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บทคัดย่อ

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Thesis Title : A Study of Buddha's Teaching Concerning to the Insight Development (Vipassanābhāvanā) in Mahāvedallasutta

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Degree : Master of Arts (Vipassana Meditation)

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Abstract

This thesis has three objectives: to study the dhamma taught in Mahāvedallasutta, to study how insight meditation is taught in the Theravāda Buddhist Scriptures and to study how insight meditation is practiced in Mahāvedallasutta. Clarified and analyzed data are taken from the Theravāda Buddhist scriptures namely, the Tipitaka, Buddhist commentaries, Tīga, academic texts and other related scriptures then composed, explained in details, corrected and verified by Buddhist scholars.

The study found that Mahāvedallasutta was collected and compiled by Dhammasaṅgāhaka Thera. It is a verse appeared in the Majjhimanikāya (Collection of Middle-length Discourses). The main teachings in this Sutta stated that wisdom and consciousness are mixed and not separated from each other. While wisdom is for development, consciousness is for awareness. The other three: feelings, perception and consciousness although are named differently but cannot be separated too. That is, when feelings acknowledge something perception recognizes it and when perception acknowledges something consciousness recognizes it. This is why the three cannot be separated. In Right Understanding, it has deliverance from suffering through will-power as a result and the deliverance from suffering gains benefit from wisdom.

The Four Foundations of Mindfulness's insight meditation practice possess 4 methods, namely, (1) Samathapubbankabhāvana (to practice Vipassanabhāvana under the lead of Samathabhāvana), (2) Vipassanapubbankabhāvana (to practice Samathabhāvana under the lead of Vipassanabhāvana), (3) Samathavipassana-yukkaṇūṭṭabhāvana (to practice Samathabhāvana alongside with Vipassanabhāvana) and (4) Dhammuṭajjvigahitamānāsa (practitioners contemplate the impermanence of the things). In short, this can be explained that there are two ways to practice: the Vipassana leading Samatha and the Samatha leading Vipassana. In any methods used, practitioners would have to take to awareness until his wisdom arises. All the methods lead to extinction of sufferings.

The study found that the Buddha taught clearly the dhamma related to insight meditation in Mahāvedallasutta. That is, factors give rise to Rūpa, which is then becomes a base for consciousness. Consciousness gives rise to Catasika (mental factors) which then are modified into several characters such as perceptions and feelings. When one consciousness is extinguished there will be new consciousness unbreakably arises. Some of them will perform with wholesomeness and some with unwholesomeness. Thīnamiddha (sloth and torpor) is the dhamma occurring in one's mind with delusion as its cause. Sloth and torpor occur because of disgusted, bored, laziness, depressed and so on. These are the causes for not progressing in the insight. The dhamma occurring along with sloth and torpor are delusion, greed, anger, covetousness and ignorance.