



## **A Review of Trisikkha in Relation to Kammatthana in the Visuddhimagga Scripture**

<sup>[1]</sup> Phrakittisarasuthee (Silasampano), <sup>[2]</sup> Phramaha Mit Thitapanyo\*, <sup>[3]</sup> Phrakhru Sudhikhambhirayan

<sup>[1][2][3]</sup> Faculty of Buddhism, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, Thailand

E-mail: <sup>[1]</sup> Chai2ch13@gmail.com, <sup>[2]</sup> mit.wan@mcu.ac.th, <sup>[3]</sup> dr.pramaun@hotmail.com,

\*Corresponding Author, E-mail: mit.wan@mcu.ac.th

### **Abstract**

The objectives of this research were: 1) to study Trisikkha about Kammatthana; 2) to study a review of Trisikkha concerning Kammatthana in Visuddhimagga scripture; 3) to analytically study a review of Trisikkha about Kammatthana in Visuddhimagga scripture. This study was carried out by means of qualitative research by studying the documents. The obtained data were reviewed according to the qualitative research methodology. The research results showed that Trisikkha concerning Kammatthana: the Visuddhimagga has collected content about Sila, Samadhi, and Panna from the Tripitaka to explain and expand systematically and provide details in aspects by pointing out the interconnectedness of Sila, Samadhi, and Panna together for the benefit of the practice of Samatha meditation and the feelings of 40 Samatha meditation. A review of Trisikkha concerning Kammatthana in Visuddhimagga: the Visuddhimagga points out that Sila is a means of purification. Sila is the cause of purification or pure conduct. The Sila is classified because people have different behaviors to be ways of practice, giving balance to the life of celibacy. Sila is the primary and the ultimate in calming the mind. Panna is to consider the Rupa-Nama. The practice of Kammatthana, therefore, adheres to the Sila as the main principle in conducting celibacy, both for those who practice the eight precepts and for the life of monks. The analysis of a review of Trisikkha in Relation to Kammatthana in Visuddhimagga: In the Visuddhimagga, Sila is described as physical training. Samadhi is mentally calm training. Panna arises from insight into all things as they are until enlightenment with wisdom. Restraining the body causes the mind to not be distracted. There is emptiness without desire. The mind with Panna to attain Nibbana is the Panna of enlightenment in Nibbana.

**Keywords:** Trisikkha, Kammatthana, Visuddhimagga Scripture

### **1. Introduction**

Visuddhimagga Scripture is a specially-edited scripture 956 years after the Buddhist era in Lanka continent. Buddha Gosa Bhikkhu was very well-known in Thailand and in the cities where Buddhism were their main religion because he wrote a lot of Buddhist books in Magadhi language which are our inherits until the current times, namely, the Tripitaka translation piece of works translated from Singhalese into Magadhi language when he was studying in the Pali 1-2 classes. At that time, he wrote a Buddhist commentary until he reached Pali 9 level, he composed 'the Visuddhimagga Scripture', especially the popular serie of Visuddhimagga as it is one of the most important scriptures as Buddha Gosa Bhikkhu had collected in the Tipitaka into each category starting with Sila, Samadhi, Panna in the way of essay composing or Dhamma quizzes in the present time meaning to elaborate the Visuddhimagga Scripture in Tipitaka comprehensively. The Visuddhimagga Scripture is the core of the Buddhist teachings. Buddha Gosa Bhikkhu composed the book elaboratively in a perfect order by citing the Lord Buddha's words for its references. Hence, his fluency in Tipitaka has been reviewed as well as his ability to explain Sila by organizing the content in Sila section as well as arranging Samadhi content into Samadhi section, and the same was done to Panna section. All of them were divided into 23 sections. The history of his Visuddhimagga Scripture composure shows similarities to the structure of a final exam. Buddha Gosa Bhikkhu's written works were excellent after Sihalese senior monks required him to show his ability in writing before the monks would release Atthakhata scriptures in Singhalese language. After all, Buddha Gosa Bhikkhu could successfully produce the work simultaneously and perfectly which satisfied the Sihalese senior monks. Hence, the difficulty of the Visuddhimagga Scripture is in the same level as a thesis or a final test. It is actually a test for Buddha Gosa Bhikkhu to reveal his knowledge to be guaranteed and accepted among the scholars. The Visuddhimagga Scripture is used as a curriculum for monks in Thailand for a long time as well as to be a handbook for Buddhist practicing. [Buddha Gosa: 2011: 1]

