

Mindfulness:

Traditions and Compassionate Applications



Proceedings of the Third Conference

The International Association of Buddhist Universities
Celebrating the Endeavors of a Decade
2007-2017

6-8 May 2017/2560 Mahachulalongkornrajavidyalaya University Thailand

Mindfulness:

Traditions and Compassionate Applications



The International Association of Buddhist Universities Celebrating the Endeavors of a Decade 2007-2017

> 6-8 May 2017/2560 Mahachlalongkornrajavidyalaya University Thailand

Preface

The International Association of Buddhist Universities (IABU) was founded during the UN Day of Vesak celebrations at the UN Conference Centre in Bangkok in 28 May 2007/ 2550 by Buddhist universities as well as secular universities engaged in Buddhist studies from more than twenty nations and regions. It is "an international forum for institutes of Buddhist higher education to network, understand and benefit from the richness and variety of the multinational Buddhist tradition".

Before that, there have already been "excellent international organizations which bring Buddhist scholars together; but those organizations, for example, the IABS and the AAS, bring together Buddhist scholars only at the individual level". So, the IABU is the first "global forum that brings entire institutions together. As such, it provides new challenges as well as opportunities to those involved." Challenges - there are still difficulties in networking or in maintaining it for effective collaboration between members and the IABU; so far, the IABU has been orientated as a conference-based organization. It can and should grow outside the conference setup as well. That said, there have also been positive developments, as many geographically favourable individual member-institutions have been working together, the kind of cooperation which could have not otherwise been possible. Some of those joint efforts are evidenced in the MoUs in this volume.

By and large though, just as it was born of our collective efforts during the UN Day of Vesak celebrations, the IABU has grown from strength to strength, together with the UN Day of Vesak, by serving as its academic arms, for the last ten years, mostly organizing academic panels and discussions. The two major pilot projects of the IABU, namely the Common Buddhist Text (CBT) and the Union Catalogue of Buddhist Texts (UCBT), are ideas originated from the UNDV annual gathering of worldwide Buddhists. The CBT project was undertaken by the IABU and sponsored by Mahachulalongkornrajavidyalaya University (MCU) and it has now been successfully concluded. The first edition in the English medium is published and launched during this IABU conference. The UCBT, however, is still an ongoing undertaking; and just as in the case of the CBT, its success will depend on the strength of the IABU.

In its ten years of existence, the IABU has held three international conferences, all at MCU. The first in August 2008 had Buddhist ethics as its theme while the second one, held in 2012 in conjunction with the UNDV, focussed on Buddhist philosophy and praxis. This 3rd IABU conference is organized to update the IABU family of the development of Buddhist mindfulness meditation practices within and beyond traditional boundaries and to also aspire ourselves to engage in it more in moving forward what has become a global interdisciplinary endeavour. The theme is formulated as "Mindfulness: Traditions and Compassionate Applications". We bring all three major schools of Buddhism, Theravada, Mahayana and Vajrayana, together; they focus on three aspects: texts, meditation traditions and contemporary applications.

It has been 2600 years since the enlightenment of our great teacher, Gotama Buddha, and for the 3rd IABU Conference, we discuss what most of his followers believe and have confirmed: that mindfulness, being more mindful of and compassionate to ourselves and our environment, is best for our civilizations.

In addition to the academic side, the IABU also dedicates its efforts to reorganizing itself for more efficient coordination. So, the first day, 6 May 2017, will be devoted to brainstorming among administrators. In the organization workshops, the following should be arranged for discussion:

- (a) curriculum development,
- (b) meditation practice in the curriculum,
- (c) IABU members and their roles,
- (d) quality assurance/ quality control, and
- (e) MoUs that have been signed between members since 2007.

The second day, 7 May 2017, will focus on the main theme of mindfulness and its traditional and contemporary applications. 26 thematic papers on those ideas, including two keynote speeches, will be presented.

The third day, 8 May 2017, is when the IABU joins the International Council for the Day of Vesak (ICDV) and the host _ the Kingdom of Thailand_ at the UN Conference Centre for the Vesak celebrations to pay homage to the fully self-awakened one, the Lord Buddha.

So far, the IABU has brought together Buddhist higher institutions from different traditions as well as nations and regions who would otherwise have less contact with each other. We have built and maintained unity for the past ten years since its inception. Some concrete progress has been achieved. The next decade is about developing the mother institution - the IABU itself, so that it can play a bigger role in Buddhist education and research globally. For this to happen, we rely on each every member-institution to contribute, certainly financially, or in any other way that they can.

Part III: the IABU Executive Council Meeting, and Some of the IABU Projects

IABU EXECUTIVE COUNCIL

The first IABU Executive Council; International Secretariat was elected in 2007. The Council consisted of these following members:

Chairman

The Most Venerable Professor Dr. Phra Dharmakosajarn, PhD (Delhi), Rector, Mahachulalongkornrajavidyalaya University, Thailand

Vice Chairmen

- Venerable Xue Chen, Vice President, Buddhist Association of China & Buddhist Academy, Beijing, China
- 2. Most Ven. Prof. Dr. Le Mahn That, PhD (Wisconsin)., Deputy Rector, Vietnam Buddhist University, Ho Chi Minh City, Vietnam
- 3. Reverend Prof. Dr. Chisho M. Namai, D. Litt., Former President & Director of the Research Institute of Esoteric Buddhist Culture, Koyasan University, Japan

Executive Secretary

Venerable Professor Dr. Khammai Dhammasami, DPhil (Oxford), Research Associate, The Centre for Buddhist Studies, SOAS, University of London; Oxford Centre for Buddhist Studies, University of Oxford, UK and Professor, International Theravada Buddhist Missionary University (ITBMU), Yangon, Myanmar

Assistant Executive Secretaries

- Venerable Associate Prof. Dr. Phramaha Somjin Samapanyo, PhD (BHU), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Thailand
- Venerable Dr. Kim Misan, DPhil (Oxford) Joong-Ang Sangha University, Korea
- 3. Dr. Tamas Agocs, PhD (Budapest National University), Foreign Relations Manager & Director of East –West Research Institute, Budapest Buddhist University, Hungary

