Chapter-3

VIPASSANA AS A WAY TO LIBERATION

BUDDHIST ATTITUDE OF MIND

People continually seek ways to increase their happiness, inner peace and harmony because the human mind is inherently ever defiled with corrupting agents (kilesa) such as Greed (lobha), hatred (dosa), delusion (moha), pride (mana), wrong view (ditthi) and so on. These latent impure forces in their original nature arise from lack of mindfulness on reality, at the point of impact between eye and visible objects, body and touch and mind and mental objects.

In other words, each of these defilements arises in its respective turn as the case may be, “just as the rain leaks through the roof of a poorly thatched house, even so does passion penetrate an undeveloped mind. But on the contrary, just as the rain cannot penetrate a well-thatched house, even so passion cannot penetrate a well-developed mind”.\textsuperscript{191} These impure mental states always appear unnoticed in the absence of mental awareness or meditative mindfulness, through eyes, ears, nose, tongue, body and mind. The defilements are certain to arise whenever there is a chance of seeing, hearing, and so on. They will persist until and unless we curb and reject them by means of the practice of concentration (samatha) and insight meditation (vipassana).

\textsuperscript{191} Dhp.Verse.16,
According to Buddhism man’s position is supreme. Man is his own master and there is no higher being or power that sits in judgment over his destiny. The Buddha said, ‘One is one’s own refuge, who else could be the refuge?’ He admonished his disciples to be a refuge to themselves and never to seek refuge in or help from anybody else. He taught that encouraged and stimulated each person to develop himself and to work out his own emancipation, for man has the power to liberate himself from all bondage through his own personal effort and intelligence. The Buddha says, ‘You should do your own work, for the Tathagata only teach the way.’

Concentration and tranquility of mind can dispel craving (tanha), whereas insight meditation can eliminate ignorance (avijja). In other words, the power of concentration alone controls the restless mind and releases it from the hindrances of evil thoughts (nivarana), such as sensual desire, ill-will, sloth and torpor, restlessness, worry and doubt. Likewise, the power of insight meditation causes one’s mind to attain wisdom or enlightenment, thereby dispelling ignorance.

The Buddha said in the Majjhima Nikaya that one should apply oneself to the development of concentration and insight meditation in order to dispel craving and ignorance, the very roots of defilements in every human being, in all persons who have not yet reached the highest stage of the Noble One (Arahanta Ariya). Therefore, so long as we are overwhelmed by these two origins of life-creative force, ignorance (avijja) and craving (tanha) we can by no means rightly see, hear, smell, taste, touch and think of

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193 D.ii.p.62.
194 Dhp. Verse.276.
things as they really are, as a consequence, we fall victim endlessly into the domain of defilements.

Freedom of thought allowed by the Buddha is unheard of elsewhere in the history of religions. This freedom is necessary because man’s emancipation depends on his own realization of Truth according to Buddhism. As the teachings of the Buddha, doubt (Vicikiccha) is one of the five hindrances (nivarana) to the clear understanding of the Truth and spiritual development. Doubt is not a sin because there are no articles of faith in Buddhism. In fact, there is no sin in Buddhism, as sin is understood in some religions. The root of all evil is ignorance (avijja) and false views (micchaditthi). It is undeniable fact that as long as there is doubt, perplexity, wavering, no progress is possible. It is also equally undeniable that there must be doubt as long as one does not understand or see clearly. But in order to progress further it is absolutely necessary to get rid of doubt. To get rid of doubt one has to see clearly.195

The Buddha was always eager to dispel doubt. Even just a few minutes before his death, he requested his disciples several times to ask him if they had any doubts about his teaching, and not to feel sorry later that they could not clear those doubts. But the disciples were silent. What he said then was touching: ‘if it is through respect for the Teacher that you do not ask anything, let even one of you inform his friend (i.e., let one tell his friend so that the latter may ask the question on the other’s behalf).196

195 W.Rahula,What the Buddha Taught,p.3,Buddhist Cultural Center, Colombo, 1996
196 D.ii.p.95.
CONTROL OF THE MIND

For control of one’s mind, meditation is of basic and vital importance. Without it the mind is uncontrollable as it flits about from one object to another. It is the mind that creates troubles, difficulties or problems and sufferings that confront men and women throughout samsara (cycle of birth and death). Control of the mind is the most difficult task for a person because the mind is usually delighted by evil thoughts rather than good ones.

The mind, in its intrinsic nature, is the most powerful phenomenon and so the world or individual are led and attracted by it. It is only because of the mind that all beings are swayed to its domain or sovereignty. Each and everyone is dominated by the mind that guides him as his master. It is only the mind that makes one defiled or pure about it, just as water in the form of mud soils and its pure form cleanses. The mind naturally exists in a state of desire of delight in evil polluting a person with impurities like greed, anger, delusion and so on. If the mind is thus impure with these defilements or corrupting agents, the body becomes impure as well.

The mind is so swift in flitting about that the process of mental activity appears to be a substantial entity. It resembles an electric light, which shines steadily, but is produced by a varying current. Since the mind is transient in character, one cannot keep it completely calm and composed without proper meditation practice for mental development. Again, without a concentrated and tranquil mind, one will never discern anything as it truly is. Regarding this, the Buddha said, "only a meditator with a
concentrated mind can realize things in their true nature” With reference to the mind, the Buddha said in the *Dhammapada*:

> “The flickering, fickle mind difficult to guard, difficult to control, the wise person straightens it as a Fletcher straightens an arrow.” 197

> “The mind is hard to check, swift, flits wherever it likes, to control it is good. A controlled mind is conducive to happiness.” 198

> “The mind is very hard to perceive, extremely subtle, flits wherever it likes, let the wise man guard it; a guarded mind is conducive to happiness.” 199

> “Faring afar, wandering alone, bodiless, lying in a cave (the heart) is the mind. Those who subdue it are freed from the bounds of Mara (passion).” 200

Since the mind in its nature is never tranquil, as the Buddha elucidated in the above verses, *Bhavana* is the only remedy for the diseases of the mind. Therefore, in order to obtain quietude of mind, to quell hindrances and to eliminate other latent tendencies, one must positively develop the mind.