The Visuddhimagga Scripture has been accepted in Buddhism and in Buddhist practicing area. The scripture is regarded as very significant with the in-depth of Dhamma teaching explanation level by level as the level of the ocean depth with its elaboration and the beauty in the beginning, middle, and in the end. It is also a

scripture that explains about Trisikkha elaboratively. It is also a combination all of the significant Buddhist teachings in Tipitaka divided into three categories regarding to the system of Trisikkha, namely Sila, Samadhi, Panna. This scripture was composed by Buddha Gosa Bhikkhu, a great Buddhist Theravada author monk who works have greatly impacted other Theravada Buddhists' thoughts of mind. His explanation method of Tipitaka could be a good sample for following generations. [Phrarajthammanites (Rabaeb Thitayano, 1993 : 290] [2]

'Kammatthana' is realizing where the current action. Emotion is realizing where the motion of the mind. Being conscious by realizing every occurring emotion enable the practitioner's mind to be always conscious. 'Kammatthana' is the science and art of living and is a significant issue of Buddhism. 'Kammatthana' is so called 'Mental Exercise' or 'Mental Development' to strengthen the mind in order to adapt in every job which leads to a healthy mind with self-confidence and happiness because a developed mind results in the happiness of the Buddhist Kammatthana which consists of 2 types; 1) Samattha kammatthana refers to the peace resulting from a trained mind which becomes one concentrated meditation to obtain the different levels of meditative absorption because the principles of the tranquility of the mind is to focus on the concentrate on the mind at a particular point until the mind reaches the condition of the one-pointed meditation, it will become 'meditative absorption' or 'Jhana' which consists of 4 'Rupa-Jhana', Jhana using images for meditation and 4 'Arupa-Jhana' which is called 'Samabat 8' [Phraphromkhunaporn (Po.Ao. Payutto), : 2012 : 416] [3] 2) 'Wipassana Kammatthana' refers to the noble truth, which makes man prosperous, is a way to end the suffering which is namely, 'Satipattha 4' or 'Four Foundations of Mindfulness' refers to the way of practice or 'Vipassana Pavana' which is the principle mentioned by the Lord Buddha that it is a way to end mental intoxication'. [Phraphromkunakorn (Po.Ao. Payutto), : 2009, 328] [4]

The Visuddhimagga Scripture is a scripture explaining about the way of Samaddha or unambitious and Vipasana or meditation practices. The important principle of Samaddha is to follow the foundation scripture in the Visuddhimagga Scripture. Buddha Gosa Bhikkhu said it would be for those who study to read the Sila which is related to Samaddhi, and Samaddhi which is related to Panna, they are all at tops of all kinds of meditation

According to the praise of the Lord Buddha, it could eradicate the worrying such as etc. It is the Dhamma lesson to rest our mind for its tender as well as to eliminate the restless which distracts during the meditation. Since 'Anapanasati or Mindful with Breathing' shows a great virtue whose aim is to recognize the inhales and exhales that absolutely exists and disappears. For the monks who meditate by considering the breathing with Waddu 16 to reach the Nirvana, all of them could know their time to reach their destination, while those with other meditating methods might not their period of time to reach the Nirvana. [Visutthi. (Thai) :1/283/415] [5]

According to those explanations, the researchers express their idea that a review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture is regarded very significant for those studying to reach their Sila which is in relation to Samaddhi. Samadhi is also in a relation to Panna. It is all Buddhist teachings as a guideline and the fundamental practice to form a good life development of a person who wishes for the prosperity and the neatness in happiness, peace, and pleasant and also for those wishing for the prosperity in this current life and in the next life. It is for the most benefit for the people to be free from the suffering even in this current life. Hence, the researchers show their interests in studying about 'the Samattha or unambition' issue as well as the Vipassanakamma in in the Visuddhimagga Scripture for the fundamental of further studies.

## **2. Research Questions**

1. To study how Trisikkha is in relation to Kammatthana.
2. To study how the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture work.
3. To study and analyze the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture work.

