



# Morality, Concentration and Wisdom – The Three Fold Training for Purifying Beings – A Study in Bangalore and Myanmar

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## Abstract:

Buddhism is a way of life. It is beyond philosophy, religion, psychology, metaphysics. It is based on cause and effect. It is time-tested, universal and priceless doctrines available even today to test and accept. Buddhism is not based on belief and faith and is based on one's own understanding and experience. The individuals in the world are bothered by impurities of mind. All inherent problems are because of defilements in the mind. This paper is based on survey and empirical research conducted in Bangalore and Myanmar. The total sample size of respondents was 461 consisting of Buddhist monks, nuns, lay-men and women devotees in Dhamma dispensation. The impact is elicited before and after practicing of Three Fold Training by the sample respondents.

Gauthama Buddha through his discoveries has given to the mankind the four noble truths and the noble eight fold path. The three fold training is for purifying beings through practical approach of practicing five moral precepts, concentration and wisdom. It is a gradual process and a step-by step process to deliver the mind from defilements, craving and ignorance. The paper traces out how three fold training metamorphosed the practitioners under the study into positive cultivation of mind and eradicating and conquering their defilements to a great extent. The study was conducted in Bangalore and Myanmar. In the aftermath of three fold training, the participants' personal excellence, inter-personal relation excellence and professional excellence have increased. Their social transactions

are very calm, quiet and beneficial on account of undergoing Buddha's three fold training in morality, concentration and wisdom.

Key Words: **Three Fold Training, Purification of Mind, Bangalore, Myanmar**

## 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 war, 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 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 indicated that **'by one-self one is defiled, by one-self one is purified'**. Buddha is a great teacher, who re-discovered the four noble truths and the noble eight fold path, the only path for the purification of the individuals and finally liberation from the mind – Nibbana.

Both meditation and service form salient characteristics of Buddhism. In fact, all Buddhist nations grew up in the cradle of Buddhism. **"Do no evil"**, that is, be not a curse to oneself and others, was the Buddha's first advice. This was followed by His second admonition, **"Do good"**, that is, be a blessing to oneself and others. His final exhortation was, **"Purify one's mind"**, which is the most important parameter. It may be mentioned that, amongst the thirty-seven factors that lead to enlightenment (*Bodhipakkhiya-Dhamma*), *viriyā* or energy occurs nine times. Clarifying His relationship with His followers, the Buddha states: **"You yourselves should make the exertion. The Tathāgatas are mere teachers."** The Buddhas' indicate the path and it is left for us to follow that path to obtain our purification. Self-exertion plays an important part in Buddhism.

## Morality

Morality is the first aspect of three fold training. In Buddhism morality means practice of Three Path Factors. They are right speech, right action, and right livelihood. These three constitute the practice of morality. Morality is simply suitable behavior, behavior that conforms with the generally accepted standards and causes no distress to other people or to oneself. It is coded in the form of five moral precepts, or eight, or ten, or 227, or in other ways. It is conducted by way of body and speech aimed at peace, convenience and freedom from undesirable effects at the

most basic level. It has to do with the members of a social group and the various pieces of property essential to living.

## **Concentration**

Second aspect of the three fold training is concentration (Samadhi). This consists in constraining the mind to remain in the condition most conducive to success in whatever participant wishes to achieve. Just what is concentration? No doubt most of you have always understood concentration as implying a completely tranquil mind, as steady and unmoving as a log of wood. But merely these two characteristics of being tranquil and steady are not the real meaning of Concentration. The basis for this statement is an utterance of the Buddha. He described the concentrated mind as fit for work (kammaniya), in a suitable condition for doing its job. Fit for work is the very best way to describe the properly concentrated mind.

## **Wisdom**

The third aspect is the training in insight (Pannya), the practice and drill that gives rise to the full measure of right knowledge and understanding of the true nature of all things. Normally, we are incapable of knowing anything at all in its true nature. Mostly we either stick to our own ideas or go along with popular opinion, so that what we see is not the truth at all. It is for this reason that Buddhist practice includes this training in insight, the last aspect of the threefold training, designed to give rise to full understanding of and insight into the true nature of things.

