

THE ANALYTIC CRITIQUES ON ANIMITTACETOSAMĀDHI AND VIPASSANOBHĀSA IN QUOTABLE PRINCIPLE OF PĀLI CANON, BORĀṆ KAMMATTHĀN ALONG WITH VISUDDHIMAGGA MANUSCRIPT

Phramaha Ariya Ariyajayo (Thiratinrat)

Doctor of Philosophy candidate in Buddhist Studies,

Phrajaroenphong Dammatepo, Asst.Prof.Dr.

Asst. Prof. Dr. Banphot Tonthirawong

Phramaha Narongsak Sudanto (Suthon)

Phrasamu Noppadol Atthayutto (Suthon)

Buddhaphanya Sri Thawarawadee Buddhist College,

Mahachulalongkornrajavidyalaya University 51 M.2,

Raikhing, Samphran, Nakhon Pathom, 73210, Thailand,

Corresponding Author E-mail : ariyajayo@gmail.com

(Received : August 11, 2024; Edit : August 22, 2024 ; accepted : August 22, 2024)

Abstract

The Analytical Critiques on *Animittacetosamādhi* and *Vipassanobhāsa* in Quotable Principle of *Pāli* Canon, *Borāṇ kammatthān* along with *Visuddhimagga* Manuscript through hermeneutics could not be consistent with the consequence of comprehending *Nimitta* and *Obhāsa* from the primary source, namely Tipitaka which transformed into the *PhraPhuttharangsī Dṛṣṭadiiṇāṇ* and the pre-reform *Theravāda* meditation system (*KammatthānMatchimā Baep Lamdap*) of Wat *Rāṭhasitthārām*. In the ideological process, these studies used text hermeneutics to classify them according to the rationality of the *Kāraṇupacāra* including direct and indirect explanation by relating to the comprehension of the vision of *Nimitta* and *Obhāsa* within the mind, analytic trans-interpretation found within the principle of translating *Pāli* into Siamese language, and redefinition based on *Pāli*-gramma within the *Pāli* Canon (*P. tipitaka*), and discussing the process of commentary, *Visuddhimagga* and old meditation (*Borāṇ kammatthān*). From the outcome, it was not necessary that most meditators had to be enlightened by the “*Animittacetosamādhi*” exclusively, and the *Obhāsa* was not only introspection’s defilement. Therefore, the most monk was denominated to establish the inner form by the power of reciting mantra from intrinsic meditation and external unwavering meditation. It could be said that a person who had attained the form of meditative absorption could see the images inside.

Keywords : *Animittacetosamādhi*, *Vipassanobhāsa* , *Pāli* Canon, *Visuddhimagga* manuscript

Introduction

Since the Lord Buddha's enlightenment, appeared, there was another Sangha of disciples named *Phra Anuruddha*. Although he was excellence in ophthalmology, he underwent arduous seeing the illumination and composition because he could not insight all the time and unable to maintain those visions. Therefore addressed this issue to the Lord Buddha who had mentioned it within the *Suttantapiṭake Majjhimanikāyassa Suññatavaggo Uparipaṇṇāsakaṃ Upakkilesasuttam* “*Tam kho pana vo anuruddha nimittam pativijjhitabbam ahampi sudam anuruddha pubbeva sambodhā anabhisambuddho bodhisattova samano obhāsanceva sanjānāmi dassananca rupānam*” (Tipitaka Sutta. Ma. Volume 14: *Pāli* Roman: Sutta Pitaka Vol. 6/452/295) When the Lord Buddha was a Bodhisattva. Before enlightening in *Nimitta* and *Obhāsa*, he tried to find out the cause and the factors that caused the concentration to move until the vision was not visible including the origin of the disappearance of brightness as well. Subsequently, the texts replaced the word of *bhāvanā* in accordance with an analytical *Pāli* language form of phonetics such as *Kamme bhāvanā rabbo ṭhānanti kammaṭṭhānaṃ* Samatha and Vipassana, which was the basis for attaining *Jhāna*, the Path, the fruit and the *Nirvāna*, known as

Kammaṭṭhānaṃ. (Abhidhammattha-saṅgaha-dīpanī *Kammaṭṭhānasaṅgahavibhāga*, 2500 B.E.)

Even though, there were 40 methods of meditation practice according to the *Visuddhimagga* scripture, the principle was to train one's mind to be clear. The ancient masters thought of virtuous strategy in order not to be distracted by various stories, to be calm, stable and pure mind. Once the *Nimitta* was contemplated, the mind did not sway in the precedent that had passed (*atītārammaṇa*) or had not yet arrived (*anāgatārammaṇa*) which was remarked on *Pāli* contents from *Suttantapiṭake Paṭisambhidāmaggo Mahāvagge ānāpānākathā*: “*Atītānudhāvanāṃ cittaṃ vikkhepānupatitaṃ samādhissa paripantho anāgatapaṭikāṅkhaṇaṃ cittaṃ vikampitaṃ samādhissa paripantho*” that was perilous inside meditation. (Tipitaka Sutta. Khu. *Paṭisambhidāmaggo* Volume 31: *Pāli* Roman: Sutta Pitaka Vol 23/367.1/244) Meditative learners should compare their views from the history of many monks. One of them was *Phra Ajahn Mun Phurithatathera*, as he meditated and recited the mantra on “*Buddho Buddho*” at *Liap* temple, *Ubon Ratchathani* Province. Instantaneously, the image of the corpses which inflated fully with lymphatic leaking bodies, were bitten by flock of foxes and vultures, became a tragic appearing in front of his eyes. They also attracted his mind in every movement until the inner signs changed into a circle of crystal up to 3 months. (*Ācariyamahā Boowa Nāṇasampanno*, 2515 B.E.)