**KILESA AND DEFILEMENT**

*Kilesas* are so called because they afflict or torment the mind, or because they defile beings by dragging them down to a mentally soiled and depraved condition. Destruction of defilement and impurities is meant for a person who knows and who sees said the Buddha. 201 The teaching of the Buddha is qualified as ‘*ehi-passiko*’, inviting you to come and see.

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197 Dhp.Verse.34,
198 Ibid.Verse.35.
199 Dhp. Verse.36
200 Ibid. Verse.37.
201 S.ii. p.117.
THREE GRADES OF DEILEMENT

There are three grades of defilements: namely:

1) Transgression or the gross degree of defilement (vitikkama kilesa);

2) Obsession, or the intermediate degree of defilement (pariyutthanakilesa); and

3) Inherent tendency, or the instinctive degree of defilement (anusayakilesa).

Just as there are three grades of defilement, so there are also three stages of knowledge or mental development that arrest and dispose of these defilements. The first grade of defilement, that of transgression, can be dispelled by moral conduct or virtue (sila); the second grade, that of obsession, by concentration (samadhi); and the third grade, that of latent tendency, by wisdom (panna).

The second and third stages are progressively more difficult. The stages of mental development are essential to us, as they are entirely concerned with mental maturity. Those of defilement can be expelled only by purifying or developing mind; i.e., by tranquility of mind (samatha) and insight meditation (vipassana). Even after the concentration stage, by far the most difficult to root out are the latent tendencies that have been inherently concealed in each and every individual, composed of the elements of mind-matter phenomena for the long duration of samsara. The Buddha taught in the Dhammapada. "Just as a tree with firm roots undestroyed, though cut down springs up again, even so, while latent tendency of craving is not rooted out this sorrow (rebirth) springs up again and again". 202

202 Daw Mya Tin, Dhammapada, verse, p.4, Buddha Sanana Council, Rangoon, 1987
The latent tendencies are, in fact, not to be seen with our naked eyes, but they do exist or arise when the necessary conditions are complete at the very moment of seeing, hearing, and so on, and then instantly pass away as is their nature. Just as a flame appears when a matchstick strikes against the matchbox, even so when one's sense organs are triggered by any object, defilements assuredly arise in the mind according as the degree of one's latent tendencies. As a result owing to the defilements of the mind, the physical body becomes defiled as well: thereby, we are denied liberation from the endless rounds of sufferings of samsara.

In this respect the root stage of passion is the most vital basis for each because one will become more and more defiled up to the stage of transgression unless one puts down and retards the very source of the initial stage of latent tendency. The importance of checking this latent evil state of mind is the only reason why bhavana, especially insight meditation (vipassana bhavana) is essential and necessary for every human being. Thus the practitioner will well appreciate the value and benefit obtained just by the practice of bhavana advocated by the perfectly enlightened Buddha's Teaching one will certainly enjoy happiness in life in this world and also experience the genuine peace and true happiness of Nibbana of the Supra-mundane Enlightenment (santi-sukha).

**REBIRTH IS DEPENDENT ON CRAVING**

From Theravada Buddhist point of view, all beings have a strong attachment to their present life. If death can be dispensed with, they would like to live eternally. If that is not possible, they would prefer starting a new life in the literal sense. So they can hardly accept the idea of no rebirth. With them, kamma-actions renew their aggregates with
birth-consciousness after death-consciousness has run its course. Having on craving for a new existence, an Arahant desires cessation of his aggregates. Desire for a new life is none other than tanha, craving. Desire for annihilation is kiriya chanda, an inoperative consciousness. This is the different between tanha and chanda. Craving is active, desire passive; the one in existence, the other for cessation of the round of existence.203

MENTAL CULTURE

Mental culture brings peace to oneself as well as others and inspires them to practice the Dhamma, principle to practice in Buddhism. It is of utmost importance because without mental culture or meditation or Bhāvanā in Pali word, one cannot discipline, develop one's mind and thus cannot attain even to the middle stage of concentration, required for the beginning of the insight meditation. It's therefore very hard to see things as they really are and to attain supreme wisdom (Paññā). In order to attain supreme wisdom through the perfection of one religious system is also wholly concerned with the inner realm; i.e. purity of mind through mental development or mediation (Bhāvanā).

The human being's mind is inherently defiled corrupting events (Kilesā) such as; greed, anger, craving, pride, and wrong view, etc. these latent impure forces in their original nature arise simply because of negligence or heedlessness; that is to say they arise lack of mindlessness or awareness of reality through the impact of sense organs with external objects and internal experiences. With respect to arising of these defilements, the Buddha said, "even as the rain leaks penetrate on ill-thatched house, so does lust penetrate an undeveloped mind. But on the contrary, even as the rain leaks does not

penetrate a well –developed mind.” Without mental culture, no one can abate and eliminate one's defilements or corruption and obtain genuine happiness and real peace of mind. The Buddha said in *Samannaphala sutta of dīghanikāya* with the development of morality (Sīla) is of great benefit and value; gain with the development of concentration, wisdom (Paññā) is of great benefit and value.”

**THERAVADA MEDITATION METHODS**

The word ‘meditation’ in English is the translation of the Pali term ‘*samatha*’ or ‘*bhavana*’ which has the same meaning as practicing. In this context, we are going to use the term ‘*bhavana*’.

**THE MEANING OF BHAVANA**

There are several references to the meaning of *Bhavana*. “*Bhavati bhavayati cati bhavo*” it means to make one grow or develop time-and-again one’s inner realm. Bhavana thus means to make one concentrate, contemplate or meditate for one’s mental development. In other words, “*Bhaviyati vaddhiyati ti bhavana*”206 means to make one grow or mature. Moreover, bhavana in another sense is “*Bhaveti kusaledhmame asevati vaddheti etayati bhvana*”207 - that is, it is called *bhavana* because it makes one practice or hold fast to the wholesome states. Furthermore, bhavana means “*Bhavetabbati bhavana*”208 - that it makes or causes one’s inner realm to grow or develop. In other words, it is also mentioned that it is called bhavana because “*Bhaventia cittasantanam etahi ti*

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204 Dhp.verse.125.
205 D.i.p.60.
206 Patismabhidhamagga commentary. 1.17
207 Abhidhammavatara Purana-Abhinava-Tika 1.195
208 Paramatthadipani 415
bhavana\textsuperscript{209} - it causes the process of the growth of one’s mind by means of concentration and wisdom.