Consequently, the Buddhist training in insight does not refer to intellectual understanding of the kind used in present day academic and scholarly circles, where each individual can have his own particular kind of truth. Buddhist insight must be intuitive insight clear and immediate, the result of having penetrated to the object by one means or another, until it has made a definite and indelible impression on the mind. For this reason the objects of scrutiny in insight training must be things that one comes into contact with in the course of everyday living, or at least they must be things of sufficient importance to render the mind genuinely fed up and disenchanted with them as transient, unsatisfactory and not selves. However, much we think rationally, evaluating the characteristics of transience, unsatisfactoriness and non-selfhood, nothing results but intellectual understanding.

## **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 suffering. Where the suffering arises, what is the root for the arising of suffering 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 research topic is “**Morality, Concentration and Wisdom – The Three Fold Training for Purifying Beings – A Study in Bangalore and Myanmar**”. 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. Everyday, they are accumulating the impurities knowingly and unknowingly and that leads to endless rebirths. Gauthama 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 liberates himself from the mind.

All phenomena in the universe are subject to three universal characteristics of impermanence (*anicca*), unsatisfactoriness (*dukkha*) and not-self (*anatta*). What is impermanent produces *dukkha* and human beings are construed the phenomena as permanent, which leads to unsatisfactoriness.

The three fold training is meant to conquer and eradicate the defilements. In all parts of the world, the defilements in human beings 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.

## Research Questions

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

These and other research issues necessitated the present research paper. Hence, the title ‘**Morality, Concentration and Wisdom – The Three Fold Training of Purifying Beings – A Study in Bangalore and Myanmar**’.

## Review of Literature

The research study undertook extensive review of literature especially Buddha-Dhamma literature. The books, articles, journals, magazines, new paper appearances on the Buddhism have been referred comprehensively. The segments of review cover morality, concentration and wisdom. Further, the ramifications of bodily, vocal and mental purifications arising out of the three fold training and the respective literature concerned are reviewed critically and meticulously. Only a few review is given below.

**Piyadassi Thera (1998)** observes that the Buddha's way of life, his religious system, comprises the doctrine and the discipline. Discipline implies moral excellence, the taming of the tongue and the bodily actions, the code of conduct taught in Buddhism. This is generally known as sila, virtue or moral training. The doctrine deals with man's mental training, taming of the mind. It is meditation or the development of Mental Concentration, samadhi, and Wisdom, panna. These three, Virtue, Concentration and Wisdom, are the cardinal teachings which when carefully and fully cultivated raise man from lower to higher levels of mental life, lead him from darkness to light, from passion to dispassion, from turmoil to tranquility. These three are not isolated reactions, but integral parts of the Path. This idea is crystallized in the clear admonition of the Enlightened Ones of all ages--'Cease from all evil; cultivate the good; cleanse your own mind.'

**Venerable Ledi Sayadaw (1904)** in his book "Bodhipakkhiya Dhamma" (The requisites of Enlightenment) highlights the fact that wisdom (Panna) The seeds of panna mean the cultivation of the ability to analyse the characteristics and qualities of rupa (Material Phenomena), nama (Mental Phenomena), khandha (Constituent groups of existence), ayatana (Bases), dhātu (Elements), sacca (Truths), and the paticcasamuppāda (Dependent Origination), as well as the cultivation of insight into the three characteristics of existence (lakkhana), namely, anicca (Impermanence), dukkha (Suffering), anattā (Impersonality). Of the three kinds of seeds of Path-Knowledge (magganyāna) and Fruition-Knowledge (phala-nyāna) sila and samādhi are like ornaments that permanently adorn the world and exist even in the sunya (void) world cycles, that is, world-cycles where no Buddhas arise.