Members

- 1. The Most Venerable Dr. Ashin Nyanissara, PhD., D.Litt., Chancellor, Sitagu International Buddhist Academy, Myanmar
- Senior Prof. Sumanapala Galmangoda, PhD (Kelaniya),
 Director, Postgraduate Institute of Pali and Buddhist Studies &
 Senior Professor, Department of Pail and Buddhist Studies,
 University of Kelaniya, Sri Lanka
- 3. The Most Venerable Ching Hsing, PhD, Ching Cheuh Buddhist Sangha University, Chinese-Taipei
- 4. Venerable Prof. Geshe Gnawang Samten, Vice Chancellor, Central University of Higher Tibetan Studies, Sarnath, India
- 5. Venerable Prof. Dr. Tepsattha Sovanratana, MA (Kelaniya), PhD (Delhi), Vice Rector, Preah Sihanouk Raja Buddhist University, Cambodia
- 6. Prof. Philip Stanley, PhD (Chicago), Chair, Department of Religious Studies, Naropa University, Colorado, USA
- 7. Dr. Rabindra Panth, PhD (Delhi), Director/Rector, Nalanda University (Nalanda Mahavihar), India
- 8. Dr. Eko Legowo, PhD (Hawaii)
 Principal, Kartarajasa Buddhist College, Malang, Indonesia
 (Later replaced by Mr. Lauw Acep, S.Ag.,M.Pd.B
 Principal, Nalanda Buddhist College, Jakarta, Indonesia)

Later in 2012, the second IABU Executive Council; International Secretariat was elected. The Council consisted of these following members:

Chairman

The Most Venerable Prof. Dr. Phra Dharmakosajarn, PhD (Delhi) Rector, Mahachulalongkornrajavidyalaya University & Member, Supreme Sangha Council of Thailand, Thailand

Vice Chairmen

- The Most Venerable Xue Chen, MA
 Vice President, Buddhist Association of China & Buddhist Academy of China
- Most Ven. Prof. Dr. Le Mahn That, PhD (Wisconsin)
 Deputy Rector for Academic Affairs, Vietnam Buddhist University, Ho Chi Minh City, Vietnam
- 3. Prof. Phillip Stanley, PhD (Virginia) Professor of Religious Studies, School of Humanities and Interdisciplinary Studies, Naropa University, Colorado; Dean of the Academic Affairs of Nitartha Institute, Seattle, USA & Co-Convener of Union Catalog of Buddhist Texts

Executive Secretary

1. Venerable Dr. Khammai Dhammasami, DPhil (Oxon)., PhD (MCU) Research Fellow & Trustee, Oxford Centre for Buddhist Studies, University of Oxford, UK; Professor, International Theravada Buddhist Missionary University (ITBMU), Yangon, Myanmar and Founder, Shan State Buddhist University

Assistant Executive Secretaries

- Venerable Prof. Dr. Phra Srigambhirayan (Somjin Samapanyo), PhD (BHU), Deputy Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Thailand
- 2. H.E. Janos Jelen (Budapest) Rector, Dharma Gate Buddhist College, Hungary
- 3. Venerable Prof. Dr. Yuanci, PhD (London)
 Deputy Rector, Buddhist Academy of China, Beijing, China

Members

- 1. The Most Venerable Dr. Ashin Nyanissara, PhD (MCU)., D.Litt (Ygn) Chancellor, Sitagu International Buddhist Academy, Myanmar
- 2. The Most Venerable Dr. Ching Hsing, PhD (MCU) Ching Cheuh Buddhist Sangha University, Chinese-Taipei
- 3. Venerable Prof. Geshe Gnawang Samten, Vice-Chancellor, Central University of Higher Tibetan Studies, Sarnath, India

- 4. The Most Venerable Dr. Pategama Gnanarama, PhD (Magadh), D.Litt (BPU) Principal, Buddhist and Pali College of Singapore, Singapore
- 5. Venerable Prof. Dr. Jinwol Lee (Young Ho Lee), PhD (UC Berkeley) Chair, Department of Seon Studies, Dongguk University; Director of Institute of Seon (Chan/Zen), Korea & Vice President, World Fellowship of Buddhists
- 6. Venerable Prof. Tepsattha Sovanratana, MA (Kelaniya), PhD (Delhi) Vice Rector, Preah Sihanouk Raja Buddhist University & Advisor to the Supreme Patriarch, Cambodia
- 7. Senior Prof. Sumanapala Galmangoda, PhD (Kelaniya)
 Director, Postgraduate Institute of Pali and Buddhist Studies &
 Senior Professor, Department of Pail and Buddhist Studies,
 University of Kelaniya, Sri Lanka
- 8. Dr. Rabindra Panth, PhD (Delhi) Vice-Chancellor, Nalanda Deemed University (Nalanda Mahavihar), India
- 9. Ven. Utomo Ditthisampanno Principal, Smaratunga Buddhit College, Indonesia

IABU Secretariat at Mahachulalongkornrajavidyalaya University

Director

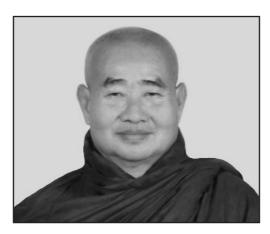
 Ven. Assoc. Prof. Dr. Phramaha Hansa Dhammahaso Director, International Buddhist Studies College (IBSC) Director, International Association of Buddhist Universities Office; Assistant to the Rector for Academic Affairs of MCU

