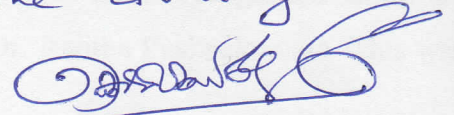


Postgraduate Institute of Pāli and Buddhist Studies
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**A Critical Study of the Historical Development of
Subject-Matter Related to Dhammānupassanā
in Theravāda Buddhist Tradition**

Researcher

Rev. K.R. Eindasara Bhikkhu
(Registration No. 2011/Ph.D/E/ 2149)

A Dissertation

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Abstract

The aim of this dissertation was to attempt historical development of subject-matter related to *Dhammānupassanā* on the basis of *Theravāda* Tradition. The principal role of the *Dhammanupassana* meditative system was interpreted as *Saññā* (perception). In this study, Dhamma indeed was interpreted as phenomena of *Citta*, *Cetasika*, *Rupa*, while *Anupassanā* as *Saññā* (perception). To discover the date of the historical development or the information about theory of *Dhammānupassanā*, formless meditation of two teachers learned by Siddhartha Gautama was analysed.

In this dissertation, various interpretations of the terms related to *Dhammānupassanā* as specific areas of focus were explained together with the specific meaning of *Dhamma* and *Anupassanā* such as the five hindrances (*nīvarana*), five aggregates (*khandha*), sense-base (*āyatana*), seven factor of enlightenment (*bojjhaṅga*) and the four noble truths (*ariyasacca*), *Nāma* and *Rūpa*, *Pannatthi* and *Paramattha*. In fact, we approached this dissertation by way of collecting Data in relation to terms quoted above the primary sources – this collected Data are divided into groups: categories, discussing analyzing, criticizing, explaining, and finding result of them in order to construct the outline of the study.

The result of this research work has shown that this ‘one-pointedness of mind (*cetaso ekodibāva*) theory’ as principal has indeed found in earlier discourses applied by Bodhisattva. However, this ‘one-pointedness of mind’ could not conduct insight knowledge (*vipassanā*) caused by wrong *Saññā* (wrong perception). This one-pointedness of mind (*cetaso ekodibāva*) theory was found in the Theravada *Jhāna* system. On the other hand,

one-pointedness in the Theravada tradition combines with *Sati* and *Sampajañña* (*Upekkhako tattha viharati sato sampajāno*), especially *Sati*.

We discovered that although *Sati* was principal in Theravāda meditation, *Sati* in *Dhammānupassanā* meditative system, including the one-pointedness (*cetaso ekodibāva*), cannot strongly support on knowing and understanding the natural phenomena as they really are. In this regard, we observed new contribution that *Saññā* (right perception) creates *Sati* or one-pointedness. It means that the base of *Dhammānupassanā* meditative system is *Saññā* (right perception), and *Dhammānupassanā* refers to Paramattha phenomena as awareness of principal objective.

Finally, in this dissertation we had discovered that with right *Saññā* (perception), in what is seen, heard, smelled and thought, there must be just seen, just heard, just smelled, just taste, just touched and just thought, without any craving, without any wrong view or without any concept as men, woman, beautiful things, bad things and so on.