**Venerable Mahāsi Sayādaw (2006)** describes that virtue (*sīla*), concentration (*samādhi*), and wisdom (*paññyā*) 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 *ugghaṭitaññū* who can at once grasp the meaning of the Four Noble Truths after a brief exposition, or the *vipañcitaññū* who can realise 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 the pre and post-practice of three fold 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. The study is unique and distinct in that it has taken up the respondents especially the laity three fold training practitioners' impact before and after their practice and reaping of results in the form of their individual purification. Therefore, the topic is justified among other grounds.

## Hypothesis

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

## Methodology

The research programme aimed at knowing the working of three fold training in Buddhism consisting of the practicing of panca-sila and followed by concentration and insight meditations by the sample respondents in Bengaluru and Myanmar. The impact can be known only when the state of the mind, body and the life of the sample respondents practitioners before the undertaking three fold training and after undergoing the training how exactly, the transformation has happened, whether the transformation is short lived or long lived. How the sample respondents are faring on in their intra-personal and inter-personal relationships, at the same time developing and purifying their minds by eradicating the defilements gradually.

## Survey Method

The study reviewed extensively the Dhamma literature on the topic to gain an in-depth knowledge on the topic three fold training and important concepts involved therein. It was also possible for the study to identify the core research issues on the topic. The elaborate discussions with accomplished Buddhist monks in Myanmar and India, further enabled the research to fine tune the research objectives, hypothesis, methodology and analysis and interpretation of the data. The experience of the senior monks and the research guide helped to devise the methodology and complete the thesis by collecting necessary data on the topic from the sample Buddhist monks, lay Buddhist devotees who are practicing panca-sila and practicing samatha and vipassana meditation.

## Sampling

Bengaluru population is 1.39 crore and out of the given population, it has been found from the various sources that only 4 lakh plus are engaged in the practice of panca-sila primarily. This is followed by the practice of concentration and insight meditation. In the given population, there are Buddhist monks (*bhikkhus*), Buddhist nuns (*bhikkhunis*),

lay men devotees (*upasakas*), and lay women devotees (*upasikas*) practicing *panca-sila* and *samadhi* (concentration) and *pannya* (wisdom) meditations.

The Myanmar population is 5.4 crore, where out of 5.4 crore population, 89 percent are Buddhist population. It is a Buddhist country. From the early childhood, it is custom and tradition that invariably the citizens have to undertake *ti-sarana* and *panca-sila* practice. Out of 5.4 crore, 4.8 crore population is Buddhist population. For the study five important regions covering the populations are – Yangon (44,77,638), Mandalay (12,08,099), Monywa (1,82,011), Kalay (1,30,506) and Myingyan (1,41,713) have been considered. Thus, the total population of sample five regions of Myanmar is 61.39 lakhs approximately.

### Composition of Sample Size

Sl. No.	Category of Respondents	Size		Sampling Techniques used
		Bengaluru	Myanmar	
01	Buddhist monks practicing three fold training	83	143	Simple random sampling
02	Buddhist nuns practicing three fold training	02	14	Simple random sampling
03	Laymen devotees practicing three fold training	106	62	Convenient Sampling
04	Lay women devotees practicing three fold training	21	29	Convenient Sampling
	<b>Total</b>	<b>213</b>	<b>248</b>	<b>461</b>

### Data Collection

For the purpose of the study, the primary data have been collected with the help of the schedule and the personal interviewing of the sample respondents. The data have been collected in Bangalore region and also the regions in Myanmar by administering the questionnaire followed by in-depth and focus interview.

The Secondary data have been collected from the various sources such as Tipitaka, Commentary and Sub-Commentary on the Tipitaka, Dhamma literature published by Pali Text Society, United Kingdom, Buddhist Publication Society, Kandy, Srilanka. The secondary data have also been collected from Dhamma international journals, Magazine and Internet sources. Newspaper appearances relating to the topic have also been mustered.

## 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 three fold training and their impact have been analysed through the application of statistical tools of techniques. For transcription of data collected from 461 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. The former includes percentages, averages, and standard deviations. Five point scaling technique was employed to collect the data on various parameters and the statements therein in the schedule. The latter includes cross co-relation, multiple linear regression analysis, ANOVA test. Cronbach Alpha test was used to establish the reliability and consistency of the questionnaire.

