonished to maintain *sati* in regard to all interaction between sense faculties and their respective sensory objectives. Thānissaro Bhikkhu also comments that “As he (Buddha) defined the term, right mindfulness (*sammā-sati*) is not bare attention. Instead, it’s a faculty of active memory, adept at calling to mind and keeping in mind instructions and intention that will be useful on the path. Its role is to draw on right view and to work proactively in supervising the other factors of the path to give rise to right concentration, and in using right concentration as a basis for total release.”⁹ In such a context of *sati*, the function of bare awareness is said to keep a careful watch. It is because of this function of *sati* that it is described as a factor that keeps guard over the mind, exerting, and having the controlling power over it.

The Aṅguttaranikāya presents *sati* as a “gatekeeper” of a (spiritual) town having energy as its troop and wisdom (*paññā*) as its fortification¹⁰. The assigned function of

⁸ Bhikkhu Bodhi explained that *sati* is a “lucid awareness of present happenings” furthermore he described this quality of mindfulness as in “from the side of the subject, is the lucidity and vivacity of the act of awareness, and from the side of the object, its vivid presentation.” Bhikkhu Bodhi (2011) What does mindfulness really mean? A canonical perspective, Contemporary Buddhism: An Interdisciplinary Journal, p.26 (12:01, 19-39, DOI:)

⁹ Thānissaro Bhikkhu, *Right Mindfulness: Memory & Ardency on the Buddhist path*, p. 7.

¹⁰ “*Seyyathāpi bhikkhave, rañño paccantime nagare pākāro hoti ucco ceva vitthato ca vāsanalepanasampanno ca abhantarānaṃ guttiyā bāhirānaṃ paṭighātāya, evameva kho bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya*

sati as the ‘gatekeeper’ is to pick out genuine citizens and allow them to enter. This brings out the role of *sati* in preventing the arising of unwholesome responses and reactions by the sense doors.

This function is clearly seen in the practice of Satipaṭṭhāna, for intense comparative mindfulness of the turner or his apprentice.¹¹ This keen and watchful supervisory role of *sati* is further highlighted in a stanza in the *Theragāthā*. This describes the role of *sati* as a keen “overseer” that performs the function assigned to adopting a very detached attitude. This is a special function of *sati* which, with its bare awareness considers all happening with complete detachment. Often this detachment is coupled with discrimination as seen from a simile in the Saṃyuttanikāya.¹² Herein *sati* is compared to a “charioteer” who is extremely careful in driving its chariot. Such similes are used to bring out the balanced function of *sati* as it balances and monitors the other faculties and powers¹³.

Sati is listed as the seventh of the path factors (*maggaṅga*), and in the context of their usage it is usually translated into English as ‘mindfulness’. Besides, *sati* is a factor included among other factors of enlightenment (*bojjhaṅga*) and, hence, closely related to the other related concepts ‘*bodhipakkhiya dhammā*’ (factors contributing to enlightenment).

It is also related to five controlling factors (*pañcabala*) and five controlling faculties (*pañcaindriya*), both designated similarly and included under ‘*Bodhipakkhiyā*

sammādukkhakkhayagāminiyā.” Nagarūpama suttaṃ, A. IV, 111.

¹¹ D. II, 290.

¹² S. V, 6.

¹³ The faculties and powers are *indriyas* and *balas* and *saddhā* (faith, confidence), *virīya* (energy, effort) *sati* (mindfulness), *samādhi* (concentration) and *paññā* (wisdom).

dhammā'. Its relation with “*bodhi*” enlightenment clearly shows its special importance. *Sati* is often used along with the word *Sampajañña* bringing to light notice of the characteristic that it possesses.

There is reference to *sammā-sati* as in the case of the seventh path factor. There is also a reference on *micchā-sati*, referring to wrong *sati*. In such instance, *sati* is taken to mean ‘mindfulness’. In a more gross usage the two forms *mutṭhasati* meaning, ‘unmindfulness or almost mindlessness’ is used against the term *upaṭṭhita sati*, meaning, with mindfulness present.

5. 3. The Function of Anussati in Buddhist Meditation

5. 3. 1. Definition of Anussati

As pointed out and discussed, Anussati refers to a certain meditational device category under Samatha practice in the *Visuddhimagga*. *Sati* is an essential pre-condition to any act involving mind culture. In fact, unless the foundation is well prepared and laid down using *sati*, meditation practice cannot be accomplished. The term *sati* joins with the adjective ‘*anu*’, becomes Anussati. In Sanskrit language also, the adjective ‘*anu*’ is added to the term '*smṛti*', becomes '*anusmṛti*.' The meaning which Pāli dictionary has given is “remembrance, recollections, thinking of, mindfulness.”¹⁴ The Buddhist Dictionary also uses similar meaning as 'recollection, meditation, and contemplation'.¹⁵ Ven. Buddhaghosa had given definition on *anussati* that “Mindfulness (*sati*) itself is recollection (Anussati) because it arises again and again; or alternatively...”¹⁶. The compound term Anussati, acquire importance because of the use

¹⁴ PTS. P.45

¹⁵ *Buddhist Dictionary*, p. 159.

¹⁶ *The Path of Purification*, Tr. Bhikkhu Ganamoli, p.186.

of the feminine noun *sati*, as one of its components. However, it is seen that with the use of the prefix ‘*anu*’ - an indeclinable form, the normal concentration connoted by *sati* has undergone some changes in its meaning. The nuances of meaning connoted by the major components of the compound Anussati gets fairly modified because of the prefix ‘*anu*’ which convene a variety of meaning, varying according to the different contexts in which the term *sati* is used.¹⁷

Sati usually means bare awareness, mindfulness. But the additional context in which this term is used in Buddhist literature, especially with literature related to mind-culture, it connotes certain important additional qualities such as probing, detached observation, discriminative inquiry (as when it is compared to a ‘gatekeeper’) or a kind of diligence and alertness when similes are used comparing *sati* to a ‘charioteer’ and so on. Thus, it is seen that *sati* by itself connotes different meaning covering a fairly wide range of meaning. The prefix ‘*anu*’ however, appears to have delimited this aspect of *sati*, and has brought to forefront its etymological meaning of remembering, memory, recollections and so on. This is by going back to its root-meaning of *smṛ*, from which it is derived from the Pāli verb *sati*, meaning to remember, to recall to memory and hence to recollect.

5. 3. 2. The Function of Anussati

The *Maha-Tika* which is a commentary of *Visuddhimagga*, explained the term Anussati as “arise again and again”¹⁸. Here it is very clear that the main function of Anussati is arising of a particular object in practitioners mind again and again. Such an

¹⁷ For a detailed analysis of the prefix *Anu* - and the nuances of meaning it convenes. See PED, p. 35.

¹⁸ "*anu anu sati anussati*" Abhidhammatthasaṅgaho, Maṇḍ, 0.25

activity will take effect on the mind to focus on the selected object. It is able to calm down and concentrate one's mind.

In *Visuddhimagga*, it explained that “Mindfulness (*sati*) itself is recollection (Anussati) because it arises again and again; or alternatively ...”¹⁹. This definition verifies the relation of a repeating action and the arising state of *sati* in the mind on a particular object. So in this meditational function, one should repeat the selected Anussati object focusing his mind on that object until the mind becomes calm. It is because of the characteristic of this meditation function which repeats the selected object longer in one's mind, the practitioner is able to calm down his mind and continues to be mindful on the object. This is a common aspect which has already been accepted without any argument in our viewpoint.

Our main attention for another unnoted aspect is by producing the re-reading function of Anussati. When one practitioner selects an Anussati object for recollection, he should have a sufficient understanding about that object, including its nature, feature, and relation to the practicing path. It will be helpful to the practitioner to have a clearer view by focusing on the area of the object. After selecting the Anussati object, the practitioner keeps the attention longer on that particular object. In this way, when repeating a particular object, the mind automatically maintains its focus to arise the confidence on the object. For an intense practice, when one does the recollection on Buddha, he tries to limit the instability of his mind by focusing on the Buddha's virtue. This meditation method directly leads to the rise of confidence toward the Buddha. The practice of other Anussati meditations, such as *Dhammanussati*, *Sanghanussati* etc...ten Anussatis, can also bring about the establishment of confidence as well as *sati*

¹⁹ *The path of Purification*, Tr. Bhikkhu Ganamoli, p.186.

with focusing on a particular object. In the above quote of *Visuddhimagga*, it further noted that Anussati practice is suitable for clansman who has gone forth out of faith.²⁰ Thus we can verify that Anussati functions mainly to establish faith or confidence as well as *sati*. This means that as long as it is an Anussati meditation, it enables the practitioner to establish his confidence and mindfulness on a particular object.

5. 3. 3. The Differences Between *Sati* and Anussati

In the *Visuddhimagga* explanations, Anussati not only establishes *sati*, it also inculcates Anussati itself as the *sati*²¹. This is quite an arguable point of view, because it may raise a question “If *sati* and Anussati are of the same nature, why then does the Buddha mention it under different names as *sati* and Anussati?” It is of the opinion that both should have a particular difference between the two.

The intention is that there is a tiny difference here within the applications of selected objects of Anussati and *sati*. Anussati mostly focuses the mind only on the selected object, and limited to the area of the object. It is then limited to the awareness on the selected objects, and establishes confidence. The Anussati practitioner also improves the ability of knowing the Dhamma, but it does not analyze or compare objects at the moment. This nature of Anussati which establishes through Vipassanā, has rather different applications compared to *sati*. It does not just limit to the object; but continues further to be mindful on the teaching of the Buddha which helps to

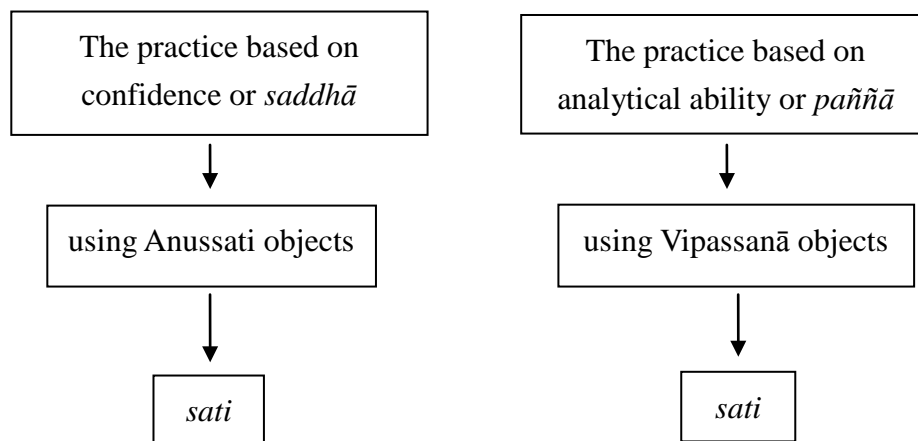
²⁰ “Mindfulness (*sati*) itself is recollection (Anussati) because it arises again and again; or alternatively, the mindfulness (*sati*) that is proper (*anurūpa*) for a clansman gone forth out of faith, since it occurs only in those instances where it should occur, is ‘recollection’ (Anussati).” *The path of Purification*, Tr. Bhikkhu Ganamoli, p.186.

²¹ “*punappunan uppajjanto satiyeva anussati...*” (because it arises and again; or alternatively, the mindfulness) *Visuddhimagga*, p. 197. (P.T.S)

understand the real nature of the present situation.

There is another very important difference which is related to this dissertation. As mentioned above, Anussati practice enables the establishment of *sati* as well as practicing *sati* through the use of Vipassanā objects. Though both *sati* establishment by Anussati practice and Vipassanā practice looks similar, but in Anussati practice, the basis is on confidence thus establishes mindfulness or *sati*. The Vipassanā practice is on the basis of analytical ability and establishes mindfulness or *sati* by using Satipaṭṭhāna objects. It is apparent when the analysis of *sati* is compared to the simile of gatekeeper in the Nagarupama sutta.²² Perhaps, the feature of *sati* which establishes by Anussati is more quiet and placid. The differences of these two *satis* are stated as in the following diagram:

TC-10 The Establishment of Sati by *Saddhā* and *Paññā*



Anussati is however, able to establish mindfulness on the doctrine based on confidence by understanding the nature of the present situation. The feature of *sati* which

²² “*Sati* can be given as a simile to a gatekeeper in a bordering city protected by king. There is a wise gate keeper who stops the unknown from entering and allows the known to enter, for internal protection and for external repulsion, in the same manner the noble disciple with the *sati* dispels demerit and develops merit. Dispelling the faulty develops the not faulty.” A. IV, 106

establishes through ‘Vipassanā practice’ has a more analytical aspect. It is able to analyze the doctrine and understands the nature of the present situation. This is the most important differences related to this dissertation which has not been addressed to earlier.

5. 4. The Methods of the Last Four Meditation Objects in the Ten Anussati

5. 4. 1. Confusion on the Additional Last Four Objects in the Ten Anussati

As mentioned above, the Ten Anussati occurs by adding four more objects to the Six Anussati in *Visuddhimagga*, and they are;

7. Recollection regarding death (*Marañānussati*)
8. Recollection regarding the body (*Kāyagatāsati*)
9. Recollection regarding breathing (*Ānāpānasati*)
10. Recollection of pacification (*Upasamānussati*).²³

Though *Visuddhimagga* categorized the latter four objects as part of Anussati as compared to with the former six, they do not seem to fit well to suit the designation of Anussati. These objects are more for contemplation than for recollection. Hence, some viewed that the use of the term Anussati appears to be a misnomer that had taken place at a later time.²⁴ Perhaps, it is to correct this that Bhikkhu Bodhi in his translation of the

²³ Vsm. II, 110.

²⁴ “Unlike other sets of meditation practices, such as the four frames of reference (*satipaṭṭhāna*) or the four sublime abidings (*brahmavihāra*), the ten recollections do not have a single canonical discourse devoted to the entire set. Thus the way they interact and support one another has to be pieced together from many different discourses scattered throughout the Canon.” See Thanissaro Bhikkhu, *The Ten*

Aṅguttaranikāya²⁵ uses the English term ‘mindfulness’ to render the Pāli term Anussati in the case of first three of the additional four Anussati, and then again use the term ‘recollection’ with regard to the tenth Anussati namely, ‘*upasamānussati*’.

Similarly, Ven. Thānissaro also seems to have seen such differences within the ten recollections. He said that “Strictly speaking, only seven of the ten are actually ‘recollections’ (Anussati): recollection of the Buddha, recollection of the Dhamma, recollections of the Saṅgha, recollection of virtue, recollection of generosity, recollection of *devā*, and recollection of stilling. The other three are called mindfulness (*sati*) practice: mindfulness of in-and-out breathing, mindfulness of death, and mindfulness immersed in the body.”²⁶

He calculated the first three of the last four Anussati as mindfulness. It may be that he followed the commentary because Ven. Thanissaro's idea has already been noted in the Aṅguttaranikāya commentary.