The commentator advised meditators to bind their minds with a rope, which was

consciousness, to stab it with a trident was wisdom as far as, the inhale and exhale would be calm, the same as an intelligent farmer was hauling cows into a wagon. It was the cause of inner visions as if there were stars, jewels, pearls, or halos of the moon or sun to appear inner physique. It also had a comfortable touch like a cotton, and the breeze as stated by the *Pāli* commentary from

Paṭisambhidāmaggaṭṭhakathāya Satokāriṇāṇaniddesavaṇṇanā : “*Idaṃ hi kassaci tārakarūpaṃ viya maṇigulikā viya muttāgulikā viya ca, candamaṇḍalam viya sūriyamaṇḍalam viya ca upaṭṭhāti*” (*Atthakatha* Book 48: *Pāli* Roman: *Paṭisaṃ.A.2 (saddhamma.2)/163/80*) In addition, practitioners were able to develop *Uggahanimitta* that were determined as inner emotions many times until they become proficient. They should close their eyes to see inside as well as opening eyes to see external objects. When the perception within their mind progressed to the purity. The conception would be extended that practitioners were able to enlarge images as they wished. The commentator usually defined this phenomenon as *Paṭibhāganimitta*. Originally, the nature of human's minds did not be doleful according to the Lord Buddha's words : “*Pabhassaramidaṃ bhikkhave cittaṃ*”. (*Tipitaka Sutta. Añ. : eka-duka-tikaṇipātā* Volume 20: *Pāli* Roman Sutta Pitaka: Vol 12/52/11) The issues was defilements intervene, mental training was impenetrable. Nevertheless, in terms of this exploration the cultivable mind just a moment would lead practitioners to be not remote from attaining meditative absorption.

Incidentally, when researchers correlated with other sects of Buddhism, the Zen's followers could look at *Theravāda* Sect's practice of meditation was complex, delicate, and difficult to achieve, unlike the simple meanings: sitting still while looking at the surrounding nature, with rocks or trees arranged in an orderly systematization, one could attain meditation's achievement. (Kate Crosby, 2014) In the aspect of *Mahāyāna*, it was often mentioned about practicing meditation until reaching the Buddhahood or the initial stage of Buddha nature that came together with the brightness which illuminated the mind to refine the mind without boundaries. From rehearsal like this, it could lead practitioners to the shore of Nirvana, when defilements did not obscure. Even if they reincarnated, they would attenuate their human's passion through various layers of heaven. It could be said that unknowledgeable person would not comprehend *Obhāsa* with the heart due to no mental training. (Most Venerable *Phra Brahmapundit*, P. Harvey, 2017) There was archive about the determination of *Nimitta*, *Obhāsa*, taming circle of *Kasiṇa*, methods of contemplating *Asubha*, and reciting mantra. Some texts had been lost, while prayers were pursuing through different kinds of talisman in the Buddhist scriptures owing to the passage of time, war, or not being used to study the analogy. For example, the incantation was inscribed in the black and white book's formulation of the ancient category of paranormal at Bangkok National Museum. The emphasis of this manuscript was placed on the magic spelling in the awakening amulet of the Supreme Patriarch (*Suk Kaithuean*) through the method of setting the mind to close

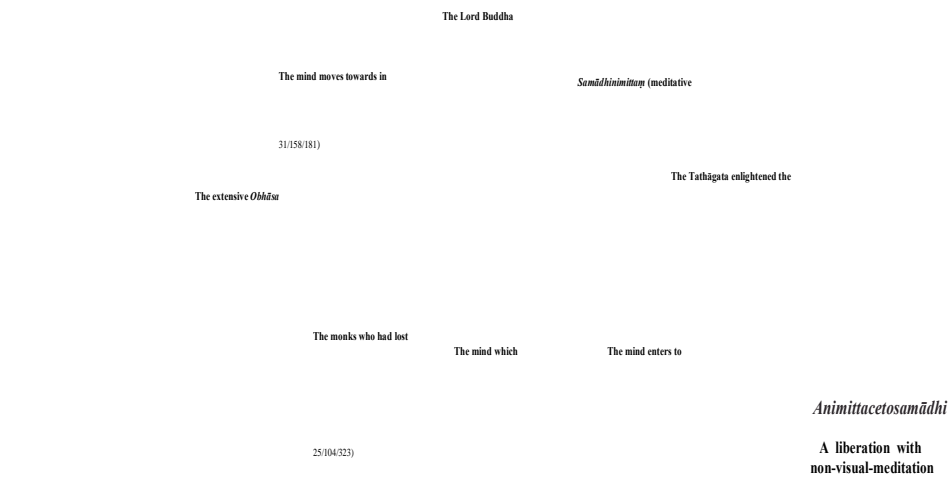
his eyes and recited the mantra at the tip of the nose these as : “*Na chang ngang mo chang ngang Buthlalāy thālāy yakhāmitāy hāy buddiaochai* (Thai.นะจั่งจั่ง โมจั่งจั่ง พุทละลาย ธาละลาย ยะขำมิตาย หายบัดดี้วใจ)”. After that the amulet has been already reputable with the power of mercy.(Phramahā Chotipaño, 1936) Furthermore, from originating powder of Buddha Votive tablets in Pak Nam Temple, Venerable *Luang Por Sod Chantasaro* emphasized that receivers had to close their eyes and thought of the Buddha Votive tablets until they persisted in their eyes, while receivers were praying gently in their heart as “*Sammā-arahang*” without giving up inner vision and reciting the mantra in every gesture, standing, walking, sitting and lying until the Buddha image turned into a bright and shining crystal.(Cholvijarn, P. 2019) It could be seen the internal experiences with arising from the practice of meditation was a precious subject of lives the same as an elementary compass led mankind out of trouble which was the restlessness to the shore of present peace and the next life. Realistically, *Phra Sobhana Mahāthera*, who inscribed *Vipassanānai*, emphasized the necessity of *Nimitta*'s concentration by giving the definition according to the meaning in the *Satipatthāna Sutra* commentary that was comparable to the *Santatimahāmatta* and *Paṭāchārātherī* who had crossed over from sorrow and then attained the Dhamma as an *Arahat* (*Sobhana, Mahāthera (Mahāsī Sayādaw)*, 2548 B.E.) by mean of *Pāli* sentences these as : “*Kāyavedanācittadhammesu kinci dhammam anāmasitva bhāvanā nāmanatthi*” For listening to the Dharma solely without determining the present *Nāmarūpa*, it would not be able to attain enlightenment because of not defining states of dharma in body, feeling, mind, and dharmas. As above-mentioned reason, there was no meditative progress. (Di.A. (sumangala.2) *Mahāsatiṭṭhānasutta Uddesavāraṇṇaṇṇā* -/373/652) This research would recognise the significance of evidence in Buddhist scriptures relating to the inner visions and the brightness as a mark of meditation, the diagram of mental determination according to the location of the mind through reciting mantra regarding to what were the different principles? or were those the same in the Tripitaka, commentary, sub-commentary and special scriptures? that had a profound meaning rather than adherence to images or infatuation which was the defilement inside of the introspection. By arrangements, it would be easier to find information of all dhamma practitioners neither doing the knowledge of meditation be scattered and disappearance than before, and it would be able to support the evidence which was mental work to be in accordance with the principle of *Dhammānudhamma-paṭipadā* to eliminate the five obstacles that were the cause of frustration, distraction and annoyance. Furthermore, this study also aimed to create purity, illumination and peace in the minds of all beings. The solidarity of knowledge would give a solution to the problem of the sombre mind according to Buddhist methods.