Manager

1. Dr. Dion Peoples, PhD (MCU) Lecturer, MCU, Thailand Part IV: the Synopsis and Papers



Profiles of Authors



Pa-Auk Tawya Sayadaw

The Chief Abbot of Pa-Auk Tawya Meditation Centre

- 1. Name: Venerable cinna
- 2. Age and Years of Monkhood: 83 years, 63 vassas (2016)
- 3. Childhood name: Maung Aung Than
- 4. Native place: Lake Chaung Village, Hinthada Township
- 5. Father's name: U Pyu
- 6. Mother's name: Daw Saw Tin
- 7. National and Religion: Myanmar, Buddhism
- 8. **Date of Birth:** 24 June 1934, Sunday 9. **Date of Noviciation:** 2 May 1944
- 10. Noviciating Teacher: Venerable Sona Thera, Salin Monastery in Leigh-chaung village
- 11. Date of Higher Ordination: 10 May 1954
- 12. Place of Higher Ordination: the Khanda Simā of Yay-kyee Taik-thit Monastery, Hinthada Township
- 13. **Ordaining Teacher (Upajjhāya):** Venerable Paññā (the president of Yay-kyee sect), Yay-kyee Taik-thit Monastery
- Places of learning education: Yay-kyee Taik-thit Monastery, Aung Mangalā Theik-dhi Monastery, Masoeyein Monastery, Myin-wun Monastery, Phayargyi Monastery, Taung-htee-lin Monastery
- 15. **Examination Passed**: First Level Exam, Second Level Exam, Third Level Exam, Sāsanadhaja -sirīpavara-dhammācariya Degree
- 16. Date of passing Dhammācariya and monastery: 1956, Phayargyi Monastery, Oatkan Town
- 17. University Education: State Sangha University; Passed Intermediate Exam of University of Rangoon
- 18. **Start taking Paţipatti Training:** Renounced to the forest at the tenth vassa of monkhood to undertake Paţipatti Training (1964)
- 19. Resided in the forest more than 20 years undertaking meditation strenuously.
- 20. Venerable cinna learned meditation from five prominent teachers: Venerable Mahāsī Sayadaw and Venerable Pandita (Shwe Taung Gone Sayadaw) in 1964, Venerable Kathit Waing Sayadaw, Venerable ThanLyin Sayadaw (Catudhātuvavatthāna), and Shwe-Thein-Taw Tawya Sayadaw in Kanni Town (nāpānassati). However, he studied the Buddha's meditation methods in Tipiṭaka very thoroughly and succeeded in reviving the true method of meditation as taught by the Buddha. This is a very great achievement in the field of Paṭipatti Sāsanā.
- **21. Title awarded by State Government:** Mahākammaṭṭhānācariya Title (1995); Aggamahākammaṭṭhānācariya Title (1999)
- **22. Title awarded by Shwekyin Nikāya (Sect):** Title Certificate of Shwekyin Nikāya Rattaññūmahānāyaka (2009)
- 23. Venerable ciṇṇa has been teaching samatha-vipassanā meditation in minute details as taught by the Buddha worldwide for more than 33 years since 1983 and achieved great success.
- 24. Venerable cinna has stayed in Pa-Auk Tawya Main Centre in Mawlamyine since 1981. Currently, he is residing in Pa-Auk Tawya Meditation Centre (Pyin Oo Lwin), Tat-Oo Dhamma Yeikthar (Extended), 31/5 milestone, Kyauk-phyar-doe village, Pyin Oo Lwin township, Mandalay Region, Myanmar since 1 August 2015.



Most Ven. Him Bunthoeun (Preah Sāsanamuni)



Ven. Prof. Dr. Phra Rajapariyattkavi (Somjin Sammapanyo)

Vice-Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University

APPOINTED July 31, 2014, Order MCU 430/2014

BIRTH DATE September 28, 1960

BIRTH PLACE T. Lokklang, A. Lambalaimat, Buriram Province

EDUCATION

B.Ed.(Secondary Education), Sukhothai Thammathirat Open University M.A. (Buddhist Studies), Mahachulalongkornrajavidyalaya University

Ph.D. (Pali & Buddhist Studies), BHU, India

WORK EXPERIENCE Permanent Academic Division Officer, 1994

Acting Director of Academic Section, 1995 Director of Academic Division, 1997

Acting Deputy Dean of Graduate School, 1997

Acting Dean of Graduate School, 1998

Dean of Graduate School, 1998 (appointed first time) Dean of Graduate School, 2002 (appointed second time) Vice-Rector of Academic Section, 2006 (appointed first time) Vice-Rector of Academic Section, 2010 (appointed second time) Vice-Rector of Academic Section, 2014 - current (appointed third time)

ACADEMIC POSITION Professor of International Buddhist Studies College, MCU

AWARD Inventor Advantage Award (Semadhammacakkara), a kind encourging Buddhist

Education, branch of Buddhist book writing

PUBLICATIONS -Mahayana Buddhism: development and its essence (Thai edition),2000

-Buddhist Philosophy: essences and development (Thai edition), 2001

-Buddhism and modern technology(Thai edition), 2002

-Tibetan Buddhist Culture (Thai edition), 2004

Translating Works:

-development of Buddhist Ethics, 1993

-Karma and Rebirth, 1992

-Development of thoughts in the pattern of ancient Indian, 1993

-Basic Buddhist Views, 1993 -Philosophy of Nargajuna, 1993 -Mahayana Buddhism, 1993

-Vajarayana's analysis, 1994 **ARTICLES (THAI)**

-Nargajuna with contractary of time, existence, and in-existence, 1995

-Introduction to Vinayapitaka, 1995 -Philosophy of Madhyamika, 1997

-Search of Logics in Tripitaka and Buddhist Literature, 1997

-Critics of Aristotle's middle path and Buddhist Majjhimapada of Theravada, 1998

OFFICE ADDRESS Mahachulalongkornrajavidyalaya University Ayutthaya

79 M.1, Phahon Yothin Road, Kilometer 55

Lam Sai, Wang Noi, Phra Nakhon Si Ayutthaya, 13170, Thailand.



Phra Bhavanaviteht (Luang Por Khemadhammo) OBE

Ven. Phra Bhavanaviteht (Luang Por Khemadhammo) was born in England in 1944 and after a Grammar School education trained as an actor at the Royal Central School of Speech & Drama and at Drama Centre London. From 1966 till 1969 he was a National Theatre player and during that time developed an interest in Buddhist meditation. In 1971 he set off on a pilgrimage to the Buddhist Holy Places in India, travelling overland, and from there went on to Thailand. He was ordained a novice on Boxing Day 1971 in Bangkok and on New Year's Day 1972 he journeyed to Ubon where eventually he met Ven. Ajahn Chah who allowed him to join Wat Nong Pah Pong. In May of that year in the presence of Ajahn Chah and members of the Wat Pah Pong Sangha he was ordained as a bhikkhu. The next few years were spent at Wat Pah Pong and its various branch monasteries. In 1977 Ajahn Chah was invited to London and Ajahn Khemadhammo accompanied him as one of his attendants. It was during that summer that responding to some invitations Ajahn Khemadhammo began visiting prisons and that has continued to this present day. After some years he was invited to Warwickshire and in 1985 founded The Forest Hermitage near Warwick where he has been the Abbot ever since. Also in 1985, Angulimala, the Buddhist Prison Chaplaincy was founded with Ajahn Khemadhammo as its Spiritual Director. He's been involved with Warwick University and for many years has taught its Buddhist Society and functioned as unofficial Buddhist chaplain. He was appointed an OBE in HM the Queen's Birthday Honours in 2003 and made a Chao Khun by the King of Thailand in 2004. He was awarded Doctorate Mahachulalongkornan Honorary by rajavidyalaya University 2013 presented with the title Aggamaha Saddhama Jotikadhaja in Myanmar in 2015.