On another aspect however, these last four objects of ten Anussati are an obvious issue of confusing the situation here. Here, the first three of four objects have a common usage with Vipassanā meditation as well as Anussati in Samatha meditation practice. As an example, two of those objects are directly used in Satipaṭṭhāna sutta, they are recollection on breath (*Ānāpānasati*) and recollection on the body (*kāyagatāsati*). Another is the recollection on death (*marañānussati*), though is not documented in Satipaṭṭhāna sutta, but it ends by using the same word ‘*sati*’, so it can be accounted as a type of mindfulness. Regarding the context of *marañānussati*, it allows the practitioner

Recollections—A Study Guide, p.3.

²⁵ See Bodhi, op.cit. p.116.

²⁶ Thanissaro Bhikkhu, *The Ten Recollections—A Study Guide*, p.2.

to deeply analyze the nature of death. Thus one practices the impermanence of life by contemplating through this meditation object. The recollection on death (*marañānussati*) also belongs to the Vipassanā category. When one follows the four foundations of mindfulness in Satipaṭṭhāna sutta, sati naturally arises through contemplating on those objects. This means that these three meditation objects are wavering in between Samatha and Vipassanā practice. Probably due to these reasons, some have made a confusion on these objects as to whether these four belong to 'Sati' or 'Anussati'.

5. 4. 2. The Confidence and Last Four Objects in Ten Anussati

The present researcher notices the categorization of these four objects just as *sati* under Vipassanā or just as Anussati under Samatha objects are not very reasonable and practicable. If *sati* is just an object, then why would it be listed under as an Anussati object? Similarly, if Anussati is just an object, the same question will also raise that why it still can be used as a Vipassanā object?

According to common acceptance, these four objects belong to Vipassanā practice. It is without doubt that they are dealt with by the practitioner through understanding (*dhammānusāri*). But according to our discussions in chapter three, Anussati practitioners are based on their characters which establish the confidence. This special characteristic of Anussati is ideal for all objects of the Six Anussati. It is in the opinion that the confident characteristic of the practitioner could be of a valuable relation with these last four objects as well. Perhaps, these objects are dealt with by the practitioner through confidence (*saddhānusāri*) too. It is included in here that the ability of these four objects is used as a very common application by these two types of practitioners.

5. 4. 2. 1. Recollection Regarding Death (*Maraṇānussati*)

There are a few numbers of suttas appear in Tripiṭaka related to death or *marāṇa*. In Saṃyuttanikāya, there are six Maraṇa suttas and one Maraṇa dhamma sutta are found. In the Aṅguttaranikāya, there are four Maraṇa sati suttas and has also one Maraṇasati sutta²⁷ found.

As discussed above, Bhikkhu Bodhi, Bhikkhu Thanissaro²⁸, etc. recognized that the last four in ten Anussati objects are not Anussati state but belongs to the sati state. This is because the primary condition of sati is to arise with Vipassanā practice in the accepted path. If *marāṇasati* is a Vipassanā technique, why was it being categorized as an Anussati practice? What then is the relation with Anussati?

When focusing on the four suttas found in Aṅguttaranikāya, the Maraṇasati suttas, the names are added with a suffix “sati” and not with “Anussati”. Though *Visuddhimagga* has categorized *marāṇasati* as an Anussati practice but according to this research chapter, it will be seen to look more like a research about sati practice.

It is found in the Aṅguttaranikāya about the way it deals with the practice of *marāṇasati*. This was what the Buddha urged the bhikkhus to do thus:

“*Idha mayhaṃ, bhante, evaṃ hoti – ‘aho vatāhaṃ divasaṃ jīveyyaṃ, bhagavato sāsanaṃ manasi kareyyaṃ, bahu vata me kataṃ assā’ti. Evaṃ kho ahaṃ, bhante, bhāvēmi marāṇassati’nti*”. (Venerable Sir, I had a thought that; If I can live one day by contemplating the Buddha's teaching It will a great thing done for me. Thus I am practicing *marāṇasati*.)²⁹

According to the context of Maraṇasati sutta, it is obvious that this practice does not

²⁷ A. I, 30.

²⁸ Thanissaro Bhikkhu, *The Ten Recollections A Study Guide*, p. 01.

²⁹ Paṭama Maranasati sutta, A. III, 304.

only contemplate on the object, but it also moving forward towards a closer function as an analytical contemplation aspect on the teachings of the Buddha. It is then without a doubt that *marāṇasati* is able to establish *sati* through analytical aspect. Due to this reason, perhaps, it gave rise to the idea to some scholars that *marāṇasati* is accounted to as being a *sati* practice and not being an Anussati practice.

According to Theravāda tradition, The Four Foundation of Mindfulness sutta (Satipaṭṭhāna) is the most important teaching in the meditational practice towards the path to liberation. It also included almost all basic teachings in Buddhism such as the Five Hindrances, Five Aggregates, Six Sense Bases, Seven Enlightenment Factors and Four Noble Truths for contemplation on mind objects (*dhammānupassanā*). Further, one can also establish mindfulness on the breath, bodily postures, repulsiveness of the body, and four elements in a cemetery, etc. when he contemplating on the body. It is however amazing that it doesn't include *marāṇasati* in the Saipaṭṭhāna sutta as a Vipassanā practice. This evidences that *marāṇasati* also has another special aspect as a practice.

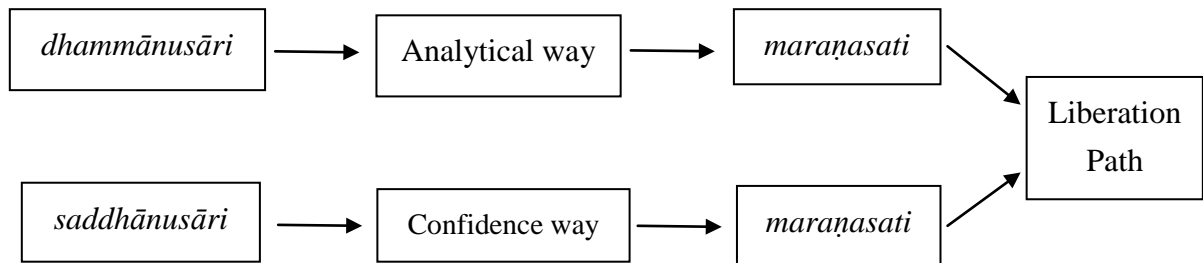
The second focus will be on Maraṇasati sutta in the Aṅguttaranikāya. It recognizes that this practice also has a closer relation in establishing confidence. The Dutiya Maraṇasati Sutta states in detail on the practice of *marāṇasati* which urges the Bhikkhus to do thus:

“*Sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti- ‘natthi me pāpakā akusalā dhammā appahīnā, ye me assu rattiṃ kālaṃ karontassa antarāyāyā’ ti, tena, bhikkhave, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.* (But if, on reflecting, he realizes that there are no evil, unskillful mental qualities unabandoned by him that would be an obstruction for him were he to die during the day,

then for that very reason he should dwell in joy & rapture, training himself day & night in skillful qualities.)³⁰

According to the quote above, practicing *marāṇasati* can raise an abiding condition in joy and gladness. Here a question is raised as to how he is able to establish to such a state. It is of the opinion that the confidence is established through the practice of *marāṇasati*, hence he is able to attain a state of joy and gladness. The practitioner establishes in confidence on the condition by cleansing out all the unwholesome states. That means the restraint of unwholesome states is the basis of establishing his confidence. It is apparent that this *marāṇasati* practice is able to establish strong confidence as well as sati through analytical ability. This is depicted in a diagram below:

TC-11 The *Marāṇasati* Practice of Both Practitioners; *Dhammānusāri* and *Saddhānusāri*



From the diagram above, it is clear that the *marāṇasati* object can be used by both types of practitioners who practiced through understanding (*dhammānucāri*) and confidence (*saddhānucāri*).

Further this practice brings an incomparable urgency to the practitioner leading towards the path of liberation. In *Marāṇasati* sutta it was noted thus;

“Bhikkhus, mindful of death, when developed and cultivated, is of great

³⁰ Dutiya *Marāṇasati* sutta, A. III, 307.

fruit and benefit, culminating in the deathless having them as its consummation. And how is this so? ”

“Here, Bhikkhus, when the day has receded and night has approached, a Bhikkhu reflect thus: I could die on account of many courses (1) a snake may bite me or a scorpion or a centipede might sting me, and I might die; that would be an obstacle for one. (2) I might stumble and fall down or (3) my food might disagree with me (4) or my bile might become agitated or (5) my phlegm become agitated or (6) sharp winds in me might become agitated and I might die....”³¹

When he reflects thus he feels the urgency to complete his undertaking of spiritual development leading him to the cessation of suffering. He would search within himself for any unwholesome qualities that have not been got rid of and then strive earnestly to eliminate them, knowing well any delay or lapse on his part may well be an obstacle to his attainment of liberation. It does not matter whether the practitioner practice through understanding (*dhammānusāri*) or through confidence (*saddhānusāri*), *marāṇasati* practice is applicable for use to both practitioners as sati or Anussati practice respectively. This practice is meant to motivate and urge to act fast, making one realized that time is running out fast and, that life is so evanescent, and one should be diligent and act immediately. To have such motivation, a mere repeated object is not sufficient, thus a sense of urgency has to be created. It is through this sense of urgency that one is made to work hard to get rid of all obstacles that stand on one’s way to liberation, for any delay on one’s part will certainly make one miss the goal.

³¹ “*marāṇassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā...*”, *Dutiya marāṇasati sutta*, A. III, 306 ff.

5. 4. 2. 2. Recollection Regarding the Body (*Kāyagatāsati*)

There are a few Suttas that appeared in Tipiṭaka which are related to *kāyagatāsati*. Some of them are Majjhimanikāya Kāyagatāsati sutta, Saṃyuttanikāya Kāyagatāsati sutta and Cīvara sutta. The few suttas are also found in Aṅguttaranikāya such as Ekakanipātapāḷi, Paṭhamavagga and Kāyagatāsativagga. In the Khuddakanikāya also there are such connecting Suttas found as in Peṭakopadesa, Hārassa sampātabhūmi, etc. There are a number of suttas mentioned about Kāyānupassanā; such as Dīghanikāya Mahāsatiṭṭhāna sutta, Majjhimanikāya Mahāsatiṭṭhāna sutta, Saṃyuttanikāya Ananussuta sutta, Khuddakanikāya Paṭisambhidāmagga etc. and they also have very close relations with *kāyagatāsati*.

Kāyagatāsati can be considered as another designation of *kāyānupassanā* which is one of the four modes of mindfulness that constitutes the practice of Fourfold Mindfulness (*cattāro satiṭṭhānā*). In the suttas, however, *kāyānupassanā* is discussed elaborately by categorizing it into six groups. These groupings are:

- (1) with regard to breathing in and breathing out (*ānāpānasati*)
- (2) with regard to postures (*iriyāpatha*)
- (3) full awareness of the activities of the body (*sampajañña*)
- (4) contemplation on loathsomeness of the body (*paṭikūla-manasikāra*)
- (5) with regard to four elements (*dhātu-manasikāra*)
- (6) nine kinds of charnel grounds meditation (*nava-sīvatika*)³²

According to *Visuddhimagga*, the context of *kāyagatāsati* here is similar to the contemplation on loathsomeness of the body (*paṭikūla-manasikāra*). So this means that *kāyagatāsati* is only one part of the *kāyānupassanā*, and because of that, it cannot be

³² M. I, 55.

considered as synonymous with *kāyānupassanā*. *Kāyagatāsati* however, is said to be similar to *paṭikkūlamānasikāra*, which also belongs to the Vipassanā category. Yet, Ven. Buddhaghosa in the *Visuddhimagga* considered *kāyagatāsati* as a Samatha practice by referring to it as an Anussati category.

The repulsiveness of the body (*paṭikkūlamānasikāra*) is explained as meditation objects under the contemplation on the thirty two parts of the body (*dvattimsa-ākāra*). The analysis of thirty two objects are lay out under the mindfulness of the body (*kāyagatāsati*), in the Satipṭṭhāna sutta.³³ Here, it is clear that the repulsiveness of the body (*paṭikkūlamānasikāra*) is using under Vipassanā practice also. This bring evidences that the repulsiveness of the body (*paṭikkūlamānasikāra*) is used under both Samatha and Vipassanā meditation techniques.

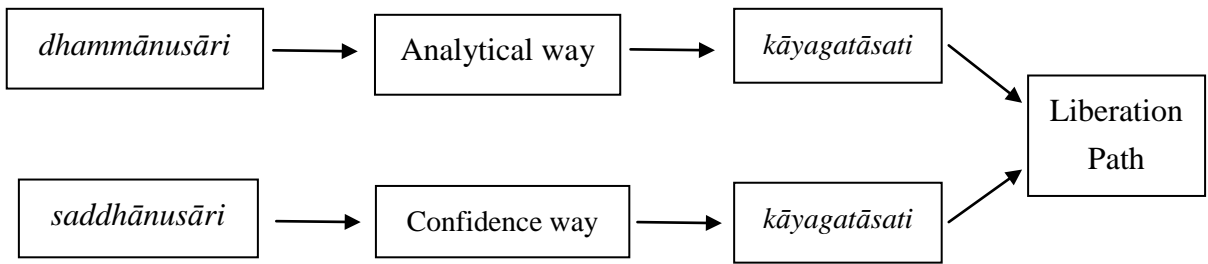
The above mentioned context of the six groups which belongs to *kāyānupassanā* in Satipṭṭhāna sutta is found to be totally inclusive in the *Kāyagatāsati* sutta³⁴. This means that the *kāyagatāsati* practitioner definitely can obtain some benefits from *kāyānupassanā* practice which belongs to Vipassanā. But, the context of *Kāyagatāsati* sutta itself does not categorize under any taxonomic such as ‘Anussati’, ‘Satipṭṭhāna’, ‘Samatha’ or ‘Vipassanā’. It is just a guide to the Bhikkhus’ practice to obtain the benefits through the usage of *kāyagatāsati*. This is evident as both practices of *kāyagatāsati* and *kāyānupassanā* seems to always have overlap and many similar conditions. This similar condition makes it a convenient use to practice both in Vipassanā and Samatha as well. This brings an affirmation that *kāyagatāsati* does have a link to the path of liberation by two ways. The first one is Vipassanā, being a

³³ M. I, 55.

³⁴ M. III, 83.

practitioner through understanding. The second is Samatha, and being a practitioner through confidence. The system of common usage of the object is depicted as in the diagram below:

TC-12 : The *Kāyagatāsati* Practice of Both Practitioners; *Dhammānusāri* and *Saddhānusāri*



It is without a doubt that *kāyagatāsati* is related to the Vipassanā technique as it can be used as a meditation object by the practitioner through understanding. In relation to the dissertation, the main discussion focus is on the second point that is *kāyagatāsati* which links to the path of liberation by the practitioner who practice through confidence. The reason being *kāyagatāsati* is taken as an Anussati practice might be due to its relation with the personal characteristic of the practitioner itself since it is based on the mode of confidence. In the *Kāyagatāsati* sutta it was noted that:

“Monks, practice one doctrine can bring the effect to discourage any of the unwholesome actions to arise. The reason for the arising of the very great, meaningful and wholesome actions are for the great release from attachments, for the development of wisdom on mindfulness, for perfect knowledge, for comfortable banding of this life and for the higher knowledge of liberation. What is that known as? That is known as

mindfulness on the body.” (*kāyagatāsati*)”³⁵

With the note above, the Sutta has given us a clearer understanding that through the practice of *maranasati*, it actually enables the practitioner to establish different qualities and abilities within themselves. In the first verse stated in this *kāyagatāsati* context, it can bring the ‘effect to discourage any of the unwholesome actions to arise’. The *kāyagatāsati* practice here, refers to one can keep away the mind from unwholesome thoughts and arise wholesome states. If *kāyagatāsati* is not being considered as a practice based on confidence as also found in Vipassanā, then it is impossible to bring about such great progress as stated above. It is of the opinion that though it does not mention about establishing confidence, but this type of practitioner has already had a deep confidence to conduct this practice on the path to liberation. Because of the earlier deep confidence, thus one is able establish such abilities.