Research's purposes

- 1 The Exploration of the *Nimitta* and *Obhāsa* in meditation according to the *Theravāda* Buddhist scriptures
- 2 A Definition of *Animittacetosamādhī* and *Vipassanobhāsa* in *Visuddhimagga* manuscript as a liberation with non-visual meditation and illusive illumination defilement
- 3 An analysis of *Animittacetosamādhī* and *Vipassanobhāsa* in the *Visuddhimagga* manuscript

Research framework

From the considering sequential symbolic arrows, the combination of *Nimitta* (inner visions) and the composition of *Obhāsa* (illuminations) differed as to be defined in the Tipitaka, classified in the *Sutta*, *Abhidhamma*, and then to be diversified to the *Vimuttimaggā* and *Visuddhimagga* manuscript with the elemental *Kasiṇa* and the colourful *Kasiṇa* by relying on the knowledge from the Tripitaka *Pāli*-Thai version then synthesized into the practice through many ancient scriptures effectively including the holistic virtues from the Buddhist scriptures, the *PhraPhuttharangsiṭṭi Dṛṣṭadiṇḍi* and the pre-reform *Theravāda* meditation system (*Kammatthāna Matchimā Baep Lamdap*) of Wat *Rāṭhasitthārām* and the holistic negative aspects from *Visuddhimagga* manuscript, while *Animittacetosamādhī* and *Vipassanobhāsa* had to be criticized like the oxymoron of meditative method as follows:



The holistic virtues consistent with Tipitaka



Research Methodology

In this research, documentary qualitative research methods was used in this exploratory with the details to take as a pattern:

1. Text hermeneutics

1.1) Referring *Uddesa* from the Buddha's description, namely *Buddhapathesa*, *PhraBuddhaghosāchān* categorized inner visions into 3 types: *Samādhinimitta* (The mind was assertive with one emotion.), *Paggāhanimitta* (Persistence for convergent inner visions), and *Upekkhānimitta* (Neutral state of mind) for meditative effort in that sutra by citing the principle of the Buddha's words as an reference : *Adhicittamanuyuttana bhikkhave bhikkhunā tīṇi nimittāni kālena kālaṃ manasikātabbānikālena kālaṃ samādhinimittaṃ manasikātabbaṃ kālena kālaṃ paggāhanimittaṃ manasikātabbaṃ kālena kālaṃ upekkhānimittaṃ manasikātabbaṃ* “Behold, Bhikkhus, a bhikkhu who cultivated a high-spirited mind must concentrate for three inner visions at the proper time.” (*Sutta Pitaka* Vol 12 : *Sutta. Añ. : eka-duka-tikanipātā* 20/103/250-251) Yogis who had concentrated through learning by doing these inner visions from the 3 sutras, namely the *Athichitta* Sutra, *Sītibhāva* Sutra, and *Bojjangkhakosalla* Sutta. (*Visuddhimagga* Thai translation, *Mahāchulālongkornrājavidyālaya* University Part 2, 2012)

1.2) Phrasing Thera's elucidation, namely *Sambahulatherāpathesa*, even though the emotions that bound the mind were *Parikammanimitta* (*Ārammaṇikadhamma*), the passing of the characteristic soul into the gate of mind when it was concentrated by remembrance of the inner signs roughly known as *Uggahanimitta* (*Manodvārikakusalacitta* emergence from the mind, not in the eyes) or the expansion of the large inner visions within meditation briefly these as *Paṭibhāganimitta* (Obvious and purificative expanding inner visions) to be referenced in the commentary of the *Abhidhamma*