## Limitations of the Study

It is a distinct qualitative study involving the spirituality combined with materiality. The consequences of three fold 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 parameter measurements.

There exists lack of measurement tools for the type of research conducted in field setting scenario of meditation centres. Again purification is not a one-time process, but a continuous and a gradual process till the attainment of *Nibbana* – deliverance.



## Results and Discussions

### Impact of Three-fold training on Purifying Beings

(n=461)

Sl. No.	Statements		SA 5	A 4	N 3	D 2	SD 1	Mean	SD
1	Through three fold training of Sila, Samadhi, and Pannya, I learnt to keep away from bad deeds, do good and purify the mind	n	179	150	99	19	14	4.00	1.020
		%	38.8	32.5	21.5	4.1	3.0		
2	I learnt that superfluous rites and rituals have no real religious value (or) significance	n	197	139	99	14	12	4.07	0.997
		%	42.7	30.2	21.5	3.0	2.6		
3	Noble Eight fold path is the unique middle path that allows me to lead a noble and peaceful life	n	180	149	101	15	16	4.00	1.032
		%	39.0	32.3	21.9	3.3	3.5		
4	I understood that practice of SSP is a path of enlightenment, a means of deliverance from suffering	n	171	151	105	16	18	3.96	1.052
		%	37.1	32.8	22.8	3.5	3.9		
5	Individual himself is solely responsible for his own pain (or) pleasure	n	177	155	101	14	14	4.01	1.002
		%	38.4	33.6	21.9	3.0	3.0		
6	I am practicing SSP (middle path) of moderation and finding real peace and happiness by leading a respectable life without being a slave to my senses	n	160	138	108	33	22	3.83	1.157
		%	34.7	29.9	23.4	7.2	4.8		
7	Practicing three fold training is a means for the elimination of human suffering, misery, tension, fear and worry.	n	154	163	95	29	20	3.87	1.088
		%	33.4	35.4	20.6	6.3	4.3		

(Source: Field Survey)

The central aim of the present research programme is to measure the impact of three fold training on purifying the beings. Accordingly, the sample respondents under the study expressed that three - fold training impacted them considerably because it helped them to keep away from bad deeds and to do good deeds along with purifying the mind (64 %, n=461). It helped them to go away from superficial rites and rituals that have no spiritual significances and value according to the Buddha – Dhamma. Noble eight fold path is the unique middle path that enabled the sample respondents to lead a noble and peaceful life (71.3 %). Sila, samadhi and panna path is a great path for liberation of the mind and ending sufferings as endorsed by 65.6 percent of the respondents in the study.

Every individual himself is solely responsible for his own pain or pleasure. One can find moderation and avoid extremes if one follows the three fold training which brings lasting happiness, peace and harmony for the practitioners. It enables to lead a respectable life without being a slave to one's senses. Practicing three fold training is a means for the elimination of human sufferings, miseries, fear and worry.

## Cronbach's Alpha Reliability Test

Case Processing Summary			
		N	%
Cases	Valid	461	100.0
	Excluded <sup>a</sup>	0	0.0
	Total	461	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics	
Cronbach's Alpha	N of Items
<b>.931</b>	<b>216</b>

The overall Cronbach's Alpha result for 216 items of constructed questionnaire value is 0.931 indicating a higher degree of correlation among the items. Under the study, dhamma, practice of morality - sila, right speech, right action, right livelihood, sila before and after three-fold training, practice of samatha meditation, right effort, right mindfulness and right concentration before and after three-fold training. Furthermore, vipassana meditation – panna under this, right understanding, right thoughts factors have been studied before and after pancasila and vipassana practice.

### Hypothesis Testing Results and Analysis

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

To test the above hypothesis, Sila (**Morality**), Samdhi (**Concentration**), and Panna (**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.