## **3. Research Objectives**

1. To study Trisikkha in relation to Kammatthana
2. To study how the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture work.
3. To study and analyze the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture work.

## **4. Research Procedures**

This research is documentary research. The documentary retrieval procedures are followings;

### **4.1 Data Collection Procedures**

4.2 Primary Data Collection Procedures such as Tipitaka in Thai version of Mahachulalongkorn Rajavidyalaya in 1996, Atthakatha of Tipitaka in Thai version of Mahachulalongkorn Rajavidyalaya, and Suddhimakra Book

4.3 Secondary Data Collection Procedures such as books, articles, printed documents, and related research

4.4 Collecting data from different academic matters from Buddhist-related academicians, and academicians from other fields, including other related theses.

4.5 Collection and arranging data both primary, secondary, and academic works including other related theses.

4.6 Arranging and categorizing data for the issues to be reviewed.

4.7 Analyze the data obtained from studying and retrieving the textbooks, documents, and related research by reviewing some debated issues concerning Kammatthana, then presenting the data by interpretations to explain about the ideas in Buddhist Kammatthana interpretation and interpreting the data as well as summarizing the research results and presenting the research results.

## **5. The Expected Benefits**

1. To be informed about Trisikkha in relation to Kammatthana.
2. To be informed about the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture.
3. To be able to analyze the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture.

## **6. Research Results**

The research entitled 'A review of Trisikkha in relation to Kammatthana in the Visuddhimagga scripture' can be concluded, discussed, and suggested the following issues;

**6.1 Trisikkha in relation to Kammatthana:** The Visuddhimagga Scripture is a combination of the contents concerning Sila, Samadhi, Panna, and other Buddhist lessons in Tipitaka with the detailed explanation and extension systematically in every aspect. It also points out the relevance of Sila, Samadhi, and Panna for the benefit of practice the Samaddhakammathana in the Visuddhimagga Scripture of Buddha Gosa Bhikkhu in which the emotions of Samaddhakammathana are divided into 40 issues by adding up Akananchayata 1 and Winyananchayata 1. Hence, by practicing Samaddhakammathana, one of the 40 lessons can be picked out to hold the emotion which depends on the aspect of mind of each person for example, for those with anger, the teacher of Vipassana would recommend 'Phromviharn' or the Four sublime states of mind, especially, the kindness ones, and for those with the sensuality, 'Asuphakammathan' or meditation considering dead bodies would be recommended by the teacher. There are 40 lessons of the emotions of Samaddhakammathana.

### **6.2 The review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture.**

The review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture reveals that Sila is an instrument to purify one's mind, it is also a factor to purify one's mind and one's behaviors because individual has different behaviors and with different energy such as for those with harsh manner and with strong power. Hence, there are a plenty of laws to prevent people from doing harms as well as designate the punishment to those who offend. As well as in the Sangha or monk groups, there are also rules and traditions, namely; 'Patimokkha' or the law of the Buddhism or 'Vinaya' to be the guidelines to prevent the damage and to persuade the monks to have good behaviors to each other to be a model for others to follow for the balance of the chasteness of the monk lives.

### **6.3 Analyzing the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture**

By practicing Samadhakammathana and Vipassakammathana, conscious is needed to achieve the controlling of the sense of Inseeyasangvara. The controlling of the sense is to not offend to the Sila or precepts. Acceptance of the Sila is performed as a commandment to follow the Sila as a practice guide not to offend the Sila and try to be aware of his behaviors. Sila is related to those who practice about the rules of the Sila by starting to hold the precepts according to the individual's ability and to teach his mind to be stable, not to seek for the different arousing desires which is the starting point to become a person with Sila as the fundamental basis. In the Visuddhimagga Scripture explains about the significance of the Sila that Sila is a settlement of a mind to become stable. When the mind is conscious, the behavior will be also stable. Hence, the fundamental of the self-practice could be also realized. However, when considering the Sila with the behaviors, we can notice that Jarit Sila and Varis Sila becomes two by all of the mentioned sila are the categorization as the simplest way to comprehend the contents which is used to be a guideline in practice in both daily lives and in Kammatthana practices.