(*Abhidhammattha-saṅgaha-dīpanī* *Kammaṭṭhānasaṅgahavibhāṅga*, *Pāli* -Thai 2500 B.E.), from these aforementioned inner visions, *PhraBuddhaghosāchān* and later commentators thoroughly mentioned the *Nimitta* to come together with the elemental *Kasiṇa* including *Paṭhavīdhātu* (Earth element), *Āpodhātu* (Water element), *Tejodhātu* (Fire element), *Vāyodhātu* (Wind element) and the colourful *Kasiṇa* consisted of *Nīla* (blue or green), *Pīṭa* (yellow), *Lohitaka* (Red), *Odāta* (white), especially, *Paricchinṇākāsa* space (*Ākāśa*) and *Āloka* (Brightness) which differed from *Abhidhamma*'s implication by adapting tools to set a spherical objects until the result of the practice appeared more than considering the emotional *Cetasika* that arose inside the mind customarily. (*Phra Upatissa Thera*, *Vimuttimaga*, Tr. by *Phra Brahma Bundit (Prayoon Dhammacitto)*, 2017.)

1.3) Verifying the rationality of *Kāraṇupacāra*, the rational classification included implicit meaning, directly and indirectly explaining the meaning related to recognizing these inner visions with the mind, translating thorough semantic analysis according to the principle of translation from Magadha into the Siamese language and discussing argumentative process of commentaries, other supreme scriptures with related content. In addition the

interpretation and comparison was entitled "*Upacāra*". The explanation of the meaning was denominated "*Nayya*". The elimination of doubt was designated "*Hāra*" in either *Nettiḥāratthadīpanī* scripture or *Pettakopathepakorn* treatise

2. Analytic trans-interpretation

2.1) Explicating *Nītattha*, it had been apprehended by lexical definitions for the practice of Buddha's doctrine from the beginning with the primordial tranquility of mind until reaching *Arahattaphala*. This was a term, had an obvious meaning within contexts, without necessity for further explanation.

2.2) Exposing of *Neyyattha*, it should be rendered by the explanations of Commentators and Sub commentators, who amplified the meaning of the Buddha's words in adjusting sentences to escort the meaning that was undecipherable to intelligible or made shallow meanings to have profound implications according to the nature of Dhamma. (Phra Dhammānanda Thera, 1990)

3. Redefinition

3.1) Enumerating *Pāli* grammatical glossary (*Abhidānavañṇanā*), this extract of *Nimitta* and *Obhāsa*'s vocabularies was distended and enriched by verbal roots, prefixes, suffixes, and sound indications. (Ven Buddhaghosa, June 2014) Different sources of *Pāli* Grammar, *Padarūpasiddhi*, and *Pālipikrm* dictionary, had been explained which were refined through deliberate analysis. (Suvaco Bhikku Thailand, 2016)

3.2) Defining cognizant of the truth inside meditative experience, the patriarchs who were skilled in vipassana meditation from the time of the *Krungsratsatnāganahut* (Lan Xang Kingdom's era), the *Ayutthayā* period through to the *Rattanakosin* era, relied on the roots of Pali grammar to describe the inner experience's arising from meditation such as the *PhraPhuttharangsī Dr̥ṣadiñāṇ* and the pre-reform *Theravāda* meditation system (*KammatthānMatchimā Baep Lamdap*) of Wat *Rāṭchasiṭthārām*, either in accordance or inconsistent with *Visuddhimagga* manuscript.

Results

The analysis of these outcomes obtained from comparison, correlation, and corroboration between Siamese *Pāli* Canon (*P. tipitaka*), *Visuddhimagga* manuscript and *PhraPhuttharangsī Dr̥ṣadiñāṇ*. Especially in the details of the methods of training mind according to the *Samatha* and *Vipassana* meditations, there were some arguments about the path leading to *Nibbāna*, not necessarily abandoning *Nimitta* or eliminating *Obhāsa*, but being able to integrate *Nimitta* and *Obhāsa* in order to achieve an experience or a powerful tool for making one's mind clean and pure until it was released from defilements and entered in the *Nibbāna* as follows the teachings of the Lord Buddha. The itemization could be summarized the research results in accordance with the following objectives in these ways:

1. *Nimitta* and *Obhāsa* had profound meanings with numerous implications of *Neyyattha* that should be explained by Thera's elucidation and *Nītattha* which had been exposed by the Lord Buddha's doctrine.

The connotations of *Sutta* about *Saddanimitta* regarding to the *Sotadhātuvisuddhiñāṇa* was divided by *Sota* (sound) + *Dhātu* (element) + *Visuddhi* (Purify) + *Ñāṇa* (acknowledgment) through the wisdom into different kinds of realizations and sounds either with multiple or single condition with the power of spreading consideration as follow to the analysis of the *Pāli* language: “*vitakkavipphāravasena nānattekattasaddanimittānaṃ pariyogāhane paññā sotadhātuvisuddhiñāṇaṃ*” (*Sutta. Khu. Paṭisambhidāmagga* 31/103/115-116). In the vision of the *Rupajhāna*, that was to say *Bahiddhārupa*. The commentator explained that one reciting mantra of a monk arose inside of the meditation but a vision emerged outside. This monk was denominated to establish the inner form by the power of reciting mantra from intrinsic meditation and external unwavering meditation. It could be said that a person who had attained the form of meditative absorption could see the images outside in agreement with *Pāli* commentary that: “*Eko bahiddhā rupāni passatiti yassevam parikammam ajjhattam uppannam hoti, nimittam pana bahiddhā, so evam ajjhattam parikammassa bahiddhā ca appanāya vasena ‘ajjhattam rupasaññī eko bahiddhā rupāni passati’ ti vuccati*” (*An.A. (manoratha.3) Abhibhāyatanasuttavannanā*-/65/270-271).

