

Escape from States of Loss and Suffering (*apāya*) through Releasing the Fetters (*saṃyojana*)

Senior Colonel Tuenjai Klunsupa, D.D.S.¹

[Received: 30/11/2565 Revised: 07/04/2566 Accepted: 29/07/2566]

Abstract

This work is proposing the path leading to escape from states of loss and suffering (*apāya*) to the cessation of suffering. This study analyzes the concept of the fetters (*saṃyojana*) in Theravāda scriptures and studies the principles and the practices of releasing the fetters (*saṃyojana*) leading to escape from states of loss and suffering (*apāya*) to enlightenment, *nibbāna*. The following are the findings: the Buddha organizes the defilements by classifying these into a tenfold group called fetters (*saṃyojana*) that can be destroyed through the practice of the noble eightfold path (*aṭṭhaṅgika-magga*). The practices are meditation or mental development (*citta-bhāvanā*) which consists of tranquility development (*samatha-bhāvanā*) and insight development (*vipassanā-bhāvanā*). Tranquility development (*samatha-bhāvanā*) aims at concentration and insight development (*vipassanā-bhāvanā*) aims at wisdom. The foundations of mindfulness (*satipaṭṭhāna*) are the keys (crucial means) to realize the noble eightfold path and to practice releasing the fetters. The noble eightfold path is to be practiced in accordance with the teaching of the famous Buddhist monks such as Luang Pu Mun, His Holiness Somdet Phra Niyāṇasaṃvara (Suvaḍḍhano), Phra Rajabrahmayāna (Luang Phor Reusee), and Phra Ajahn Chah in Thai society. Also relevant is the *dhmma* and discipline that will be the teacher after the Buddha passed away. In this *dhmma* and discipline the noble eightfold path is found, and in it, are to be found disciples of the first, second, third, and fourth grade. If the monks were to live the life to perfection, the world would not lack for arahants.

Keywords: States of Loss and Suffering, Fetters, Noble eightfold path, Meditation, Foundations of Mindfulness, Enlightenment, *Nibbāna*.

¹ T. Klunsupa International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University, Thailand
tuenjaiklunsupa2526@gmail.com

1. Introduction

“Decay is inherent in all component things! Work out your salvation with diligence!” (Davids & Carpenter, 1910 p. 173) (*“Vaya-dhammā saṃkhārā, appamādena sampādethā”*) (DN: 2/7/156) These were the last words of the Buddha on the great passing day. Diligence is the key to realize the noble eightfold path (*ariya aṭṭhaṅgika-magga*) which is the path leading to the cessation of suffering. (Phra Buddhaghosācāriya, 2016, p. 53) The Buddha’s teachings are aimed solely at liberating sentient beings from *saṃsara*. That’s the cycle of lives that are full of suffering and is antithetical to achieving supreme peace and happiness, *nibbāna*, the ultimate goal of Buddhism.

All Buddhas attained enlightenment through meditation. (Walshe, 1995, p. 482)² They passed beyond the meditative stages previously reached and attained complete liberation of mind by wisdom as the Buddha. The four noble truths that the Buddha awakened to on the night of his enlightenment, were made known to the world when he set rolling the incomparable wheel of the *Dhamma* (*Dhammacakkapavattana Sutta*) (SN: 5/11/421) at Bārānasi and held aloft through the forty-five years of his ministry as “the teaching special to the Buddhas”. It was at the first sermon when the Buddha taught the four noble truths, that he explained the central teaching about the truth of nature which is based on the full understanding of nature as they really are: the noble truth of suffering, the noble truth of the cause of suffering, the noble truth of the cessation of suffering, and the noble truth of the path leading to the cessation of suffering (noble eightfold path). The four noble truths structure the entire teaching of the Buddha, containing its many other principles just as the elephant’s footprint contains the footprints of all other animals. (Bodhi, 1995a, p. 278)

The holy life is lived under the rule of the Buddha, with the aim for the abandoning of the fetters. (Bodhi, 2000, p. 1542). Meditation or mental development is the practices of releasing the fetters. Practitioners who release the first three fetters, the preliminary step, can escape from states of loss and suffering (*apāya*). After releasing all fetters, one will be the worthy one (*arahat*) and attain enlightenment, *nibbāna*.

2. States of loss and suffering (*apāya*) (It: 1/93/92-93)

Apāya is a concept that refers to states of loss and suffering; low states of existence; unhappy existence. There are four states of loss and suffering (*apāya*) which are purgatory (*niraya*), the

² Calm and insight (*samatho ca vipassana ca*), these are the two basic forms from which stems all Buddhist meditation; *Sangiti Sutta: The Chanting Together, Dīgha*.

animal kingdom (*tiracchānayoṇi*), the realm of hungry ghosts (*pettivisaya*), and the host of demons (*asurakāya*).

One achieves an important level of attainment by escaping from states of loss and suffering by releasing the first three fetters.

3. The Concept of the Fetters (*saṃyojana*) in Theravāda Scriptures

The holy life is lived under the rule of *Gotama* the recluse, for the abandoning of the fetters... for the uprooting of the underlying tendencies... for the full understanding of the course... for the destruction of the taints (*āsavas*)... for the realization of the fruit of true knowledge and liberation... for the sake of knowledge and vision... for the sake of final *nibbāna* without clinging. (Bodhi, 2000, pp. 1542-1543)

(*Samyojanapahānattham kho āvuso Bhagavati brahmacariyaṃ vussatī*) (SN: 5/42/28)

The concept of fetters (*saṃyojana*) comprise the ten mental defilements that shackle sentient beings to the round of existence (*saṃsāra*). The cycle of suffering or chain or bondage shackles one with the result of unwholesome action (*akusala-kamma*). (Phra Buddhaghosācāriya, 2016, p. 243-244)

There are two sets of fetters: (SN: 5/179,180 /61)

A. The concept of lower fetters (*orambhāgiyasamyojana*) are five fetters which belong to the lower plane of existence, including “delusion of self” (*sakkāyadiṭṭhi*), “doubt” (*vicikicchā*), “adherence to rules and rituals” (*sīlabbataparāmāsa*), “sensual lust” (*kāmarāga*), and “irritation” (*paṭigha*).

B. The concept of higher fetters (*uddhambhāgiyasamyojana*) are five fetters which belong to the higher plane of existence, including “attachment to realms of form” (*rūparāga*), “attachment to formless realms” (*arūparāga*), “conceit” (*māna*), “restlessness” (*uddhacca*), and “ignorance” (*avijjā*). (Thiṭṭila, 1995, pp. 487-488)

The first three fetters (*saṃyojana*) are mental defilements that shackle sentient beings to states of loss and suffering (*apāya*). They are as follows:

1. “Delusion of self” (*sakkāyadiṭṭhi*): delusion of self that life does not pass away, that this body is clean and beautiful, and that this body is me and mine. Thinking like this is the way to purgatory (*niraya*).
2. “Doubt” (*vicikicchā*): doubt about the virtue of the Buddha, the Dhamma, the Sangha, and the practices. One should investigate whether or not the Buddha’s teaching is: “do

not do any evil, do good and purify the mind”, is beneficial or not. By investigation, one will find that the teaching is quite beneficial.