**TWO TYPES OF BHAVANA**

In a general, there are two types of bhavana:\textsuperscript{210}

(1) *Samatha bhavana*, which can quell one’s hindrances, defilements or rude mental biases; and(2) *Vipassana bhavana*, which meditates time and again on the nature of impermanence, suffering and insubstantiality of all mental and physical phenomena.

There are also two levels of bhavana:

1) Developing the mundane level of morality, concentration and wisdom in one’s mind (*lokiyabhavana*); and

2) Developing the supramundane level of morality, concentration and wisdom (*lokuttarabhavana*) concern only with the consciousness of the Path and Fruition - i.e., the stage after the attainment of *sotapanna*.

**FOUR TYPES OF BHAVANA**

Moreover, there are four categories of bhavana; namely,

1) Practicing or concentrating on bodily actions - i.e., right action and right Livelihood, which is called the mental development of body (*kaya-bhavana*)?  

2) Practicing the moral precepts - i.e., right speech and right effort, which is the mental development of virtue (*sila-bhavana*);

\begin{footnotesize}
\textsuperscript{209} Ibid. 415  
\textsuperscript{210} Ibid. 236
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3) Concentration on mental actions - i.e., right intention and right concentration, which is the development of mind (cittabhavana); and

4) Meditating on insight knowledge - i.e., right understanding and right mindfulness, which are the development of wisdom (pannabhavana).

In this respect, the development of morality or virtue is the beginning, the development of mind is the middle, and development of wisdom is the culmination of practice. The word "samatha" is defined as quietness of mind that eradicates mental distractions. The word samatha, tranquility is similar to Samadhi, concentration. In Buddhist texts Samadhi is often used as ekaggata (one-pointness of mind).

**FORTY-TYPES OF SAMATHA BHAVANA SUBJECTS**

There are forty-types of Samathabhavana and those are (1) ten kasinas (2) ten kinds of foulness, (3) ten recollections, (4) four illimitable, (5) one perception, (6) one analysis and (7) four immaterial states.\(^{211}\)

**THE TENKASINAS**

Ten Kasinas are the earth kasina, the water kasina, the fire kasi, the air kasina, the blue kasina, the yellow kasina, the red kasina, the white kasina, the space kasina, and the light. The word ‘kasina’ means whole or totality. It is so called because the counterpart sign is to be expanded and extended everywhere without limitation.

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For instance, to develop the earth *kasina* meditation, one prepares a disk of about thirty centimeters in diameter, covers it with clay the color of the dawn, and smoothens it well. This is the kasina-disk, which serves as the preliminary sign for developing the earth kasina. One then places the disk about a meter away and concentrates on it with the eyes partly opened, contemplating it as ‘earth, earth.’ This is the way of developing earth kasina meditation.

**TEN FOULNESS**

The ten foulness is a bloated corpse, a livid corpse, a festering corpse, a dismembered corpse, an eaten corpse, a scattered-in-pieces corpse, a mutilated and scattered-in-pieces corpse, a bloody corpse, a worm-infested corpse, and a skeleton. The ten kinds of foulness are corpses in different stages of decay. This set of meditation subjects is especially recommended for removing sensual lust. The detail account can be seen in *Visudhimagga*.\(^{212}\)

**TEN RECOLLECTIONS**

The ten recollections are the recollection of the Buddha, the recollection of the Dhamma, the recollection of the Samgha, the recollection of morality, the recollection of generosity, the recollection of the devas, the recollection of peace, the recollection of death, mindfulness occupied with the body, and mindfulness of breathing.\(^{213}\)

\(^{212}\) Vism.p.173.

The recollection of the Buddha, of the Dhamma and of the Samgha are practiced by calling to mind the virtue of the Buddha, the Dhamma and the Samgha as enumerated in the traditional formulas. The recollection of morality is the practice of mindfully recollecting the special qualities of virtues conduct, considered as untorn and free from breach and blemish. The recollection of generosity involves mindful reflection on the special qualities of generosity. The recollection of the Devas is practiced by mindfully considering: “the deities are born in such exalted states on account of their faith, morality, learning, generosity, and wisdom. I too possess these same qualities.” This meditation subject is a term for mindfulness with the special qualities of one’s own faith, etc., as its object and with the Devas standing as witnesses. The recollection of peace is contemplation on the peaceful attributes of Nibbana. The recollection of death is contemplation of the fact that one’s own death is absolutely certain, that the arrival of death is utterly uncertain, and that when death comes one must relinquish everything. Mindfulness occupied with the body is contemplation of the thirty-two repulsive parts of the body—hairs of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, etc. Mindfulness of breathing is attentiveness to the touch sensation of the in-breath and out-breath in the vicinity of the nostrils or upper lip, wherever the air is felt striking as one breathes in and out.

THE FOUR APPAMANNA

The four illimitable, also called divine abodes are: loving-kindness, compassion, appreciative joy and equanimity. These states are called illimitable (appamanna) because they radiated towards all living beings without limit or obstruction. They are also called
brahmaviharas, ‘divine abodes’ or sublime states, because they are the mental dwellings of the Brahma divinities in the Brahma-world.

Loving-kindness is the wish for the welfare and happiness of all living beings. It helps to eliminate ill will. Compassion is that which makes the heart quiver when others are subject to suffering. It is the wish to remove the suffering of others, and it is opposed to cruelty. Appreciative joy is the quality of rejoicing at the success and prosperity of others. It is the congratulatory attitude, and helps to eliminate envy and discontent over the success of others. Equanimity is the state of mind that regards others with impartiality, free from attachment and aversion. An impartial attitude is its chief characteristic, and it is opposed to favoritism and resentment. The above mentioned are just in brief and the detail account can be seen in Visuddhimagga.\textsuperscript{214} The word \textit{vipassana} means insight which refers to meditative wisdom.\textsuperscript{215} It is the direct approach to phenomena directly linked to the three characteristics; anicca impermanence, dukkha, suffering, and anatta, non-self. In Abhidhamma, insight wisdom is the function of wisdom and its essential function is to direct the mind towards uncovering the true nature of things.