Samadhi in a relation to Khammathana: Samadhi is not the only practice being performed, but also other Buddhist lesson. The Dharmma which are not mentioned are three different levels of Samadhi such as momentary concentration and access concentration, as well as other mentioned Dhamma, namely,

1. 'Atapi refers to painstaking (consisting of Magka 6 which is namely, 'Sammawayama' or 'the right effort' and 'to avoid the bad things as well as to maintain the good deeds'
2. 'Sampajanna' refers to having consciousness (or wisdom)
3. 'Satima' refers to consciousness (or having consciousness)

From the facts above, 'Sampajanna' refers to having consciousness referring to Dhamma that appears with meditation practice. 'Sampajanna' is wisdom or Panna. Hence, practicing meditating is a part of wisdom development procedures. Having consciousness is wisdom which refers to comprehension of a particular matter with its aims and the method of how to do it including the reaction toward it and that without the passion or misunderstanding about it. For an experienced practitioner with a clear mind, meditation will surely effect the great benefit in his life.

**Panna in a relation to Khammathana:** It is a study to be understood, realized, to know how to eradicate which is Panna or wisdom still with the desire meaning not being able to completely eradicate the desire, while still having a good mind, not to exploit. Hence, it causes Panna or wisdom by listening which is the level of recognizing. It is meant to be the knowledge of 'Sutamayapanya' or understanding acquired by learning and the wisdom which is from the thoughts are called the wisdom with an attitude which is merely 'Jintamayapanna' or wisdom resulting from reflection which is 'Lokiyapanna' or worldly wisdom which is the wisdom which makes a person realize and know what to eradicate which is not concerned to 'Wattadukkha' or the cycle of the sufferings that is not earthly, namely, Magha (path), Phon (fruits), Nirvana. However, *Lokuttara-paññā* or supramundane wisdom depends on the 'Lokiyapanna' or worldly wisdom as a fundamental knowledge to practice oneself to be more prosperous since learning in the earthly world freely from sufferings is not an easy task if without being educated and completely developing with Lokuttara or supramundane knowledge so that man will be equipped with the comprehension of Rupa and Khan or corporeality in which man needs to avoid the passionate to it which it can create the passion. Hence, man could educate oneself to realize the peacefulness of the mind with Panna or wisdom having a thorough knowledge to the reality and nothing is clearer than the clear knowledge obtained from having panna or wisdom.

## 7. Discussion

**Trisikka in a relation to Khammathan:** the result revealed that Visuddhimagga Scripture is a collection of the content of Sila, Samadhi, Panna, and different Buddhist teachings in Tipitaka being explained systematically in each detail of aspect by pointing out the relation of Sila, Samadhi, and Panna for the benefit of Samadhakammathan practicing. In the Visuddhimagga Scripture, Buddha Gosa Bhikkhu divided the emotion of Samadhakammathan into 40 sections by adding 'Akasa Anjayatana 1' or the sphere of infinity of space and 'Winyananjayatana 1' or sphere of infinity of consciousness. Hence, in practicing Samadhakammathan, one can choose anything as the emotion from all of the 40 of the Khammathan which depends on individual basis emotion, for example, for those with anger, the Vipassana teacher would recommend him to follow Brahma Viharn 4 or sublime states of mind, especially the kindness ones. If one has a lustful temperament, the teacher would recommend Asupakammathan or meditation considering dead bodies. There are 40 kinds of Samadhakammathan which is accorded to the study of [Phrapayung Methawi : 2018, Abstract] [6], he conducted research entitled 'The Adaptation of Using Vipasanakhammathana of Wat Rajbamrunonglee in Photalae Subdistrict, Khaibangrathan District, Singburi Province. The research results revealed that the significance of Vipassana Meditation following Mahasatipatthana or The discourse of for foundations of mindfulness is mainly aimed to know, to avoid, and to inform as it is the lesson taught by the Lord Buddha in order to learn and develop oneself meaning to consider at one's mind to adapt the lesson in one's daily life everywhere, every time, and every word he speaks to avoid having the desire, the preconceiving, the intent, the desire in suffering or happiness in one's mind which could lead to suffering. It will be beneficial and give values to different people which means to be a self-development starting from the physical form development (Sila), the emotional development (Samadhi), the wisdom development (Panna) to create the quality and peacefulness with wisdom and consciousness by realizing the true Dhamma according to the natural condition of the world and life without insisting or eliminating the greediness getting ready to forfeit individual's comfort in order to distribute to the social's benefit and to be able to promptly adapt in daily life problem solving.

