

Research Title	: An Analytical study of life Development according to Bhavana 4 in Buddhism
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Abstract

The present study was a qualitative research attending to the three main objectives; 1) to study the life as provided in Buddhism, 2) to study the living based on the Four Developments, and 3) to analyzing as well as applying the Four Developments in Buddhism to the living.

Findings of the study

According to Buddhism, lives are initially originated from the three dominant factors viz. 1) the deed, referring to the area of life or as the farm 2) the consciousness, representing the plants of life or as the plant's kernel and 3) the defilements, constituting the desire-leavening of the life. Essentially, human being's lives have been created only because of these three factors, not generated by God at all. Further the existing lives were controlled by defilements which, in later, were the causes of performing the action called the round of existences. Whenever the deed has been done, the consequence would absolutely followed that could be both of good or bad deed. However, if the good deeds have been produced, thus, the

excellent planes would have been completely generated for example the human realm, the heaven and the Brahma world. On the other hand, if the bad deeds have been developed, the evil stages would have been totally created for example the woeful stage, the animal kingdom, the ghost-sphere and the host of demons.

The living based on the Four Developments in Buddhism has closely related to the Threefold Training. The training in higher morality are equaled to a physical development and moral development. The training in higher mentality are matched with emotional development and the training in higher wisdom are accorded with wisdom development.

The application of the Four Developments in the living can be found upon the following phenomenal aspects, for example, the Buddhist principles stimulated the realization of the people in order to harmonize with the physical environment. According to the Four Developments, the practice has initially formed from the inner state-the wholesome roots and the unbounded state of mind. Then the Buddhist principles that suited for the outer state were the following groups: good conduct, the five precepts and the five ennobling virtues, contentment and the grateful as well as the relevance of the threefold training-training in higher morality, training in higher mentality and training in higher wisdom for controlling and supporting each other interrelatedly.