In the *Kāyagatāsati* sutta of *Majjhimanikāya*, the Buddha explained to the *Bhikkhus* about the benefits of this practice³⁶. It can also be found in *Āṅguttaranikāya* *Ekakanipāta*, where the Buddha designated that there are sixteen benefits for practicing on the mindfulness of the body. The Buddha further admonished the monks by saying, “O monks, If developed and cultivated one thing, he leads to fruit of stream-entry, leads to fruit of once-returner, leads to fruit of non-returner, leads to attain to Arahata-ship. What is that one thing? It is mindfulness (*kāyagatāsati*) directed to the body...”³⁷, and

³⁵ “*Ekā dhammo bhikkhave bhavitā bhulikatā mahato samvegāya samvattanti, mahato atthāya samvattanti. mahato yogakkhemāya samvattanti. mahato satsanpajaññāya samvattanti, ñānadassana patilābāya samvattati, diṭṭhadhamma sukhavīhārāya samvattanti, vijjhāvimutti-phala sacchikiriyāya samvattati. katame ekādhammo? kāyagatāsati.*” (*Kāyagatāsati* sutta- *Āṅguttaranikāya*) A. I, 30.

³⁶ M. III, 88.

³⁷ “*Ekadhammo bhikkave bhāvito bahulikato sotāpatti phala-sacchikiriyāya samvattati,*

encouraged them. Such process of mindfulness of the body enables one directly walks toward the final goal. As mentioned earlier in this thesis, one is able to attain to the fruit of stream-entry by confidence. The practitioner also establishes confidence on the Dhamma through contemplation of the body. The practitioner thus promoting the practice towards the path of liberation based on confidence. It gives us strong evidence that *kāyagatāsati* is a closely related practice with the noble path, and it could not be limited to, just by referring it as a preliminary practice that belongs to Samatha meditation.

Modern meditation master Lalith Rathnayaka in a Sutta discussion mentioned that when one practices *anicca*, it establishes *saddhā* or confidence³⁸. Then one contemplates the objects related to *kāyagatāsati* such as repulsiveness on the body is able to promote *anicca* and it establishes confidence. This confidence is established based on the Dhamma. Similarly with *kāyagatāsati* practitioner, one also establishes confidence based on the Dhamma.

5. 4. 2. 3. The Different Practicing Distinctions of Recollection Regarding Breathing (*Ānāpānasati*)

Ānāpānasati is a popular technique within the Buddhist meditation and in some non-Buddhist traditions as well. There are related Suttas found and recorded in Majjhimanikāya *Ānāpānasati* sutta³⁹, Saṃyuttanikāya *Ekaḍhamma* sutta, another six *Ānāpānasati* suttas in Aṅguttaranikāya, *Sambodhi* sutta, etc., each have noted down

sakadāgāmi-phala-sacchikiriyāya saṃvattati, anāgāmi-phala-sacchikiriyāya saṃvattati..."A. I, 45.

³⁸ *Anicchānupassi* sutta,(2016.12. 26) http://www.visuddhimagga.info/Med_Sinhala.php

³⁹ M. III,78.

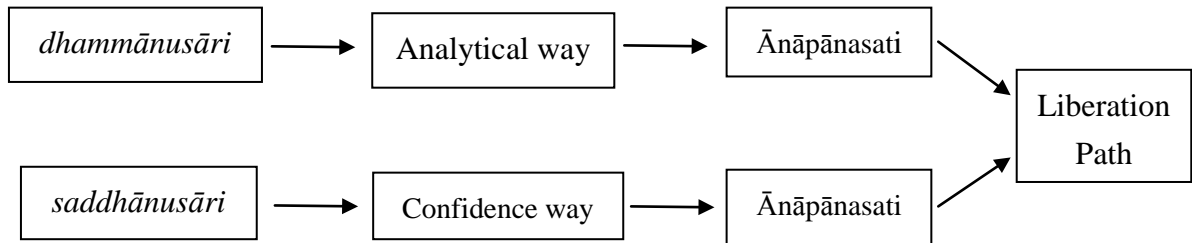
about Ānāpānasati practice.

Ānāpānasati or mindfulness of in-breathing and out-breathing is a particular aspect of the contemplation of the body (*kāyānupassanā*). The Ānāpānasati is the first of the four applications of mindfulness (*cattaro satipaṭṭhānā*)⁴⁰. The true process of the practice shows clearly that it is to be ‘mindful’ about the ‘breathing process’, the inward (*āna*) and the outward (*apāna*). As breathing is the most common and the most constant process in an individual, taking it as the focus of mindfulness is truly reasonable and understandable. This helps a practitioner to keep the mind alert always and focused on the present. In fact, in keeping the mind awake, alert, and aware of the present is the main purpose of this mental training. It helps to control and tame the mind, preventing it from wandering and going crooked.

As found in Satipaṭṭhāna sutta, the Ānāpānasati is dealt with in both Samatha and Vipassanā meditation techniques. According to the *Visuddhimagga*, it also belongs to both Samatha and Vipassanā meditation techniques. It is not to raise an argument or rejecting the above two views. But the intention in this thesis is that Ānāpānasati is referred to as a meditation object, thus not limiting its usage to either Samatha or Vipassanā or both. It has a closer relation with the practitioner through confidence (*saddhānusārī*) as well as practitioner through understanding (*dhammānusārī*) on another level. The relation of the Ānāpānasati is depicted in the diagram below:

⁴⁰ See satipaṭṭhāna sutta occurring in both the Digha and the Magghima as sutta No; 22 and 10 respectively.

TC-13 The Ānāpānasati Practice of Both Practitioners; *Dhammānusāri* and *Saddhānusāri*



Earlier Anussati objects were discussed to have a direct relation with both practitioners through confidence and practitioners through understanding. The important discussion here is in relation with the practitioner who practiced through confidence. Then, this raises a question how one can establish confidence. through the practice of Ānāpānasati. The faithful one is mindful about the breathing process, and subsequently the mind becomes still and quiet. Though one does not practice through the ability of understanding, but one can still attain a direct experience of the teachings of the Buddha. This experience is able to establish confidence in a practitioner, because one is having a strong conviction and trust in the teachings. This practitioner is thus able to establish confidence through the practice of Ānāpānasati. Such a practitioner is said to have applied the practice of Ānāpānasati through the confidence way.

5. 4. 2. 4. The Recollection of Pacification (*Upasamānussati*)

The ‘Pacification’ (*upasama*) which is the final goal in Buddhist teaching is taken as a meditational object to practice here. This is called *upasamānussati*, some has translated it as recollection on peace. There are two textual records can be found in the

Tripiṭaka, which Aṅguttaranikāya Ekakanipāta, Upasamānussati sutta⁴¹ being the first and the second being Abhidhammapiṭaka, Kathāvatthupāḷi.⁴² The Upasamānussati sutta is a very short discourse and was given only a brief outline. In Abhidhammapiṭaka Satipaṭṭhānakathā also does not provide the necessary information needed. It was just being listed down as *upasamānussati* in regards to the Satipaṭṭhāna aspect. Thus, it does not have much information in the Suttapiṭaka in relation to this Anussati object.

At the end of the Chapter Eight of the *Visuddhimagga*, it has given little explanation with regards to the usage of this object. It noted that one recollects the virtue of great peace or enlightenment which is attained by the Buddha. The practitioner then takes the internal peace or liberation as the meditation object to recollect on this Anussati practice. The *Visuddhimagga* categorized this object under Samatha meditation practice and noted that one can only acquire access concentration through this practice. Modern scholars such as Bhikkhu Bodhi and Bhikkhu Thanissaro also accounted that *upasamānussati* as a Samatha meditation practice.⁴³

Upasamānussati practice itself limits one's access concentration (*upacāra samādhi*) and thus is not of the main focal point in this dissertation. So in this dissertation, the focus is on understanding a wider relationship between *saddhānusārī* and *dhammānusārī* for one leading towards the path of liberation. The tendency of the

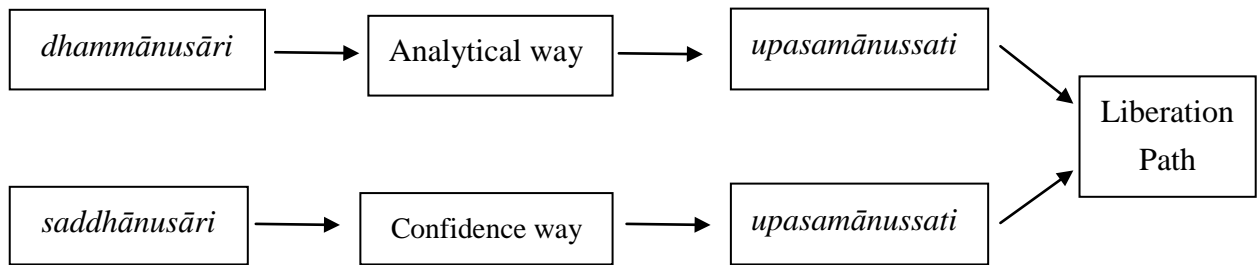
⁴¹ A. IV, 34.

⁴² Abh, 0.155 (PTS)

⁴³ "Strictly speaking only seven of the ten are actually 'recollections' (Anussatis): recollection of the Buddha, recollection of the Dhamma, recollection the Saṅgha, recollection of the virtue, recollection of generosity, recollection of the *devās*, and recollection of stilling. There are other mindfulness (*sati*) practices: mindfulness of in-and-out breathing, mindfulness of death, and mindfulness immersed in the body." Thanissaro Bhikkhu, *The Ten Recollection*, p.2 Thanissaro Bhikkhu, *The Ten Recollections A Study Guide*, p. 01.

relationship is depicted in the diagram below:

TC-14 The *Upasamānussati* Practice of Both Practitioners; *Dhammānusāri* and *Saddhānusāri*



The object ‘*upasama*’ represents a great virtue for the liberation. When one recollects this object, it can attain great calm and peace in one’s mind. With the knowing of such great virtue, the practitioner recollects the object with a calm mind, enabling it to establish strong confidence. Even if one does not have a strong analytical ability to understand the Dhamma, but when one has a strong confidence on the Dhamma, one is also able to walk towards the path of liberation. Here, the practitioner's confidence is based on the path of pacification. One believes and trusts the Buddha's words regarding enlightenment; this means one’s confidence is established based on the Buddha or Dhamma. Due to the faith and trust through understanding, which in turns establishes confidence, it definitely encourages one to put the Dhamma into practice. One then moves forward to the path of liberation by recollecting *upasamānussati*.

Subsequently, it is necessary to focus on how *upasamānussati* is being applied to with the practitioner through *dhammānusāri*. It was discussed earlier in this dissertation that *dhammānusāri* conducts the practice based on the understanding ability. Perhaps, one is able to argue that *dhammānusāri* could not be dealt with through the practice of *upasamānussati* as it is categorized under Samatha in *Visuddhimagga* and not under

Vipassanā. When one recollect the object virtue of peace (*upsama*), it is however similar with Samatha in some aspects, and at one glance, it does not seem to have any direct relation with the analytical aspect. The understanding is that *upasamānussati* does have a closer relation with *dhammānusāri* as well as *saddhānusāri* in the practicing path. There is a name list of particular Dhammas in Satipaṭṭhānakathā in Abhidhammapiṭaka. Those Dhammas are related to Satipaṭṭhāna practice and *upasamānussati* had also been stated as one of them. It was recorded thus:

“Are all Dhammas Satipaṭṭhānā? Of course it is. All Dhamma's are for mindfulness, faculty of mindfulness, powers of mindfulness (*satibalaṃ*), know thoroughly (*sammāsati*), self-possession as a constituent of enlightenment (*satisambojjhaṅgo*), the sure way for understanding the destruction of body (*khayagāmī*), making of rebirth, free from intoxicants (*anāsavā*), unfavorable to the *saṃyojanas*,....they are..... *upasamānussati*”⁴⁴

According to this quote, *upasamānussati* is being accounted as a Satipaṭṭhānā Dhamma. Concerning this evidence, it can confirm that *upasamānussati* is able to deal under Vipassanā practice as well.

To specifically mentioned, *upasamānussati* is quite a special meditation object comparing with other Anussati objects. This object *upasama* directly emphasizes the quality of liberation. It is realized that when a practitioner is recollecting on this object,

⁴⁴ “*Sabbe dhammā satipaṭṭhānāti? Āmantā. Sabbe dhammā sati satindriyaṃ satibalaṃ sammāsati satisambojjhaṅgo ekāyanamaggo khayagāmī bodhagāmī apacayagāmī anāsavā asaṃyojanīyā aganthanīyā anoghānīyā ayoganīyā anīvaraṇīyā aparāmaṭṭhā anupādānīyā asaṃkilesikā, sabbe dhammā buddhānussati dhammānussati saṅghānussati sīlānussati cāgānussati devatānussati ānāpānassati maraṇānussati kāyagatāsati upasamānussatīti.*” Abh, 0.155 (PTS)

it is able to raise a strong wish to enter into this pacification or final liberation. One should of course complete particular necessary practices before attaining the final liberation. When one earnestly conducts *upasamānussati* practice, this means one is wishing for such higher attainment. One has definitely completed the necessary requirements in the earlier preparation stage. Without such preparation, one is unable to reach to that higher level of path. Due to its function, it is in the opinion that *upasamānussati* practice is more suitable for higher level practitioners who has completed the earlier necessary requirements in the path.

Upasamānussati practice is also suitable for the already liberated practitioners as well. Although one has already perfected the knowledge and virtues that one has to achieve for liberation, but the life still continues. So, one can continue to recollect on *upasamānussati* for one's peaceful abiding in day to day life.

5. 4. Summary for Chapter Five

Sati is a necessary requirement for one to achieve liberation in the Buddhist path. According to the above discussion, there are different features and usages found in *sati* itself. Although it is known and accepted as 'bare attention' related to a particular object which are commonly accounted for, but in the Buddhist practicing path, this state of *sati* should be further developed related on the Dhamma. Such condition of developed *sati* is usable in various condition related to sense restrains and cultivation of the mind. In Nagarupama sutta, the Buddha using the similes of a wise gate keeper akin to *sati*, which is able to recognize and can stop all unwholesome states as well as enabling the wholesome states entering into the mind.

Combining the prefix of '*anu*' with '*sati*', the word Anussati gets fairly modified in

its nuances in the meaning of *sati*, varying according to the different contexts in which the term *sati* is used. As discussed in chapter three in this dissertation, practicing of the Six Anussati is able to establish one's confidence indefinitely. It goes along with the progress of his practice path to liberation based on the mode of confidence. Here, it is recognized that it has a necessary relations with *saddhānusārī* practitioners. Thus, this Anussati object can be accounted to as a way of *saddhānusārī* practice, than just being accounted to as a Samatha practice.