**INSIGHT MEDITATION**

The meditators have to do the five kinds of Preliminary functions as mentioned above. The meditator has to contemplate the insight meditation with concentrated consciousness. The development of absorption concentration provides him with the benefit of insight by

\textsuperscript{214} Vism.pp287-310.
\textsuperscript{215} Abhidhammatha vibhavinitika.p.267.
serving as the proximate cause for insight, and so too does access concentration.\textsuperscript{216}

Hence, the Buddha said; 'Bhikkhus, develop concentration; a bhikkhu who is concentrated understands correctly.'\textsuperscript{217} The meditator has to place his mind at the heart base and practice saying, "matter, matter, matter" in his mind. It means that he will have to know watching his mind at the chest cavity where the heart base is always vibration. This is called Analyst of matter or body (\textit{rupa pariggaha}). When his mind can be on the heart base only, that is very good. However, the mind has the tendency to wander. If his mind wanders or goes out and he is aware of it, he has to be mindful of the going out. On the other hand, he may say to himself, "going out, going out, going out," two or three times and then go back to the heart base.

If the meditator sees something or someone in his thoughts, he will have to be mindful of seeing or he will have to say himself, "seeing, seeing, seeing," until that object disappears from his mind, then he has to go back the heart base. If the meditator hears somebody talking in his thoughts, he will have to be mindful of hearing or he will have to himself, "hearing, hearing, hearing," and then he has to go back to the heart base. If the meditator talks to someone in his thoughts or if he talks to himself, he will have to be mindful of talking or he will have to say himself, "talking, talking, talking," and then he has to go back to the heart base.

If the meditator speculates about something, if he analyzes something, he makes judgments; he will have to be mindful of making judgments. If the meditator remembers something in the past, he will have to be mindful of the remembrance or he will have to

\textsuperscript{216} Vism.i.p.407.
\textsuperscript{217} Ibid.p.168
say himself, "remembering, remembering, remembering" or "thinking, thinking, thinking," and then he has to go back to the heart base. If the meditator thinks of the future and makes plans, he will have to be mindful of his it or he will have to say to himself, "planning, planning, planning," and then he has to go back to the heart base. If the meditator becomes lazy, he will have to be mindful of his laziness or he will have to say himself, "lazy, lazy, and lazy." The laziness will go away after some moments, then he will have to go back to the heart base. If the meditator feels bored, he will have to be mindful of boredom or he will have to say to himself, "bored, bored, bored," until boredom goes away, then he has to go back to the heart base.

If the meditator has resistance, he will have to be mindful of it or he will have to say to himself, "resisting, resisting, resisting." When resistance disappears, he has to go back to the heart base. If the meditator has thoughts of attachment or greed or lust, he will have to be mindful of these thoughts or he will have to say to himself, "attachment, attachment, attachment," or "greed, greed, greed," or "lust, lust, lust," until they disappear and then he has to go back to the heart base. If the meditator is upset or angry for any reason, he will have to be mindful of that anger, in other words, he will have to make that anger the object of meditation. He will have to concentrate on his anger or he may say to himself, "anger, anger, anger," or "angry, angry, angry," or "upset, upset, upset." After some moments, the anger will disappear and when it has disappeared, he has to go back to the heart base.

If the meditator wants to swallow his saliva, first he will have to be mindful of the intention or desire to swallow, saying to himself, "intension, intension, and intension, or" desire, desire, desire." And when he has gathered the saliva in his mouth, he has to
be mindful of gathering or he has to say to himself, "gathering, gathering, gathering."
When he swallow, he will have to be mindful of swallowing or he will have to say to
himself, "swallowing, swallowing, swallowing," then he has to go back to the heart base.

If the meditator has an itching sensation, he will not have to scratch it right away. He has to concentrate on the place of that itching and be mindful of it, saying to himself, "itching, itching, and itching." In most cases, itching will go away after some time. When it goes away, he will have to return to the heart base. Sometimes, the itching will not go away. It may become more intense, then he has to be with it, taking note of it and he has to be aware of it, as long as he can. If he thinks, he cannot bear it any longer he may scratch. However, before scratching, he will have to be mindful of the intention or he will have to desire to scratch. When he moves his hand to the place where he experiences the itch, he will have to be mindful of the moving. He will have to move his hand slowly, following the movement with mindfulness.

When his fingers touch the place, he has to say "touching, touching, touching." When he scratches his legs, he has to say "scratching, scratching, scratching." When he takes the hand back, he has to say "taking, taking, and taking" or "moving, moving, moving." When his hand touches his lap, the knee or the other hand again, he has to be mindful of touching or he has to say himself, "touching, touching, touching." Then he has to go back to the heart base.

If the meditator has painful feelings in the body, numbness, stiffness, heat, focus his mind on the place of these feelings and he has to be mindful of them. If he has pain somewhere in the body, focus on the place of that pain, he has to be mindful of that pain
and say to himself, "pain, pain, pain." He will have to be very patient with painful feelings. Pain will not easily go away or it may become more acute. He has to stay with it as long as he can. Actually pain is a very good object for meditation. It is a there is pain. So he has to be mindful of it and try to see that it is first of all a sensation. He must not identify pain with himself. He must not say either, "It is not his pain" or "He feels pain." There is just the pain, just the sensation. If the pain becomes so intense, he thinks he cannot bear it any longer, he may ignore pain altogether and he has to go back to the heart base. Or he may move and change posture to ease pain. But when he moves or changes posture, first he will have to note the intention to change, to be mindful of the intention to change and then to make movements slowly, one at a time, following each movement with mindfulness. And when he has made changes, he has to go back to the heart base.

So the heart base is the whole object of his meditation. Whenever there are no other objects to be mindful of, he just continues with being mindful of the heart base. If there are more prominent objects, then he takes note of them, becomes aware of them, mindful of them, and then he has to go back to the heart base. He must not use force, must not strain himself. He must just watch calmly the objects, take note of them and be mindful of them. He must not try to push distractions or feelings in the body away, he has to watch them and let them go by themselves.

