

Thesis Title : A Study of Vipassanā Meditation Practice in *Samvara Sutta*
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Abstract

This research contains 3 objectives; 1) to study contents of *Samvara-sutta*, 2) to study the essential teachings in *Samvara-sutta* and 3) to study the insight practice in *Samvara-sutta* by collecting data from original texts of Theravada Buddhism and other concerned documents then, summarized, analyzed and composed in descriptive style, finally previewed by experts. The findings of research revealed that;

Samvara-sutta is the discourse taught by Buddha based on his own wish to his Bhikkhu disciples. He encouraged Bhikkhus to restrain which means close or being aware of six sensual-organs, they are eyes, ears, nose, tongue and mind. One should suppress all defilements not to fall into catch in pleasure and displeased when seeing, listening, smelling, tasting, touching and knowing through the mind. He also never allows any desire to overwhelm his mind while receiving mental objects through 6 doors. If one falls to cling, satisfy and grasping with delusion which causes demerit from wholesomeness later causing the growth of unwholesomeness in mind with sensual pleasures, passion and hindrances. With restraining in all sensual organs, one will never decline from merit or wholesomeness.

The main teaching of Buddha found in *Samvara-sutta* is the principle or way to practice of restraining the internal sense-organs and external sense-organs in order to see the origin of advantages and disadvantages of all unwholesomeness which will follow if Bhikkhus' mind does not satisfy, admire and detach from objects, sound,

smells, taste, bodily touch and mental formations without awareness then letting unwholesomeness which results delusion, aggression and greed cover his mind. This restraining also is very helpful for insight meditation.

The insight meditation practice found in *Samvara-sutta* can be seen in practicing the sense-organs restrains by setting mindfulness while receiving objects through six sensual doors, that is, knowing the visible objects, ears, nose, tongue, bodily and mental information at the present observing the rise and falls of all happening objects and object knower based on Four Foundations of Mindfulness; contemplation on body, feeling, perception and mental objects with supporting virtues by mindfulness and awareness in observing name and forms as they really are with endless efforts enabling one to abandon the cause of unwholesomeness until realizing the truth or Three Marks of Existence. It leads to insight knowledge attaining Noble Paths, Fruits and Nibbana liberated from sufferings in both of loss and woe state and cycle of birth and death which is aim of restraining of Bhikkhus as seen in case of Noble One who attained enlightenment by restraining sense-organs.