Concerning on the last four objects in the Ten Anussati, they hold a very special function with the Six Anussati objects in the beginning. Some modern scholars have accepted the three objects of the last four as *sati* and not as Anussati. This shows that there is confusion in understanding *sati* and Anussati. On another perspective, while *Visuddhimagga* categorizes the last four Anussatis under Samatha meditation, some Anussati objects can also be found in Suttapiṭaka that was used in Vipassanā meditation as meditation objects. It is concluded that Anussati objects establishes *sati* both in the intellectual aspect as well as the confidence aspect. Due to this reason, the Anussati objects are usable in both practices as a Samatha meditation object as well as a Vipassanā meditation object in the practicing path.

Chapter 6

Multiple Significances of the Practice of Anussati

6. 1. Introduction

The practice of Anussati falls under mental culture or the accomplishment of mental purity (*citta visuddhi*). Hence, taken broadly it is included under Samādhi practice, and the *Visuddhimagga* deals with it in detail in the section of Samādhi (*samādhi niddesa*). Samādhi is an indispensable pre-condition for the attainment of *paññā* (wisdom) or insight knowledge (Vipassanā). As the Nikāyas explained, it is the development of Samādhi or in other words, is the process leading to the development of Jhānic attainments, which aids development of concentration that facilitates the preparation of the mind for the arising of wisdom (*paññā*). The development of Jhāna, up to the 4th stage of Jhāna is encouraged in Buddhism, and is considered quite a supportive practice leading to insight wisdom (Vipassanā). The attainment of wisdom is the point at which the practice of the path reaches its climax. For the starting point of resolving to follow the path to the attainment of its climax, a practitioner has to pass through many stages. It has to be noted that this is the beginning of the practice of supramundane level when one attains the breakthrough to the path, which is when one becomes a ‘stream entrant’ (Sotāpanna). It is with the attainment of this remarkable breakthrough, that he gradually begins to move forward along the path by becoming a ‘*sekha*’ (a trainee of higher practice).

But, there are others who are below these states, which mean those who are practicing the path not with full commitment. For them, to reach the breakthrough point it may take different time-periods, depending on their commitment, striving, and

development of faculties and different in personality.¹ Among them there may be some who do not even aspire for *Nibbāna* in the immediate future, but instead aspire for good and happiness in present and good and happiness in future lives.² It is seen from the way the Buddhist practice is understood and followed by the majority, especially with the laity, though there are recluses who also contribute to this belief, that besides the final goal, practice leads also to lesser goals such as a good destination, which means rebirth in the human world or even in the heavenly sphere. Though there is some truth in this assertion, it is quite clear that, originally the Buddha posited only one goal, and that is the total ending of *dukkha* (*sammā dukkhassa anatakiriya*)³. This is how the Buddha explained the purpose for which the path should be followed, to Koṇḍañña, who requested admission to the order. *Sabba-dukkha-nissarana*, the abandonment of all *dukkha* is the purpose for which the path is followed.

It was shown before that the lay followers requested for a relaxed path leading to the good and happiness in both worlds. The Buddha, while understanding this attitude of the laity, did however add *paññā* as the final item in the agenda given to them. When one examine the four items that contributing to good and happiness in future life it is seen that these items are arranged in a gradually elevating manner⁴. It starts with confidence faith (*saddhā*), the initial requirement for a person to turn towards

¹ The last two qualities are called *indriyavemattatā* (difference of faculties), and *puggalavemattatā* (difference of personality) M. I, 447.

² This type of followers of the path, it is clearly seen, is using it for other purposes than the ending of *dukkha*. The Vyaggapajjha sutta of the Aṅguttaranikāya, IV, 282ff.

³ H.R.H. Prince Vajiranavarorasa, *The Entrance to the Vinaya*, p. 2.

⁴ The four items are *saddhā*, *sīla*, *cāga*, and *paññā*.

religious life and from thence, he establishes himself in a strong foundation (*paṭiṭṭhā*) of virtue (*sīla*).

It is a common knowledge that virtue or moral development is the foundation of the practice and hence, the first level of the threefold training (*tisso sikkhā*) in which the path is being divided. It is these that one turns towards mental culture necessary to cut the gross bondages of *saṃsāric* way of life. This means, cutting of one's attachment to one's personal possessions. It is this attachment to those personal possessions that one holds very closely and dearly to oneself that keep one bound to *saṃsāric* existent and, consequently to suffering. The Bodhisatta himself experienced this, and he openly spoke about this, and this fact is revealed in the Buddha's autobiographical recorded in the Ariyapariyesana sutta of the Majjhimanikāya.⁵ In this sutta, these possessions are referred to as *upadhi*.⁶

Lily de Silva takes, *upadhi* to connote the meaning 'to reach out to', the term could also mean 'things that are placed (*upa dhā*) close by, and hence, meaning very close and very dear to one. The usage in Ariyapariyesana Sutta seems to support the latter meaning, for it describes one's *upadhis* as one's wife, children and other personal possessions which one holds very dear and near to oneself. The Buddha's advice to those who are committed to follow the path is to 'let go', and cut off all these attachments to evanescent (*anicca*) possessions. Mind culture is needed to achieve this attitude of detachment. Hence, the Buddha at this level of practice admonishes his adherent to gradual themselves from the *dāna* level to *cāga* level.

⁵ M. I, Sutta No. 26.

⁶ On *upadhi* see Lily de Silva, "sense experience of the liberated being as reflected in early Buddhism" in David J. Kaluphāna and W. G. Weeraratne (ed), *Buddhist Philosophy and Culture*, essays in honour of N.A. Jayawickrema, p. 13 ff.

‘*Cāga*’ means, ‘to abandon’, to give without any expectation in return’, ‘to give without any clinging’. For this, a very high level of mental development is necessary, and *dāna* will serve as a training ground for *cāga*. It does not matter whether one is practicing which Anussati object, because at the end, the results of all practices are related to the final goal.

Some specific multiple significances of the practice are explain as in below. They will represent almost all Anussatis as a individual objects or as a groups.

6. 2. *Buddhānussati*

Of the first three Anussatis, the *buddhānussati*, more than the other two, appears to be more effective in generating confidence or faith, which helps to establish the mind when it is disturbed. The other two Anussatis are also for this purpose, yet it is the personality of the Buddha, his unique character quality, his charisma, his fame as the most compassionate teacher who comes to the help of anyone who are in trouble or distress that made its recollection about him the most popular than the other two. It is accepted that when the mind is disturbed, oppressed, when being engaged in concentrating on the foulness of the body, one could regain mental stability by temporarily shifting his mind from that disturbing object and fixing it on *buddhānussati*. This could be singled out as a special purpose on this particular Anussati. This is quite in keeping with the Buddha's admonition to shift the mind from an oppressive object to a non-oppressive and more appealing one, in order to stabilize and calm the mind.

This shifting of the mind from a coarse object to a fine one is clearly explained by the Buddha in the Vitakkasaṅṭhāna sutta. Therein the Buddha said:

“ Here Bhikkhu, when a Bhikkhu is giving to attention to some sign, and owing to that sign there arises in him evil, unwholesome thought connected with desire, with

hate and with delusion, then he should give attention to some other sign connected with what is wholesome. When he gives attention to some other sign connected with what is wholesome, then any evil unwholesome thought connected with desire, with hate and with delusion are abandoned in him and subsides. With the abandoning of them his mind becomes steadied internally, quieted, brought to singleness, and concentrated. Just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one, so too.... when a Bhikkhu gives attention to some other sign connected with what is wholesome....his mind becomes steadied internally, quieted, brought to singleness and concentrated.”⁷

The substitution of the *buddhānussati* is to steady the mind when disturbed by some other object of meditation. It is clearly seen as an application of remedial method taught by the Buddha. The faith or confidence as known, is generated by *buddhānussati*, the recollection of the sublime qualities of the Buddha, stabilizes and steadies the mind. The practitioner with a mind so still and steady could revert back to the earlier object of meditation and continues with the practice. Thus, *buddhānussati* is very helpful in strengthening and steadying the weak and shaky mind.

As pointed out, the first three Anussatis are conditions that qualify one for full conversion. Such conversion, when coupled with the cultivation of virtue (*Sīla*) leads to concentration. These refer to the recollections (*Anussati*) on the Buddha, Dhamma and the Saṅgha. When engaged in such ‘recollections’, on that occasion the mind is not obsessed by lust, hatred or delusion. The mind is simply focusing on the qualities of the Buddha. When the mind is steady, one gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When one is joyful; rapture arises. For one with a rapturous mind, the body becomes tranquil; the

⁷ See Bhikkhu Bodhi, *Middle Length Discourses of the Buddha*, p. 211.

tranquility of the body gains pleasure. For one feeling pleasurable, the mind becomes concentrated.⁸ He is called a noble disciple who dwells with a balanced mind amidst the unbalanced. He is one who has entered the stream of Dhamma (*dhamma-sota*), one who develops recollections on the qualities of the Buddha.⁹

What is interesting to note is that the *Visuddhimagga* which generally present the practice of Buddhism, made the following remarks by taking into consideration of the clergy,

“.....For when he is recollecting the special qualities of the Buddha (*buddhānussati*) etc., even only according to hearsay, his consciousness settles down, in virtue of which the hindrances are suppressed.¹⁰ In this supreme gladness he initiates insight, and he even attains to Arahatsip, like the Elder Phussadeva who dwelled at Koṭakandhakāra.”¹¹

That Venerable, seems to see a figure of the Enlightened One created by *māra*. He thought,

“How good this appears despite its having greed, hate and delusion. What can the blessed one's goodness have been like? For he was without greed, hate and delusion! He acquired happiness with the

⁸ “ *Ujugatamevassa tasmim samaye cittaṃ hoti. Tathāgataṃ ārabha ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ pamuditassa pīti jāyati,...*” A.V, 329.

⁹ “*yaṃ vuccati mahānāma ariyasāvako visamagatāya pajāya sampanno viharati, sabyāpajjhāya pajāya abyāpajjho viharati, dhammasotasamāpanno buddhānussatiṃ bhāveti.*” A.V, 329.

¹⁰ Anussatiṭṭhāna sutta, A.III, 312.

¹¹ Vsm. II, 228.

Blessed One as object (*buddhānussati*), and by augmenting his insight he reached Arahantship”¹²

This shows that *buddhānussati* is capable of attaining Arahantship, and this is evident to conclude that *buddhānussati* practice has the ultimate 'potential' of leading to the final liberation as well as a supportive meditation object.

6. 3. *Sīlānussati* and *Cāgānussati*

The first three of the set of Six Anussatis are; *buddhānussati*, *dhammānussati* and *saṅghānussati*. These are object of recollections concerning role-models. The practitioner has to focus on these objects of recollections and, set his mind on the special qualities embodied by these objects of recollections. Thus, these recollections serve as objects for emulation. These help to generate faith, confidence and trust in these objects. It is also adding strength to the resolution made by the practitioner to elevate oneself to higher spiritual pedestals.

The fourth Anussati, namely, *sīlānussati*, has two main purposes. Firstly, to assess one's moral status; to examine one's virtue. This is a form of introspection, a process of self-assessment about one's own behavior. The other is to adopt suitable remedial measures to manage and regulate any shortcomings that one identifies in one's own behavior. If one finds oneself to be inclined towards miserliness, greedy to part with anything that belongs to oneself, then in order to regulate one's over-possessiveness, one can adopt the practice of charity (*dāna*), which means giving to others or sharing with others with what one possesses. Hence, *dāna* is linked to the Sīla training as explained in Buddhism.

Dāna, is seen as a training to physically give up some of the thing one owns,

¹² Trst. by Bhikkhu Ñānamoli, *The Path of Purification*, p. 246.

possess etc. Though it is usually being explained as a practice done to curb one's clinging to things, however when psychologically examined, *dāna* presents certain selfish qualities that live behind the act of giving. It is often done with a selfish expectation for a good destination, etc. In spite of such selfish shades, the act of *dāna* is highly praised as a moral feature in Buddhism. It is the main action that makes one part with things, at least, physically. Hence, it is very rightly described as a training ground to *cāga*, which literary mean abandonment. This means to 'let go' things without any clinging to them. This is the kind of altruism that is taught in Theravāda. Hence, this strikes a different note from the Mahāyāna concept of altruism (*parārtha*).

In Mahāyāna, altruism is very highly valued as a noble quality of a Bodhisattva that is quintessential for the accomplishment of Buddhahood. There are texts such as *Śikṣāsamuccaya* of Śāntideva that extol this altruism as a very profound quality of a bodhisattva. In fact, in Mahāyāna, it amounts to almost 'self-sacrifice' for the good of others, in Vyāghri Jātaka of *Jātakamālā* which deals with this act of *cāga*, by performing good to others even at the cost of one's life.¹³

Though this story is cited as evidence to Bodhisattva's way of practicing *dāna*, but it goes beyond *dāna* and verges on *cāga*, as a much developed form of *dāna*, performed disregarding the dangers and harm that may befall on the practitioner. On this point, the *Dhammapada* has a more balanced view that says:

“For the *sake* of others' welfare, however great let not one neglects one's own welfare.

¹³ This *Jātaka* story does not occur in the Pāli *Jātaka* collections. The closer explanation is found in Sasa Jātaka, which describes how the bodhisattva, born as a rabbit, in a previous life, attempted to offer his own body as food for a hungry beggar - this was Sakka in disguise who appeared in such form to test the virtue of the rabbit. Its life however, was saved by Sakka who carried it to space and drew his picture on the moon to edify his great act of generosity.

Clearly perceiving one's own welfare let one be intent on one's own good.”¹⁴

This verse is often quoted to exemplify the Theravāda Buddhist view on altruisms. This, however, should not be taken to mean that Theravāda Buddhism discourages selfless deeds. This is not so. In fact, *cāga*, which literally mean giving up, abandonment, in its applied sense connotes work done selflessly, without any personal expectation as reward. Along with this, a quote from the Sallekha sutta of the Majjhimanikāya,¹⁵ is cited as a supportive evidence to the above quoted Dhammapada injunction. The latter quotation is:

“One who is himself in the mud should pull out another who is sinking is impossible; that one who is not himself sinking in the mud should pull out another who is sinking in the mud is possible.”

When very broadly taken, both these quotes seems relevant to explain about the Buddhist attitude to *cāga*, taken to connote altruism. But, it has to be well noted that the Buddha, in both these instances, used these admonitions in a different context, and not with regard to acts of altruism. The Buddha was applying this altruism in a spiritual sense, explaining how one should act when one is intent on attaining one's spiritual well being. This advice however, should be viewed against the general principle laid down in Theravāda Buddhism regarding the evaluation of an individual deed. Any such deed should be for the good and benefit of oneself and others. When viewed so, neglecting one's good cannot be included in the category of good deeds.

