

Impact of Three-fold Training on Purification of Beings – A Study in Myanmar and Bengaluru, India

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Abstract

In this research paper, the authors both of whom are ordained monks and living the life of monkhood in Maha Bodhi Bengaluru, and Myanmar respectively through thorough and meticulous Dhamma research arising out of practical experience on how, the three-fold training of human beings in Morality, concentration and insight meditation can be gradually purified leading to the attainment of Enlightenment. The following research questions are answered by validating the responses received from the monks and lay devotees that is whether three-fold training of morality, concentration and wisdom can conquer and eradicate the defilements in the minds of the individual practitioners? How the said three-fold training efface the mental defilements namely greed, hatred, delusion, conceit, false view, uncertainty, agitation and worry of the practitioners? Whether the practice of three-fold training helped the personal purification, establishment of good interpersonal relations and enhancement of professional excellence of the practitioner? How far the mental sufferings have reduced on account of the practice of the three-fold training? To what extent the protection, calmness and insight into the three universal characteristics of nature of impermanence, unsatisfactoriness and not-self have been achieved by the practitioners and the study, the research paper answers the above relevant questions.

Key words: *Sila, Samadhi, Panya, Myanmar and Bengaluru*

Introduction

In the era of technological advancement, open world order, changing cultural, moral, intrinsic and extrinsic nature of the people in the society, rupture in the ethical and moral fabric of the society, the directionless and aimless pursuit of material goals ignoring the spiritual progress, man's antagonism with nature, global tension in the name of integration of the economies, widespread consumerism, advent of nuclear families, geo-political wars, corruption, terrorism, communalism, trust deficit, rampant exclusion rather than inclusive growth, high intolerance and unrest, greed, hatred and delusion are over shadowing the humanity, lack of humanism and peaceful co-existence --- the everlasting antidote is

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Buddha's approach of the Purification of Mind. If mind is purified, the man is purified and transformation of the society is possible. Co-operative and collaborative living is possible if one practices the non-sectarian doctrine of Buddha to eradicate the human sufferings in all parts of the world.

Buddhism is based on one's own experience. It is not based on belief and faith system. Buddha clearly indicates by one-self one is defied, by one-self one is purified. Buddha is a great teacher, who re-discovered the four noble truths and the noble eightfold path, the only path for the purification of the individuals and finally liberation from the mind – Nibbāna. Let us know about the Buddha, Buddhism, Dhamma, the purification of the mind and other dimensions in the following paragraphs:

The Buddha was the first most active missionary in the world. He wandered from place to place for forty-five years preaching His doctrine to the masses and the intelligentsia. Till his last moment, he served humanity both by example and by precept. His distinguished disciples followed suit, penniless, they even travelled to distant lands to propagate the Dhamma, expecting nothing in return. “**Strive on with diligence**” (MN 16) were the last words of the Buddha. No emancipation or purification can be gained without personal striving. As such petitional or intercessory prayers are denounced in Buddhism and in their stead is meditation which leads to self-control, purification, and enlightenment.

Buddhism offers one way of life to Bhikkhus and another to lay followers. Buddhists fight with themselves, for man is the worst enemy of man. Mind is his worst foe and best friend. Ruthlessly they kill the passions of lust, hatred and ignorance that reside in the mind by morality, concentration and wisdom.

Objective of the Study

- ⊙ To understand how Pancasila practice helps the bodily, and vocal purification of sample respondents under the study;
- ⊙ To assess the overall impact of threefold training of morality, concentration and wisdom dimensions on the individual's purification of mind for a happy society.

Statement of the Problem

Modern world is beset with volatility, uncertainty, complexity and ambiguity. Over 700 crore population in the world are suffering for one or the other reasons. They do not know what for they are suffering, where the suffering arises, what the root for the arising of suffering is, and how to come out of all these self-manufactured sufferings. The cause of suffering is ignorance and craving. Man craves to satisfy all his senses continuously without any break; after quenching one desire he craves for the new desire, it is endless and therefore the suffering is multiple and infinite.

The present research topic is “Purifying the Beings through Practicing Threefold Training”. Human beings are suffering from physical and mental pain on account of not knowing the exact nature of sufferings, and the cause of those sufferings. Every day, they are accumulating the impurities knowingly and unknowingly that leads to endless rebirths. Gotama Buddha expounded that not understanding the Four Noble Truths, we continue to roam in the endless sea of births and deaths (Samsara). Everything arises from the mind. Mind is the cause for both bondage and liberation. Everything proceeds from mind and all things stop when one knows the mind, understands the mind, and one’s mind is liberated from mental defilements.