3. “Adherence to rules and rituals” (*sīlabbataparāmāsa*): the belief that mere external observances, particularly religious rituals, and ascetic practices, can lead to liberation. Practitioners who keep the precepts and follow the Buddha’s teaching will see whether the result is beneficial or not. This researcher believes that by investigation one will find it is quite beneficial. (Phra Rajabrahmayāna, 2007, pp. 1-5)

It is for the full comprehension, the realization, the wearing out and abandoning of these ten fetters that the noble eightfold path must be cultivated.

4. The Principles of Releasing the Fetters (*saṃyojana*) Leading to Escape from

States of Loss and Suffering (*apāya*) to Enlightenment, *nibbāna*

The principles of releasing the fetters (*saṃyojana*) leading to escape from states of loss and suffering (*apāya*) to enlightenment, *nibbāna*, are the noble eightfold path (*ariya aṭṭhaṅgika-magga*).

The noble eightfold path (*ariya aṭṭhaṅgika-magga*) (DN: 2/21/312), the middle way, is considered to be the heart of Buddhist traditional practice, and the right practical path leading to the cessation of suffering, namely: “right understanding” (*sammādiṭṭhi*), “right thought” (*sammāsaṅkappa*), “right speech” (*sammāvācā*), “right action” (*sammākammanta*), “right livelihood” (*sammā-ājīva*), “right effort” (*sammāvāyāma*), “right mindfulness” (*sammāsatī*), and “right concentration” (*sammāsamādhi*).

The noble eightfold path is in reality one complete path, a system of education with eight component parts. It is the holistic education or training, the threefold training (*tisikkhā*) (DN: 3/10/219): training in higher morality (*adhisīla-sikkhā*), training in higher mentality (*adhicitta-sikkhā*), and training in higher wisdom (*adhipaññā-sikkhā*), that culminates in awakening. For simplicity and convenience, these factors are normally referred to as morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).

Right understanding is the guide for all the other path factors and is the direct condition for right thought. Right understanding and right thought which make up the wisdom group, jointly condition the following three factors: right speech, right action, and right livelihood, which make up the virtue group. These in turn serve as the foundation for right effort and right mindfulness, the effort being the application of energy to the practice of the foundations of mindfulness. The fruit of right effort and right mindfulness is right concentration which makes up the concentration group.

It will be noticed that in this arrangement the order is different. This is because, while some preliminary wisdom is needed to start on the path, the final flowering of the higher wisdom follows after the development of morality and concentration. These threefold sequences in turn serve as the basic outline for the gradual training, to the purification of beings: body, speech, and mind.

The relationship between the noble eightfold path and the threefold training are as follows:

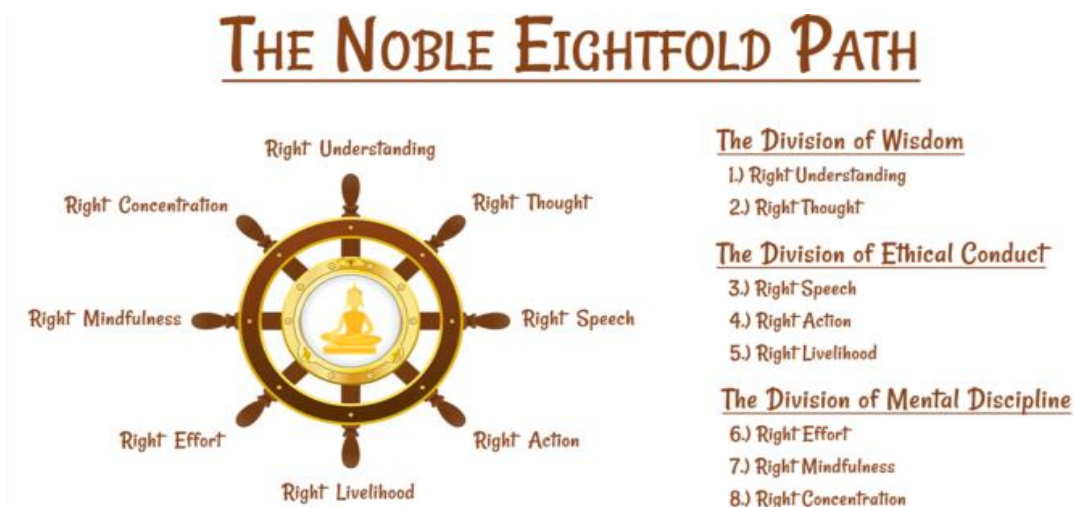


Figure 1: The noble eightfold path and the threefold training (The Noble Eightfold Path, 2023)

5. The Practices of Releasing the Fetters (*saṃyojana*) Leading to Escape from

States of Loss and Suffering (*apāya*) to Enlightenment, *nibbāna*

The practices of releasing the fetters are meditation or mental development (*citta-bhāvanā*). Mental development (*citta-bhāvanā*) consists of two things that are to be developed: calm and insight (*samatho ca vipassanā ca*) (DN: 3/9/213). There are tranquility development (*samatha-bhāvanā*) aims at concentration (*samādhi*) and insight development (*vipassanā-bhāvanā*) aims at wisdom (*paññā*). Concentration, when imbued with morality, brings great fruit and profit. (Walshe, 1955a, p. 482; 1955b, 512) Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruption, that is, from the corruption of sensuality, of becoming, of false views, and of ignorance. (Walshe, 1955c, pp. 254-255)

Mental development (*citta-bhāvanā*) is sometimes called *kammaṭṭhāna* and means stations of mental exercises. Mental development consists of two things that are to be developed which are:

5.1 Tranquility development (*samatha-bhāvanā*)

Tranquility development (*samatha-bhāvanā*) aims at concentration, and refers to the inner stability, clarity, and peace experienced in four stages of “meditative absorption” or “*jhāna*”. There are forty subjects of meditation to cultivate concentration and wisdom called *kammaṭṭhāna 40* (Vism: 110). Mindfulness of breathing is an important subject of meditation.

Mindfulness of breathing (AN: 1/2-10/30) provides an ever accessible meditation subject that can be pursued through all four *rupa-jhānas* and also used to develop insight. The practice of mindfulness of breathing involves all foundations of mindfulness.

Right concentration is defined in terms of the four *jhānas* of the fine material sphere (*rupa-jhāna*) which begin from the abandoning of five hindrances (*nīvaraṇa*) which are five obstructions, encumbrances of the mind, states that weaken wisdom. (Bodhi, 2012, pp. 679-80)

Five hindrances (*nīvaraṇa*) are sensual desire (*kāmachanda*), ill will (*byāpāda*), sloth and torpor (*thīna-middha*), restlessness and anxiety (*uddhacca-kukkucca*), and doubt (*vicikicchā*). The five hindrances are temporarily dispelled by the *jhāna* states.