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

Factors of SSP		Purification of Beings			
		Removal of Sufferings	Attainment of Mindfulness	Greater Understanding	Peace & Harmony
Morality (Sila)	r	.905**	.915**	0.913**	0.899**
	Sig.	<b>0.031</b>	<b>0.022</b>	<b>0.001</b>	<b>0.002</b>
Concentration (Samadhi)	r	0.913**	0.926**	0.898**	0.912**
	Sig.	<b>0.001</b>	<b>0.001</b>	<b>0.002</b>	<b>0.001</b>
Wisdom (Panna)	r	0.923**	0.936**	0.920**	0.914**
	Sig.	<b>0.000</b>	<b>0.002</b>	<b>0.002</b>	<b>0.001</b>
Total Factors of SSP	r	0.913**	0.919**	0.911**	0.905**
	Sig.	<b>0.001</b>	<b>0.001</b>	<b>0.001</b>	<b>0.001</b>

. Correlation is significant at the 0.01 level (2-tailed).

From the above table it is shown that the correlation coefficient obtained between Morality (Sila) and Removal of Sufferings ( $r=0.905$ ;  $p=0.031$ ), Attainment of Mindfulness ( $r=0.915$ ;  $p=0.022$ ), 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 & 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 exist 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.

## MULTIPLE REGRESSION ANALYSIS AMONG MORALITY, CONCENTRATION AND WISDOM AND PURIFICATION OF BEINGS UNDER THE STUDY

R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
				R Square Change	F Change	df1	df2	Sig. F Change
.951	<b>.904</b>	.903	.131	.904	<b>1434.130</b>	3	457	<b>.000</b>

a. Predictors: (Constant), Morality (Sila), Concentration (Samadhi) and Panna (Wisdom)  
b. Dependent Variable: Purification of Beings

The dependent variable purification of beings such as removal of sufferings, attainment of mindfulness, greater understanding and peace & harmony were considered under the study. In the above regression table, the  $R^2$  value stood at .904 and has a significant strength to define that how the practice of Morality (Sila), Concentration (Samadhi) and Panna (Wisdom) contributing in purification of beings under the study. Hence, the  $R^2$  value obtained from the regression analysis is highly significant to establish the strength between independent variables and the dependent variable with the degree of freedom (3, 457) at five percent level of significance.

### ANOVA TABLE

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	73.299	3	24.433	<b>1434.130</b>	<b>.000</b>
	Residual	7.786	457	.017		
	Total	81.085	460			

a. Dependent Variable: Purification of Beings  
b. Predictors: (Constant), Morality (Sila), Concentration (Samadhi) and Panna (Wisdom)

From the above ANOVA table, the value of F explains the significant difference among independent variables and its impact on human excellence. The F value of ANOVA table stood at 1434.130 and p-value is less than 0.05 with degree of freedom (3, 457) at 95 percent confidence level and five percent level of significance. Hence, the regression analysis and the ANOVA test provide a statistical significant result to reject the null hypothesis strongly and the hence coined the alternatively.

Morality, Concentration and Wisdom, function together for one common end: Deliverance of the Mind (ceto vimutti), and how through genuine cultivation of man's mind, and through control of actions, both physical and verbal, purity is attained. It is through self-exertion and self-development that the aspirant secures freedom, and not through praying to and petitioning an external agency.

It is clear that the code of conduct set forth by the Buddha is no mere negative prohibition but an affirmation of doing good - a career paved with good intentions for the welfare and happiness of all mankind. These moral principles aim at making society secure by promoting unity, harmony and right relations among people. The correct practice of Samadhi (concentration or mental discipline) maintains the mind and the mental properties in a state of balance. Many are the mental impediments that confront a yogi, a meditator, but with the support of right effort and right mindfulness the fully concentrated mind is capable of dispelling the impediments, the passions that disturb man. The perfectly concentrated mind is not distracted by sense objects, for it sees things as they really are, in their proper perspective. Thus mastering the mind, and not allowing the mind to master him, the yogi cultivates true Wisdom (pannya).