2. *Visuddhimagga* manuscript had guided the meaning of *Animittacetosamādhī* and *Vipassanobhāsa* in *Visuddhimagga* manuscript as a liberation with non-visual meditation and illusive illumination defilement in agreement with the interpretation of the *PhraBuddhaghosāchān*.

There was deliberation on meditative proficient practice in mind and soul that they were necessary to achieve introspection along with the determination of visions inside meditation. It would be known as “*Maggāmaggañāṇadassanavisuddhi*” by attaining purify of the acknowledgement between pathway and none pathway. This opinion should compared and analyzed with the commentary about was there *Nimitta* or not? Not only he designated *Nimitta* as something which should be abandoned by replacing with “*Animittaceto-samādhī*”, but also denominated “*Obhāsa*” (inner luminescence) as one of the ten imperfections of insights (*Dasa Vipassanupakkilesā*). To demonstrate against *Nimitta* and *Obhāsa*, that they were not the way to reach the path of purification in the category of *Pañyānittesa*. (*Visuddhimagga Mahāmakutrājavidyālaya* University, Thai Version, part 2, 2004) There was an explanation in the commentary as follows: “*Tattha Suññatoti Rāga-dosa-mohēhi suññatta suññato. Raga-dosa-mohanimittehi animittatta animitto. Raga-dosa-mohapañidhīnam Abhāvato Appaṇihitoti vuccati.*” (*Sutta.Khu.Saddhammapajjotikaya, Mahaniddesatthakathaya, Guhatthakasuttaniddesa vannana (Pāli)*-13/165-166) which differentiated from the *Visuddhimagga* manuscript regarding the attainment of this stage that was *Suññata* because it was empty from lust, rampage, and

delusion (*Rāga, Dosa, Mohā*). This insight was named *Animitta* owing to no vision or sign that defilements relied on it and it was *Appaṇihita* due to none establishment of defilements. From *Visuddhimagga* manuscript, *PhraBuddhaghosāchān* explained that all visions in the chapter “*Sabbanimittānam*” means the vision of five aggregates including *Rupanimitta*, *Vedanānimitta*, *Saññānimitta*, *Sankhārānimitta*, *Viññāṇanimitta* in terms of (1) matter, or body (*rūpa*), the manifest form of the four elements including earth, water, air, and fire; (2) sensations, or feelings (*vedanā*); (3) perceptions of sense objects (*saññā*); (4) mental formations (*sankhāras*); and (5) awareness, or consciousness, of the other three mental aggregates (*viññāṇa*) (Matt Stefon, 2011). When the noble disciples paid attention to these visions, they would come out of *Palasamāpatti* with this condition, that is, *Bhāvanā* which they had practiced could be achieved. The *Yogāvacchara* (Painstaking people) could attend *Tarunavipassanāñāna* (the first enlightenment of freshmen ships) of *Udayabbayā Vipassanā* namely *Āradthavipassaka* person. It means that those who began to meditate in *Vipassanā* meditation had attained a premature perception and light defilement. This situation of seeing insight into the light defilement was considered a great phenomenon because delicate defilements would not arise to the noble disciple who had attained enlightenment, who practiced wrongly, who was lazy by abandoning meditation. Nevertheless, the light defilement should appear to person who had practiced *Vipassanā* diligently and uninterruptedly. (*Visuddhimagga Mahāmakutrājavidyalaya University, Pāli*-Thai, 2004) In the ambiguous aspect of *Obhāsa* inside *Vipassanā*, when meditators saw a light that had never happened, it was to be misled into thinking about attaining the path the same as attaching something was not the path as the path and something was not the fruitfulness as the fruitfulness. They could abandon their foundational meditation while admired the light only. Some of the light radiated to the base of their thrones particularly. Although some practitioners expanded this light inside the room, outside the room, inside the temple in which they lived until the light was similarly with the brahma realm of the external world, this brightness was different from the *Obhāsa* of the Lord Buddha that arose and shined throughout the ten thousand universes according to *Pāli* reference from the *Visuddhimagga* manuscript: “*Bhagavato pana dasasahassīloka dhātū obhāsento udapādi*” (*Visuddhimagga Pāli Tatiyo Bhāgo, Mahāmakutrājavidyalaya University* 2004) In the Path of Purity from Sri Lankan version, it was translated into English by *Ñāṇamoli Bhikkhu*. He interpreted the word of *Obhāsa* as an image of enlightenment that appeared within and made the practitioners sit and enjoyed. (*Ñāṇamoli Bhikkhu*, 2010) In researcher's perspective, Knowledge was a sight that meditators could be seen because there was light, and there was many sentences that were taught by the Blessed One who was able to amplify the light of wisdom's enlightenment increased it in ten thousand universes. This power of the Lord Buddha was consistent with the evidence in the Tripitaka of Siam such as : “*Yato ca kho bhikkhave tathāgato loke uppajjati arahamaṃ sammāsambuddho atha mahato ālokassa pātubhāvo hoti*” about the Lord Buddha could expanded his light