The factors and characteristics of the four *rupa-jhānas* are as follows:

<i>Jhāna</i>	Factors	Characteristics
First <i>jhāna</i>	Thinking (<i>vitakka</i>), pondering (<i>vicāra</i>), delight (<i>pīti</i>), joy (<i>sukha</i>), and one-pointedness (<i>ekaggatā</i>)	Five hindrances have left, gladness arises, from gladness comes delight, and from the delight in the mind, the body is tranquilized, with a tranquil body one feels joy, and with joy, one’s mind is concentrated. Being thus detached from sense-desire, detached from unwholesome states, one enters and remains in the first <i>jhāna</i> , which is with thinking and pondering (<i>vitakka & vicāra</i>), born of detachment, filled with delight (<i>pīti</i>) and joy (<i>sukha</i>). With the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind,

		enter and remain in the second <i>jhāna</i> , born of concentration, filled with delight and joy.
Second <i>jhāna</i>	Delight (<i>pīti</i>), joy (<i>sukha</i>), and one-pointedness (<i>ekaggatā</i>)	With the fading away of delight (<i>pīti</i>), one remains imperturbable, mindful, and clearly aware, still feeling pleasure (<i>sukha</i>) with the body, one enters upon and abides in the third <i>jhāna</i> , of which the noble one announces: “happy is he who dwells with equanimity and mindfulness”.
Third <i>jhāna</i>	Joy (<i>sukha</i>), and one-pointedness (<i>ekaggatā</i>)	With the abandoning of pleasure (<i>sukha</i>) and pain (<i>dukkha</i>), and with the previous disappearance of joy and sadness, one enters upon and abides in the fourth <i>jhāna</i> which is neither painful nor pleasant and includes the purification of mindfulness due to equanimity (<i>upekkhā</i>).
Fourth <i>jhāna</i>	One-pointedness (<i>ekaggatā</i>) and equanimity (<i>upekkhā</i>)	

5.2 Insight development (*vipassanā-bhāvanā*)

Insight development (*vipassanā-bhāvanā*) aims at wisdom (*paññā*). *Vipassanāññāṇa* (Vism 630-700) is the real insight-knowledge to gain wisdom to liberate the mind from suffering and mental toxins or “defilements” that are its cause. It is the realization of the true nature of “the way things are”. An enlightened being understands the conditioned nature of impermanent phenomena and experiences *nibbāna*, the unconditioned reality that lies behind impermanent phenomena.

The task of insight development is to sever our attachments by enabling us to pierce through this net of conceptual projections in order to see things as they really are. To see things as they

really are means to see them in terms of the three characteristics - as impermanent, as painful or suffering, and as not self.

Tranquility development (*samatha-bhāvanā*) and insight development (*vipassanā-bhāvanā*) are the practices of releasing the fetters. The relationship of tranquility development (*samatha-bhāvanā*) and insight development (*vipassanā-bhāvanā*) to release fetters are explained, as shown below:

Tranquility development and Insight development to Release Fetters	
Fetters	Tranquility development, Insight development
1. "Delusion of self" (<i>sakkāyadiṭṭhi</i>)	Tranquility development (<i>samatha-bhāvanā</i>) - Recollection of the Buddha (<i>Buddhānussati</i>) - Mindfulness of breathing (<i>ānāpānasati</i>) provides an ever accessible meditation subject that can be pursued through all four <i>jhānas</i> of the fine-material sphere (<i>rūpa-jhāna</i>) and also used to develop insight. The practice of mindfulness of breathing involves all foundations of mindfulness. - Contemplation on the 32 impure parts of the body (<i>kāyagatā-sati</i>) - Ten kinds of foulness (<i>asubha</i>) - Mindfulness of death (<i>marañassati</i>) - Contemplation on the virtue of <i>nibbāna</i> ; recollection of peace (<i>upasamānussati</i>)

Insight development (*vīpassanā-bhāvanā*)

- To see thing as it is, means to see thing in terms of the three characteristics. Five aggregates are not me, not mine, and not “self”.

2. “Doubt”

(*vicikicchā*)

Tranquility development (*samatha-bhāvanā*)

- Recollection of the Buddha (*Buddhānussati*)
- Recollection of the Dhamma (*Dhammānussati*)
- Recollection of the Sangha (*Saṅghānussati*)

3. “Adherence to rules and rituals”

(*sīlabbataparāmāsa*)

Tranquility development (*samatha-bhāvanā*)

- Recollection of morality (*sīlānussati*)
- Holy abidings (*brahmavihāra*)
- Contemplation on the virtues which make people become gods as can be found by oneself: *hiri* (moral shame), and *ottappa* (moral dread) (*devatānussati*)

(Conti.)

Tranquility development and Insight development to Release Fetters

Fetters

Tranquility development, Insight development

4. “Sensual lust”

Tranquility development (*samatha-bhāvanā*)

(*kāmarāga*)

- Contemplation on the 32 impure parts of the body (*kāyagatā-sati*)

	- Ten kinds of foulness (<i>asubha</i>)
	- Mindfulness of death (<i>marañassati</i>)
5. "Irritation"	Tranquility development (<i>samatha-bhāvanā</i>)
(<i>paṭigha</i>)	- Holy abidings (<i>brahmavihāra</i>):
	loving-kindness (<i>mettā</i>),
	compassion (<i>karuṇā</i>),
	sympathetic joy (<i>muditā</i>), and
	equanimity (<i>upekkhā</i>)
	- Colour <i>kasiṇa</i> (<i>vaṇṇa kasiṇa</i>):
	the red <i>kasiṇa</i> (<i>lohita kasiṇa</i>),
	the blue <i>kasiṇa</i> (<i>nīla kasiṇa</i>),
	the yellow <i>kasiṇa</i> (<i>pīta kasiṇa</i>), and
	the white <i>kasiṇa</i> (<i>odāta kasiṇa</i>)
6. "Attachment to realms	Tranquility development (<i>samatha-bhāvanā</i>)
of form"	- <i>jhānas</i> of the fine-material sphere (<i>rūpa-jhāna</i>)
(<i>rūparāga</i>)	is only the power to suppress defilements
	(greed, hatred, and delusion) and is not the
	way to attain enlightenment, <i>nibbāna</i> .
	- Attachment to realms of form (<i>rūparāga</i>)
	is only the way to be reborn in the
	<i>brahma</i> world (realms of form), and is not
	the way to attain enlightenment, <i>nibbāna</i> .

Insight development (*vipassanā-bhāvanā*)

- Rebirth in the realms of form is the realm of impermanence, temporary happiness, and the state of being “not self”.

**7. “Attachment to formless realms”
(*arūparāga*)**

Tranquility development (*samatha-bhāvanā*)

- *jhānas* of the immaterial sphere (*arūpa-jhāna*)

is only the power to suppress defilements (greed, hatred, and delusion) and is not the way to attain enlightenment, *nibbāna*.

