

Thesis title : A Study of the Meditation by the Specification of “Rûpa-Nāma”
According to Ajahn Nab Mahāneeranon

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Abstract

The objectives of the study are 1) to study the principle of “Rûpa-Nāma” as appeared in Theravada Buddhism; 2) to study the method of meditation with a specific pattern of “Rûpa-Nāma” according to Ajahn Nab Mahāneeranon; and 3) to study the application of meditation with a specific pattern of “Rûpa-Nāma” according to Wat Santiwan, Mueang district, Phitsanulok province. The data collected for study are taken from the Buddhist text named “Tetipitaka”, Scriptures, Sub-Scriptures and related academic papers.

The study has found that “Rûpa-Nāma” is a nature of all things existing as the state of ultimate truth in the world. Moreover, it always arises and ends with a combination of the Five Aggregates called “Panca Khantha” namely Rupa (matter of corporeality), Vedanā (feeling), Saṇṇā (perception), Sangkan (mental formations), and Vinnanā (consciousness). These Five Aggregates are also in line with Hetu-Paccaya-rooted conducts and what supposedly generally known as ‘animal’, ‘person’, ‘woman’, or ‘man’, etc. The “Rûpa-Nāma” practice, therefore, plays a vital role for being used as an object of vipassanā or insight meditation.

Insight meditation, with a specific pattern of “Rûpa-Nāma”, is a way for practitioners to practice for an occurrence of clear wisdom in mind. By doing this, the practitioners are supposed to focus mainly on the Six Exercises for the Insight Development or Vipassanābhūmi and also the Four Foundations of Mindfulness Development, which exists with contemplation of mindfulness on the objects coming through the six channels: eye, ear, nose, tongue, body, and mind. Through these six channels occurs the Rûpa-Nāma in the current moment, also called “a present object”. Keeping stay up with the present object helps practitioners have clear

enough mind to contemplate the Rûpa-Nāma on a condition of three characteristics: impermanent, suffering and non-self.

Wat Santiwan is a temple for practice and propagation of insight meditation with a specific pattern of “Rûpa-Nāma” based on the four foundations of mindfulness. The temple also observes Ajahn Nab Mahāneeranon’s fifteen methods for insight meditation which are described to facilitate practitioners to develop the quality of life in order to reach “Nibbāna” or the highest purpose of Buddhism.