**A review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture:** revealed that reveals that Sila is an instrument to purify one's mind, it is also a factor to purify one's mind and one's behaviors because individual has different behaviors and with different energy such as for those with harsh manner and with strong power. Hence, there are a plenty of laws to prevent people from doing harms as well as designate the punishment to those who offend. As well as in the Sangha or monk groups, there are also rules and traditions, namely; 'Patimokkha' or the law of the Buddhism or 'Vinaya' to be the guidelines to prevent the

damage and to persuade the monks to have good behaviors to each other to be a model for others to follow for the balance of the chasteness of the monk lives which accorded to the study of [Phrasuthat Jarudhammo : 2017, Abstract] [7], he conducted research entitled 'The Analysis of the Wisdom Development in Theravada Buddhism'. The research result revealed that 'Panna' is a clear characteristic of nature in with the bright and clear vision with the ability to distinguish between bad and good deeds, realizing the happening benefits and the result of doing harm while realizing its reasons and results as well as being able to realize the things which should be performed and the things which should not be performed. Lokiyapanna level is the wisdom obtained from listening and thinking, while *Lokuttara-paññā* is panna or wisdom obtained from Vipassanapavana or worldly practice which there are still rebirths in different worlds, while *Lokuttara-paññā* is the wisdom which could totally eradicate all of the desire.

**Analyzing the review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture: it revealed that** practicing Samadhakammathana and Vipassakammathana, conscious is needed to rely on consciousness to reach 'Inseeyasangwara' or having discipline as regards sense-restraint at the first place. Despite of 'Inseeyasangwara' is caused by the consciousness to achieve the task because all of the substance with the consciousness with the condition of sin such as Apicha in Phraathitayasutta in that 'All of the monks, please be noticed that the substance is similar to an eye being stuck with a burned stick with flame is still regarded as the sublime, while holding 'Nimit' or premonition by using Anupayanchana that the monks could perceive by their eyes which is regarded as not the sublime. Buddha Gosajarn categorized 'Sila' in Visuddhimagga explaining that 'Sila' or all of Sila is one's root which is one thing but divided into 2 things, namely **Samadhi** is mediation of a human's desire which is mostly performed by human who prefers happiness and avoid suffering, hence they seek for happiness by practicing Vipasana and at the same time, seeking the kind of knowledge rely on their condition of their layman status while living their lives which is called 'Lokiyasukkha' in Buddhist. It is happiness caused by stuffs, while Dhamma seekers or monks seek for Lokuttara or supramundane knowledge which is the knowledge beyond the knowledge on earth by practicing Samadtha, Vipassana, and Samadhi. For those who was trained in meditation, they had an experience of having a clear mind which causes the most benefit in meditation in life. **Panna** in the Visuddhimagga Scripture obtained from studying to realize, to notice, to know what to eradicate are the wisdoms which is not deep enough but still full of desire being unable to omit the passion, while being still with good deeds which means virtue and not to forfeit which is the wisdom obtained from listening. This kind of wisdom is recognizing or memorizing which is called 'Sutamayapanna' and it is the wisdom obtained from thinking or opinion which is called 'Jintamayapanna'. It is regarded to be Lokiyapanna. While Lokuttara or supramundane knowledge, the wisdom to realize, to know what to omit is not included in the earthly sufferings, hence, it is not related to earthly misery from bad deeds which is related to Magha (path), Phon (fruits), and Nirvana which is accorded to the study of [Am-orn Kritsanarungsan : 1994, 51] [8], the research conducted research entitled 'The Study Result of Trisikkha Principle Training Seminar in Performing Duties of Rajabhat Teaching Profession Institute Students, the research result revealed that having a consistent mind by sticking to the destination and not to be distracted to other things or having a continuous action towards their aims without any distractions which in Samadhi Category or 'Athisikkha' which is the path to Samadhi called 'Sammasmadhi'. The indirect Smadhi are namely Samvayama and Sammasti. Athijittasikha refers to increasing the quality and the competence of mind. Hence, Samadhi is the destination of Athijittasikkha which refers to a qualified mind with its utmost competence.