- Attachment to formless realms (*arūparāga*)

is only the way to be reborn in the *brahma* world (formless realms), and is not the way to attain enlightenment, *nibbāna*.

Insight development (*vipassanā-bhāvanā*)

- Rebirth in the formless realms is the realm of impermanence, temporary happiness and the state of being “not self”.

(Conti.)

Tranquility development and Insight development to Release Fetters

Fetters

Tranquility development, Insight development

8. “Conceit”

Tranquility development (*samatha-bhāvanā*)

(*māna*)

- Holy abidings (*brahmavihāra*):

is the thinking

loving-kindness (*mettā*),

that “I am better”,

compassion (*karuṇā*),

“I am equal”,

sympathetic joy (*muditā*), and

“I am inferior”.

equanimity (*upekkhā*)

Brahmavihāra is also called *appamaññā*

(unbounded states of mind; illimitable).

Insight development (*vipassanā-bhāvanā*)

- The perception of impermanence

should be developed to eradicate the

conceit ‘I am’.

When one perceives impermanence,

the perception of non-self is stabilized.

One who perceives non-self eradicates

the conceit ‘I am’, which is *nibbāna*

in this very life.

9. “Restlessness”

Tranquility development (*samatha-bhāvanā*)

(*uddhacca*)

- Mindfulness of breathing (*ānāpānasati*)

provides an ever accessible meditation

subject that can be pursued through all

four *jhānas* of the fine-material sphere
(*rūpa-jhāna*) and also used to develop
insight.

The practice of mindfulness of
breathing involves all the foundations of
mindfulness.

- investigate the teaching of the Buddha:
the principles and practices of
releasing the fetters.

Insight development (*vipassanā-bhāvanā*)

Being a non-returner (*anāgāmi*) is not
enough, because at the breaking-up of
the body after death, one will be reborn in
only the *brahma* world. Only after that one
will attain enlightenment, *nibbāna*.

- One must strive on untiringly to attain
enlightenment, *nibbāna*,
the cessation of suffering in this life.
-

(Conti.)

Tranquility development and Insight development to Release Fetters	
Fetters	Tranquility development, Insight development
10. "Ignorance; lack of essential knowledge" (<i>avijjā</i>) There are 8 constituents which are: 1) Ignorance of suffering 2) Ignorance of the cause of suffering 3) Ignorance of the cessation of suffering 4) Ignorance of the path leading to the cessation of suffering 5) Ignorance of the past 6) Ignorance of the future 7) Ignorance of the past and the future, and 8) Ignorance of states	Ignorance; lack of essential knowledge (<i>avijjā</i>) composes of <i>chanda</i> (will) and <i>raga</i> (lust) to be reborn in the human worlds, the heavenly worlds and the <i>brahma</i> worlds. Insight development (<i>vipassanā-bhāvanā</i>) - To realize that the human world is the world of impermanence, suffering, and the state of being "not self". Birth, aging, illness, and death are suffering. One will contact worldly conditions (<i>loka-dhamma</i>): <i>lābha</i> (gain), <i>alābha</i> (loss), <i>yasa</i> (fame), <i>ayasa</i> (obscurity), <i>nindā</i> (blame), <i>pasamsā</i> (praise), <i>sukha</i> (happiness) and <i>dukkha</i> (pain). The heavenly worlds and the <i>brahma</i> worlds are the worlds of impermanence and happiness but are not permanent and are states of being "not self". After using up the whole result of wholesome actions, one may anyway be re-born in the states of loss and suffering. Make it a practice of thinking that one will not want to be reborn in the human worlds, the heavenly worlds, and the <i>brahma</i> worlds. One must strive on untiringly to attain enlightenment, <i>nibbāna</i> , in this life.

dependently originated	Insight development (<i>vipassanā-bhāvanā</i>) is to sever our attachments in order to see things as
according to specific conditionality.	they really are. This means to see them in terms of the three characteristics – as impermanent, as painful or suffering, and as not self.
	The concept includes to remember that five aggregates are not me, not mine, and not self, and the body is only important for knowledge and awareness. Because one has no “self” so there is no clinging to anything in the world.
	Those who realize <i>nibbāna</i> must have perseverance to attain enlightenment, <i>nibbāna</i> in this existence.

In practical ways, the foundations of mindfulness (*satipaṭṭhāna*) are the stronghold that forms the practice area for training oneself to obtain both calm and insight. (Somdet Phra Ñyāṇasaṃvara, 1989, p. 4). The foundations of mindfulness are the keys (crucial means) to realize the noble eightfold path and to practice releasing the fetters (*saṃyojana*) leading to escape from states of loss and suffering (*apāya*) to enlightenment, *nibbāna*.

6. The Foundations of Mindfulness (*Mahāsatipaṭṭhāna*)

“There is one way³ to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness,⁴ for the gaining of the right path,⁵ and for the realization of *nibbāna*: - that is to say the foundations of mindfulness.”⁶

³ *Ekāyano maggo*. Sometimes translated ‘the only way’ or ‘the one and only way’ with, on occasion, a slightly triumphalist connotation. Ñāṇamoli has ‘a path that goes one way only’.

⁴ *Domanassa*: in this context usually translated ‘grief’.

⁵ *Ñāya*: ‘leading, guiding’ (sometimes = ‘logic’). Here = ‘the right path’.

⁶ *Satipaṭṭhāna*. It is probably a compound of *sati* + *upaṭṭhāna* (lit. ‘placing near’), as in the old Sanskrit version (*Smṛty-upasthāna Sūtra*). In any case, whatever the etymology, the meaning emerges clearly

The foundation for the mind's development will be found right here inside ourselves and not at all in external things. To be more specific, inside oneself refers to the body (*kāya*), feeling (*vedanā*), mind (*citta*), and mind-object (*dhammā*). (Somdet Phra Ñyāṇasaṃvara, 1989, p. 4). The Buddha proclaimed the way to develop the foundations of mindfulness: one abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; one abides contemplating feelings as feelings ...; one abides contemplating mind as mind ...; one abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. The insight-knowledge from the practice is one abides independent, not clinging to anything in the world. (Walshe, 2005, p. 339)

Whoever should practice these four foundations of mindfulness for just seven years...seven months...seven days may expect one of two results: either arahantship in this life or, if there should be some substrate left, the state of a non-returner.

In conclusion, the principles and the practices to escape from states of loss and suffering through releasing the fetters are mentioned. In practical ways, there are the easy practical ways to escape from states of loss and suffering.