The essence of vipassana meditation is understanding the nature of suffering, knowing the cause of sufferings, developing the mind through meditation and eradicating the impurities of the mind. It can be inferred that the third division of mental purification is vipassana mode as given by Gauthama Buddha

## Findings

It was found that the sample respondents have started to avoid the lust and hatred that arise in their mind 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 honour said 82.9 percent of the respondents under the study.

It was found from the sample respondents that worldly possessions obtained stealthy, forcibly or unjustly are 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

Individuals with the impure mind are not at all successful in any endeavor. The unwholesome volitional thoughts, speech and actions will only produce unwholesome and painful consequences in the present life (*ditthadhammavedaniyakamma*), or in the next life (*upapajjavedaniyakamma*), or from the third life till parinibbana (arahant's deliverance) (*aparapariyavedaniyakamma*). The volitional action called kamma will produce its results in any of the four aeons and 1,00,000 worlds because it has force of kamma (vide patthana – conditional relations). Individuals with impure mind often always do not think positively. Therefore, the remedy is three fold training in Buddhism.

Without purifying one's mind one will not be happy at any point of time whatever may be the status and position and power held by the individuals. To remove the sufferings, the cause of the suffering that is ignorance and craving need to be erased. The way leading to the cessation of suffering is the only noble eight fold path (the three fold training of morality, concentration and wisdom meditation). The deed which is associated with attachment, ill-will and delusion is evil and impure. Therefore, the three fold training activities are purifying activities.

In the present research programme, it was found that the three fold training of sila, samadhi and panna (*tividasikkha*) are inter-related and none of them is an end in itself, each is a means to an end. One cannot function independently of others as in the case of a three legged tripod, if one leg is damaged the other two legs will not be having any utility and tripod will fall to the ground. Similarly, sila, samadhi and panna training practices of inter-related and cannot go alone. Panca-sila helps samadhi and panna or ethical conduct strengthens mental discipline (samadhi) and mental discipline in turn promotes wisdom and removes the sufferings. Wisdom helps to get rid of the clouded view of things and helps to see the things as they really are that is to see the life and all thing pertaining to life as arising and passing away continuously due to anicca, dukkha and anatta characteristics of all phenomena in the universe.

## 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. Other advantages, such as conducing to happiness or to rebirth as a celestial being, were not considered by the Buddha to be the direct aims of morality. He regarded morality as primarily a means of inducing and developing concentration. As long as things continue to disturb the mind, it can never become concentrated. It can be concluded that the practice of the three fold training in any part of the world by the individuals can reduce impurities of mind, irrespective of age, gender, region, religion, race, caste, colour, time, income, occupation of the practitioners and so on.

## Directions for the Future Research

Wherever the roots of unwholesomeness such as greed, hatred and delusion increases, in that part of the world, conflict, unrest, dis-harmony increases. Wherever, the roots of wholesomeness increases, that part of the world will experience peace and harmony. The method of eliminating all defilements is three fold training by way of practicing – morality (sila), concentration (samadhi) and wisdom (Pannya). Purifying beings through three fold training of Buddha - Dhamma as a research topic is not explored much in academic and research pursuits. The present research programme is a novel exploration to link three fold training practice with individual peace and harmony, personal excellence, inter-personal excellence, professional excellence, and societal excellence perspective.

Virtue (Morality), Samadhi (Concentration) and Pannya (Wisdom). Pannya is possible only in Buddhism. The future researcher can think of the following research topic.

- A study on the practice of morality for the purification of individuals working in government establishments.
- Impact of vipassana meditation on the policy makers' effectiveness in the government dispensation.

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## Web Resources

- [www.access to insight .org](http://www.access.to.insight.org)
- [www.mahabodhi.info](http://www.mahabodhi.info)
- [www.vipassana.com](http://www.vipassana.com)
- [www.buddhism.about.com](http://www.buddhism.about.com)
- [www.urbandharma.org](http://www.urbandharma.org)
- [www.buddhistelibrary.org](http://www.buddhistelibrary.org)