For some people, it is difficult to concentrate on the heart base. Such people can keep their mind by putting his hand on the chest to feel the beating of his heart. After some time, the meditator may be able to follow the beating of the heart without his hand on the chest.
The meditator must not have any exceptions at this time of practice, must not expect to experience something strange or to see visions or whatever. Expectation is a mild form of greed or attachment which is a hindrance to concentration and has to be eliminated. If he has expectations, he will have to be mindful of them or he will have to say to himself, "expecting, expecting, expecting." Then he has to go back to the heart base.

Having meditated for ten or more minutes, the meditator can practice walking meditation. When the meditator practice vipassna meditation, it is important to keep mindfulness with him always. So, when he changes from sitting to standing, he will have to keep mindfulness with him. Before standing up, therefore, he will have to be mindful of the intention to stand up or to get up. He may say to himself, "intention, intention, intention," or "desire, desire, desire," Then he will have to get up slowly, keeping his mind on his whole body, on the upward movements of his body or saying to himself, "getting up, getting up, and getting up." And when he is standing, he will have to be mindful of the standing position or he will have to say to himself, "standing, standing, and standing." When the meditator walks, it is better to chooses a walking path and stay on it. He must walk on it back and forth. When he walks, he walks slowly, keeping his mind on the foot or the movements of the foot, being aware of at least four stages of each step.

In order to make a step, first he has to raise his foot. He has to keep his mind on the foot and be mindful of the raising or lifting, "lifting, lifting, lifting." The he has to push his foot forward; he has to move his foot forward. He will have to be mindful of that moving, saying to himself, "moving, moving, and moving." When he put his foot down
on the floor, he will have to be mindful of the putting down or he will have to say, "putting, putting, putting." The he has to shift weight to make the other step. He has to keep his mind on the whole body and say, "shifting, shifting, and shifting." Then he has to make the next step, being mindful of lifting, pushing, putting down, and shifting, moving slowly. He has to keep his eyes open and look at the floor about four or five feet in front of him. He must not close his eyes. He may fall if he closes his eyes. He has to keep them a little open and look at the floor, and look down.

When he reaches the end of the walking space, he has to stop and be mindful of stopping or he has to say to himself, "stopping, stopping, and stopping." When he wants to turn around, he has to be mindful of the desire or he has to intention to turn around or he has to say to himself, "intention, intention, intention," or "desire, desire, desire," then he has to turn slowly. He must be mindful of the turning movement or he has to say to himself, "turning, turning, turning." The he has to walk again, taking note of the different stages in each step, lifting, pushing, putting down, shifting, and so on, until he reaches the other end of the walking space. He has to stop there and be mindful of stopping. Wanting to turn around, he has to be mindful of turning around and then walk again. In addition, when he walks, he may keep his hands in front, in the back, or on the sides. So, he walks back and forth until the end of the walking period.

Walking is designed to exercise the body. When he is practicing for half an hour or one hour, walking may not be necessary, but when he is on a retreat and practice the whole day, he needs to move his body. At the end of the walking period, the sitting period begins again. So he has to go back to the sitting place, walking slowly; making notes, being aware of the different stages and steps. Before lowering himself, he has to be
mindful of the desire to sit down. Then lower he slowly, keeping his mind on the whole body. When the body touches the floor, he has to say "touching, touching, touching." He has to arrange his legs and hands, and say "arranging, arranging, arranging." An then, he has to go back to the heart base and be mindful of the beating of the heart. When eating he has to do with meditation. Everything has to be done with mindfulness. Even the activities in the bathroom should not escape his mindfulness.

After meditation, the meditators share merit. It is a good practice to share merit with all beings whenever they have done some meritorious deeds as mentioned above. It takes him for about seven days to develop the *rupapariggaha*. After contemplating the matter of heart base, he also places his thought at the heart base and he has to develop saying "knowing, knowing, knowing" in his mind. This is known as the Analyst of Mind (*namapariggaha*). Likewise, his mind is placed at the heart of the base and he has to develop saying "the mind and body is conditioned by the five causes pertaining to the past – *Avijja* (ignorance), *Tanha* (craving), *Upadana* (grasping), *kamma* (action), *ahara* (Nutriment)." This is termed the discerning conditionality (*paccaya pariggaha*). In the same way, he has to contemplate saying, "the mind and matter is conditioned by the five causes pertaining to the past and so the mind and matter is arising." This is called the Analyst of period (*Addhana pariggaha*). And also he has to practice saying, "the mind and matter is conditioned by the five causes pertaining to the past and it is rising and passing spontaneously. It is impermanent; it is impermanent and it is impermanent – (*Anicca, Anicca, Anicca*)". This is known as the contemplation of the mind and matter for the Knowledge of Comprehension (*Sammasan nana*). And then the meditator has to continue to practice saying, "the mind and matter is conditioned by the five causes
pertaining to the past and they are always arising and passing away automatically. This is called the contemplating for the Knowledge of Arising and Passing Away (Udayabbayananana).

By doing so, for the followings: Knowledge of Dissolution (bhanga-nana); Awareness of Fearfulness (bhayatupatthana-nana); Knowledge of Misery (adinavanana); Knowledge of Disgust (nibbida-nana); Knowledge of Desire for Deliverance (muncitu-kamyatana); Knowledge of Re-observation (patisankhanupassana-nana); Knowledge of Equanimity about Formations (sankharupekkha-nana); Insight Leading to emergence (vutthana-gamini-vipassana-nana); Knowledge of Adaptation (anulomanana); Maturity Knowledge (gotrabhu-nana); Path Knowledge (magga-nana); Fruition Knowledge (phala-nana); Knowledge of Reviewing (paccavekkhaha-nana) and Attainment of Fruition (phalasamapatti) the meditator can contemplate placing his thought on the heart base at the chest.

We can found that the meditators can easily change the Concentration Meditation into the Insight Meditation and they can observe the arising and passing away of mind and matter well. It is main point only to try to experience and practice the meditation of samatha and vipassna.