To move away from sufferings by eradicating numerous defilements such as greed, hate, delusion, conceit, false view, uncertainty, stiffness of mind, agitation, fearlessness to do evil deeds, and shamelessness to do evil deeds, the suffering human beings can resort to training (*sikkhā*). The training is meant to conquer and eradicate the defilements. In all parts of the worlds the defilements are manifested in the form of killing, stealing, sexual misconduct, false speech, intoxication, corruption, communalism, regionalism, geo-political war, geo-technical war, geo-environmental pollution war, poverty, unemployment, starvation death, economic crisis, currency crisis, fraudulent practices, cultural degradation, moral degradation, not respecting parents and elders, nuclear families, lack of political will, cross border terrorism, naxalism, human trafficking, drug trafficking, social media menace and so on.

The above problems are arising because of defiled mind and mind set. Therefore, there is urgency to tell the whole world about the relevance of Buddha’s practical and experiential wisdom that by purifying one’s mind, one can liberate himself from all these problems and defilements. “By oneself one gets defiled: by oneself one gets purified” (Buddha). Therefore, there is urgent need to practice threefold training for purifying human beings all over the world to bring about individual peace and harmony, societal peace and harmony and world’s peace and harmony. The threefold training is envisaged in the Fourth Noble Truth of the Four Noble Truth that is the Noble Eightfold Path.

Research Issues

The extensive review of literature, discussions and deliberations held with other Buddhist monks, nuns, laity practicing threefold training and the academicians, the study framed the following research questions:

- ⊙ Whether threefold training of morality, concentration and wisdom can conquer and eradicate the defilements (*kilesās*) of the individual practitioners in Buddhism?
- ⊙ How the five hindrances such as sense desire, ill-will, sloth and torpor, restlessness and worry and skeptical doubt encountered by the individuals can be suppressed

through concentration meditation by achieving mental absorptions (*jhānas*)?

- ⊙ Whether morality, concentration and wisdom dimensions of purifications of beings are inter-connected, inter-dependent and causally related?
- ⊙ Whether threefold training can lead to individual peace and harmony, personal excellence and professional excellence of sample lay person practitioners?
- ⊙ What is the relevance of threefold training in the modern world of volatility, uncertainty, complexity and ambiguity?

Scope of the study

The scope of the study includes Introduction to Buddhism, Buddhism and philosophy, Buddhism and religion, Buddhism and ethics, Buddhism and science, Buddhism for daily life, four noble truths, noble eightfold path, five moral precepts (*pañcasīla in Pāli*), monastic disciplines, *pañcasīla* and individual peace and harmony, better interpersonal relation in the family and in the society, concentration and five hindrances such as sensual desires, ill-will, sloth and torpor, restlessness and worry and skeptical doubt, eight worldly conditions such as gain and loss, honor and dis-honor, praise and criticism, happiness and sufferings, samadhi and five hindrances.

Review of literature

Bikkhu Bodhi (2017) explains that *sīla* has the characteristic of harmonizing our actions of body and speech. Sila harmonizes our actions by bringing them into accord with our own true interests, with the well-being of others, and with universal laws. Actions contrary to *sīla* lead to a state of self-division marked by guilt, anxiety, and remorse. But the observance of the principles of *sīla* heals this division, bringing our inner faculties together into a balanced and centered state of unity. *Sīla* also brings us into harmony with other men. While actions undertaken in disregard of ethical principles lead to relations scarred by competitiveness, exploitation, and aggression, actions intended to embody such principles promote concord between man and man peace, cooperation, and mutual respect. The harmony achieved by maintaining *sīla* does not stop at the social level, but leads our actions into harmony with a higher law the law of *kamma*, of action and its fruit, which reigns invisibly behind the entire world of sentient existence.