7. The Easy Practical Ways to Escape from States of Loss and Suffering and

the Easy Practical Ways to Release all of the Three Fetters

7.1 The easy practical ways to escape from states of loss and suffering

The easy practical ways to escape from states of loss and suffering are obtaining release from the three fetters: “delusion of self” (*sakkāyadiṭṭhi*), “doubt” (*vicikicchā*), and “adherence to rules and rituals” (*sīlabbataparāmāsa*). The curriculum of *Dhamma Studies* for the secondary level explains about mind-objects (mental states) of an arahant after being released “delusion of self” (*sakkāyadiṭṭhi*). For gradual practice to release “delusion of self” (*sakkāyadiṭṭhi*) one should release step-by-step using the threefold sequence, and that is the basic outline for the gradual training. (Phra Rajabrahmayāna, 2007, pp. 1-27)

The first step

Here the practitioner uses a simple mind object which is: to remind oneself that life must pass away and that passing away can happen now or at any moment. If one thinks like this, one will have the heedfulness to do wholesome actions of body, speech, and mind. As a result,

enough from the instructions that follow. *Sati* (Skt. *smṛti*) originally meant ‘memory’ (and still, rarely, does in Pali).

these will be meritorious actions that help one to be a good person, escape from states of loss and suffering, and be born in a happy realm after passing away.

The middle step

Normally to see that human bodies, animal bodies, and all objects are dirty; their bodies which are composed of feces, urine, blood, lymph, pus . . . etc. are dirty and disgusting. Conditioned things in this world are dirty, so one should try to hold onto the thought that physical bodies are boring, try to be bored with our bodies, and the other bodies, and not to cling to anything in the world.

The final step

Here the practitioner reminds oneself that the five aggregates are not me, not mine, and not “self”. Be mindful that this body is present just to the extent necessary for knowledge and awareness, and that one abides independent, not clinging to anything in the world. This is the worthy one’s mind.

This is the outline for abandoning the “delusion of self” (*sakkāyadiṭṭhi*). The purpose is only to remind everyone of the first step. That’s because those who remind themselves that lives must pass away, and that passing away can happen now or at any moment, can escape from states of loss and suffering (*apāya*). (Phra Rajabrahmayāna, 2007, pp. 1-27)

Those who practice this path and realize the fruit of this path will become a stream-enterer (*sotāpanna*), that is, one who has entered the “stream” of the noble eightfold path that will carry him irreversibly to *nibbāna*. The stream-enterer is bound to reach final liberation in a maximum of seven more births. All rebirths will occur in the human realm, the heavenly realms, or the *brahma* realms and not in the states of loss and suffering (*apāya*): purgatory (*niraya*), the realm of hungry ghosts (*pettivisaya*), the host of demons (*asurakāya*), and the animal kingdom (*tiracchānayani*). Those who have moderate mental states will be born only three more lives. Those who have the strongest mental states will be born in the human world only one birth, and after that will attain enlightenment, *nibbāna*. (Bodhi, 2000, pp. 1518-1520)

Even though those who accumulate evil *kamma* will escape from states of loss and suffering because skillful *kamma* is stronger than unskillful *kamma* but one must attain releasing from all of the three fetters. It is not difficult if there are intention, mindfulness, and awareness to prevent one from doing evil deeds. Keeping to this procedure: first step, middle step, and final step, in not more than three months mental states will be stable. This is the way to escape from states of loss and suffering to attain enlightenment, *nibbāna*. (Phra Rajabrahmayāna, 2007, p. 3)

The way to escape from states of loss and suffering is releasing the first three fetters. The easy practical ways to release all of the three fetters are the following:

7.2 The easy practical ways to release all of the three fetters

There are two levels, a preliminary level, and an intensive level. Even through the preliminary level, one can escape from the states of loss and suffering.

7.2.1 A preliminary level

1. When one wakes up in the morning, remind oneself that life must pass away and that passing away can happen today. (Walshe, 1955c, pp. 241-265; Bodhi, 2012, pp. 1219-1223)
2. Homage to the Buddha, the Dhamma, and the Sangha, and investigate the virtue of the Buddha, the Dhamma, and the Sangha. (Walshe, 1955c, p. 241). If one accepts the virtue of the triple gem, one must practice the way of Buddha's teaching. In this case, there will be something to abstain from and something to practice.
3. Keep precepts as a norm that are proper to one's status. (Walshe, 1955c, p. 241; Bodhi, 1995b, pp. 460-465) Stating the 4 basic statuses: laypeople have 5 precepts, nuns have 8 precepts, novices have 10 precepts and monks have 227 precepts.

Keep three items (mindfulness of death, recollection of the triple gem, and recollection of morality) as the mind-objects while practicing.

Only by these practices, one can escape from being in states of loss and suffering. Good rebirths all occur in the human realm, in the heavenly realms, or in the *brahma* realms.

If there are the questions such as where did the evil *kamma* go to? The evil *kamma* still persists but it can't pull the victim down because the sum total of the meritorious actions outweighs the sum total of the evil actions so that the evil actions can't result in punishment.

Those who practice at only the preliminary level can escape from states of loss and suffering. They are bound to reach final liberation as in a maximum of seven more lives, or only three more lives, or only one life for one who practices at an intensive level.

7.2.2 An intensive level

In an intensive practice to escape from states of loss and suffering, one will be born in the human world after only one birth, and after that will attain enlightenment, *nibbāna*.

1. Practice mindfulness of death (*marañassati*): when one wakes up in the morning one must remind oneself that life must pass away, and that passing can happen today.

2. If one thinks about death, one must not do any evil action today and should investigate the virtues of the Buddha, the Dhamma, and the Sangha. To realize the virtue of the Buddha, the Dhamma, and the Sangha, there will be no doubt about the triple gem so one will pay homage to the triple gem with faith.
3. Keep the wholesome course of action (*kusala-kamma*patha). (Phra Buddhaghosācāriya, 2016, p. 233)

There are 10 constituents, namely:

3.1 Three bodily actions: avoid the destruction of life, avoid stealing, and avoid sexual misconduct with the child, wife, and husband of others.

3.2 Four verbal actions: avoid lying, (do not knowingly speaking a lie for the sake of any advantage), avoid malicious speech (unite the discordant, encourage the united and utter speech that makes for harmony), avoid harsh language (speak gentle, loving, courteous, dear, and agreeable words), and avoid frivolous talk (speak at the right time, in accordance with facts, what is useful, moderate, and full of sense).

3.3 Three mental actions: be without covetousness, be free from ill-will, thinking, “Oh, that these beings were free from hatred and ill-will and would lead a happy life free from trouble”, and hold the right view (believe in the Buddha’s teaching with reverence, and practice in the right way until gaining result).