THE NOBLE EIGHTFOLD PATH

The essence of the Buddha’s teaching can be summed up in two principles: the Four Noble Truths and the Noble Eightfold Path. The Buddha had followed the two extreme paths self-indulgence and self-mortification while searching for truth. Having himself first tried these two extremes, and having found them to be useless, he discovered
through personal experience the Middle Path which gives vision and knowledge, which leads to Calm, Insight, Enlightenment, Nibbana. The Noble Eightfold Path is the most standard description of the Buddhist way of practice. This Middle Path is generally referred to as the Noble Eightfold Path because it is composed of eight categories: namely,

1. *Sammaditthi*, Right Understanding
2. *Samma Sankappa*, Right Thought
3. *Samma Vaca*, Right Speech
4. *Samma Kammanta*, Right Bodily Action
5. *Samma Ajiva*, Right Livelihood
6. *Samma Vayama*, Right Effort
7. *Samma Sati*, Right Mindfulness and
8. *Samma Samadhi*, Right Concentration.

The Buddha explained it in different ways and in different words to different people according to the stage of their development and their capacity to understand and follow him. But the essence of those many thousand discourses scattered in the Buddhist scriptures is found in the Noble Eightfold Path.

These eight factors aim at promoting and perfecting the three essentials of Buddhist training and discipline: namely; ethical conduct (sila), Mental discipline (samadhi) and Wisdom (panna)\(^{218}\) according to Buddhism, for a man to be perfect there are two qualities that he should develop equally: compassion (karuna) and wisdom (panna). Compassion represent love, charity, kindness, tolerance and such noble qualities

\(^{218}\) M.i.p.301.
on the emotional side, or qualities of heart, while wisdom would stand for the intellectual side or the qualities of the mind. If one develops only the emotional neglecting the intellectual, one may become a good-hearted fool; while to develop only the intellectual side, neglecting the emotional may turn one into a hard-hearted without feeling for others. So, to be perfect one has to develop both equally. That is the aim of the Buddhist way of life.\textsuperscript{219}

\textbf{SILA}

In ethical conduct (\textit{sila}) based on love and compassion, are included three factors of the Noble Eightfold Path: namely, right speech (\textit{samavaca}), right action (\textit{sammakammanta}) and right livelihood (\textit{samma ajiva}). Right speech means abstention (1) from telling lies, (2) from backbiting and slander and talk that may bring about hatred, enmity, disunity and disharmony among individuals or groups of people, (3) from harsh, rude, impolite, malicious and abusive language. When one abstains from these forms of wrong and harmful speech one naturally has to speak the truth, has to use words that are friendly and benevolent, pleasant and gentle, meaningful and useful.\textsuperscript{220}

Right action aims at promoting moral, honorable and peaceful conduct. It admonishes us that we should abstain from destroying life, from stealing, from dishonest dealings, from illegitimate sexual intercourse, and that we should also help others to lead a peaceful and honorable life in the right way.\textsuperscript{221} Right livelihood means that one should abstain from making one’s living through a profession that brings to farm to others, such

\textsuperscript{221} Ibid.
as trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, cheating and they should live by a profession which is honorable, blameless and innocent of harm to others.

These three factors of the Eightfold path constitute ethical conduct. It should be realized that the Buddhist ethical and moral conduct aims at promoting a happy and harmonious life both for the individual and for society. This moral conduct is considered as the indispensable foundation of all higher spiritual attainments. No spiritual development is possible without this moral basis.

**SAMADHI**

Next comes Mental Discipline, Samadhi, in which are included three other factors of the Eightfold Path: namely Right Effort (*Vayama*), Right Mindfulness (*sati*) and Right Concentration (*Samadhi*). Right Effort is the energetic will to prevent evil and unwholesome states of mind from arising and to get rid of such evil and unwholesome states that have already arisen within a man, and also to produce, to cause to arise, good and wholesome states of mind not yet arisen and to develop and bring to perfection the good and wholesome states of mind already present in man.

Right Mindfulness is to be diligently aware, mindful and attentive with regard to the activities of the body (kaya), sensations or feeling (vedana), the activities of the mind (citta) and ideas, thoughts, conceptions and things (dhamma). The practice of concentration on breathing (anapanasati) is one of the well known exercises, connected with the body, for mental development. There are several other ways of developing attentiveness in relation to the body- as modes of meditation. With regard to sensation and
feelings, one should be clearly aware of all forms of feelings and sensations, pleasant, unpleasant and neutral, of how they appear and disappear within oneself.

Concerning the activities of mind, one should be aware whether one’s mind is lustful or not, given to hatred or not, deluded or not, distracted or concentrated, etc. in this way one should be aware of all movements of mind, how they arise and disappear. As regards ideas, thoughts, conception and things, one should know their nature, how they appear and disappear, how they are developed, how they are suppressed, and destroyed, and so on. These four forms of mental culture or meditation are treated in detail in the *Mahsatipathana sutta*.\(^{222}\)

The third and last factor of Mental Discipline is Right Concentration (*Sammasamadhi*) leading to the four states of Jhana. In the first stage of Jhana, passionate desires and certain unwholesome thoughts like sensuous lust, ill-will, worry, restlessness, and skeptical doubt are discarded, and feelings of joy and happiness are maintained, along with certain mental activities. In the second stage, all intellectual activities are suppressed, tranquility and ‘one-pointedness’ of mind developed, land the feelings of joy and happiness are still retained. In the third stage, the feeling of joy, which is an active sensation, also disappears, while the disposition of happiness still remains in addition to mindful equanimity. In the fourth stage of Jhana, all sensations, even of happiness and unhappiness, of joy and sorrow, disappear, only pure equanimity and awareness remaining. Thus the mind is trained and disciplined and developed through Right Effort, Right Mindfulness and Right Concentration.

\(^{222}\) D.ii.p.231.
**PANNA**

Among the eight, the remaining two factors; Right Thought (*Sammasamkappa*) and Right Understanding (*Samma dithi*) go to Wisdom (*Panna*). Right thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which extend to all beings. It is very interesting and important to note here that thoughts of selfless detachment, love and non-violence are grouped on the side of wisdom. This clearly shows that true wisdom is endowed with these noble qualities, and that all thoughts of selfish desire, ill-will, hatred and violence are the result of a lack of wisdom.