enormously without expanding the illusion or the light caused by the temptation when he appeared in the world.(*Sutta. Saṃ. Ma. Dutiyasuriyasutta* 19/1108/386) So the *Obhāsa* inside meditation that referred in *Maggaṃ maggañāṇadassanavisuddhi*, from English version was clearly defined *Ñāṇamoli Bhikkhu* in term of interpretation. This was because the light arose from enlightenment until practitioners understood Dhamma (Illumination). Moreover, it was not the light caused by defilements due to comparing meanings between three languages, *Pāli*, Thai and English. There were also records within Tripitaka that mentioned the aspect of light as the way to attain the pathways, fruitfulness, and *Nibbāna*, such as the *Tathāgata* enlightened the brightness and perceived the purest form of epistemological perspective. (*Obhāsañceva sañjāneyyaṃ rūpāni ca ñāṇadassanaṃ parisuddhātaraṃ*)(Sutta. *Aṅ.* (4): *sattaka-aṭṭhaka-navakanipātā* 23/64/250)The extensive *Obhāsa* led to comprehension of *Sotāpattiphala*, *Sakadāgāmiṃphala*, *Anāgāmiṃphala*, and *Arahattaphala*. (Sutta. *Aṅ.* (1): *eka-duka-tikanipātā Puggalavaggo* 20/175-186/22-23)The monks who had lost desires intelligently were denominated as “*Obhāsakara*”(the bright maker) by the *Tathāgata*. (Sutta Pitaka Vol 17:Sutta. *Khu. khuddakapāṭho-dhammapadagāthā-udānaṃ-itivuttakaṃsuttanipāto*25/104/323)The mind which reached to illumination (*Obhāsagataṃ cittaṃ*) was not swayed by darkness that was ignorance. (Sutta Pitaka Vol 23 : Sutta. *Khu. Paṭisambhidāmaggo Paññāvagge iddhikathā* 31/9/418)Releasing from defilements and entering into the *Nibbāna* owing to these Pali sentences of *Buddhauṇkāthā* as “*Tamo tattha na vijjati*”, (*Nibbāna* does not have the darkness). (Sutta Pitaka Vol 17: *Bāhiyasutta. Khu. khuddakapāṭho-dhammapadagāthā-udānaṃ-itivuttakaṃsuttanipāto* 25/10/102-104).

3. The analytical outcome of *Animittacetosamādhī* and *Vipassanobhāsa* in the *Visuddhimagga* manuscript through hermeneutics, could not be consistent with the consequence of comprehending *Nimitta* and *Obhāsa* from the primary source, namely Tipitaka.

Most meditators had not to be enlightened by the “*Animittaceto-samādhī*” exclusively, and the *Obhāsa* was not only introspection’s defilement. Additionally, there were ancient meditation scriptures, namely *PhraPhuttharangsīḍṛṣadiiñāṇ* and the pre-reform *Theravāda* meditation system (*KammatthānMatchimā Baep Lamdap*) of Wat *Rāṭhasitthārām*, which confirmed that when meditative practitioners maintained their mind by adjusting their breaths to the tip of their noses, known as “*Mukhanimitta*”. By practicing like this, meditators could examine emotion of intuitive vision that should be harmonized with the Lord Buddha's teachings within the evidence from the Tipitaka. Therefore meditative learners could utilize *Nimitta* and *Obhāsa* for synthesis of knowledge about the formulation of the Buddha’s grace similar to the visual bright objects even if *PhraBuddhaghosāchān* tried to explain the inner vision, not using the optic nerve, but using the spirit eye, but the spirit eye did not have the optic nerve to perceive emotions and emotions’ recognition was necessary to rely on the human eyes made of blood and flesh to

visualize *Nimitta* or *Obhāsa*. There was a specimen that an archery did not mean that the bow had been shot, however implied the success of archery would depend on a person who was skillful in archery, bows, including the target of the summoned arrows. (Phra Dhammānanda Thera, 1990) In conducting the mind to the *Samathanimitta* within the middle way meditation, *Nimitta* and *Obhāsa* were the significant experiences leading to consequences of the enlightenment that would occur continuously (Patrick Ong Pei Wen, 2011, pp. 159-161). Apart from the *Samathanimitta*, The Lord Buddha said: “*So vata bhikkhave bhikkhu saṅgaṇikārāmo saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto gaṇārāmo gaṇarato gaṇārāmataṃ anuyutto eko paviveke abhiramissatīti netaṃ tḥānaṃ vijjati eko paviveke anabhiramanto cittassa nimittaṃ gaḥessatīti netaṃ tḥānaṃ vijjati cittassa nimittaṃ aggaṇhanto sammādiṭṭhiṃ paripūressatīti netaṃ tḥānaṃ vijjati sammādiṭṭhiṃ aparipūretvā sammāsamādhim paripūressatīti netaṃ tḥānaṃ vijjati sammāsamādhim aparipūretvā saññojanāni pajahissatīti netaṃ tḥānaṃ vijjati saññojanāni appahāya nibbānaṃ sacchikarissatīti netaṃ tḥānaṃ vijjati*” Bhikkhus, it was impossible in which a monk who enjoyed mingling with the crowds rejoiced with the groups, was able to be tranquil. It was impossible for a monk who was not a solitary person to be able to hold onto the vision of concentration, mind and introspection. When one did not hold onto the vision of concentration, mind, and introspection, he was unable to complete the right view of introspection. When he was unable to complete the right view of introspection, this was not a position to achieve the enlightenment of introspection completely. When he did not meditate on the path of the right opinion without the absolute fruitfulness, it had not broken all fetters (*Samyojana*). When the whole fetters were not broken, the realization of *Nibbāna* was not a position to have at all. (*Sutta. Añ. : Pañcaka-chakkanipātā Saṅgaṇikārāmasutta*, 22/68/403). The details that *Visuddhimagga* of Mahāchulalongkornrajavidyalaya University was different from *Visuddhimagga* of Mahāmakutrajavidyalaya University were that there was not emphasis on *Upanipandhanānimitta*, and *Mukhanimitta* which resorted to follow the wind uninterruptedly by using mindfulness to follow the breathing in and out, starting with the navel as the beginning point, the heart as the middle and the tip of the nose was the end for the wind to go out, but the tip of the nose was the beginning with the heart in the midst and having a navel as the end for the breath.