When considered in this background, it becomes quite clear that *cāga* as ‘selfless’ work is encouraged in Theravāda Buddhism. But, such acts of *cāga* have to

¹⁴ “Attadattaṃ paratthena - bahunāpi na hāpaye, attadattaṃ abhiññāya- sadattha pasuto siya” Dhṃp. stanza: No. 166;

¹⁵ M. I, 46.

be performed in a way that is beneficial to both one and others, that is for the doer and also for the recipient of one's *cāga*. For example, if one were to practice *cāga* and neglect oneself, neglect serving the needs of own self, this type of *cāga* deeds is not condoned by Buddhism. If one neglects ones household duties and obligations and engage in full-time altruistic work that too would not be approved by Buddhist standards of ethics.

As a more spiritualized form of *dāna*, the main characteristic of *cāga* is the total absence of any personal expectation. The mind plays a role in *cāga*, but in a completely impersonalized way. *Cāga* is not considered as an investment for the future good and benefit. The practitioners of *cāga* consider it merely as a wholesome act, an act performed with no personalized interest at all. To attain this state of mental detachment one necessarily need to have reached a very high level of mental culture. In the agenda presented by the Buddha for the laity for their good and happiness in future life, *cāga* is followed by *paññā* (wisdom). This also suggests that the mental level conducive to the practice of *cāga* connote a mental state that is favorable for the arising of wisdom.

From this it can be surmised that this mental level connotes a state of equanimity (*upekkhā*), arising from close examination of things and situations.¹⁶ Thus, *cāga* is not a mere meritorious act, but a wholesome act (*kusala*) without any mental gravitation, pulling the practitioner towards *saṃsāric* way of life, as *dāna* usually does. *Cāga*, in fact, gradually delinks the practitioner from such gravitations, and takes him closer to the end of *saṃsāric* existence, for *cāga* does not generate the necessary fuel to promote the *saṃsāric* journey.

¹⁶ *upa-ikṣ* to examine closely.

6. 4. *Devatānussati*

Of the six recollections this one appears to be the most mundane, for its sole aim is to prepare the practitioner for a good destination (*sugati*), but not the end of the *samsāric* journey which means, the end of *dukkha*; main purpose behind the practice of the path. The *devatānussati* however, can be described as an effective motivator, a moral booster that effectively keeps one on a moral path. Such a practice appears a very strong antidote against materialistic teaching which completely rejects belief in moral behavior and rebirth, two attitudes which characterized as a non-religious way of life. As clearly mentioned in the earlier part of this dissertation, such materialistic beliefs are grouped under wrong views (*micchā-diṭṭhi*). It is quite possible to assume that the inclusion of *devatānussati* among the ‘recollections’ was done to accommodate the needs of the laity, who did not entertain the wish of attaining liberation as soon as possible, but desired to attain a good destination (*sugati*), such as birth in some heavenly sphere. Perhaps, this development of practicing path took place after Buddhism was assimilated to accommodate the laity into practicing it.

In early Indian society, majority of the population believed in Gods. Even today, some believe that there is a highest God exists; he is the one who creates the world including human and is the one who controls everything. In current modern situation, mostly such religious beliefs encourage followers to just believe in god, to reach a heavenly world, without enough understanding or having lesser ethical value. Those beliefs tend to develop blind faith in a person and the person will keep depending on others’ miracle power rather than own salvation. The ‘just believe’ without understanding is very easy to arise misunderstanding on other religion and make them against each other. May be this is the main reason as to why the rise of ‘holy war’ in

world history and the modern world such as ISIS¹⁷. By practicing the context of *devatānussati*, one can motivate such a low level state of mind, to lead an ethical and moral life. This is so because in *devatānussati*, the practitioner is recollecting on the virtuous and moral background of the gods. When recollecting the good qualities of the gods, one can lead and conduct an ethical and moral life.

Having said the above, there are still a number of people who are moving towards meditation practice to overcome mental problems in modern society such as stress, and are looking for a stress-free life. *devatānussati* thus, is a more applicable method for the larger population who believes in god, to guide and encourage them for an ethical and moral life. It is best to point out that *devatānussati* is a better and effective solution for those who advocate ‘holy war’ in today’s modern world. It is without doubt that some religious groups do not agree to practice Buddhist meditation as another religion. But, in *devatānussati*, it does not limit the practice on any particular god. Because of this nature, perhaps we can promote *devatānussati* as a suitable applicable meditation practice for other religion as well, especially to those who believe in gods. It can be assumed that, this will be a great contribution to reduce some modern social problems such as stress, religious war, etc.

The ‘recollection’ directly brings one's mind to the wish expressed by the lay followers when they required the Buddha for a relaxed mode of practice that leads to the good and happiness of both life now and hereafter. As Anussati is seen as a lesser form of spiritual cultivation than the rest, hence, it may have been more able to get appreciated and attracted to the laity.

¹⁷ ISIS is Islamic State of Iraq and Syria. This is An Islamic group of people who fighting for Islamic state, and it has been designated as a terrorist organizations by the United Nations and many individual countries, (Wikipedia - 2017.01.04
https://en.wikipedia.org/wiki/Islamic_State_of_Iraq_and_the_Levant)

6. 5. The Subsequent Four Additions to Anussati

There are four more being added to the list of six. Those are: *maranasati*, *kāyagatāsati*, *Ānāpānasati* and *upāsamānussati*. Of these four additions, only one is reckoned as Anussati, while the other three are referred to as ‘*sati*’. The last one, perhaps, is referred to as ‘Anussati’ as the suffix ‘*sati*’ could not be compatibly conjoined with the term ‘*upāsama*’. In fact none of the four can be properly categorized as objects of ‘recollections’. Better to describe them as objects of ‘mindfulness’. There is a marked difference between ‘recollection’ and ‘mindfulness’. The former refer to a mental, process of appreciative recalling to the mind, or calling to the memory of some selected object. The one who is engaging in recollecting such objects is not expected to deeply analyze and investigate into any of those objects. One’s task is to bring to the mind the special qualities or characteristics of those object, and appease the mind through the faith or confidence that is generated by such appreciative recollecting. Such engagement is ‘repeated’ recollection (Anussati) of those objects that stabilizes and calm the mind, producing the level of concentration needed for the suppression of all mental hindrances (*nīvarana*). This prevents the mind from getting concentration and form the preparing mind for the rise of knowledge. It does not amount to the rising of knowledge or wisdom itself; what it does is to prepare a mental state that is conducive to the arising of such knowledge. None of the Six Anussati of the original list is concerned with the aspect of penetrative knowledge dealt with in the threefold training of the path. They mainly deal with the aspect of virtue (*sīla*) and hence, pertaining more to moral behavioral aspects of an individual. They provide the motivation, necessary inspiration to develop faith and confidence with regard to the particular objects recollected and hence play the role of moral ‘boosters’.

This will become quite clear if one were to compare any of the Six Anussati with

the four that were added later. In these, the purpose is not merely to generate faith, confidence or trust in any of the objects of the four Anussati, but to drive in a sense of urgency into the practitioner to make one wake up and, make one strive hard to get rid of any unwholesome qualities that are within oneself, preventing one's spiritual progresses.

Taken in context related to Ānāpānasati, that is neither a recollection nor a just limited basic form of Samatha meditation, but a very effectual exercise to bring the mind under the control and management of the individual. There is a very remarkable achievement in mental culture. It is very useful to keep the mind under control during meditation. Usually, the mind is the controller of every individual. Buddha says that all thoughts came under the control of the mind. This is clearly stated in the Samyuttanikāya, 'the world is led around by the mind: by mind it is dragged here and there. The mind is the one thing that brings all under its control.'¹⁸

This is the power of the mind. The Aṅguttaranikāya¹⁹ explains well the benefits that accrue to one who controls, disciplines, restrains and tames the mind. Ānāpānasati is included in the first of the Four Foundations of Mindfulness in Satipaṭṭhāna sutta. The development of mindfulness in Ānāpānasati, is not only a guide to one's mindfulness of one's own in-breath and out-breath, but also leading to the attainment of keeping the mind aware and alert and focused in the present, directing it in the right path is very important. In Ānāpānasati sutta of Majjhima Nikāya, the sayings were noted as follows, 'Bhikkhus, mindfulness of breathing, when developed and much practiced, perfects the Four Foundations of Mindfulness.

¹⁸ "*cittena nīyati loko - cittena parikassati, cittena ekadhammassa - sabbeva vasaṃ anvagū*" See S. I, 39.

¹⁹ A. I, 56.

The Four Foundation of Mindfulness, when developed and much practiced, perfect the Seven Enlightenment Factors. The Seven Enlightenment Factors, when developed and much practiced, perfect clear vision and deliverance’²⁰. It has clearly explained that, with the practicing of in and out breathing, the effect brought upon the practitioner towards the final liberation, is on a gradual basis, i.e. step by step. Ānāpānasati is undoubtedly quite helpful in leading one towards liberation. This is why the Buddha introduces this method as one of the way to lead beings to the path of purification.²¹

6. 6. Samatha and Anussati

Anussati is a practice categorized under the broad division of Samatha. As there happened to be some doubt regarding the direct contribution of Samatha for the arising of wisdom, some of the sub-aspects were also considered as not very important for the development of insight. This originally happened to be not an absolute declaration, but only a possibility. Later, with the different trend that developed with *Visuddhimagga* and the development of the meditation practice taking the *Visuddhimagga* as the ‘hand book’ on the subject, the practice of Anussati seems to have lost its former impotence. It was considered as another constituent factor of the Samatha meditation.

In spite of the early teaching that Samatha and Vipassanā are not really two different, unrelated meditation practices, but two complimentary one as explained in

²⁰ “*ānāpānasati bhikkhave bhāvitā bahulikāta cattāro satipaṭṭhāne paripurenti. ...*”M. III. 82.

²¹ “*Ekāyano ayaṃ bhikkhave maggo sattānam visuddhiyā soka pariddavānam samatikkamāya dukkha domanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyaya yadidaṃ cattāro satipaṭṭhānā*” M. I, 55 f.

the Aṅguttaranikāya, was gradually overlooked. The description of those two practices as ‘conjoined’ (*yuganaddha*), that each has particular aims which finally gets converged in realization of Nibbāna was not paid the attention it deserved. *Paññā* rose in dominance as it marked the point of culmination of the whole practice.

These are some of the reasons for the loss of importance of certain aspects such as Anussati that did not openly show any noetic quality, which is any activity related to the mind, especially to the intellect in its practice. The Six Anussati which according to some references in the Aṅguttaranikāya itself and also according to commentarial explanation held as being leading the practitioner towards the production of insight were not given much importunes. This could be because there happened to be a school of thought that Samatha is not connected to the production of insight.

Perhaps, it is the *Visuddhimagga* that overlooked the complementary nature of Samatha and Vipassanā and, compartmentalized the two and highlighted them as being of dichotomous nature. Once, *Visuddhimagga* came to be accepted as the most authoritative text on Theravada, and especially on meditation, the practitioners who followed the *Visudhimagga* teaching further stressed this dichotomous nature of Samatha and Vipassanā. Certain simple, yet, impotent practices that constituted Samatha practices, for example, the Six Anussatis, thus lost their importance.

This is especially so when explaining about the Anussatis and its results of practicing in the *Visuddhimagga*, it highlighted that, only two out of ten objects can produce full concentration (*appanā*), which is Ānāpānasati and Kāyagatāsati. The other eight objects can only produce access concentration (*upacāra*). As explained in the *Visuddhimagga*, access concentration is not a full concentration, and it is not strong enough to establish insight meditation. According to *Abhidhamma* analysis, there are five processes need to be established before arriving to the Jhānic stages

which can be accounted to that different level of mind training. They are *manodvārāvajjana*, *parikamma*, *upacāra*, *anuloma*, *gotrabhū*, and specifically here, mentioned about the third in place that is, *upacara*²². In this *upacāra*, there are two steps to undergo before entering into full concentration. Thus, it is not a real concentration condition. According to the above categorization, by practicing only those eight Anussati objects are not suffice to reach to the concentration state. Based on this issue, it might be that it became one of the most affected reasons for downgrading Anussati practice in the later period. The modern practitioners even went ahead of *Visuddhimagga* and degraded the Anussati practice further.

6. 7. Practice of Anussati and Realization of Nibbāna

Realization of Nibbāna is the ultimate goal presented in Buddhism. This attainment is summed up in different ways; the destruction of lust, hatred and delusion (*rāgakkhaya*, *dosakkhaya*, *mohakkhaya*) which leads to total elimination of suffering (*dukkhakkhaya*). It is well known that the Buddha had presented a path for this attainment and it is known as the Noble Eightfold Path (*ariya aṭṭhangika-maggo*). This constitute of a threefold-training (*tisso-sikkā*) explained as training in virtue, mental culture and wisdom. The path constituted of threefold-training that forms into a unitary method of training, which has to be followed ‘together’. The term *sammā*, which is prefixed to all eight factors that make up the path, refers to eight salient personality factors. These have to be trained collectively or together the (indeclinable) adjectival prefix *sammā* is said to connote this meaning.²³ It is explained that *sammā* also means ‘connected’, ‘in one’ or ‘in harmony’. This means that when practicing the

²² Egerton C. Baptist, *Abhidhamma for the Beginner*, p. 133.

²³ See You Mee Lee, *Beyond Asava and Kilesa*, p. 92 f.

path the eight factors have to be developed in harmony, collectively.

The Mahāparinibbāna sutta of the Dīghanikāya, very emphatically states that the threefold training should mutually support each other. There it is stated that concentration supported by virtue is very fruitful and beneficial, and so is wisdom supported by concentration.²⁴ The final conclusion is that when the training is followed in this manner the mind gets completely freed from the cankers (*āsava*) of lust, existence views, and ignorance²⁵. What is worthy of note is that according to Buddhism none of these personality aspect cultivated separately will lead to freedom.

This is the uniqueness of the Buddha's teaching about the path. The path is not something outside of an individual. It is within oneself²⁶. It is the individual that is in bondage to *samsāric* existence. To find release and freedom the individual has to elevate own self up and for this; all factors of the path have to be used in a mutually supportive manner. To state this in a simpler way, of the eight factors, when developing one particular factor, all remaining ones should be used in a supportive manner. It is only then that the practitioner could successfully accomplish this practice and realize the envisaged goal, Nibbāna. In this regard, it should be noted that the Buddha specifically stated that it is only in his dispensation that there is the Noble Eightfold Path and the four noble persons.²⁷

²⁴ “*Sīla paribhāvito samādhi mahapphalo mahānisamsa hoti, Samādhi paribhāvītā paññā hoti mahapphalā. mahānisamsā*” D. II, 81, 126.

²⁵ D. II, 91.

²⁶ “*Apicāhaṃ āvuso imasmim yeva byāmamate kalebare saññimhi samanake lokañca paññāpemi. Lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadanti.*” A. II, 48.

²⁷ “*Yasmin kho subhaddha dhamma-vinaye Ariyo aṭṭhaṅgiko maggo na upalabbhati samaṇo pi tattha na upalabbhati. dutiyo pi tattha samano na upalabbhati tatiyo pi tattha samaṇo na upalabbhati.... Imasmin kho subhaddha dhamma-vinaye ariyo aṭṭhaṅgiko maggo upalabbhati idh'eva subhaddha samano, idha dutiyo samano, idha tatiyo samano, idha catuttho samano. Suññā parappavādā samanehi*

This clearly brings out the uniqueness of the Buddha's teaching about the path. The Buddha enunciates the path as well as how it should be practiced. If not practiced in the way explained by the Buddha, one cannot attain the expected result.