Right Understanding is the understanding of things as they are, and it is the Four Noble Truths that explain things as they really are. Right Understanding is ultimately reduced to the understanding of the Four Noble Truths. This understanding is the high wisdom which sees the Ultimate Reality (*Paramathasacca*).223

**THE DIFFERENCE BETWEEN THE TWO TYPES OF BHAVANA**

What is the difference between *samatha bhavana* meditation and *vipassana bhavana*? In the texts, the specific definition for *samatha bhavana* is the following; *kamacchandadayo paccanika-dhamme sameti vinasettit samatho. Samadhissetam namam*, the function of *samatha bhavana* is to tranquilize or settle down one's restless mind which refers to *Samadhi*. The various manifestations of mind such as sensual thoughts, thoughts of ill will, or skeptical thoughts (hindrances) are tranquilized during the practice. In this context, *samatha* is synonymous with Samadhi.

223 Vism.p.510.
For the word "vipassana bhavana", the definition is this: aniccatadivasena vividhehi akarehi dhamme passatiti vipassana. pannayetam namam; the function of vipassana is to see things or phenomena as they truly are in diverse ways, in relation to impermanence, suffering and non-self or insubstantiality. In this context, vipassana is synonymous with panna, wisdom. Thus, it is understood that Vipassana-nana, insight, knowledge, is the function of wisdom that appears as panna in the Abhidhamma.224

SEVEN BENEFITS OF MEDITATION

The seven benefits of mindfulness meditation as taught by the Buddha are recorded in the Mahasatipatthana Sutta, that is, the Discourse on the Four Foundations of the Mindfulness. In the introductory passage of the Mahasatipatthana Sutta, the Buddha explains to us the seven kinds of benefits mediator can gain through his own experience of Dhamma. The first benefit is the purification of a being. When a person practices mindfulness, develops mindfulness or cultivates mindfulness, he can purify his being from all kilesa. Kilesa means Pali word; it is translated ‘defilements’ by Buddhist scholars. This Kilesa consists of mainly 10 kinds: lobha, dosa, moha, ditthi, mana, vicikiccha, thina-middha, uddacca-kukkucca, ahirika, anottappa.

Lobha means not only greed but also desire, lust, craving, attachment and love (love is also lobha). So lobha covers all the sense of love, desire, lust, greed, craving and attachment. When one of these mental states arises in our mind gets defiled. So these are known as defilements. Dosa is hatred, anger, ill will or aversion. Moha is ignorance. Mana is conceit. Ditthi is wrong view or false view. Vicikiccha is doubt. Thina-middha is cloth

and torpor. Sleepiness also comes under sloth and torpor. Sleepiness or sloth and torpor are good friends of mediators and also listeners of Dhamma. When you go to the Meditation Center, you can see the sleepy person, taking meditation and listening to the Dhamma. Uddacca-kukkuka means restlessness and remorse. The next one is ahrirka. It means shamelessness, one who is not shameful of doing evil things in speaking (evil speech), thinking (evil thought) and action (evil actions).

Another one is Anottappa. It means fearlessness, which means, one is not afraid of doing evil things, speaking evil speech. This fearlessness is one of the defilements. These are the ten kinds of defilements, which must be abandoned or removed from our minds by means of vipassana meditation (mindfulness meditation). The Buddha says: ‘one who practices mindfulness meditation can be purified of all defilements.’ That means, he can attain Arahantship and he had eradicated from all kinds of defilements. This is the first benefit.

The second benefit of mindfulness meditation is overcoming sorrow and worry. You will not be worried about failure, or be worried over the death of your relatives, or about the loss of your work. You will not be sorry about anything if you practice this mindfulness meditation. Although you have not yet attained any Path and Fruition (magga and phala), you can overcome sorrow and worry to some extent, because when these mental states arise, you will be mindful of them as they are. When your mindfulness becomes powerful, that worry or sorrow will stop and disappear. When you have completely developed mindfulness, you will attain Arahantship. After that attainment, you will not have to worry or be sorry can be overcome by mindfulness meditation.
The third benefit is overcoming lamentation. Although your parents or children or relatives die, you will not have any lamentation for them because you will have realized that bodily and mental processes constitute the so-called ‘child’ or the so-called ‘parent’. In this way, lamentation can be overcome by mindfulness meditation. As for the third benefit, the commentary to Mahasatipatthana mentions a story as proof that one can overcome sorrow, worry and lamentation by means of mindfulness meditation.

One day, the Buddha was giving a discourse to an audience at Jetavana Monastery near Savatthi. At that time, there was a woman by the name of Patacara whose husband, two sons, parents and brothers died within a day or two. She went mad due to sorrow, worry, and lamentation, overwhelmed by sorrow over the death of these people whom she loved. Then Patacara, who had hardly any clothes on, happened to be near and went into the monastery. When she saw the audience listening to the discourse, she approached them. An old man, who was very kind to the poor woman, took off his upper robes and threw it over to her and said, Dear daughter, please use the upper robes so that you can wrap your body.

At the same time, the Buddha called her:

‘Dear sister, be mindful. Dear sister, be mindful.’

Because of the sweet voice of the Buddha, the mad woman came round. She then sat at the end of the audience and listened to the discourse. The Buddha, knowing that she had come round, aimed his discourse at her. The woman’s mind gradually absorbed the essence of the doctrine and her mind was well prepared to realize the four Noble Truths that were being expounded by the Buddha. In expounding the fourth Noble Truth, that is,
the way leading to the Cessation of Suffering, the Buddha gave advice on how to be mindful of whatever arises in the body and mind.

Patacara having recovered her sanity rightly understood the mindfulness technique. She made an effort to be aware of whatever rose in her body and what she heard from the Buddha. Thus she applied mindfulness to whatever arose in the body-mind and to whatever she heard. Then gradually, her mindfulness became strong and her concentration became deeper and deeper. Accordingly, her insight and penetrative knowledge of body-mind process became very powerful and sharp and she gradually realized both the specific characteristics and common characteristics of mental and physical phenomena. While listening to the discourse, she experienced the 13 stages of insight knowledge.