Venerable Mahasi Sayadaw (2006) Virtue (*sīla*), concentration (*samādhi*), and wisdom (*paññā*) can lead one to the Path. Yet some assert that it is not necessary to observe the rules of morality if they are convinced of the teachings. It is often put forward by such protagonists that they have invented simplified or easy methods for their followers. How strange! It cannot be denied that, in Buddha's times, there were instances of intelligent and mature individuals who at once saw the light of Dhamma the moment they heard the Buddha's sermons. Of course, geniuses exist like the *ugghacitannyu*, who can at once grasp

the meaning of the Four Noble Truths after a brief exposition, or the *vipancitannyu* who can realize the Truth after a wider exposition. In Buddha's times such individuals gained the light of knowledge while listening to the Buddha's teachings without appreciable endeavor.

Research gap

In the present study, the research gap is that there are very few studies concerning with the pre and post-practice of threefold training of morality, concentration and wisdom and their collective impact on the purification of thoughts, words, and deeds and ultimately conquering and eradicating the defilements through attaining various path and fruition destinations that are the tools for purging the defilements bunch by bunch and ultimately the *arahant* destroys all defilements without any vestige.

Methodology

The present study used descriptive and survey method of research.

Plan of Analysis

Data collected from the four categories of respondents such as Buddhist monks, Buddhist nun, Laymen devotees and Lay women devotees on the threefold training and their impact have been analyzed through the application of statistical tools of techniques. For transcription of data collected from sample respondents, MS-Excel tool has been used. For comprehensive analysis SPSS package was used. There are two types of tools that are used. They are descriptive statistical tools and inferential statistical tools.

Sampling – composition of sample size

The composition of sample size comprising of Buddhist monks, Buddhist nuns, Laymen devotees Lay women devotees practicing threefold training total numbering 461, out of which 213 from Bengaluru and 248 of them from Myanmar.

Limitations of the Study

It is a distinct qualitative study involving the spirituality combined with materiality. The consequences of threefold training are qualitative in nature. Direct measurement is not possible however through the external manifestations of the sample practitioners, such as behavior, attitude, inter-personal relations, deportment and the like, the results are measured. The intrinsic nature of change cannot be measured accurately as that of the natural science measurements.

There exists a lack of measurement tools for the type of research conducted in field setting scenario of meditation centers. Again, purification is not a one-time process, but a continuous and a gradual process till the attainment of Nibbana – deliverance. The study is confined to Bangalore and Myanmar regions only.

Results And Discussion

Practice of Morality

Training No. 1 –For Purifying Beings Bodily, Verbal and Mind Purification Through the Practice of Five Moral Precepts – Morality (*Sīla*)

Research Objective - 1

To understand how *pañcasīla* practice helps the bodily, and vocal purification of sample respondents under the study

The relationship between practice of five moral precepts in Buddhism and their impact on bodily and vocal purification of the sample respondents has been captured. Before the practice of the *pañcasīla*, what were the mental states of the respondents in connection with their bodily and vocal deeds and at the same time by the practice of *pañcasīla*, what are the mental states leading to the bodily and vocal acts, the data on these aspects have been gathered, measured, analyzed, tabulated and appropriate inference based on the theoretical and practical wisdom have been drawn and are shown in Part – A below

Right Speech- Before Threefold Training

ANALYSIS

The Analysis of data collected reveals that the sample respondents' opinion about practicing of right speech before the Three-fold Training. Before practicing *pañcasīla*, respondents were not aware what constitute right speech that is abstaining from false speech, slanderous speech, harsh speech, gossip and frivolous speech (Mean=3.97 SD=1.072) and strongly agreed that telling lie, slandering, hard speech, talking nonsense, back-biting, abusing and joking badly to others caused them to get more enemies and un-trustworthy in their life. The mean score stood at 4.04 and the standard deviation at 0.962.

INFERENCE

The respondents under the study conceded that before practicing the *pañcasīla* they were not aware of what constitutes the right speech. According to Buddha false speech, harsh speech, frivolous speech and gossip are unwholesome vocal activities. It is easy to withdraw the arrow that is in transit against an object but it is not possible to withdraw the words that are spoken. Therefore, one has to be very cautious and conscious while uttering the words it may injure the heart and mind of the person receiving sharp and humiliating words and it is a wound not possible to cure. Right speech advocates the beneficial speech, which is of value to both the speaker and the receiver of the message or information. Unnecessary gossips, rumors and frivolous speech are waste of one's time and energy. The sample respondents conceded that they were not aware of Buddha's definition of right to speech

(70.3 %, n=461).