In explaining the path nowhere it is ever said, there is a particular factor which by itself leads one to liberation. As explained by the Buddha, it is the 'cumulative result of the cultivation of all eight factors that make a trainee in the higher practice, (a *sekha*) gets endowed with eight qualities. Then as a natural result the *sekkha*, who has well accomplished the practice of the path, gets endowed with two more qualities namely, right knowledge (*sammāñāṇa*) and consequently right freedom (*sammā-vimutti*). This is very clearly stated by the Buddha in the Mahācattārisaka sutta.²⁸

For further observation of the relation of Anussati in the path to liberation, a comparison can be made on the facilitated qualities or abilities of Anussatis with *citta bhāvanā* (Samatha) and *paññā bhāvanā* (Vipassanā) meditations. Such comparison gives a clearer view on the type of qualities produced by Anussati and how those abilities are related to Samatha meditation and Vipassanā meditation in other aspects. A table of comparison is shown as below:

TC-15 : The Relation of Facilitated Quality in Anussati between Samatha and Vipassanā

	Facilitated Quality or Characteristics of Anussati	Related Meditation	
		<i>Citta Bhāvanā</i>	<i>Paññā Bhāvanā</i>
1	Confidence	√	√
2	Pleasant or happiness	√	√
3	Intention for separation of unwholesome	√	√

aññe...." D. II, 151 : see also A. I, 238.

²⁸ M. Sutta No. 117.

	thoughts		
4	Upholding of wholesome thoughts	√	√
5	Establishment of a pleasant idea with regards to final liberation	√	√
6	Dwelling in good thoughts (Right intention)	√	√
7	Arises determination towards practicing the path	√	√
8	Generates effort	√	√
9	Comes to be mindful	√	√
10	Comes to concentration of the mind	√	√
11	Mind does not overcome by greed and lustful thoughts	√	√
12	Mind does not overcome by anger or hateful thoughts	√	√
13	Suppresses delusion	√	√
14	The mind is straightforward toward the Blessed One, His Dhamma, and to Nibbāna	√	√
15	Arises Delight	√	√
16	Arises Joy	√	√
17	Arises Rapture	√	√
18	Appeases the mind and body	√	√
19	Concentration of the mind	√	√
20	Understands the impermanence	x	√
21	Understands the suffering	x	√
22	Understands the non-self	x	√

There are 22 items listed in the table. By observing the lists in the table, the last three items (20, 21, 22) does not have any direct relation to *citta bhāvanā*, but are related only to *paññā Bhāvanā*. These three characters bring about intellectual conditions, so are related to *paññā Bhāvanā*. The other 19 items (from 1 to 19) covering largely the table, belong to both *citta bhāvanā* and *paññā Bhāvanā*. Those qualities which are produced by Anussati, work as necessary conditions for these two types of meditation. This shows that Anussati functions are related to Samatha and Vipassana. It also means that Anussati is able to play an important role in the accomplishment of both Samatha Vipassanā practices, thereby developing the necessary basic factors toward

the path.

What all these evidence show is that there is no one single factor which by itself produces liberation. Even serenity (Samatha) and insight (Vipassanā) have to be practiced ‘conjointly’ as clearly explained in the Aṅguttaranikāya²⁹. The Rathavinitha sutta³⁰ also makes it clear that it is not possible to single out any particular practice by cultivating which final liberation is attained.

This being the Buddhist position regarding practice leading to final liberation, there is no point in trying to argue about the Anussati practice to show that the cultivation of only any of Anussati will lead to liberation. Undoubtedly, these have come to be accepted as practices that facilitate the attainment of liberation, each practice leading the practitioner to a certain distance in the path. The distance to which the practices lead the practitioner can vary, but they all, in some way, contribute to support the practitioners’ journey towards liberation, most of them leading to successful attainment of concentration (*samādhi*). According to *Visuddhimagga* and traditional explanation, Kāyagatāsati or mindfulness on the body is said to lead the mind to the first Jhāna. Ānāpānasati (mindfulness on breathing) can lead the mind to all four Jhānic attainments. Other Anussati objects (the first six Anussatis) merely lead to temporary or access attainment (*upacāra*) concentration. This points out that the level concentration produced by the practice of recollection on Anussati is neither strong nor deep enough to lead the mind to higher levels of concentration in the *Visuddhimagga* explanation. Later on, that came out as a formal definition in the academic and practical aspect.

This however, should not be taken as a reason to devalue the practice. As a

²⁹ A. I, 61 f.

³⁰ M. S. No. 24.

preliminary practice the recollection of the subjects help to train individual to begin concentration. With the analysis of the early chapters, there is enough data and evidence to show that one who practices the recollection of ten Anussati objects, is not only able to achieve deep concentration, but also able to develop some necessary abilities to reach liberation. Such initial training will stand in good stead for one to go into deeper subjects and concentrate the mind much deeply. At another stage, recollection practice also enables one to produce higher mental culture, in particular for practitioners who have special abilities such as ‘Stream-winner’ (Sotāpanna). Perhaps, it is by taking into consideration of this concentration potential in the practice of Anussati as an aspect of mental culture that, the Ekadhammapāli in Aṅguttaranikaya refers to the possibility of attaining Arahatship through this practice.

6. 8. Summary for Chapter Six

Anussati practice is recognized as just a preparation and supportive meditation method to stand in gain for Vipassanā practice in the *Visuddhimagga* and in later period of the Theravada meditation traditions. It was found however, that Anussati has a specific practicing way in the path to liberation with regard to *saddhanusāri* practitioner in this thesis as the main achievement. In this chapter, a discussion about some multiple significances of the Anussati practice that were later added will be included, except for the ratiocination of the main issue.

In the beginning, perhaps Anussati starts by aiming at laity who belongs to the large community within followers. This might be because of some lay followers requested the Buddha for a method that is easier to practice leading to the path of liberation. Later, it may have become as a common practice training ground for monks as well as laities.

Though the Buddha delivered various practicing methods related to varied

characters of different followers, but all these practices maintain its principle link toward the attainment of final goal, i.e. Nibbana. Although Anussati is not an essential requirement as a necessary practice for the liberation, but it further helps and link it to the path of liberation through the element of confidence.

Chapter 7

Conclusion

7. 1. The Common Position of Anussati in Present Study

The Pāli word Anussati means recollections, recalling to mind or memory on a certain specific object. The *Visuddhimagga* and modern meditation traditions mentioned ten such objects of recollections, but they are not specifically categorized as an aspect of mental culture (Samādhi). This is because according to *Visuddhimagga*, such recollections have limited access to calmness and such concept was later on imposed by later meditation traditions that follows suit. It further explained that the objects of recollection seem to oscillate between virtue (*sīla*) and concentration (Samādhi), and the attentions of the practitioners were attracted by a certain popular meditation methods such as the Four Foundations of Mindfulness. It is highly effective to devalue and reduce the significant value of Anussati practice within the Buddhist meditations. Because of that, in this present research, it focuses the attention to study the real function of Anussati in the path to liberation.

This research channelizes in seven chapters. Chapter One starts on the introduction, which conducts with few necessary aspects such as; the research problem which deals with Anussati as a devalue practice, scope of the study and methodology, literature revival and chapter structure, etc. In Chapter Two, it discusses about the role and place of Anussati in meditation practices. It deeply analyzes the contexts of Suttas found in Pāli Tripiṭaka which are related to Anussati practice as the very first important source, and later to find out that the necessary information given are very limited. It deals a very important function in Chapter Three, analyzing the background of development of Six

Anussati, and it testified that these objects establish strong confidence through this practice. Subsequently in Chapter Four, it is being elaborately discussed about the relation of *saddhānusāri* and *dhammānusāri* practitioners with Anussati practice. Chapter Five, discusses on *sati* and Anussati with its relation with the last four objects added into Ten Anussati. In this chapter, it is found that these four objects are able to relate with *saddhānusāri* practitioner as Anussati objects. Similarly, also in these four objects are able to relate with *dhammānusāri* as Vipassanā objects. In Chapter Six, it focuses on some specific multiple significances of the practice of Anussati. The last chapter is the conclusion, which shall be presented in here.

7. 2. The Main Achievement of This Paper

The Nikāyas refer to two such sets of objects, one containing six subjects and the other, four subjects. Of these first six, they appear to be an earlier of the two sets. These are helpful to cultivate certain abilities which are necessarily related to the path of liberation following the way of *saddhānucari* (practitioner through confidence).

Among those six, the *buddhānussati* appears to be the earliest and also the most commonly practiced. It is not difficult to understand how the next two were added, for all three are based on the concept of either the Triple Gem (*tisarana*) or Three Refuges (*ti-sarana*) which features indicative of a true convert toward the Buddhist practice. Further holding onto this base, it links with the stream-entry (Sotāpanna), which is the first noble stage. The *buddhānussati* is considered a great help in generating strong faith, mindfulness and also bringing about stability to a disturbed or weakened mind. Thus it can be accounted that, the rest of the Anussati objects also have the above basic and common features but still having their own unique characteristics as well.

The last four objects in Ten Anussati have been recognized as quite special objects. An analysis of the additional four items points out that, Anussati practices are based on confidence and are able to produce a perfect environmental background for the arisen of *sati* (mindfulness) to the practitioner. It is a necessary condition for the path to liberation. While these Anussati objects are able to deal with *saddhānusāri* practice based on confidence, they are also able to use in the *dhammānusāri* way as Vipassanā objects. At a certain degree of Anussati practice, these four objects are still suitable for an interchangeable use within *saddhānusāri* and *dhammānusāri*, though both are based on confidence and understanding, respectively.

7. 3. Some Related Issues of Anussati in This Dissertation

7. 3. 1. Practice for Lay followers

The Vyaghapajja sutta (A. IV, 282) records the lay masses wanted a relaxed practice to attain a lesser goal than Nibbāna. This refers to the attainment of good and happiness in this life and in the future life. They wanted to follow a practice toward the higher good while remaining in the household life. Perhaps, the early reason of the arisen of all these six ‘Anussati’ can be understood as an attempt to accommodate such request. This appears especially when one notes the similarities of Six Anussati and the factors presented to attain good and happiness in this and future life. Three of these factors are faith (*saddha*), virtue (*sila*), and liberality (*cāga*).

7. 3. 2. An Applicable Aspect of *Devatānussati* in a Modern Social Problem

The ‘*devatānussati*’ echoes can be considered as the most obvious object for the

wishes of all ordinary followers to attain some good destinations after death. It however, can also lead to a further ethical and moral life. Currently, there is a war situation arisen in the modern world with endless religious reasoning, such as the so-called 'holy war' which operated by ISIS. They believed that, if one died in the religious war, one can go to heaven, and it is seen as a glorious service to the God and the common good. Such a wrong and unethical concept may be able to encourage more people to participate in this war based on religious reason. This is because they have a wrong concept that, that is the way leading to heaven in sacrificing one's own life in a religious war. Concerning the *devatānussati* practice, just by recollecting on the good qualities of the gods, it can lead one to full moral conduct in one's present life by treating it as the heavenly path and keep the masses away from unwholesome acts, as an example engaging in a holy war. With this comparison, the *devatānussati* practice is a more applicable Buddhist solution in today's modern world social problems than having to engage in a holy war.

7. 3. 3. An Examination of the Difference between Anussati and Sati

An analysis of the additional four items points out that, Anussati practices are able to produce a perfect environmental background for the arisen of *sati* (mindfulness) to the practitioner. It is a necessary condition for the path to liberation.

It is however, the additional four items again pointed out that this has not been done with much logic and reasoning. It also shows a mixing up of the two terms, *sati* (mindfulness) and 'Anussati' (recollection). *Sati* refers to a mental activity that takes place concerning the present, an awareness of thereof, a sort of an attempt to investigate and understand the process of the event or activity taking place. This exercise deepens one's knowledge of the present situation. But 'Anussati' is quite different from the

former. It has no notice of the quality. It is an attempt to revive the memory, to recall the memory on some objects mainly for the purpose of developing faith, self-awareness, confidence and such other related feelings. The mixing up of the two terms *sati* and Anussati overlooks this important distinction.

Perhaps, this confusion with Sati is a reason for the arisen of grey area within the role of Anussati practice. It not only be recognized as an initial stage of practice to develop strong confidence and establish mindfulness, but it also can be rather helpful and conducive towards the path, in Samatha stages, as well as in Vipassanā.

7. 3. 4. Different Explanation on the Utilization of Anussati between Suttapiṭaka and Visuddhimagga

The Nikāyas did not discuss in detail about the extent to which a practitioner is taken along the path through the practice of ‘Anussati’. It is in the *Visuddhimagga* that the practice is dealt with in great detail. It discusses all ten ‘Anussati’ and clearly holds that none of them are sufficient to lead one to obtain final knowledge (*paññā*) regarding the true nature on reality (*yathābhūta ñāṇa*). Two full chapters are devoted to deal with this subject and it is clearly stated that the maximum that one can attain through eight objects of ten is *upacāra samādhi* (access or neighborhood concentration).

Nevertheless, according to our analysis, it has been briefly noted that one can lead to final goal by practicing Anussati, as mentioned in few suttas found in Aṅguttaranikāya. Initially it seems that the suttas did not provide much detail about the practice of Anussati, but according to our above analysis, recollecting Anussati objects enables one to reach concentration to a deeper level, contributing to a certain degree of necessary qualities in the path, apart from what has been highlighted in the

Visuddhimagga. In this sense, the practice of Anussati contributes to a more valuable role in the attainment of the final goal related with the threefold-training (*Tri-sikkhā*). To be noted however, that these are not indispensable practices, but it should not also be taken as a devalued or unnecessary practice.

7. 3. 5. The Three Types of Practitioners

An analysis of the cultivation of ‘Anussati’ can be reasonably considered as an attempt to accommodate a wider circle of followers who embraced Buddhism which were classified as three types of followers; ordinary lay disciples, monks and noble disciples who at least has entered into Sotāpanna stage. All these followers practices toward the path to liberation through the element of strong confidence.

7. 4. Limitation of This Dissertation

This study deals with Anussati meditation with regard to the relation towards the path to liberation. It is found that Anussati can be used in *saddhānusari*'s practice. Although this new approach regarding Anussati practice can be accepted and is not being paid to attention by anyone in earlier years, but it is necessary to note down here that, still there are some research limitations to be found in this paper.

When analyzing the Six Anussati is related to *saddhānusāri* or confidence, it seems to have sufficed evidence to prove. Later however, it is inconvenient to find out the appropriate evidence in both primary and secondary sources for the last four objects in Ten Anussati. In this study, evidences are almost always strongly encouraged to be taken from the primary sources such as Suttapiṭaka to prove the main argument. But in the Suttapiṭaka, not enough information are given related to this matter, especially for

those last four Anussatis. It is therefore, an analytical and explanation form of way was used to prove the main argument for the last four objects in Ten Anussati.

While these last four objects always oscillate between *sati* and Anussati, it made confusion on the understanding of the role on these four Anussatis. The lack of necessary information is somewhat affected to dilute a strong proof on the main theory of this dissertation.