Prof. Dr. Le Mahn That

Professor Le Manh That (Most Ven. Thich Tri Sieu) is not only an extraordinary Buddhist scholar, but a national and international hero as well. His courage is an inspiration to the Vietnamese people and the Human Rights Community worldwide.Born in 1944 in Quang Tri provine, Ven. Le Manh That ordained at the age of twelve.He received his BA in Philosophy and Pedagogy from the University of Saigon in 1965 and his PhD from the University of Wisconsin in 1974 for his research on Vasubandhu.He thereafter lectured and pursued research at the Van Hanh University and the Van Hanh Buddhist Research institute in the fields of Indic languages and philosophy and the history of Vietnamese Buddhism.

In 1984, Ven. Le Manh That was arrested for political reasons. He was held for four years without trial, and was sentenced to death in 1988, unjustly convicted of plotting to overthrow the People's Government. Due to national and international outrage, Ven. Le Manh That's sentence was commuted to 20 years in prison. He served half of this time, much of it in solitary confinement, in Camp Z230A, Dong Nai, before being released in 1998.



Venerable Prof. Dr. Jinwol Lee (Young Ho Lee)

Dr. Jinwol Y. H. Lee is a Buddhist Monk and Zen Master. He belongs to Jogye Order of Korean Buddhism, the major traditional Mahayana Buddhism in Korea, and serves as the President's Special Adivisor for International Affairs. He has been the President of URI Korea Multiple Cooperation Circle and a trustee of the URI Global Council, elected in the Asian Region since 2002. Formerly a professor of Buddhist Studies at the Seoul Graduate School of Buddhism and the Dean of Religious Affairs of Dongguk University in Seoul, Jinwol is now a professor teaching Buddhist meditation and culture at the Department of Seon (Chan/Zen) Studies of Dongguk University, Gyeongju Campus, a thousand old capital

city of Silla Dynasty. He is working as a Vice President of WFB, the oldest and largest Buddhist global organization around the world. He was a member of the Presidential Commission on Sustainable Development in South Korea. Having taken modern scholarship in 1984, he graduated from Dongguk, a Buddhist University then from Sogang, a Jesuit University in 1986. In 1990, he earned a masters degree (M.A. in Religious Studies) from the Graduate School of the University of Hawaii at Manoa. In 1998, he obtained a Ph.D from the University of California at Berkeley.

Education:

Ph.D. in Buddhist Studies from University of California, Berkeley M.A. in Religious Studies from University of Hawaii, Manoa

Buddhist Projects/Experiences:

Buddhist Meditation Practice since 1969

Work Experiences:

Presidential Committee Member of Sustainable Development, Republic of Korea

Present Roles:

Vice President of WFB; Secretary General of URI Member of ICUNDV/IABU



Acharya Lama Kesang Wangdi

Biography:

Acharya Lama Kesang Wangdi was born in Bhutan in 1970. He went to school in Bhutan from the age of 6 until he left school to go to Monastic college at the age of seventeen. He studied for twelve years at the Karma Shri Nalanda Institute in Rumtek, Sikkim. This Institute is affiliated to the Sanskrit university of "Sampurmanand" in Varanasi in India. He obtained a Master's degree in Buddhist philosophy and the academic title of Acharya. Afterwards he taught at Karma Shri Nalanda Institite for 5 years. He received many teachings and pith instructions from H. E. Gyaltsab Rinpoche, Dzongchen Ponlop Rinpoche and H.E. Sangve Nyenpa Rinpoche, in Buddhist doctrine and the practice of buddhadharma (Sutras & Tantras). In 2004 Acharya Kesang Wangdi went to the USA to train with H. E. Dzogchen Ponlop Rinpoche, developing teaching skills and methods that are appropriate for teaching western students. Acharya Kesang came to Germany in April, 2004 and became a resident Teacher in Kamalashila Buddhist Institute, Germany which is main European Dharma center of H.H 17th Gyalwang Karmapa. He was appointed as Managing Director of the Kamalashila Institute in 2010 and he continues to serve in this role. His main duties are teaching Buddhist Philosophies & meditation courses, guiding retreats and he is responsible for the administration of the Institute. In addition to this, Acharya Kesang also teaches at various other Buddhist centres in Germany, Denmark, Austria, and the Nirtatha Institute in USA and Poland.



Bhiksuni Thich Nu Chan Khong (akas Dr CAO Ngoc Phuong)

Born in 1938 In Bentre Vietnam

Lecturer on Biology at Hue University 1964-1966

President of Student Union, Van Hanh Buddhist Unvisersity since 1965-1966

Student of Thich Nhat Hanh since nov 1959, received 14 Mindfulness Training s of the Order of Interbeing in February 1966, First of the 3 Monastic OI members that month together with Phan Thi Mai known as Nhat Chi Mai, immolating for Peace in Vietnam

Assistantof Thich Nhat Hanhin The Peace Delegation of the Unified Buddhist Church of Vietnamin Paris against the war in from June 1969 until 1975, co founder Sweet Potatoes Community from 1975 till 1981. Co founder with Thich Nhat Hanh Plum Village near Bordeaux since Oct 1982 till now 2017.

Senior Vice President of Unified Buddhist Church in USA since 1991 (Thich Nhat has been President since then 1995 till now 2017))

Received the lamp of wisdom from Thich Nhat Hanh in 1990 to become dharmateacher since then. Representing Thich Nhat Hanh to come to Vatican signing the joint Declaration against slavely of men and women with the Pope Francis on December 2014

Since June 2012 President of Congregation Buddhist Zen, Plum Village

Teacher at Plum Village since 1991 till now

November 2016, lead a delegation of 18 dharma teachers if Plum Village to share the practice of Mindfulness in San Francisco, Ca, USA at Dreamforces Novemver 7, 2016 to 165 000 participants in that Conference organized by Salesforce in San Francisco.