Sila/Morality - Right Speech- After Three-fold Training

ANALYSIS

The Analysis of data collected reveals that the impact of three-fold training on practitioners' behavior. The respondents agreed that by practicing Sila, they have been abstaining from talk that may bring about hatred, enmity, disunity and disharmony among individuals (or) groups of people. (Mean=4.05, SD=1.037). Secondly, after practicing Sila, they speak the truth, use friendly and benevolent, pleasant, gentle, meaning and useful words (Mean=4.24, SD=0.917) and Practicing Sila, enabled them not to speak carelessly and to keep noble silence. (Mean=4.2, SD=0.877). Eventually, they also agreed that after practicing *pañcasīla*, they know what is right speech, and in daily life they are away from false speech, slanderous speech, harsh speech, Gossip and frivolous speech my mind is calm and free from tension (Mean=4.16, SD=0.989).

INFERENCE

The sample respondent practitioners in Bangalore and Myanmar (77.9 %) have expressed the fact that after regularly practicing the moral precepts (Pancasila), they have been abstaining from talk that may bring about hatred, enmity, dis-unity and disharmony among the members with whom social transactions are in vogue. They cultivated gradually the use of friendly, benevolent, pleasant, gentle, meaningful speech. The sample respondents also indicated that by practicing *pañca-sīla* where one of the precepts is right speech, they have been trained as not speak carelessly and as far as possible maintain "Noble Silence". Keeping away from false, slanderous, harsh and frivolous speech made the sample respondents mind calm and free from tension (n=83.3 %, mean score 4.16, SD 0.989, n=461).

HYPOTHESIS - 1

H₀₁: There is no relationship between practice of morality and removal of individual practitioners' sufferings under the study.

For the purpose of testing the above hypothesis, the major independent variable considered under the study is **practice of morality** such as practice of **Right Speech, Right Action and Right Livelihood** were considered.

The major dependent variable considered for the above hypothesis is **removal of individual practitioners' sufferings** and under this, the sub-dependent variables **Mental Sufferings, Physical sufferings, Emotional Sufferings and Health Sufferings** have been considered. The data have been collected from the *pañcasīla* and vipassanā meditation practitioners in the geographical area Bengaluru and Myanmar. It gives insight into the data. The statistical tools such as correlation, regression analysis and ANOVA were employed to

assess the validity of hypothesis. The following table reveals the results at five percent level of significance.

CO-RELATION ANALYSIS BETWEEN PRACTICE OF MORALITY AND REMOVAL OF INDIVIDUAL PRACTITIONERS' SUFFERINGS

The correlation co-efficient obtained between practice of morality and removal of individual practitioners' sufferings. The correlation coefficient value between Mental Sufferings and Right Speech ($r=.933$; $p=.001$), Right Actions ($r=.979$; $p=.000$), Right Livelihood ($r=.973$; $p=.000$) and total *Pancasila* ($r=.947$; $p=.000$) were all found to be positive and highly significant. In other words, scores of removals of individual practitioners' sufferings are also increased linearly and significantly and vice-versa.

The correlation coefficients obtained between Physical sufferings and Right Speech ($r=.931$; $p=.000$), Right Actions ($r=.903$; $p=.001$), Right Livelihood ($r=.903$; $p=.000$), and total *Pañcasīla* ($r=.949$; $p=.000$) were all found to be positive and highly significant.

The correlation coefficients obtained between Emotional Sufferings and Right Speech ($r=.973$; $p=.001$), Right Actions ($r=.933$; $p=.000$), Right Livelihood ($r=.933$; $p=.000$) and total *Pañcasīla* ($r=.967$; $p=.000$) were all found to be positive and highly significant.

Finally, the correlation coefficients obtained between the factor of human happiness that is Health Sufferings and Right Speech ($r=.933$; $p=.000$), Right Actions ($r=.963$; $p=.000$), Right Livelihood ($r=.941$; $p=.000$) and total *Pancasila* ($r=.947$; $p=.000$) were all found to be positive and highly significant. In other words, correlation scores of all factors of removal of individual practitioners' sufferings were increased linearly and significantly and vice versa.

Hence, the independent variables of practice of morality such as Right Speech, Right Actions, and Right Livelihood have significant relationship with removal of individual practitioners' sufferings under the sample study. Therefore, null hypothesis is rejected and hence alternative is coined.

RESEARCH OBJECTIVE – 2

To Assess the Overall Impact of Three-Fold Training of Morality, Concentration and Wisdom Dimensions on the Individual's Purification of Mind for a Happy Society.