After attaining the 13 stages of insight, she became enlightened and attained the first Path, Sotapatti Magga. Through her own personal experience to the Dhamma gained through mindfulness meditation, all the sorrow, worries and lamentation had totally disappeared from her mind, and she became a ‘new woman.’ She was not worried about anything. She no longer felt sorry for anything. In this way, she overcame sorrow, worry and lamentation by means of mindfulness meditation, according to the commentary of Mahasatipatthana.

Not only could the people during the time of the Buddha overcome sorrow and worry, but people nowadays could also do so if they practice this mindfulness meditation to attain some higher some stages of insight. You are also included in those people who can overcome sorrow and worry by means of mindfulness meditation.
The fourth benefit is the cessation of physical suffering. The fifth benefit is the cessation of mental suffering or mental dukkha. Physical dukkha such as pain, stiffness, itchiness, numbness and so on can be overcome by this mindfulness meditation in meditation retreats as well as outside meditation retreats. When you have some experience in this meditation practice, you can overcome your physical dukkha as well as mental dukkha (physical and mental suffering) to a large extent.

But if you have enough effort and time for mindfulness meditation, you can uproot and eradicate both physical and mental suffering. Then you can say goodbye to them because, by then, you will have attained Arhatship. But if you have not yet attained at least the first Path of Sainthood, Sotapatti Magga and Phala, or some higher stages of insight, you cannot, to a large extent, overcome your physical dukkha and mental dukkha.

During meditation, you can overcome pain, stiffness, numbness, itchiness and all kinds of unpleasant physical cessation by observing them very attentively and closely. You need not be afraid of pain, stiffness, numbness because these are your friends who can help you to attain the cessation of suffering. You observe the pain energetically, precisely and closely. The pain may become more severe but you strive to know a more and more clearly until you come to realize the unpleasantness of this painful cessation. When you have realized this, you do not identify this painful cessation with yourself because you know it as separates for yourself. You do not refer to the cessation as ‘I’ or ‘mine’ or ‘me’ or a ‘person’ or a ‘being’. In this way, you can eradicate the wrong view of soul, self, person, and being, as ‘I’ or a “you”.

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When the root of all kinds of defilements, i.e., sakkaya-ditthi or atta-ditthi (wrong view or false view of a soul or self) has been destroyed you are sure to attain the first Path, Sotapatti Magga. Then, it will be easy for you to proceed with your practice so that you can attain the three higher stages of the Path and Fruition. And this is why I say, unpleasant physical cessation such as pain, stiffness, numbness are your ‘god friends’ who help you to attain the cessation of suffering. In other words, this numbness or any physical cessation is the key to the door of Nibbana.

So when you feel pain, you are lucky. Why are you lucky when you have pain? Pain is the most valuable object of meditation because it attracts your ‘noting mind’ to stay with it for a very long time. In this way, your ‘noting mind’ can concentrate on it deeply and be absorbed in it. When the mind is completely absorbed in the painful cessation, you are no longer aware of your bodily form or yourself.

What you realize is just pain, or painful cessation, or the harmless intensity of the painful cessation. When you realize pain in that way, it means you realize the sabhava-lakkhana of the pain. That means, you are realizing the individual characteristics of the painful cessation (dukkha-vedana). When you proceed with the practice you will be able to realize the common characteristics of the impermanence, suffering and no-soul nature of mental and physical phenomena that will lead you to the cessation of all kinds of sufferings. So you are lucky if you have the pain. The sixth benefit is the attainment of enlightenment, Magga and Phala (the Path and Fruition). When you have enough effort and time to devote to your mindfulness meditation, you will attain the first Path, Sotapatti Magga. This is the sixth benefit of mindfulness meditation.
The seventh benefit is that you are sure to attain Nibbana, deliverance, and emancipation through your mindfulness meditation. I will repeat: there are seven kinds of benefits in brief, which the vipassana meditators can gain through his personal experience of Dhamma by means of mindfulness meditation:

1. Purification from all kinds of defilements, *sattanam visuddhiya*.
2. Overcoming sorrow and worry, *soka*.
3. Overcoming lamentation, *parideva*.
4. Cessation of all kinds of physical suffering, physical *dukkha*.
5. Cessation of all kinds of mental suffering, mental *dukkha*.
7. Attainment of Nibbana, *nibbanassa sacchikaranathaya*.225

The doctrines taught by the Buddha prove that practical experience is more important than theoretical and intellectual appreciation. It means that without practicing meditation no one can attain final emancipation. On the virtues of the Dhamma, one of them is ‘*ehi pasiko*’ which means come and see. Literally, it indicates that if one really wants to be free from the circle of life one must apply the meditation technique.

**THE ADVANTAGES OF BHAVANA**

As already mentioned earlier, the two kinds of *Bhavana*, the former, *Samatha*, dispels gross defilements and the latter, *Vipassana*, through insight, knowledge, enables one to realize things as they truly are, thereby dispelling all passionate attachments. The

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225 Mahasatipatthana Sutta.p.130.
practitioners of both ways aspire primarily towards the realization of Nibbana. But the objectives of individuals tend to differ; some take up samatha as the vehicle of liberation and they are called "samathayanika," whereas others take up vipassana as the vehicle of direct liberation and they are called "sukkhavipassaka" i.e., those who follow the pure and direct way of insight meditation. And those who take up samatha and the go on to vipassana are called "yuganaddha, i.e., those who practice both ways.

These three kinds of practice are chosen according to one's own aim or ideal for enlightenment. For instance, those who wish to have mind-power or willpower use only the samatha method. They may attain at most the stages up to the highest ecstasy in the brahma plane, but they still cannot escape from the rounds of individual Buddhahood or Fully Enlightened Buddhahood has to take up samatha before going on to vipassana. But one who wishes to attain the realization of Nibbana as a Noble One (ariya) in a shorter time, or fewer lives to come takes up only vipassana bhavana.

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226 Vism. 2.p.350.
227 Ibid. p.466.