Occasionally teacher at International Thai Plum Village from time to time when she is in Thailand.

Author of Learning True Love in 1992, Parallax Press in English, German, Italian, French, Vietnamese, Finish, Chinese

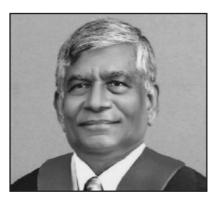
BeginningAnew in Relationship, Parallax 2016



Professor Padmasiri de Silva Adjunct Research Associate, Faculty of Philosophical, Historical & International Studies, Monash University, Australia.

Padmasiri de Silva graduated from the University of Ceylon with a Honours Degree in Philosophy, and also obtained the **M.A. & Ph.D in Comparative Philosophy** (University of Hawaii). He was the Professor & Head of Philosophy& Psychology Department, University of Peradeniya (1980-89). Subsequently he was appointed Senior Teaching Fellow at NUS Singapore. He has also held visiting positions in the University of Pittsburgh and the ISLE program in USA and the University of Waikato in New Zealand. He also functioned as the coordinator of the IRC Program on "Environment, Ethics and Education" in Singapore, organising four international conferences and was nominated for the Green Leaf Award. Based on this experience he published, "Environmental Philosophy & Ethics in Buddhism" (Macmillan, 1998). He has been active in developing the field of Buddhist Psychology over the years and is the author of the books, *An Introduction to Buddhist Psychology and Counselling* (Macmillan-Palgrave, 2014).

In 2006 he was awarded the **Diploma and Advanced Diploma in Counselling** and practiced as a professional counse lor at the Springvale community center. His most recent work, *Pathways of Somatic Intelligence*, published by Palgrave-Macmillan and Springer is due to be released by November 2016.



Pahalawattage Don Premasiri

Pahalawattage Don Premasiri is Emeritus Professor of Pali and Buddhist Studies, University of Peradeniya, Sri Lanka. He obtained his Bachelor of Arts Honors degree in Pali from the University of Peradeniya in 1963 and the Bachelor of Arts degree in Philosophy from the University of Cambridge, UK, in 1967. He was conferred the degree of Master of Arts from the University of Cambridge in 1971. He obtained the Ph.D. from the University of Hawaii at Manoa in 1980 for Comparative Philosophy. Prof. Premasiri served the Department of Philosophy of the University of Peradeniya for 20 years and the Department of Pali and Buddhist Studies for a period of 23 years before his retirement in 2006. He is still serving as a visiting lecturer in the Department of Pali and Buddhist Studies in the Graduate Degree programmes of the University of Peradeniya. He is also a Visiting Professor of the Sri Lanka International Buddhist Academy which obtained the status of a degree awarding institution under the University Grants Commission of Sri Lanka. Prof. Premasiri's main research interests are in the areas of Buddhist Philosophy, Buddhist Ethics and Buddhist Psychology. In addition to teaching courses in the above areas he has also taught courses on Pali language, Western Philosophy, and Comparative Religion. He has been associated to date with teaching courses on Theravada Buddhism and Buddhist Ethics in the Intercollegiate Sri Lanka Educational (ISLE) program which commenced in 1982 catering to student groups visiting the University of Peradeniva from the US every year.7

Prof. Premasiri has published nearly twenty-five articles in the Encylopaedia of Buddhism published by the Ministry of Cultural Affairs of the Government of Sri Lanka and many research papers relating to Buddhist Ethics, Buddhist Philosophy, Buddhist Psychology and Comparative Philosophy in reputed journals. Some of his major publications are given below:

- "Impact of the Market Economy and Globalization on the Value System and Related Institutions" Buddhadasa Hewavitharana Felicitation Volume: Economic and Social Development Under a Market Economy Regime in Sri Lanka Ed. Saman Kelegama & Dileni Gunewardena 2012.
- Sinhala Translation of the Suttanipàta (A Text in the Pali Canon) with Critical Introduction (Buddhist Publication Society, Sri Lanka 2010).
- Traditional Buddhist Insights Regarding Principles of Good Governance Dialogue New Series Volumes XL & XLI 2013-2014
- "Buddhist Philosophy as a Way of Life for the Therapy of the Dis-Eased Mind" *New Horizons in Buddhist Psychology ed. Maurits G.T. Kwee* (Taos Institute Publications Ohio 2010) pp.137-151.
- "Philosophical and Buddhist Perspectives on the Problem of Determinism and Free Will" Buddhist and Pali Studies in Honour of The Venerable Professor Kakkapalliye Anuruddha ed. Y. Karunadasa (The University of Hongkong 2010) pp.65-72.
- "Varieties of Cognition in Early Buddhism" Handbook of Indian Psychology ed. K. Ramakrishna Rao, A.C. Paranjpe, Ajit K. Dalal (Cambridge University Press India Pvt. Ltd.2008) pp. 85-105.
- "Problems Concerning the Application of Non-Cognitivist Analysis of Religious Language to the Teachings of Buddhism" (*Journal of Indian Council of Philosophical Research* ed. G. Mishra 2007) pp. 101-113.
- Studies in Buddhist Philosophy and Religion. (Department of Pali and Buddhist Studies 2006)
- "A Righteous War in Buddhism" *Buddhism, Conflict and Violence in Modern Sri Lanka* ed. Mahinda Deegalle (Routledge, London and New York, 2006) pp. 78-86.
- "Implications of Buddhist Perspectives on Notions of Identity and Difference in Social Relationships" *Identity and Difference: Essays on Society and Culture in Sri Lanka* (ed. John Clifford Holt and P.B. Meegaskumbura (ISLE) 2006) Chapter 8.
- The early Buddhist Teaching on Transience, Immortality and Liberation" *Essays in Honour of Venerable Professor Dhammavihari DHAMMA VINAYA*: Ed. Asanga Tilakaratne, Toshiichi Endo, G.A. Somaratne and Sanath Nanayakkara 2006. Pp. 153-167.