The overall and collective impact of morality, concentration and vipassana meditation in the form of three-fold training for purification of the beings through mind purification is analyzed in this part. The measurement is in respect of the impact of three-fold training on the individual sample practitioner's mind purification in the first place and the consequential impacts of his or her interactions in the family, society, and at work place.

Self-Knowledge, Self-Development and Self-Purification through Three-fold Training

ANALYSIS

The data is analyzed and interpreted during our analysis depicted the impact of vipassana meditation on individual's peace and harmony. The respondents opined that after three-fold training; (SSP), they understood what Bhagawan Buddha expounded (Mean=4.25, SD=0.877) and by oneself is one purified; by oneself is one-defiled (Mean=4.21, SD=0.939). Also, by practicing morality, they stopped killing others and have learnt to kill their inner enemies such as greed, hatred and delusion-(sila) (Mean=4.23, SD=0.86). Ruthlessly they are killing their passions of lust, hatred and ignorance that reside in their mind by practicing morality, concentration and wisdom (Mean=4.14, SD=0.987). Also agreed that by practicing SSP, they understood that neither wealth nor poverty, can be an obstacle towards being an ideal Dhamma practitioner (Mean=4.18, SD=0.956). Furthermore, they understood that the real happiness is found within and is not to be defined in terms of wealth, power, honors (or) conquests (Mean=4.22, SD=0.871). The respondents realized about worldly possessions obtained forcibly (or) unjustly (or) are viewed with attachment will become a source of pain and sorrow for the possessors (Mean=4.06, SD=1.04).

In prolongation, the respondents opined that sensual pleasures are the highest and only happiness of average person and understood that momentary happiness is impermanence in life (Mean=4.26, SD=0.821). They strongly believed that Noble eightfold path (SSP) is the unique and straight path to nibbana (Mean=4.22, SD=0.887) and Buddhism is based on personal experience as such it is rational and not speculative (Mean=4.24, SD=0.804). Furthermore, Morality (*sīla*) concentration (*Samādhi*) and wisdom (*Paññā*) are essential to achieve the goal of nibbana (Mean=4.15, SD=0.938) and powerful invisible mental force-craving is the cause of the ills of life and impurities (Mean=4.19, SD=0.907). Eventually, by practicing SSP, the respondents comprehend that renunciation is not a case of renouncing external objects but internal attachment to the external world and absolute purity is a complete deliverance from all repeated births, a mind released from all passions. The mean scores and standard deviations stood at 4.23, 4.07 and 0.817, 0.996 respectively.

INFERENCE

In regard to self – knowledge, self – development and self – purification through three-fold training, the sample respondents expressed that they have understood as to what Buddha expounded that is by oneself one is purified, by oneself one is defiled. By practicing *sīla*, *samādhi* and *paññā*, the sample respondents started to observe the inner enemies such as greed, hatred and delusion (52 % n=461). The sample respondents have started to avoid the lust and hatred that arise in their minds by practicing the three-fold training. They have also understood that neither wealth nor poverty can be an obstacle towards the practicing of Dhamma. The real happiness is found within oneself and not to be defined in terms of

wealth, power or honor said 82.9 percent of the respondents under the study.

Sensual pleasures give momentary happiness, gratification, for three-fold training practitioners sensual pleasures are fleeting pleasures arising out of illusions and resulting in accumulation of the impurities of the mind (85.5%, mean score 4.26, SD 0.821, n=461). Powerful unwholesome mental factors (*cetasikas*) are the main cause for greed, hatred and delusion leading to ills of life and impurities (81.2 %). Renunciation means not the case of renouncing the external object but internal attachment of the external world. This is comprehended by the sample respondents by deeper and deeper concentration and insight meditation training. Absolute purity is a complete deliverance from all forms of repeated births, a mind released from all passions completely. These things were understood by the majority of the sample respondents under the study. (See table 4.

HYPOTHESIS - 2

H₀: There is no relationship among morality, concentration and wisdom and purification of beings under the study.

To test the above hypothesis, *Sīla* (Morality), *Samādhi* (Concentration), and *Paññā* (Wisdom) were considered as independent variables. In the other hand, to establish the relationship with dependent variable 'purification of beings'; Removal of Sufferings, Attainment of Mindfulness, Greater Understanding, Peace & Harmony were considered as factors.