7. 5. Future Notes

As most of us have known, meditation can be used as a solution for some mental and social problems such as mental stress, etc. In this dissertation, it is found that *devatānussati* is very applicable and is seen as an effective solution to avoid having a religious war in this modern world. Some religious followers have a wrong view that, by conducting a war based on religious reason is a glorious service to their God. If one dies in such a religious war, one will go to heaven. The *devatānussati* however, is very different from what is mentioned earlier. The Buddhist path to heaven in *devatānussati* is based solely on wholesome ethical qualities of all gods coupled in a meditative way. Of course, not everybody will agree to follow this practice because most of them will view the practice as a form of another religion practice but not for the benefit of their own mental cultivation. The practice of *devatānussati* itself does not categorize it to any religious label. It only highlights the ethical life of a being in order to gain a heavenly birth. Due to this nature, the modification of *devatānussati* practice can be done to suit other religion as a tool to reduce stress and also as a path to the heavenly life. It is in the view that *devatānussati* practice makes a better solution in reducing and resolving some modern social problems such as the religious war. Perhaps, it can make a great

contribution towards peace within the modern society from this form of Buddhist practice.

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TC-16

Anussati Context of Different Suttas in Nikāyas

	Name of Sutta	The Preacher	The Listener	Meditation Objects of Practice	Explanation of the Context and Results
01	Saṅgīti sutta, D. III, 250	Ven. Sariputta	Monks	Six Anussatis only by name: i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>sila</i>), v. charity (<i>cāga</i>), vi. deities (<i>deva</i>)	
02	Dasuttara sutta D. III, p.280	Ven. Sariputta	500 monks	Six Anussatis only by name: i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>sila</i>), v. charity (<i>cāga</i>), vi. deities (<i>deva</i>)	Concern that should practice. Usage of those practice enable to affect the practitioners in eliminating the unwholesome and helps to liberation.

03	Buddhānussati A. I, p.30.	Buddha	Monks	<i>Buddhānussati</i>	If one develop <i>buddhanussati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of Buddha, and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction
04	Dhammanussati A. I, p.30.	Buddha	Monks	<i>Dhammānussati</i>	If one develop <i>dhammānussati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of Dhamma, and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction
05	Saṅghānussati A. I, p.30.	Buddha	Monks	<i>Saṅghānussati</i>	If one develop <i>saṅghānussati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of Saṅgha, and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction
06	Sīlānussati A. I, p.30.	Buddha	Monks	<i>Sīlānussati</i>	If one develop <i>sīlānussati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of Sīlā or virtue , and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction.
07	Cāgānussati A. I, p.30.	Buddha	Monks	<i>Cāgānussati</i>	If one develop <i>cāgānussati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of generosity, and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction
08	Devatānussati A. I, p.30.	Buddha	Monks	<i>Devatānussati</i>	If one develop <i>devatānussati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of deity, and made much, it invariably leads to weariness, cessation, appeasement, realization and

					extinction
09	Ānāpānasa ti A. I, p.30.	Buddha	Monks	<i>Ānāpānasati</i>	If one develop <i>Ānāpānasati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of in-and out-breathing, and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction.
10	Mraṇṣati A. I, p.30.	Buddha	Monks	<i>Mraṇṣati</i>	If one develop <i>mraṇṣati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of death, and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction
11	Kāyagatās ati A. I, p.30.	Buddha	Monks	<i>Kāyagatāsati</i>	If one develop <i>kāyagatāsati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of the body, and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction
12	Upasamān ussati A. I, p.30.	Buddha	Monks	<i>Upasamānussati</i>	If one develop <i>upasamānussati</i> and make much it invariably leads to weariness, cessation, appeasement, realization and extinction. Because of recollecting of peace of Nibbāna , and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction.
13	Anussatiṭṭhāna Sutta A. III, p.284	Buddha	Monks	Six Anussatis only by name: i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>śila</i>),	

				v. charity (<i>cāga</i>), vi. deities (<i>deva</i>)	
14	Mahānāma Sutta A. III, p.284	Buddha	Mahānāma Sākyan	Six Anussatis with explanation of their qualities: i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>sila</i>), v. charity (<i>cāga</i>), vi. deities (<i>deva</i>)	<p>1. When practiced, the practitioner’s mind does not obsessed by lust (<i>raga</i>), malice (<i>dosa</i>), and delusion (<i>moha</i>).</p> <p>2. The practitioner’s mind is upright on Buddha or a particular wholesome object.</p> <p>3. When the noble disciple recollects the Buddha, the mind is not prepossessed by greed, hate or delusion, the mind is directly bent on the Buddha. When the noble disciple's mind is straightforward, one realizes the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates. The noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of Teachings through developing recollections of the Enlightened One.</p> <p>4. In here, explanations on other five Anussatis ’of the Six Anussatis’ are in the same context.</p>
15	Anussatiṭṭhāna sutta A.III, p. 312	Buddha	Monks	Six Anussatis with explanation of their qualities: i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>sila</i>),	At the time the noble disciple recollects the Anussatis, his mind is not prepossessed by greed, hate or delusion, and the mind is directly bent on the object of Anussati. When the noble disciple's mind is straightforward, it has gone out and released, it is raised from greed. Greed is a synonym for the five strands of sense pleasures. There is a certain person who purifies making this same, the sign.

				v. charity (<i>cāga</i>), vi. deities (<i>deva</i>)	
16	Mahākaccāna sutta A. III, p.314	Ven. Mahākaccāna	Monks	Six Anussatis with explanation of their qualities: i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>sila</i>), v. charity (<i>cāga</i>), vi. deities (<i>deva</i>)	i. Ven. Mahākaccāna addressed the Bhikkhus and said to them that The Blessed One, worthy and rightfully enlightened knowing and seeing has made it possible for sentient beings to be enlightened, to overcome grief and lament, to overcome unpleasantness and displeasure and realize extinction in these six recollections. ii. When noble disciple recollects the Blessed One, his mind is not prepossessed by greed, hate or delusion. iii. Further his mind straightforwardly, it's gone out, released and raised from greed (greed is a synonym for the five strands of sense pleasures). The noble disciple abides with a mind in all respects, similar to space (<i>ākāśasamenacetāsāviharati</i>), grown great (<i>vipulena</i>), immeasurable (<i>mahaggatena</i>), without anger (<i>averena</i>) and aversion (<i>abyāpajjhena</i>). Then there is a certain person who develops purity making this same, the sign.
17	Udāyi sutta A.III, p. 322	i. Ven. Ananda	Buddha	i. First <i>jhāna</i> , the second <i>Jhāna</i> , and the third <i>Jhāna</i> ii. Perception on the object of light ¹ iii. Recollection of the impurities of the body ² .	i. Practice the object of light (<i>ālokasaññā</i>) leads one to the vision of wisdom. iii. The practitioner secluding the mind from sensual desires. iv. Recollection of the impurities of the body conduce the practitioner to root out the conceit 'I am'.

¹*ālokasaññā*

²*paṭhikkulamanasimāra*.

				<p>Iv. Contemplations in the cemetery³.</p> <p>v. Fourth trance</p>		
		ii	Buddha	Ven. Ananda	<p>i. proceeds mindfully .</p> <p>ii. recedes mindfully</p> <p>iii. stands mindfully</p> <p>iv. sits mindfully</p> <p>v. lyingdown mindfully</p> <p>vi. attends to activities mindfully</p>	When these are recollected, it conduces to mindful awareness.
18	Rāgādipeyyāla sūta A.III, p. 452	Buddha	Monks	<p>Six anussatis only by name:</p> <p>i. Buddha</p> <p>ii. Dhamma</p> <p>iii. Sangha,</p> <p>iv. morality (<i>silā</i>),</p> <p>v. charity (<i>cāga</i>),</p> <p>vi. deities (<i>deva</i>)</p>	Helps practitioners thoroughly understands and sees the real elements of greed.	

³*sīvatika*

19	Anussarita bba Dhamma sutta. A.V, 280	Buddha	Monks	<ul style="list-style-type: none"> i. Abstain destroying living being, ii. Abstain taking the not given, iii. Abstain misbehaving sexually, iv. Abstain telling lies, slandering, v. Abstain talking roughly, vi. Abstain talking frivolously, vii. Abstain coveting, ix. Abstain angry mind x. upholding right view, 	There are ten Dhammas also should not recollect. they are Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these should not be recollected.
20	Pṭma Mahānāma sutta, A. V, p. 328	Buddha	Mahānāma Sākyan	<p>Six Anussatis with explanation of their qualities:</p> <ul style="list-style-type: none"> i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>sila</i>), v. charity (<i>cāga</i>), 	<p>1. One with faith will be successful, not without faith. One with aroused effort will be successful, not without aroused effort. One with mindfulness established will be successful, not without. One with concentration will be successful, not without concentration. A wise one will be successful, not one without wisdom.</p> <p>2. When the noble disciple recollects the Buddha, at that time the mind is not overcome by greed, anger and delusion. The mind is straightforwardly placed in the Buddha. When mind is straightforward, one experiences the meaning, the Teaching and delight arisen on account</p>

				vi. deities (<i>deva</i>)	of experiencing the Teaching. To one, delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. This is said that, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing six recollections. 3. In here, explanations on other five Anussatis' of the above six Anussatis' are in the same context.
21	Dutiya Mahānāma sutta, A. V. p. 332	Buddha	Mahānāma Sākyan	Six anussatis with explanation of their qualities: i. Buddha, ii. Dhamma, iii. Sangha, iv. morality (<i>sila</i>), v. charity (<i>cāga</i>), vi. deities (<i>deva</i>)	1. One with faith will be successful, not without faith. One with aroused effort will be successful, not without aroused effort. One with mindfulness established will be successful, not without. One with concentration will be successful, not without concentration. A wise one will be successful, not one without wisdom. 2. When the noble disciple recollects the Buddha, at that time the mind is not overcome by greed, anger and delusion. The mind is straightforwardly placed in the Buddha. When mind is straightforward, one experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one, delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Develop this reflection on the Enlightened One even when walking, standing, sitting, lying, doing some activities or recollect it even when living in the household with wife and children. 3. In here, explanations on other five Anussatis' of the Six Anussatis' are in the same context.
22	Nandiya sutta	Buddha	Nandiya Sākyan king	Five Anussatis with explanation of their	1. One with faith will be successful, not without faith. One with aroused effort will be successful, not without aroused effort.

	A.V, p.334		<p>qualities:</p> <ul style="list-style-type: none"> i. Buddha, ii. Dhamma, iii. good friends, iv. charity (cāga), v. deities (devā) 	<p>One with aroused morality will be successful, not without aroused morality. One with mindfulness established will be successful, not without. One with concentration will be successful, not without concentration. A wise one will be successful, not one without wisdom.</p> <p>2. Thus the person who recollect on the Buddha's qualities, should establish one's concentration towards the Buddha.</p> <p>3. In here, the third Anussati is based on recollection of good friends which represents the recollection of Sangha.</p> <p>4. Nandiya, the noble disciple endowed with these eleven things certainly dispels demerit and does not seize. Nandiya, just as a pot turned upside down, certainly would throw out all the water, does not take in the vomited again. In a dried up field what is saved from the fire would indeed get burned, not the already burnt. In the same manner, Nandiya, the noble disciple endowed with these eleven things certainly dispels demerit and does not seize.</p>
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Glossary

abhidhammapiṭaka - the third section of the Pāli canon (*pitakas*)

abhiññā - a special ability for having understood or direct knowledge

akāliko - it does not have any time limit. (One of the qualities of the nine virtues of the Buddha's teaching.)

ākāśadhātu - the space element

akusala-mūla - main roots of all unwholesome actions, there are three main roots

anāgami - the Non-Returner, who is a noble disciple on the third stage of holiness

ānāpānasati - mindfulness of breathing. Formally, there are sixteen stages and methods or contemplations showed in *Ānāpānasati sutta*

anatta - non-self, soullessness, impersonality

anicca - the impermanence; the first one within the three types of the true nature of all phenomena, called "*tilakkhana*."

anucāri - a follower of a particular way

anūpāda nibbāna - the sake of final liberation or Nibbāna without clinging

anupubbasicchā - a gradual training or gradual path, is an important guideline for practicing step by step

anussati - recollection; is a meditation method. It has been categorized under Samatha meditation in *Visuddhimagga*

anussati bhāvanā - meditation on a particular object by recollecting

anussatiṭṭhāna - an object for concentrating the mind through recollection meditation

anuttaro-purisa-dhamma sārathi - unsurpassed trainer of persons to be tamed; one of the qualities of nine virtues of the Buddha

arahā - eliminate all defilements and stop the cycle of rebirth. One of the qualities of the nine virtues of the Buddha.

arahant - The practitioner who has eliminated all defilements and cycle of rebirth by following the Buddha's teaching

ariya aṭṭhangika-magga - Noble Eightfold Path

arupa-jhāna - immaterial trance attainments

ārya - noble; one who has attain higher knowledge

āsavakkhaya-ñāṇa - the knowledge of elimination of all defilements in human mind.

Only higher practitioners can achieve such knowledge.

ātman - soul, self or personality; especially advocated in Hinduism

atta - personality, self or soul

attakilamathānuyoga - Self mortification

aṭṭhārasadhātu - analysis of the eighteen elements

aveccappasāda - unwavering confidence

avinipāta dhamma - no longer subject to sink inferno in the cycle of rebirth

bhagavā - the Blessed one

bhāvanā - mental development—is used widely as a general English term, or rather vaguely termed as 'meditation'

bhāveti - cultivates or develops one's mental culture

bhikkusaṅgha - the community of Buddha's disciples

bhūtarūpa - grown, produced or nature as a result of becoming

bodhi- awaken, enlightenment or supreme knowledge

bodhipakkhiya dhamma - see *bojjhaṅga*

bojjhaṅga - the components of the state of enlightenment or contributory factors to its achievement

brahmacariya - chastity a holy-life, one's own vow to observe and uphold wholesome thoughts and adhere to strict moral training rules

brāhmaṇa-a member of the Brahman caste in Hinduism

brahmā - vihāra - the 4 'Sublime' or 'Divine Abodes', also known as the 4 Boundless States (*appamaññā*)

Buddha - the Enlightened One. Also known as the *Tathāgata*, one who has gone forth, followed the path to liberation as he himself mentioned.

buddhānussati - recollection on the Enlightened One or recollection on Buddha's nine virtues.

buddhi carita - personal characters which are closely related to the aspect of wisdom

ca āyatanāni - six internal and external senses

cāga - (1) generosity ; (2) abandoning, giving up or renunciation

cāgānussati - recollecting own generosity or abandoning

cakkhusamphassa - the eye contact

cakkhusamphassajā vedanā - the feeling out of eye contact

cakkhuviññāṇ - the eye-consciousness

cakkhuviññāṇa - eye consciousness

carita - character or habitual nature of one's mental behavior

catu sacca - four noble truths

cittabhāvanā - development of mental culture

citta visuddhi - the purification of mind through development of mental culture

cittānupassana - observing own mental arises, develops own mental culture. One holds the attention towards own consciousness at a longer period as a meditation technique.

dāna - giving, a gift

deva - a deity, a celestial being

devatānussati - recollection of the deities or heavenly beings

dhammānupassanā - contemplation of mental-objects which is the last contemplation of the Four Foundations of Mindfulness.

dhammānusārī - The practitioner who follows the path by means of understanding

dhammānussati - recollection of the great virtues of the Buddha's doctrine.

dhammasañcetanā - cognition on mind objects

dhammasaññā - perception on mind objects

dhammataṇhā - craving on dhammas

dhamma-vicaya - investigation of the law as a factor of enlightenment, is the second factor of the Seven Factors of Enlightenment (*bojjhaṅga*).

dhātu-manasikāra - focus attention to the formation of four elements group, which are earth, water, fire and wind

diṭṭhappatta - the liberated one as a 'vision-attainder'

diṭṭhi-vipallāsa - perversion of views

dosa - anger, hatred, ill-will or evil intention, is one of the three unwholesome roots

dukkha - unsatisfactory, suffering; the sorrowful nature of existence

dvādasāyatana - analysis of the twelve faculties

ehi-passika - inviting one to come and see

ekaggatā - tranquility of the mind; one-pointedness of mind

esanī - exploring or examining something; probe

gahaṭṭhavatta - practice of the householders

gandhā - smell

gandhasañcetanā - cognition on smell

gandhasaññā - perception on smell

gandhataṇhā - craving on smell

ghānasamphassa - the nose contact

ghānasamphassajā vedanā - the feeling out of nose contact

ghāṇaviññāṇa - the nose-consciousness

hiṃsā - teasing; injury; hurting

hiri - sense of shame, bashfulness, shyness

indriya - 'faculties', is a name for 22, partly physical, partly mental, often treated as a phenomena in the Suttas. Regularly noted as five faculties; faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), concentration (*samādhi*), wisdom (*paññā*).

indriya-bhāvanā - the development of sense organs

iriyāpatha - deportment regard to four postures

jhāna - absorptions; meditation experiences in mundane and supramundane levels.

