CONCLUSION

Among the various types of meditation in the world today, Buddha’s method of Vipassanā meditation is unique. This technique was developed by Buddha 2,550 years ago. Today, millions of people are practising this technique all over the world.

Vipassanā meditation can be divided into two classes; the first class includes various types of concentration and the second class, the deeper levels of insight and purity that come with the Vipassanā practise.

Theravāda tradition stresses the developments of practice up to the profound experience of the first taste of Nibbāna, after which a meditator needs few guidelines, though often much more practice, to continue to final liberation. As the mind becomes purified, the luminous and self-existing nature of all experience is revealed. The Vipassanā unfolds naturally, following the basic principles outlined in the very first talk of the Buddha on the four noble truths. When the basic teachings are understood, all that remains is perseverance in putting them into practise.

There are certainly many other techniques and forms of meditation used in Theravāda Buddhism. It is divided into the four chapters. The first chapter, I tried to discuss background story of how and why Siddhattha was born as an extraordinary human beings destined to become a Buddha at that time and his scientific investigations to find the truth about birth, old age, disease and death. In the second chapter, I tried to discuss the forty Kammaṭṭhāna meditations which arc put into practice in Theravāda Buddhism. If we practise these Kammaṭṭhānas, we can get many benefits and the higher power.

In the third chapter I have endeavoured to expose these suttas such as the Dhammacakkappavattana Sutta, Anattalakkhaṇa Sutta and the Mahāsati-paṭṭhāna Sutta, etc., each in its own way showing precisely the methods of achieving Nibbānic peace.

The Dhammacakkappavattana Sutta explained the foundation of Sila on which builds up samādhi and finally develops Pañña. We have to know that without the purity of Sila, the purity of Samādhi and Pañña can never be established. Actually, Vipassanā meditation is a serious work to be carried out by serious meditator who really desire concrete results here and now.

To cite the example of Buddha’s effort to finally reach the goal of Sammāsambuddha, Buddha had discovered the four noble truths and
brought them out one by one the truth of dukkha, the origin of dukkha, the
cessation of dukkha and the path leading to the cessation of dukkha. At that
stage, there was no mention of the arising of things unheard of before, nor of
his claim to Buddhahood.

Vipassanā’s ability to tranquillize the human mind, changing its
turbulence to calmness with increased vitality, makes it a positive mental
health measure and an excellent human potential development method. The
meditator becomes free to live for higher values, richer goals: loving­
kindness, compassion, sympathetic joy and peacefulness. Vipassanā thus
leads people from narcissism to mature, social love, to a life of altruism and
this personal transformation becomes the catalyst for social change and
development.

Today, Vipassanā meditation centers are resigning more and more all
over the world. Especially, we can see tens of thousand of meditation centers
across Southeast Asia, in Myanmar, India, Thailand, Sri Lanka, Cambodia,
and Laos and million of people are practising in this wondrous technique
and get benefit in their present life. The practice of this lineage, called the
Elders, or Theravāda, which have been followed for thousands of years,
were offered by Buddha as “openhanded, universal, and inviting all to come
to see for themselves.”

I believed that Vipassanā is a unique which could show me a new life
and helped me to come out of bad habits. It has given me the strength to
smile in desperate situations. It has also given me the strength to discharge
my responsibilities. I feel less nervous.

I also practice this technique because my life is incomplete without
Vipassanā meditation. So, I tried to sit meditation everyday and have
planned to establish new meditation center. I heartily advise all the people to
participate in this wonderful technique. It is the treasure I would like to share
to the people of the world. If this beneficial technique is spread throughout
the world it will bring about a healthy and harmonious future.

If all people practise this meditation sincerely, their families would be
peaceful and happy. If the individual families have peace and happiness
society will be peaceful and the world will be a good place to live in.

In the rapidly changing world of material development at the sacrifice
of moral and spiritual advancement, vipassanā meditation practise, still
being kept in its pristine purity in the world, has a definite role to play for
the promotion of welfare, peace, harmony and happiness of mankind.