CO-RELATION ANALYSIS

RELATIONSHIP AMONG MORALITY, CONCENTRATION AND WISDOM AND PURIFICATION OF BEINGS UNDER THE STUDY

From the collected data and analyzed that the correlation coefficient obtained between Morality (*Sīla*) and Removal of Sufferings ($r=.905$; $p=0.031$), Attainment of Mindfulness ($r=.915$; $p=0.022$), Greater Understanding ($r=0.913$; $p=0.001$), Peace & Harmony ($r=0.899$; $p=0.002$), were all found to be positive and highly significant.

The correlation coefficient obtained between Concentration (*Samadhi*) and Removal of Sufferings ($r=0.913$; $p=0.001$), Attainment of Mindfulness ($r=0.926$; $p=0.001$), Greater Understanding ($r=0.898$; $p=0.002$), Peace & Harmony ($r=0.912$; $p=0.001$), were all found to be positive and highly significant.

The correlation coefficient obtained between Wisdom (*Panna*) and Removal of Sufferings ($r=0.923$; $p=0$), Attainment of Mindfulness ($r=0.936$; $p=0.002$), Greater Understanding ($r=0.920$; $p=0.002$), Peace and Harmony ($r=0.914$; $p=0.001$), were all found to be positive and highly significant.

The correlation coefficient obtained between Total Factors of SSP and Attainment of

Mindfulness ($r=0.913$; $p=0.001$), Greater Understanding ($r=0.919$; $p=0.001$), Peace & Harmony ($r=0.911$; $p=0.001$), were all found to be positive and highly significant. ($r=0.905$; $p=0.001$), were all found to be positive and highly significant.

Hence, the total correlation coefficient shows that *there exists a significant relationship among morality, concentration and wisdom and purification of beings under the study*. Therefore, the null hypothesis there is no relationship among morality, concentration and wisdom and purification of beings under the study is statistically rejected.

Findings

- ⊙ It was found that before practicing *pañcasīla*, sample respondents were not aware what constitute right speech that is abstaining from false speech, slanderous speech, harsh speech, gossip and frivolous speech (Mean=3.97 SD=1.072, n=461) and strongly agreed that telling lie, slandering, hard speech, talking non-sense, back-biting, abusing and joking badly to others caused them to get more enemies and un-trustworthy in their life.
- ⊙ The sample respondents agreed that by practicing *Sīla*, they have been abstaining from talk that may bring about hatred, enmity, disunity and disharmony among individuals (or) groups of people. (Mean=4.05, SD=1.037). Secondly, after practicing *Sīla*, they speak the truth, use friendly and benevolent, pleasant, gentle, meaning and useful words (Mean=4.24, SD=0.917) and Practicing *Sīla*, enabled them not to speak carelessly and to keep noble silence. (Mean=4.2, SD=0.877). Eventually, they also agreed that after practicing *pañcasīla*, they know what is right speech, and in daily life they are away from false speech, slanderous speech, harsh speech, Gossip and frivolous speech my mind is calm and free from tension (Mean=4.16, SD=0.989).
- ⊙ The sample respondents expressed that before practicing morality, killing insects and other living organisms, torturing and harming others and making pain to others were easily happened. Breaking good bodily and vocal actions and dignity, made their minds impure. They lost their individual peace and harmony.
- ⊙ With regard to the fourth research objective, the sample respondents felt that self – knowledge, self – development and self – purification through three-fold training, is possible as per what Buddha expounded that is by oneself one is purified, by oneself one is defiled. By practicing *sīla*, *samādhi* and *paññā*, the sample respondents started to observe the inner enemies such as greed, hatred and delusion (52 % n=461) that led them to greater sufferings.
- ⊙ It was found that the sample respondents have started to avoid the lust and hatred that arise in their minds by practicing the three-fold training. They have

also understood that neither wealth nor poverty can be an obstacle towards the practicing of Dhamma. The real happiness is found within oneself and not to be defined in terms of wealth, power or honor said 82.9 percent of the respondents under the study.

- ⊙ It was found from the sample respondents that worldly possessions obtained stealthily, forcibly or unjustly or viewed with contempt and they are the source of pain and sorrow for the possessors. The respondents after entering into the practice of three-fold training, comprehended that sensual pleasures are the highest pleasures for the untrained mind and average person. Sensual pleasures give momentary happiness, gratification, for three-fold training practitioners sensual pleasures are fleeting pleasures arising out of illusions and resulting in accumulation of the impurities of the mind (85.5%, mean score 4.26, SD 0.821, n=461).