Discussions

From all the research results mentioned above, there were the discussion according to the objectives. These details were as follows.

1. **Theravāda** Buddhist scriptures had given many meanings of *Nimitta* and *Obhāsa*. These were used in many contexts within symbolic representations as a sign to know. Nonetheless when researchers investigated reconditely the meaning of the *Nimitta* and *Obhāsa* according to the explanation of the Lord Buddha's practice. They found that

when the Blessed One meditated a little. At that time, he had attained a little optic. With a little optic, he felt a little brightness while was able to discern a little image. As for when he meditated infinitely. At that time he had attained incomparable optics. With these incomparable optics, he saw the immeasurable light and saw the immeasurable form interminably.

2. In the chapter of “*Maggāmaggaññāḍassanavisuddhi*”, *Obhāsa* that arose of delicate defilements (*Upakilesā*) as *Pāli* sentence from sub-commentary : “*Ettha ca obhāsādayo upakilesavatthutāya upakilesāti vuttā na akusalattā*” (*Visuddhimagga Mahāṭṭhikā Pāli*-Thaim manuscript, *Mahāchulālongkornrājavidyalaya University Part 1*, 1995) Subsequently, within ten defilements (*Vipassanupakilesā*), nine defilements, such as *Obhāsa*, etc., *Pāli* scholars described as *Upakilesa*. Because it was an object (that was the place of origin) of the defilements, it was not because they were evil ways”, which could be divided into most defilements due to *Obhāsa* as the cause of illumination, and it was clearly defined that *Obhāsa* was not the path, not the result, and not the way of insight. Even so it was one that could change one's mind to be moved from the foundational meditation by rejoicing in this light. For example, *Obhāsa* appeared for us to take with the power of obstinacy namely *Dṭṭhigāha*. *Obhāsa* was pleasing with the power of mana known as *Mānagāha*. When meditators rejoiced into the light, their liberation was passion by means of *Taṇhāgāha*. When they clung heavily, they would assume the *Obhāsa* or lightness as their ego. Therefore, the commentators (*Atthakathācārā*), recommended laborious meditators (*Phra Yogāvacarā*), who were intellectual pundits with the wisdom of the Lord Buddha (*Buddhipāññā*), that was to know demerits and opportunities of defilements such as *Nimitta* and *Obhāsa* were manipulated by impermanent substance. These were naturally deteriorating, disappearing and disintegrating. At a result laborious meditators were able to escape from anxiety, that was, a distraction.

3. Beholding the *Nimitta* and *Obhāsa* was neither just *Vipassanupakilesa* nor intricate defilements in the practice of *Vipassanā* Meditation, but also had beneficial to the monk who began to meditate as a protection against distraction of the mind to calm down and find the inner light to attain *jhāna* and *samāpatti*. It could be lifted himself to cross from the dangers of the ruinous areas, accessed to the epistemology virtues of the Lord Buddha's disciples, was able to fly in the air, to remember the reincarnation, to create a miracle body. In the first part would attain happiness and the lightness, that was the power of mind. In the end, one could make one's body light the same as a fluffy cotton, cloud and floated towards the *Brahma* world with the forthcoming setting power in the *Kasiṇa Nimitta*. When meditative educators compared with the sequence of defining the *Nimitta* and *Obhāsa*, including reciting the mantra through a different form of meditation according to dispositions and found that in terms of transliteration, a palm leaf scripture was engraved on the knowledge of the ancient

Samādhīpālīmuttaka (meditation's experiences without the *Pāli* record) in the Buddhist scriptures that had existed since Vientiane in the *Sri Satanaṅganahut* era. It was passed by *Somdej Phra Sangkharājraṇachātibodīchaosī* *visuthisoimphraḥmanājān*, *Somdej Phra Mahāvichaiṭhātū rāchamahāmuni*, and *Phra Mahā Thera Buddharangsī Bowonmunīyān* preceded in *Ayutthayā* through *Tisāpāmokkhājān* 56 people including remaining manuscripts from *KrungThonburī* and *Rattanakosin* bygone *Somdejphrariyawongsākhatajān* *Sangkharājraṇachātibodī* *Srī Samanuttamāparināyok* (*Somdet Phra Sangkharāt Suk Kai Thuean*), who guided the meditation's method, how to set the mind with eyes closed, focusing on the power in concentration that was determined by setting the vision of the Buddha into the position at the center of the *Nāsika* (nose). This method was consistent with the definition of *Ānāpānāsati* known as “*Mukhanimitta*”. of *Pakorn Visesa Visuddhimagga*. Determination of joyfulness until seeing a crystal ball or the Dhamma sphere as follows to the meditation scriptures of *Wat Rāṭhasitthārām*, consistent with the beginning before perceiving the Dhamma through specifying *Parikammanimitta* as a round quartz of *Phramongkoltheppunī* (*Luang Pu Sodh Candasaro*). He referred to the teaching principles according to the *Ovādapātimokkhā* which was not to commit all the sins, to achieve merit and purified your mind, especially in the act of immaculate mind, meditators had to have a standstill at the center of the seventh base of body. In order for the mind to be completely still, it was necessary to set the sanctification of visions as a clear, round crystal, and *Parikamma bhāvana Sammā-arahang* concurrently as a sign to make the mind to be still without wanders in various matters until the mind was calm and led the mind to the path of *Samatha Nimitta* which was in the midst and attained the path of the fruitful enlightenment of *Nibbāna* respectively.