8. The Four Planes of Liberation

Liberation from suffering and defilements through the “noble eightfold path” refers to enlightenment. Enlightenment is the realization of the true nature of “the way things are”. To see things as they really are means to see them in terms of the three characteristics – as impermanent, as suffering, and as not self. There are four planes of liberation, and thus four kinds of enlightenment beings: a stream-enterer (*sotāpanna*), a once-returner (*sakadāgāmi*), a non-returner (*anāgāmi*), and the worthy one (*arahat*). Only the stream-enterer is incapable of falling into states of loss and suffering (*apāya*). (Phra Rajabrahmayāna, 2006, pp. 23-29; 2007, pp. 1-3)

The stream-enterer is the one who trains oneself to having a higher morality (*adhisīla-sikkhā*) and a proficient level of concentration and wisdom, abandoning the first three fetters: “delusion

of self” (*sakkāyadiṭṭhi*), that is, the view of a truly existent self either as identical with the five aggregates or as existing in some relation to them, “doubt” (*vicikicchā*) about the Buddha, the Dhamma, the Sangha, and the training, and “adherence to rules and rituals” (*sīlabbataparāmāsa*), the belief that mere external observances, particularly religious rituals, and ascetic practices, can lead to liberation.

The stream-enterer has entered the “stream” leading inevitably to the ocean of *nibbāna* that is assured of attaining full enlightenment in at most seven more existences. These seven existences all occur in the human realm, the heavenly realms, and the *brahma* realms, and are forever freed from rebirth in the states of loss and suffering (*apāya*): purgatory (*niraya*), the realm of hungry ghosts (*pettivisaya*), the host of demons (*asurakāya*), the animal kingdom (*tiracchānayani*), and certain of *nibbāna*.

The abandoning of the fetters (*saṃyojana*) indicates the four planes of liberation, to be the noble being. Noble beings (*ariya puggala*) with the threefold training, fetters (*saṃyojana*) abandoned and rebirth, are the following:

Noble Beings	Threefold Training	Fetters (<i>saṃyojana</i>) Abandoned	Rebirth
1. Stream-enterer <i>(sotāpanna)</i>	Perfect moral conduct; proficient level of concentration and wisdom	1. “Delusion of self” <i>(sakkāyadiṭṭhi)</i> 2. “Doubt” <i>(vicikicchā)</i> 3. “Adherence to rules and rituals” <i>(sīlabbataparāmāsa)</i>	Forever liberated from the possibility of rebirth in the states of loss and suffering and will be reborn at most seven more times in the human world or the heavenly worlds or the <i>brahma</i> worlds
2. Once-returner <i>(sakadāgāmī)</i>	Perfect moral conduct; proficient level of concentration and wisdom	1. “Delusion of self” <i>(sakkāyadiṭṭhi)</i> 2. “Doubt” <i>(vicikicchā)</i>	Reborn in the world (i.e., the sense-sphere realm) only one more time

		3. "Adherence to rules and rituals" (<i>silabbataparāmāsa</i>) - Attenuated greed, hatred and delusion	
3. Non-returner (<i>anāgāmi</i>)	Perfect moral conduct and concentration proficient level of wisdom	4. "Sensual lust" (<i>kāmarāga</i>) 5. "Irritation" (<i>paṭigha</i>)	One will be reborn only in the higher <i>brahma</i> world, pure abodes (<i>suddhāvāsa</i>) where he attains <i>nibbāna</i> .

(Conti.)

Noble Beings	Threefold Training	Fetters (<i>saṃyojana</i>) Abandoned	Rebirth
4. Worthy one (<i>arahat</i>)	Perfect moral conduct, concentration, and wisdom	6. "Attachment to realms of form" (<i>rūparāga</i>) 7. "Attachment to formless realms" (<i>arūparāga</i>) 8. "Conceit" (<i>māna</i>) 9. "Restlessness" (<i>uddhacca</i>) 10. "Ignorance" (<i>avijjā</i>)	Free from all bondage to <i>saṃsāra</i> , full attainment of deliverance, final <i>nibbāna</i>

9. Conclusions and Recommendations

9.1 Conclusions

The concept of fetters (*saṃyojana*) comprise the ten mental defilements that shackle sentient beings to the round of existence (*saṃsāra*). The cycle of suffering or chain or bondage shackles one with the result of unwholesome action (*akusala-kamma*). (Phra Buddhaghosācāriya, 2016, pp. 243-244)

There are two sets of fetters: (SN: 5/179,180 /61)

A. The concept of lower fetters (*orambhāgiyasamyojana*) are five fetters which belong to the lower plane of existence, including “delusion of self” (*sakkāyadiṭṭhi*), “doubt” (*vicikicchā*), “adherence to rules and rituals” (*sīlabbataparāmāsa*), “sensual lust” (*kāmarāga*), and “irritation” (*paṭigha*).

B. The concept of higher fetters (*uddhambhāgiyasamyojana*) are five fetters which belong to the higher plane of existence, including “attachment to realms of form” (*rūparāga*), “attachment to formless realms” (*arūparāga*), “conceit” (*māna*), “restlessness” (*uddhacca*), and “ignorance” (*avijjā*). (Thiṭṭila, 1995, pp. 487-488)

The holy life is lived under the rule of *Gotama* the recluse, for the abandoning of the fetters... for the uprooting of the underlying tendencies... for the full understanding of the course... for the destruction of the taints (*āsavas*)... for the realization of the fruit of true knowledge and liberation... for the sake of knowledge and vision... for the sake of final *nibbāna* without clinging. (Bodhi, 2000, pp. 1542-1543)

(*Saṃyojanapahānattham kho āvuso Bhagavati brahmacariyaṃ vussatī*) (SN: 5/42/28)

The principles of releasing the fetters (*saṃyojana*) leading to escape from states of loss and suffering (*apāya*) to enlightenment, *nibbāna*, are the noble eightfold path (*ariya aṭṭhaṅgika-magga*).

The noble eightfold path (*ariya aṭṭhaṅgika-magga*) (DN: 2/21/312), the middle way, is considered to be the heart of Buddhist traditional practice, and the right practical path leading to the cessation of suffering, namely: “right understanding” (*sammādiṭṭhi*), “right thought” (*sammāsaṅkappa*), “right speech” (*sammāvācā*), “right action” (*sammākammanta*), “right livelihood” (*sammā-ājīva*), “right effort” (*sammāvāyāma*), “right mindfulness” (*sammāsatī*), and “right concentration” (*sammāsamādhi*).

The noble eightfold path is in reality one complete path, a system of education with eight component parts. It is the holistic education or training, the threefold training (*tisikkhā*): (DN:

3/10/219) training in higher morality (*adhisīla-sikkhā*), training in higher mentality (*adhicitta-sikkhā*), and training in higher wisdom (*adhipaññā-sikkhā*), that culminates in awakening. For simplicity and convenience, these factors are normally referred to as morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).