There are 4 material *jhanas* and 4 immaterial *jhanas*.

jhānā aṅgā - the factor of absorptions

jivhāsamphassa - the tongue contact

jivhāsamphassajā vedanā - the feeling out of tongue contact

jivhāviññāṇa - the tongue-consciousness

jivhāviññāṇa - the tongue consciousness

kāma - An action which bring results either wholesome or unwholesome

kāma - sensuality, sensual desire, sensual pleasure

kāma-sukh'allikānuyoga - being addicted to sensual pleasures; one of the two extremes to be avoided in Buddhist practice

kamma - (1) an action; (2) morally determinate volitional action productive of a corresponding result

kammaṭṭhāna-(1)action, activity; (2) a particular meditation object

kāya bhāvanā,- development of body; a kind of meditation which was practiced by some other non-Buddhist groups in India.

kāyagatāsati - concentrate one's mind on the physical body. One of the meditation object within the ten Anussatis.

kāyānupassanā - mindfulness on one's body. This is one of the methods of the four foundations of mindfulness.

kāyasakkhī - The liberated one through contemplation of the body

kāyasamphassa - the body contact

kāyasamphassajā vedanā - the feeling out of body contact

kāyaviññāṇa - the skin-consciousness

kāyaviññāṇa - the body consciousness

kusala - (1) wholesome or profitable actions which belongs to verbally, physically or mentally. (2) morally good or super mundane wholesome consciousness

lobha - greed; one of the three unwholesome roots: greed (*lobha*), aversion (*dosa*), and delusion (*moha*).

loka - world

lokavidu - knower of the world

lokuttara - (1) the highest of the world, often applied to Arhantship; (2) beyond these worlds, supramundane, transcendental, spiritual.

maccu - the death

magga - path; the way to salvation

maggaṅga - the constituent of the noble path

majjena desanā - delivering of the middle path; Noble Eightfold Path which, by avoiding the two extremes of sensual lust and self-torment, leads to enlightenment and deliverance from suffering.

manasikāra- attention, mental advertence or reflection in the mind

manosamphassa - the mind contact

manosamphassajā vedanā - the feeling out of mind contact

manoviññāṇ - the mind-consciousness

manoviññāṇa - the mind consciousness

māra - the evil one who brings death; the tempter; death personified

maraṇasati - mindfulness of death

mettā - universal love, active benevolence, loving-kindness

mettā-bhāvana - contemplate loving kindness as a meditation object

micchā-diṭṭhi - wrong views

micchā-sati - stabilization of mind in wrong or evil objects

mogha purisa - a person who is empty, vain, useless, stupid or foolish

moha - delusion or ignorance; this is often coupled with unwholesome roots *rāga* & *dosa* as one of the three cardinal effects of mind, making a man unable to grasp the higher truths and to enter the Path.

muṭṭhasati - see *micchā-sati*

nāma - the mind; the immaterial factors such as consciousness or perception

nāmarūpa - name and form; mind-and-body or mentality and corporeality

natthitā - nihilism

nava-araha-ādi-guna - the special nine qualities of the Buddha

nava-sīvatika - nine kinds of charnel grounds use for meditation

nibbāna - the cessation of selfish desires or ignorance which leaves one free from the bonds of suffering in life

nicca - permanent; continuous; constant

nikāya - a collection, especially the Buddha's doctrine; a sect or group of Buddha's teaching

nirodha - cessation

nissa-saññā - consciousness on noting down something in mind

nīvaraṇa - hindrances; there are five, they are obstacles to the mind and affects the mentality by creating a wrong vision.

niyato sambodhi parāyano - make sure that one can summit the final enlightenment

opanayiko - applicable; epithet of the Dhamma

otapa - remorseful

paccattaṃ veditabbo viññuhi- it should personally understood by the wise

padhāna - mental exercises ; effort.

pañca nīvaraṇa - the five hindrances

pañcabla - five mental forces which helps to enlightenment

pañcaindriya - five mental faculties

Pañcakkhandā- five aggregates

pañcaupādānakkhandā - the five binding groups

pañcavaggiya - belongs to a group of five; The five ascetics, who accompanied with
Gotama Buddha as first disciples.

paññā - wisdom, understanding, knowledge or insight. The particular Buddhist
knowledge or wisdom, leads the practitioner to gain realization of Nibbana.

paññā - the wisdom; wise arisen

paññābhāvanā - particular meditation technique for gaining wisdom. Also known as
vipassana or insight meditation

paññābhāgiya - connected with wisdom

paññādhurena - a practice that is related to wisdom

paññāvimutta - 'the liberated one based on wisdom'

paramkataṃ - something done by the other side

parārtha - concept of altruism; the welfare of others

parimukhaṃ - in front of ; at the head; as the first; suggesting the dominance or
prominence that it should occupy

passaddhi - tranquility; mental tranquility

paṭhavidhātu - the earth element

paticcasamuppāda - dependent origination

Paticcasamuppada - dependent origination; Interdependent causation; the chain of
causation.

paṭikūla-manasikāra - contemplation on loathsomeness of the body.

patipadā - practice the way.

paṭiṭṭhāsīla - the established moral foundation

paṭiṭṭhā - support; resting place

pema - elated

pettivisayaṃ - the world of the manes or realm of the petas

phoṭṭhabba - tangible

phoṭṭhabbasañcetanā - cognition on tangible

phoṭṭhabbasaññā - perception on tangible

phoṭṭhabbataṇhā - craving on tangible

pīti - rapture

pubbenivāsānussati - recollection of past abodes; remembrance of former births

Puggalapaññatti - a book in Abhidhamma Piṭaka found in the Theravada Pāli canon

puttujjana - a worldly; ordinary people who has yet to purify own defilements in the mind.

rāga - lust or greed

rasā - taste

rasasañcetanā - cognition on taste

rasasaññā - perception on taste

rasataṇhā - craving on taste

rūpa - appearance or form

rūpasañcetanā - cognition or thought on form

rūpasaññā - perception on form

rūpataṇhā - craving on form

rūpāvacara jhānā - material trance

saddasañcetanā - cognition on sound

saddasaññā - perception on sound

saddataṇhā - craving on sound

saddhā - confidence; devoted; faith

saddhā carita - a character which is closely related to faith or confidence

saddhādhurena - a practitioner who uses confidence to practice the way

saddhānusārī - a practitioner who has great confidence

saddhāvimutta - The ‘confidence liberated one’

sakadāgāmi - one who has attained the second stage of the Path and to be reborn on the earth only once

salāyatana - the six sense organs(eye, ear, nose, tongue, body, and mind)

samādhi - concentration; when a self-collected mind is fixed with a single meditation object, it is called “one-pointedness of mind” (*cittassekaggatā*)

samatha - a meditation technique which leads the human mind to calm and tranquility
This state is also known as Samādhi. It is used as a preliminary platform for the development of insight.

saṃkhārā - mental formations

sammā - right; together, connected in one

sammāditthi - right view

sammā ñāna - right knowledge

sammāsambudda - perfectly enlightened

sammā saṅkappa - right intention

sammā sati - right mindfulness, right memory, right remembrance; this is the seventh of the Noble Eightfold Path

sammā vāyāma - right effort

sammā vimuthi - right freedom

sammā vimutti - rightly, properly or perfect fully attain liberation

sammatta niyāmaṇ - common acceptations; state of rightness low

sampajañña - clear comprehension; fully aware. This term is frequently used in

combination with mindfulness (*sati*)

samsāra - the migration through many rebirths; the cycle of rebirth

sandiṭṭhiko - directly visible

saṅgha - Buddhist monks; disciples of the Buddha; the community of Buddhist monks

sanghānussati - recollection on the virtues of the disciples of the Buddha

saṅkhata - conditioned

saññā - perception or consciousness

sappurisabhūmi - reached the stage as a worthy man

saraṅgamaṇa - taking refuge

sarati - remembers; moves along

sarvastivāda - a sect in Buddhism; it was conservative, close to Theravāda. Due to differences of ideas on the philosophical realists in Buddha's teaching, so another sector was established or a separate school of thought.

sassata - eternal

sassatavāda - eternalism

sati - (1) consciousness, recognition, memory or intentness of mind. (2) mindfulness or wakefulness of mind.

sati sambojjanga - the mindfulness as an enlightenment factor; the first factor of the Seven Factors of Enlightenment (*sattabojjhanga*)

sati sampajañña - mindfulness and clarity of consciousness

satipatthāna - establishment of mindfulness. There are four categories of mindfulness which is named as Four Foundations of Mindfulness. There are contemplation of the body, feelings, mind, and mind-objects.

satta bojjhaṅga - seven enlightenment factors

sattakkhattuprama - 'seven-times at most attainer', the most sluggish grade of stream-enterer; one with only 7 further rebirths the most

satta - visuddhi - seven factors of the purifications

sathā devamanussānaṃ - teacher of the gods and human

sayam kataṃ - made by itself; done by oneself

sekha - a trainee (one who has attend the path but not yet reached *arahant* ship)

sikkhā - (1) training; (2) training verbally and physically to restrain evil actions for achieving higher morality

sīla - (1) virtuous behavior or morality; (2) behavior in general ; also see *sikkhā*

sīlānussati - recollection on own morality

smṛti - remembrance

sota - the stream

sotāpanna - stream-winner

sotasamphassa - the ear contact

sotasamphassajā vedanā - the feeling out of ear contact

sotaviññāṇ - ear-consciousness

sotaviññāṇaa - ear consciousness

śramana - similar with *samaṇ* in pāli. (1) Monks who are Buddha's disciple; (2) some non-Buddhist monks who are against to Brahmana

sugata - (1) the person who is well gone or attain to good destination; (2) the supreme one (a name for Buddha)

sugati - good destination

sukha - happiness, pleasure or pleasant

sukha saññā - the perception of happiness, pleasure or pleasant

sukkhavipassaka - dry-insight practitioner

suñña - emptiness

suta - learned; listened more and learned

suttas - discourses of the Buddha

svākkhāto Bhagavatā Dhammo - the doctrine which is well expounded by the Blessed one.

tattāgataṃ ārabha - based on the Buddha or towards the Buddha

tejodhātu - the heat element

thera - the elder; usually used as a title at the end of Buddhist monks' name to address them respectfully. It shows the level of ordination of a monk after ten years from his higher ordination.

theragāthā - hymns of the Elders or Monks

ti-lakkhaṇa - the three characteristics of existence which are impermanent (*anicca*), sufferings (*dukkha*), soullessness (*anatta*).

tiracchānayoṇi - the realm of the brute creation

tisaraṇa - three refuges

ti-sikshā - threefold-training

tisso-sikkhā - see *ti-sikshā*

ubhatobhāgavimutta - One liberated-in-both-ways: (some person contact with the body and abides in those liberations that are peaceful and immaterial, transcending forms, and his taints are destroyed by his seeing with wisdom.)

ucchedavādin - one who professes the doctrine of annihilation

ujugatam - strayed

upacāra samādhi - access-concentration or neighborhood for the concentration. It is somewhat a degree of concentration just before entering into any absorptions or *jhānas*.

upadhi - acquisition; substratum of existence

upanisā - treating it as one unit each, serving as a support

upāsaka - male lay follower; any lay follower who is full of faith and has taken refuge in the Buddha, Dhamma and Saṅgha

upasama - pacification

upasamānussati - the recollection on pacification

upaṭṭhita sati - with ready attention; arrived attention or presence of mind

upekkhā - equanimity

vaibhāsika - one sect of Theravāda school, mainly discuss on reality of all phenomena. It is said that there were four branches of the Vaibhāsika school.

vāyāma - effort

vāyodhātu - the wind element

vedanā - feeling

vedananupassanā - contemplation of feeling, is one of the Four Foundations of Mindfulness

vibhāviniṭṭikā - similar to *Abhidhammatthavibhāvini-Tikā*; a guide book to understand Abhidhammattha saṅgaha which explains about Abhidhamma. It was written by Acariya Sumangalasami in the twelfth century.

vicāra - investigation, examination, consideration, deliberation

vijjā-caraṇa-sampanna - accomplished in true knowledge and conduct

vimukti ñāna -liberative knowledge

vimutti - liberation or enlightenment

vimutti-rasa - the taste of liberation

vinaya - discipline; the code of monastic discipline.

vinayapitaka - the basket of discipline, is the first of the three baskets in Pāli Canon; the code of discipline for Buddha's disciple.

viññāṇa - Consciousness or cognition

viññāṇadhātu - the mind-element

viññānavāda - a Mahāyāna philosophy school which is biased on the concept of the 'consciousness-only'.

vipariṇāma - change

vipassanā - one form of meditation which leads to insight. This is considered as the most important meditation practice recommended by Theravada

virīya - aroused effort; energy

vitakka - reflection, thought, thinking; initial application of mind objects

vyāpāda - making bad, doing harm: desire to injure, malevolence

yāna - vehicle, carriage, or the way. It may refer to different Buddhist traditions such as Hinayāna, Mahāyāna, Vajrayāna (Ekayāna).

yathābhūta - conformity with the truth.

yogācāra - one of major school in Mahāyāna Buddhist tradition founded in the fourth century by Asaṅga and Vasubandhu. They agree with Madhyāmika that external objects are unreal but holds to the thought that mind is real and that objects which appear to be external and material are in fact ideas or states of consciousness.

yuganaddha - connected to a yoke