Suggestions

- ⊙ It is suggested that according to Buddha false speech, harsh speech, frivolous speech and gossip are unwholesome vocal activities. It is easy to withdraw the arrow that is in transit against an object but it is not possible to withdraw the words that are spoken. Therefore, one has to be very cautious and conscious while uttering the words it may injure the heart and mind of the person receiving sharp and humiliating words and it is a wound not possible to cure. Right speech advocates the beneficial speech, which is of value to both the speaker and the receiver of the message or information. Unnecessary gossips, rumors and frivolous speech is waste of one's time and energy.
- ⊙ It is suggested that "Right Action" is about "right" morality, translated as *sammā*, it means being accurate or skillful, and it carries a connotation of "wise," "wholesome," and "ideal." It is "right" in the sense of being "upright," the way a ship rights itself when battered by a wave. It also describes something that is complete and coherent. This morality should not be taken as a commandment, as in "do this, or you are wrong." The aspects of the path really are more like a physicians' prescription than absolute rules.
- ⊙ Experiential right view is the penetration of the truth of the teaching in one's own immediate experience. Thus, it is also called right view that penetrates the truths (*saccapavedha-sammaditthi*). This type of right view is aroused by the practice of insight meditation guided by a correct conceptual understanding of the Dhamma. To arrive at direct penetration, one must begin with a correct conceptual grasp of the teaching and transform that grasp from intellectual comprehension to direct perception by cultivating the threefold training in morality, concentration and wisdom. If conceptual right view can be compared to a hand, a hand that grasps

the truth by way of concepts, then experiential right view can be compared to an eye, the eye of wisdom that sees directly into the true nature of existence ordinarily hidden from us by our greed, aversion and delusion.

- ⊙ Noble eight-fold path is the unique and the straight path to Nibbāna, the total eradication of the impurities of the mind or liberation of the mind. Buddhism is based on personal and direct experience of impermanent nature of all phenomena including human beings, devas, brahmas and animal beings. In Buddhism there is no scope for irrationality, superstitions, rites and rituals and any sort of speculations. Everything is based on cause and effect in Buddhism. The three-fold training are the essential and under current for reaching the goal of Nibbana.

Conclusion:

Training in morality is simply elementary preparatory practice, which enables us to live happily and helps stabilize the mind. Morality yields various benefits, the most important being the preparing of the way for concentration.

Training in concentration consists in developing the ability to control this mind of ours, to make use of it, to make it do its job to the best advantage. The concentrated mind is devoid of all bad, defiling thoughts and does not wander off the object. It is in a fit condition to do its job. Even in ordinary worldly situations, concentration is always a necessity. No matter what we are engaged in, we can hardly do it successfully unless the mind is concentrated.

For this reason, the Buddha counted concentration as one of the marks of a great man. Regardless of whether a man is to be successful in worldly or in spiritual things, the faculty of concentration is absolutely indispensable. It can be summed up that “Insight is the means by which we can purify ourselves.” insight, enables one to escape from round of rebirth and death and consequently liberates the practitioners from things The Buddhist teaching does not conflict with any other religion, yet it has some things that no other religion has. In particular it has the practice of insight, it liberates the mind, rendering it independent and incapable of becoming bound, enslaved, overpowered by anything whatsoever, including God in heaven, spirits, or celestial beings.

Thus, it can be concluded that Buddhism is the universal religion. It can be put into practice by everyone, in every age and era. People everywhere have the same problem, to free themselves from suffering-suffering which is inherent in birth, aging, pain and death, suffering which stems from desire, from grasping. Everyone without exception, celestial being, human being, or beast, has this same problem, and everyone has the same job to do, namely to eliminate completely the desire, the unskillful grasping which is the root cause of that suffering. Thus, Buddhism is the universal religion.

Direction for Future Research

Sīla (Morality), *Samādhi* (Concentration) and *Paññā* (Wisdom) is possible only in Buddhism. The future researcher can think of the following research topics:

- ⊙ A study on the practice of morality for the purification of individuals working in government establishments.
- ⊙ Relevance of Buddha - Dhamma in the 21st century VUCA (Volatility, Uncertainty, Complexities and Ambiguities) world.

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