The practices of releasing the fetters are meditation or mental development (*citta-bhāvanā*). Mental development (*citta-bhāvanā*) consists of two things that are to be developed: calm and insight (*samatho ca vipassanā ca*) (DN: 3/9/213). There are tranquility development (*samatha-bhāvanā*) aims at concentration (*samādhi*) and insight development (*vipassanā-bhāvanā*) aims at wisdom (*paññā*). (Walshe, 1955a, p. 5120)

In practical ways, the foundations of mindfulness (*satipaṭṭhāna*) are the stronghold that forms the practice area for training oneself to obtain both calm and insight. They are the keys (crucial means) to realize the noble eightfold path and to practice releasing the fetters (*saṃyojana*) leading to escape from states of loss and suffering (*apāya*) to enlightenment, *nibbāna*. In fact, the Lord Buddha even said that they are the only way to transcend sorrow, to see the *dhmma* that needs to be seen and to come to the end of suffering with the realization of *nibbāna*. (Somdet Phra Nyaṇasamvara, 1989, p. 4)

The noble eightfold path is to be practiced in accordance with the teaching of the famous Buddhist monks such as Luang Pu Mun, His Holiness Somdet Phra Nyaṇasamvara (Suvaddhano), Phra Rajabrahmayāna (Luang Phor Reusee), and Phra Ajahn Chah in Thai society.

The stream-enterer is the one who trains oneself to having a higher morality (*adhisīla-sikkhā*) and a proficient level of concentration and wisdom, abandoning the first three fetters: “delusion of self” (*sakkāyadiṭṭhi*), “doubt” (*vicikicchā*), and “adherence to rules and rituals” (*sīlabbataparāmāsa*).

The stream-enterer has entered the “stream” of the noble eightfold path that is assured of attaining full enlightenment, *nibbāna*, in at most seven more existences. These seven existences all occur in the human realm, heavenly realms, and *brahma* realms, and are forever freed from rebirth in the states of loss and suffering (*apāya*).

The easy practical ways to escape from states of loss and suffering are obtaining release from the first three fetters. The fetters (*saṃyojana*) can be released through the practice of the noble eightfold path. Also relevant is the *dhmma* and discipline that will be the teacher after the Buddha passed away. In this *dhmma* and discipline the noble eightfold path is found, and in it, are to be found disciples of the first, second, third, and fourth grade. If the monks were to live the life to perfection, the world would not lack for arahants. (Walshe, 1955c, p. 268)

9.2 Recommendations

9.2.1 Recommendations for implementing the research results

The first great Buddha, Somdet Aṅga Paṭhama, whose name is Somdet Phra Buddhasikkhīdasabala I, taught the easy practical ways to release all of the three fetters leading to escape from states of loss and suffering. (Phra Rajabrahmayāna, 2006, pp. 18-19) ⁷

The first great Buddha's Words

There are easy practical ways to prevent living beings from being in states of loss and suffering (*apāya*): purgatory (*niraya*), the realm of hungry ghosts (*pettivisaya*), the host of demons (*asurakāya*), and the animal kingdom (*tiracchānayani*). (Walshe, 1955c, pp. 241-242) These easy practical ways are as follows:

1. One reminds oneself that life must pass away and that passing away can happen now or at any moment. (Walshe, 1955c, p. 265; Bodhi, 2012, pp. 1219-1223; Burlingame, 2022)
2. One pays homage to the Buddha, the Dhamma, and the Sangha with reverence. (Walshe, 1955c, p. 241; Suppabuddhakuṭṭhisutta—Bhikkhu Ānandajoti, 2022)
3. One keeps precepts as a norm that are proper to one's status. (Walshe, 1955c, p. 241; Bodhi, 1995b, pp. 460-465; Biographies, 2022)
4. In particular, one refuses to be born as a human being, deity, and *brahma* in the next existence. Those who realize *nibbāna* must have perseverance to attain enlightenment, *nibbāna*. (Bodhi, 2000, pp. 1528-1529)

One keeps three items (mindfulness of death, recollection of the triple gem, and recollection of morality) as the mind-objects while practicing.

Only by these practices, one is inevitable to reach final liberation as in a maximum of seven more lives, or only three more lives, or only one life. Good rebirths all occur in the human realm, in the heavenly realms, or in the *brahma* realms, and are forever freed from rebirth in states of loss and suffering (*apāya*): purgatory (*niraya*), the realm of hungry ghosts (*pettivisaya*),

⁷ The first great Buddha refers to Somdet Aṅga Paṭhama who was the first of all Buddhas. He has become awake through his own efforts and insight, without a teacher to point out the *dhamma*, the path leading to the cessation of suffering; See Phra Rajabrahmayāna (2006)

the host of demons (*asurakāya*), the animal kingdom (*tiracchānayoṇi*), and certain of *nibbāna*. (Walshe, 1955c, 270)

9.2.2 Recommendations for Further Research

The noble eightfold path is the path leading to the development of the foundations of mindfulness which are the keys (crucial means) to practice releasing the fetters leading to escape from states of loss and suffering (*apāya*) to attain enlightenment, *nibbāna*. Noble individuals will live with peace and happiness to create world peace. The following further research should be investigated:

- 1) SWOT analysis to develop the practicing of the noble eightfold path, to disseminate Buddhism for world peace
- 2) Analytical study of abandoning the fetters to be a once-returner (*sakadāgāmi*), a non-returner (*anāgāmi*), and the worthy one (*arahat*).
- 3) Analytical study of the noble individual's living to create world peace

Reference

1. Primary Sources

- PTS. (1961). *Aṅguttara Nikāya*. Vol. I. London: Luzac & Company.
- PTS. (1976). *Aṅguttara Nikāya*. Vols. (two, three). London: Routledge & Kegan Paul.
- PTS. (1958). *Aṅguttara Nikāya*. 2 Vols. (Four, Five). London: Luzac & Company.
- PTS. (1975). *Dīgha Nikāya*. Vol. I. London: Routledge & Kegan Paul.
- PTS. (1966). *Dīgha Nikāya*. Vol. II. London: Luzac & Company.
- PTS. (1976). *Dīgha Nikāya*. Vol. III. London: Routledge & Kegan Paul.
- PTS. (1975). *Iti-vuttaka*. London: Routledge & Kegan Paul.
- PTS. (1977-1979). *Majjhima Nikāya*. 3Vols. (One, Two, Three). London: Routledge & Kegan Paul.
- PTS. (1979). *Paṭisambhidāmagga*. 2 Vols. (One, Two). London: Routledge & Kegan Paul.

- PTS. (1989-1991). *Samyutta Nikāya*. 3 Vols. (One, Two, Four). London: Oxford.
- PTS. (1975-1976). *Samyutta Nikāya*. 2 Vols. (Three, Five). London: Routledge & Kegan Paul.
- PTS. (1978). *Vibhaṅga*. London: Routledge & Kegan Paul.
- PTS. (1982-1997). *Vinaya Piṭaka*. 4 Vols. (One, Two, Three, Four). London: Oxford.
- PTS. (1982). *Vinaya Piṭaka*. 5 Vols. V. (One, Two, Three, Four, Five). London: Routledge & Kegan Paul.