Dr. G.T. Maurits Kwee, Ph.D.Clinical Psychologist
Emeritus Hon. Professor

Founder of the Institute for Relational Buddhism & Karma Transformation and a Faculty Member of the Taos Institute (USA) – Tilburg University (NL) Ph.D.-Program. Being Zen and heartfulness adept as from his teens, he earned a doctorate in medical science from Erasmus University Rotterdam. Dr. Kwee was Visiting Prof. and Research Fellow at Waseda University, Tokyo, and at the Universidad de Flores, Buenos Aires. He currently directs a Buddhist Centre in El Campello, Costa Blanca, Spain.

Having earned his Ph.D. in medicine at Erasmus University Rotterdam, Netherlands, he worked as a clinician, researcher, supervisor and was an organizer of a dozen international conventions. He taught in various countries and was chairman of the Transcultural Society for Clinical Meditation (Japan) and board member of the Society for Constructivism in the Human Sciences (USA).

Dr. Kwee has designed a cutting-edge integral and secular (nontheistic and non-religious) psychology of Buddhism which transcends the traditional Buddhist schools. The heart of the matter is to find happiness as joy and contentment amid life's adversities by Karma Transformation of fear, anger and grief, based on a day-to-day mind/ heartfulness practice.

After retirement, he devotes his energy to presenting a Buddhist psychology, therapy and counseling and disseminates a refreshed/rejuvenated Buddhist teaching as an innovative method to boost mental hygiene through stress-inoculation. Dr. Kwee instructs and engineers a *practical art and science of living on for the public at large*.



Rev. Fuminobu (Eishin) Komura fumikomura@gmail.com Phone: (720) 243-9291

WORK EXPERIENCES

Chaplain Resident *August 2015 to current* Serving cardiovascular and medical ICU's, trauma, etc.

Hospital of the University of Pennsylvania, Philadelphia, PA, USA

Chaplain Resident August 2014 to June 2015

Served cancer units, psych unit, etc. The Johns Hopkins Hospital, Baltimore, MD, USA

Chaplain Intern May 2012 to August 2012

Served acute care section and emergency department Kuakini Hospital, Honolulu, HI, USA

Engineer Hitachi, Ltd. April 1973 to August 2010

Worked as a research and development engineer and manager in multiple divisions in Japan and USA

EDUCATION

Master of Divinity May 2014 Concentration in Tibetan Tradition Naropa University, Boulder, CO

Bachelor of Arts March 2010 Major in Buddhist Studies Musashino University, Tokyo, Japan

CERTIFICATION

Mindfulness Instructor May 2014 Naropa University, Boulder, CO

PUBLICATIONS AND PRESENTATIONS

Fuminobu Komura, *Spiritual Care: A Buddhist Perspective*, presented at Basic Pastoral Visitation Training Program, Philadelphia, PA, June 2016.

Fuminobu Komura, *Chaplaincy Experience in U. S., Kanwa Care*, Vol. 26, No.3, (Seikaisha: Tokyo, Japan) May 2016. (in Japanese)

Fuminobu Komura, *Training a Buddhist Chaplain in US*, presented at Symposium of Institute of Engaged Buddhism, Tokyo, Japan, April 2016.

Fuminobu Komura, *Potential Growth of Chaplaincy in Japan: A Buddhist Perspective*, poster presentation at 2015 APC Annual Conference, Louisville, KY, June 2015.

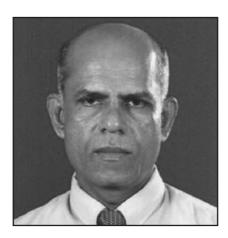
Fuminobu Komura, Chaplaincy as a Bodhisattva Path: Thus Have I Learned, Master of Divinity Thesis, Naropa University, April 2014.

Conducting Mindfulness Meditation sessions for the staff of Hospital of the University of *Pennsylvania February 2017 to current*

RELIGIOUS AFFLIATION

Member of Hokkeji, a Tendai Buddhist Temple, in Yokohama, Japan April 2006 to current

- Completed the two-month mandatory priest training at Tendai Headquarters monastery in Shiga, Japan, April to June 2014
- Given ordination (Tokudo) as a priest at Enryakuji Temple, Headquarters of Tendai School, in Shiga, Japan, August 2013



Professor Sumanapala Galmangoda Sri Lanka

Prof. Dr. Sumanapala Galmangoda is a Senior Professor and the Director of Postgraduate Institute of Pali and Buddhist Studies in University of Kelaniya and is also the Head of the Department of Pali and Buddhist Studies in University of Kelaniya. He has 25 years of experience in teaching Pali, Sanskrit, Buddhist Philosophy, Buddhist Culture and Buddhist Psychology in the University level and 20 years of experience as a supervisor in Buddhist studies leading to the degrees MA, MPhil and PhD. He is the acting director of the Ayurvedic Institute of the University of Kelaniya. He founded the Ayurvedic section of the Papiliyana Sunetra Mahadhevi Pirivena and has 3 years of experience in conducting the Buddhist Ayurvedic Counseling programme in Sri Lanka with the assistance of the World Health Organization's South East Asia Centre. He does extensive research on the ability of Buddhist Ayurvedic practices in curing mental illnesses.



Dr. D. Phillip Stanley

Education

PhD, University of Virginia
MA, University of Virginia
MBA, University of Michigan
BA, University of North Carolina-At-Chapel-Hill

Areas of Specialization:

Buddhist Philosophy and Psychology Debate and Analytical Meditation in the Indo-Tibetan Tradition Buddhist Canon

Dr. Stanley is a Professor of Religious Studies at Naropa University (USA), teaching Buddhist philosophy, psychology, analytical meditation, and Tibetan language. He is Dean of Academic Affairs of Nitartha Institute, which is devoted to translating the entire Tibetan monastic college curriculum of the Kagyu tradition into English, as well as training and authorizing Western teachers of that curriculum. Dr. Stanley became a student of the Vidyadhara, the Venerable Trungpa Rinpoche in 1974, in whose tradition he was authorized as a meditation instructor and teacher. He is Vice Chair of the Executive Council of the International Association of Buddhist Universities He is co-founder and co-convenerof the Union Catalog of Buddhist Texts (UCBT) that has been funded by the IABU, the first phase of which will launch a new Pali canon website in collaboration with the Tibetan and Himalayan Library of the University of Virginia., which will be based at Mahachulalongkornrajavidyalaya University in Thailand. This will be the first Pali website technologically capable of linking to the UCBT website that will be launched in phase two. The UCBT website will link the major Buddhist canon websites for the Sanskrit, Pali, Chinese, Tibetan, and Mongolian Buddhist canons into a single federated catalog. He is also the Co-Principal of the Tibetan Buddhist Canonical Collections Cataloging Project of the Tibetan Himalayan Library that launched an online catalog of multiple editions of the Tibetan canon. He received a Fulbright-Hays Fellowship for his doctoral research. He is the author of a Primer of Literary Tibetan.