## 8. New concepts obtained from the research

Trisikkha in relation to Kammatthana: The Visuddhimagga Scripture is a combination of the contents concerning Sila, Samadhi, Panna, and other Buddhist lessons in Tipitaka with the detailed explanation and extension systematically in every aspect. It also points out the relevance of Sila, Samadhi, and Panna for the benefit of practice the Samaddhakammathana in the Visuddhimagga Scripture of Buddha Gosa Bhikkhu in which the emotions of Samaddhakammathana are divided into 40 issues by adding up Akananchayata 1 and Winyananchayata 1. Hence, by practicing Samaddhakammathana, one of the 40 lessons can be picked out to hold the emotion which depends on the aspect of mind of each person for example, for those with anger, the teacher of Vipassana would recommend 'Phromviharn' or the Four sublime states of mind, especially, the kindness ones, and for those with the sensuality, 'Asuphakammathan' or meditation considering dead bodies, an emotion of Samaddhakammathana.

The review of Sila in relation to Kammatthana : Sila is an awareness, not to offend the Sila. Sila is a frame to practice by setting the intention not to offend the Sila and be careful of one's behavior. Hence, Sila is related to Khammathana. Hence, a practitioner is the one who study Athisikkha, starting from Athisikkha of their own and being educated one's mind to be consistent to any meeting emtions. Hence, Sila is a starting point of a practitioner's behavior. Samadhi in a relation to Khammathana : Samadhi is being a person with a clam mind with conscious all the time while practicing meditation. Practicing Samadhi is a way to eradicate the passionate and desire as the main core. Panna in a relation to Khammathana : Panna could be used to consider



That-Khan Rupa-nama by realizing the current reality. Hence, practicing Khammathana relies on Parisutthisila as a basis. While using Samadhi to be a practice guideline for the enlightenment until reaching to Nirvana.

## **9. Conclusion**

The scripture which gives guidelines in practicing Buddhist Khammathana of Sila Samadhi, and Panna principles, especially Samadhi and Panna practicing systematically is called 'Samadtha and Vipassana' which contains details of Samadtha and Vipassana practices broadly and vividly. For the principle of Sila, Sila is explained into different categorizes, while Parisutthisila 4, the significant sila which is focused and is regarded as a percept for monks to hold with the explanation of the characteristics of clearness and sadness of Sila, the virtue of holding Sila, and the bad result of offending the Sila, including the explanation of 13 points of pilgrimage to be the desire-cutting practices to purify Sila to become clearer. Hence, it can be concluded that teaching Kammatthana in the Visuddhimagga Scripture is a characteristic of Samadtha practice which shows a priority than Vipassana and a practitioner needs a period of time to practice step by step. Ones also needs to realize their emotion, including the necessary to seek for a suitable place for the practice in which the practitioner is suggested to be ready for his body and mind to devote himself to be ordained and do the pilgrimage.

## **10. Recommendations**

According to the research entitled 'A review of Trisikkha in relation to Kammatthana in the Visuddhimagga scripture', the researchers would express their suggestions into 4 issues namely,

### **1) Recommendations for policy**

1. There should be more a cooperation between government and private sectors concerning the pattern of 'a review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture' than the current cooperation.

2. There should be presentations to Buddhist institutes and government organization to move the process in its interpretation of the book entitled 'A review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture' for the project to be seen more clearly.

### **2) Recommendations for academic**

1. To present the data academically.

2. To increase more academic books such as books related to 'a review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture'

### **3) Recommendations for the use**

1. For being a data for students at Buddhist universities and other Buddhists with interests to study and to be a guidebook of an academic research paper.

2. For academic staff to improve the research data for the future research.

### **4) Recommendations for Further Research**

The researchers suggests in terms of the research procedures namely,

1. Academic staff should integrate the research results in academic Buddhist works

2. Academic Department should adapt the idea of using 'a review of Trisikkha in relation to Kammatthana in the Visuddhimagga Scripture' in integration.

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