2. Secondary Sources

- Biographies. (2022). *Personalities of the Buddhist Suttas, Khujjuttara*. Retrieved April 2, 2022, from <https://obo.genaud.net/backmatter/appendixes/personalities/khujjuttara.htm>
- Bodhi, Bhikkhu. (1995a). *Mahāhatthipadopama Sutta: The Great Discourse on the Simile of the Elephant's Footprint, Majjhima Nikāya*. Kandy: Buddhist publication society.
- _____. (1995b). *Seka Sutta: The Disciple in Higher Training, Majjhima Nikāya*. Kandy: Buddhist Publication Society.
- _____. (2000). *Connected Discourses of the Buddha: A translation of Samyutta Nikāya*. Boston: Wisdom Publications.
- _____. (2005). *An Anthology of discourses: In the Buddha's Words*. Boston: Wisdom Publications.
- _____. (2012). *The Numerical Discourses of the Buddha: A translation of the Aṅguttara Nikāya*. Boston: Wisdom Publications.
- Buddhaghosa Himi. (2010). *The Path of Purification. [Visuddhimagga]*. (Bhikkhu Ñāṇamoli, Translator). (4th ed.). Kandy: BPS.
- Burlingame, E.W. (2022). The weaver's daughter: Buddhist Stories from the Dhammpada Commentary Part II, translated from the Pāli, selected and revised by Bhikkhu Khntipalo. Retrieved April 2, 2022, from <https://www.accesstoinsight.org/lib/authors/burlingame/wheel324.html#sect24>

His Holiness Somdet Phra Ñyāṇsaṃvara (Suvaḍḍhano). (1989). *A Guide to Awareness. Dhamma*

Talks on the Foundations of Mindfulness [Satipaṭṭhāna Sutta]. English Translation from the Thai Language. (Bhikkhu Ariyesako, & Bhikkhu Kantisīlo, Translator). Bangkok: Wat Bovoranives Vihāra.

Hinuber, O. von., & Norman, K.R. (2005). *An Anthology of Discourses: In the Buddha's Words [Dhammapada]*. (Bhikkhu Bodhi, Translator). Boston: Wisdom Publications. (1995).

Leon Feer, M. (2000). *The Connected Discourses of the Buddha [Saṃyutta Nikāya]*. (Bhikkhu Bodhi, Translator). Boston: Wisdom Publications. (1976).

Leon Feer, M. (1980). *A translation of the kindred Sayings [Saṃyutta Nikāya]*. (Rhys Davids, C.A.F., & Woodward, F.L., Translator). (1976).

Oldenberg, Hermann. (1899). *The Mahavagga [Vinaya Texts]*. Part I, II. (Rhys Davids, T.W., & Oldenberg, Hermann, Translator). New York: Charles Scribner's Sons. (1879).

Phra Jayasaro. (2013) *Without and Within, Questions and Answers on the teaching of Theravāda Buddhism*. Thailand: Amarin Printing and Publishing Plc.

Phra Ajahn Mun. (2007). *Muttodaya*. (Bhikkhu Thanissaro, Translator). Nonthaburi: Printman Co.

Phra Buddhaghosācāriya (P.A. Payutto). (2016). *Dictionary of Buddhism*. (34th ed.). Bangkok: Thammasapa Press.

Phra Rajabrahmayāna (Phramaha Veera Thāvaro). (1993). *History of the Creation of the First Great Buddha Statue*. (Thai Version). Bangkok: Wat Thasung Printing.

Phra Rajabrahmayāna (Veera Thāvaro). (2006). *Samyojana 10*. (10th ed.). (Thai Version). Bangkok: Yellow Printing.

Phra Rajabrahmayāna (Phramaha Veera Thāvaro). (2007). *Escape from Niraya*. (34th ed.). (Thai Version). Bangkok: Yellow Printing.

Rhys Davids, C.A.F. (1995) *The Book of Analysis [The Vibhaṅga]*. (Paṭhamakyaw Ashin Thīṭṭila (Seṭṭhila), Translator). London: Oxford. (1978).

Rhys Davids, T.W., & Carpenter, J. Estlin. (1910). *Dialogues of the Buddha. Sacred Books of the Buddhists. [Dīgha Nikāya]*. Vol. II. (Rhys Davids, T.W., & Rhys Davids, C.A.F., Translator). London: Oxford University Press. (1903).

- Rhys Davids, T.W., & Carpenter, J. Estlin. (1995). *The Long Discourses of the Buddha* [Dīgha-Nikāya]. (Walshe Maurice, Translator). (1995). Boston: Wisdom Publications. (1966).
- Somdet Phra Nyanasamvara. (Suvaḍḍhano). (1989). *A Guide to Awareness: Dhamma Talks on the Foundations of Mindfulness*. Bangkok: Wat Bovoranives Vihara.
- Suppabuddhakuṭṭhisutta—Bhikkhu Ānandajoti. (2022). *The Discourse about the Leper Suppabuddha, Udāna 5.3; Suppabuddhakuṭṭhisuttaṃ 43; Ānandajoti, Suppabuddhakuṭṭhisutta 43*. Retrieved April 2, 2022, from <https://suttacentral.net/ud5.3/en/anandajoti?reference=none&highlight=false>
- The Noble Eightfold Path. (2023). *The noble eightfold path and the threefold training*. [Image]. Retrieve from https://www.drishtii.com/daily-updates/daily-news-analysis/buddha-relevance-to-the-modern-youth/print_manual
- Thiṭṭila, Paṭhamakyaw A. (1995). *The Vibhaṅga, The Book of Analysis*. London: PTS.
- Trenckner, V., & Chalmers, Robert. (1995). *The Middle Length Discourses of the Buddha [Majjhima Nikāya]*. (Bhikkhu Ñāṇamoli, & Bhikkhu Bodhi, Translator). Kandy: BPS. (1979).
- Walshe, M. (1955a). *Saṅgīti Sutta: The Chanting Together, Dīgha Nikāya*. Boston: Wisdom Publications.
- Walshe, M. (1955b). *Dasuttara Sutta: Expanding Decade, Dīgha Nikāya*. Boston: Wisdom Publications.
- Walshe, M. (1955c). *Mahāparinibbāna Suttanta: The Great Passing – The Buddha’s Last Days, Dīgha Nikāya*. Boston: Wisdom Publications.
- Walshe, M. (1995). *The Long Discourses of the Buddha: A Translation of the Digha Nikaya*. Wisdom.
- Warder, A.K. (2012). *The Numerical Discourses of the Buddha [Aṅguttara Nikāya]*. (Bhikkhu Bodhi, Translator). Boston: Wisdom Publications (1961).

Abbreviations for the Original Texts

AN: 1/2-10/30) = *Āṅguttara-nikāya*: Vol. 1 / Item 2-10/ page 30

DN: 2/7/156 = *Dīgha-nikāya*: Vol. 2 / Item 7/ Page 156

It: 1/93/92-93 = *Itivuttaka*: Vol. 1 / Item 93/ page 92-93

SN: 5/11/421 = *Saṃyutta-nikāya*: Vol. V / Item 11/ page 421

Vism: 110 = *Visuddhimagga*: page 630-637.