Dr. Tamas Agocs

Dr. Tamas Agocs gratuated in 1991 from the University of Budapest in English and Tibetan and gained his PhD in 1998 in Tibetan Buddhist Studies. He has studied Buddhist theory and practice with a number of Eastern and Western teachers from different traditions. He has taught Tibetan language and Buddhist philosophy at the Department of Central Asian Studies of Budapest University, and more recently at the Dharma Gate Buddhist College of Budapest, Hungary, where he has been Head of Buddhist Department, Head of East-West Research Institute, and Vice-Rector for International Affairs. As a translator of Buddhist texts he has published three books and over ten articles in Hungarian language. He acted as an Assistant Secretary of the International Association of Buddhist Universities (IABU) from 2007 to 2012. Since 2013 he has worked as a member of the Padma Karpo Translation Committee centered in Kathmandu, Nepal. He is main compiler and translator of the Vajrayäna sections of the "Common Buddhist Text".



Sarah Shaw

Sarah read Greek and English at Manchester University, where she did her doctorate in English Literature.

She is a member of the Faculty of Oriental Studies, University of Oxford, and Wolfson College, Oxford. She is a fellow of the Oxford Centre for Buddhist Studies. She teaches at the Oxford University Department of Continuing Education, and is a tutor for the online MA course in Buddhist Studies at the University of South Wales. Her research is in the field of Buddhist meditation literature, narrative, art and chant.

- (2006) *Jātaka Stories: Birth Stories of the Bodhisatta* (paperback), New Delhi: Penguin (Penguin Classic series 2007).
- (2006) *Buddhist Meditation: an Anthology of Texts* (hardback and e-book), London: RoutledgeCurzon.
- (2009) An Introduction to Buddhist Meditation (paperback and hardback), with a chapter on Tibet by Georgios Halkias, London and New York: Routledge Curzon.
- (2010) Co-editor of conference papers: U. Roesler, L. Covill and S. Shaw (eds), *Lives Lived; Lives Imagined: Biographies of Awakening*, Boston, MA: Wisdom.
- (2013) Co-author, with Dr Naomi Appleton and Professor Toshiya Unebe, of *Illuminating the Life of the Buddha: An Eighteenth-Century Siamese Chanting Manual*, in the Treasures of the Bodleian Library Series, Bodleian Publications, Oxford.
- (2014) The Spirit of Buddhist Meditation, for Yale University Press.
- (2015) The Ten Great Birth Stories of the Buddha: the Mahānipāta of the Jātakatthavaṇṇanā: translation and introduction to last ten Jātaka stories with Dr Naomi Appleton, Edinburgh University (Silkworm Books, Thailand). 2 volumes.



Dr. G.A. Somaratne

Dr. G.A. Somaratne is Assistant Professor of Centre of Buddhist Studies, The University of Hong Kong. He was Professor in Pali and Buddhist Studies, Head of the Department of Pali and Buddhist Studies, and Chairperson of the Arts Faculty Higher Degrees Committee, The University of Peradeniya, Sri Lanka; Associate Professor in Religion, Miyazaki International College, Japan; Rector of Sri Lanka International Buddhist Academy (SIBA); Co-Director of the Dhammachai Tipitaka Project (DTP), Thailand; Joint-Secretary of Sri Lanka Association of Buddhist Studies (SLABS). He received his BA in Buddhist Philosophy from The University of Kelaniya; MA in Religion and PhDin Buddhism from Northwestern University, USA. He was Senior Research Associate of Balliol College, The University of Oxford and Research Fellow of the Pali Text Society, Oxford, UK. He is the editor of The Saṃyuttanikāya Volume I (1998) of PTS; his research publications cover the areas of Early Buddhist doctrines, Applied Buddhism, and Pali textual criticism. In 2011, his service to Buddhasāsana was recognized with Buddhagunopakāra Award by the Parliamentary Committee on Religious Affairs of the Kingdom of Thailand.



Guang Xing

Guang Xing received his Ph.D. from School of Oriental and African Studies, the University of London. He is an Associate Professor and Chairman of the Master of Buddhist Studies Programme, the Centre of Buddhist Studies, The University of Hong Kong and Tung Lin Kok Yuen Canada Foundation Visiting Professor in Buddhism and Contemporary Society at the University of British Columbia, Vancouver 2007, Visiting Professor of Buddhist Studies at the Buddhist College of Singapore 2010-2014. His publications include *The Concept of the Buddha: Its Evolution from Early Buddhism to the Trikaya Theory* (Routledge 2005). He is currently working on two monographs "Filial Piety in Chinese Buddhism" and "Buddhism and Chinese Culture" and has published many papers such as "A Buddhist-Confucian Controversy on Filial Piety" in *Journal of Chinese Philosophy*, "Buddhist Impact on Chinese Culture" in Asian Philosophyand "The Teaching and Practice of Filial Piety in Buddhism" in *Journal of Law and Religion*.



Mr. Shyam Sundar Taparia

Mr. Shyam Sundar Taparia, age 78, is an industrialist and Vipassana teacher based in Mumbai. Born and brought up in Jaswant Garh Rajasthan, he was educated at presidency college, Kolkata. He then did his B Tech (Hons.) from IIT Kharagpur and received advanced training in Germany and Sweden.

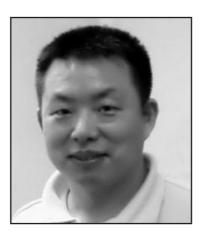
Founder of Taparia Tools factory in Nasik, he has spent much of his younger days travelling across the globe to understand markets and customer needs. Balancing between work and family, with two daughters and a very supportive wife, he has been an integral part of many organizations, namely, founder president of JCI Nasik, President of NEEMA etc.