Conclusion

Meditative learners could utilize *Nimitta* and *Obhāsa* for meditation's experience about the formulation of the Buddha's grace similar to the visual bright objects. When the light arose from enlightenment until practitioners understood Dhamma (Illumination). It especially, was not the light caused by defilements due to comparing meanings between three languages, *Pāli*, Thai and English through the Hermeneutics. There were also records within Tripitaka that mentioned the aspect of light as the way to attain the pathways, fruitfulnesses, and *Nibbāna*, such as the *Tathāgata* enlightened the brightness and perceived the purest form of epistemological perspective.

References

- Ācariyamahā Boowa Ñāṇasampanno. (2515 B.E.). The complete Biography of Achān Man BhūridattaThera, page 9.
- Bhadantācariya Buddhaghosa. (2010). The Path of Purification (Visuddhimagga). Tr. by Ñāṇamoli Bhikkhu. 4th Edition. Colombo: Buddhist Publication Society, p. 661.
- Britannica, T. Editors of Encyclopaedia. (2011, April 1). *naman*. *Encyclopedia Britannica*. <https://www.britannica.com/topic/naman>
- Cholvijarn, P. (2019). The Origins and Development of Sammā Arahaṃ Meditation:
- Donald K. Swearer. (2004). BECOMING THE BUDDHA. (New Jersey: Princeton University Press. pp.134-136.
- Dr. Andrew Skilton, Dr. Phibul Choompolpaisal. (2014). “The Old Meditation (borankammatthan) a pre-reform Theravāda meditation system from Wat Rāṭhasitthāṛāṃ”. *Asānie*. Vol.33: 95, 104-105. And 108.
- From Phra Mongkhon Thepmuni (Sot Candasaro) to Phra Thep
- Gethin, Tha Buddhist Path to Awakening, chapter five; Arbel. (2017). Early Buddhist Meditation, page 146,177-183.
- <http://research-information.bristol.ac.uk>, page 388.
- Kate Crosby. (2014). Theravada. Buddhism: Continuity, and Identity. First Edition. p.139.
- Mahāchulālongkornrājavidyālaya .(2012). Visuddhimagga Thai translation, Mahāchulālongkornrājavidyālaya University Part 1, page392-394.
- Mahāchulālongkornrājavidyālaya .(1995). Visuddhimagga Mahāṭīkā Pāli-Thai manuscript, Mahāchulālongkornrājavidyālaya University Part 1, page 258.
- Mahāchulālongkornrājavidyālaya University.Tripitaka. (2500 B.E.). Mahāchulālongkornrājavidyālaya University. Bangkok: Mahāchulālongkornrājavidyālaya Printing School. (In Pāli-Thai)
- Mahāchulālongkornrājavidyālaya University.Tripitaka. (2539 B.E.). Mahāchulālongkornrājavidyālaya University.Bangkok: Mahāchulālongkornrājavidyālaya Printing School.
- Mahāchulālongkornrājavidyālaya. (2541 B.E.). The Pāli Commentary on the ‘Dīgha-nikāya’ of the Sumangala-vilāsinī. Bangkok: MahāchulālongkornrājavidyālayaUniversity Press. Section 373, page 652. (In Pāli-Thai)
- Mahāchulālongkornrājavidyālaya. (2541 B.E.). The Pāli Commentary on the ‘Paṭṭisaṃ.A.2 (saddhamma.2) Ānāpānassatimātikāvaānā’/163/80.(In Pāli-Thai)
- Mahāmakutrājavidyālaya University.(2500 B.E.). Abhidhammattha-saṅgaha-dīpanī. Bangkok: Kammaṭṭhānasaṅgahavibhāga, part 9 page1. (In Pāli-Thai)
- Mahāmakutrājavidyālaya.(2004). Visuddhimagga, Mahāmakutrājavidyālaya University, Thai Version, part 2, page 521

- Most Venerable Phra Brahmapundit, P. Harvey. (2017). Mahāchulālongkornrājavidyālaya University Press. p.351.
- Patrick Ong Pei Wen. (2011). Examining and Analyzing the Meditation System Passed Down by the Supreme Patriarch Suk Kaithuean, Now Taught at Wat Rāṭhasitthārām Rian Thai: International Journal of Thai Studies Vol. 4. pp.159-16.
- Phra Dhammānantha Thera, Nettihārathadīpanī Upacāra and Naya. (1990). (Bangkok: Abhidhammachotika Vidyālai Mahāchulālongkornrājavidyālai Under the Royal Patronage, , pages 34-35, 75.
- Phra Upatissa Thera, Vimuttimaga, Tr. by Phra Brahma Bundit (Prayoon Dhammacitto) and faculty. (2017). (Phra Nakhon Sī Ayutthayā: Mahāchulālonghornrāja vidyālai Printing Press, page 64-165.
- Phramahā Chotipaṇṇo. (1936). Buddharangsi Dharitsadiyan book Concerning the four eras of Samatha and Vipassanā meditation, Bangkok: Wat Boromniwāt. pp.267-269.
- Sobhana, Mahāthera (Mahāsī Sayādaw). (2548 B.E). Vipassanānai part 1. Tr. by Phra Khantha Sārāphiwong. Edited by Phra Phrom Moli (Somsak Upasamo), Pāli IX, Ph.D.). Nakhon Pathom: CAI Center Limited Partnership, page 30.
- Suvaco Bhikku Thailand. (2016). A MANUAL OF PĀLI TRANSLATION. Retrieved from <https://suvacobbhikkhu.wordpress.com/a-manual-of-pali-translation/>
- Ven Buddhaghosa. (June 2014). Grammatical Terms compiled by Bhikkhu Nyanamoli, revised with substantial additions by Ānandajoti Bhikkhu Version 2. Retrieved from <https://www.ancient-buddhist-texts.net/Textual-Studies/Grammar/Grammatical-Terms.htm>.
- Yan Mongkhon (Sermchai Jayamaṅgalo).Explore Bristol Research,