With the introduction of Vipassana to him by his guru Shri SN Goenka ji in year 1971, his life transformed and a larger vision evolved. Since his first Vipassana course in March 1971, he has dedicated himself to learn the technique deeply, and applied it in all facets of his life. After been appointed as a Vipassana teacher in the year 1993, he has been instrumental in teaching the technique of Vipassana to thousands of men and women and helped them lead a happy and fulfilled life.

He has served as honorary secretary of the Sayagyi U Ba Kin Memorial Trust, running the Vipassana International Academy at Igatpuri, the first Vipassana center and a landmark institution for imparting Vipassana training in the form of 10 to 60 day courses with a total strength of serving over 900 meditators at any given time. Spearheading the Mitra Upkram initiative for imparting Anapana, the first step in Vipassana meditation, for concentration of the mind, to millions of children in the state of Maharashtra .Through his dedication for selfless service, Mr. Taparia has been a source of inspiration and guidance to many.

Moving from ambition and desires to service of humanity, from passion to compassion, this indeed is a journey worth emulating.

Email: sst@taparia.com Cell phone: +91-9833180006.



Fa Qing

Dr. Fa Qing obtained his Ph.D. in Buddhist Studies at the University of Calgary, Canada, in 2001. Since then he has been teaching Buddhism in Chinese and English in China, Malaysia and Thailand. He is now a senior lecturer and the Director of Library Services and Information Technology at International Buddhist College. He is also instrumental in producing an E-learning program. He is currently working on early meditation texts in Chinese Buddhism.



Dr. Ratna Jyothi Kakumanu
D.NO: 4-2-17/7A, 1st Lane Chandramouli Nagar, Guntur-522007, A.P.
Cell: +91-9490742619, jyothi.maanu@gamil.com

Professional Summary

Dr. Jyothi Kakumanu is a medical doctor and a neuro scientist. She has submitted Ph.D. thesis on the neuroscientific aspects of Vipassana Meditation and its relation to inner Well-Being. She has a Master's degree (M.A) in Mahayana Buddhist Philosophy, for which she was awarded a gold medal, a first of its kind on that topic in India. She has a diploma in Pali & Sanskrit language and underwent extensive training in the theory and practice of Vipassana meditation.

She is keen on complementing modern medical health with clinical modules developed from Buddhist principles. Additionally, she is interested in exploring mind-matter and consciousness concepts of 'Abhidhamma' doctrine and mapping them to neuroscientific and modern medical systems.



Gabor Fazekas 3rd International Conference on Mindfulness Traditions and Compassionate Applications 6-8 of May, 2017 | Bangkok & Ayutthaya

Biography

Mindfulness Teacher at the National Institute of Oncology in Hungary President of the Hungarian Association of Mindfulness and Contemplative Practice Based

Applications

Gabor has been teaching Mindfulness Based Stress Reduction (MBSR) for cancer patients and their family members in the National Institute of Oncology for 10 years. He organized the first ever visit of Jon Kabat-Zinn (the developer of MBSR) to Hungary in 2009. He also organized the first ever Mindfulness Based Cognitive Therapy (MBCT) teacher training in collaboration with the Clinical Psychology Department of the Semmelweiss Medical University in Budapest led and taught by professors of the Oxford Mindfulness Center. Besides the formal mindfulness courses, he is the host and organizer of the weekly series of programs called "Life and Mind – Meditation and Lectures at the National Institute of Oncology". Gabor has taught mindfulness to students and teachers of the American International School in Budapest in English as well. He also taught meditation to inmates (prisoners) in the Correctional Institute of Balassagyarmat in the countryside of Hungary. He is a founding member and the President of the Hungarian Association of Mindfulness and Contemplative Practice Based Applications.

Summary of Presentation

Innovative ways of bringing the Dharma and Science together in Hungary

Gabor Fazekas will introduce the state of the mindfulness movement in Hungary, including the types of contemporary mindfulness applications used in the country and the number of trained mindfulness teachers as well as the environment in which they work. Then the presentation will focus on how we can address the following typical concerns regarding the contemporary mindfulness movement:

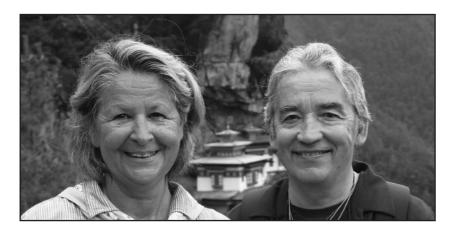
- (1) After finishing a secular mindfulness course participants are left alone on with their meditation practice without a community or sangha of practitioners.
- (2) Since contemporary mindfulness applications are specified to reach certain goals the participants are taught narrowed material and only specific practices and they don't have access to more complex original teachings (e.g. they usually do not deal with ethics which is an integral part of the teachings in the traditional context).
- (3) Institutions of science and contemplative traditions are still very much separated. Thanks to the co-operation between mindfulness professionals and contemplatives in Hungary (especially teachers of the Dharma Gate Buddhist College in Budapest) there are some innovative solutions trying to address some of the shortfalls of the contemporary mindfulness movement. These new innovations include:
- 1. "Life and Mind" Meditation and Lectures at the National Institute of Oncology This is a weekly series of programs which includes 1 hour meditations and 1,5 half hour of teaching and conversation led by venerable teachers of contemplative traditions and well-known mindfulness experts

- 2. Hungarian Association of Mindfulness and Contemplative Practice Based Applications This organization is not a simple union of mindfulness professionals but also provides a common space for collaboration for scientific and contemplative institutions
- 3. "Contemplative Sciences" Tour this is a planned tour of a one-day introductory event at major universities in Hungary presenting not only mindfulness based applications but also other contemplative practice (e.g. compassion) based programs complemented with talks by seasoned Buddhist and Christian Contemplation teachers providing a wider picture about the possibilities of Contemplative Sciences.

Hopefully these innovations could provide an example how mindfulness centers and Buddhist educational institutions can work together in order to promote the spread of teachings and practices which lead to wholesome mental states and this way could serve as steps forward a more mindful and compassionate society by bringing the dharma to more and more people.

Slides:

- 1. Thanks to teachers
- 2. My practice lineages
- 3. Mindfulness background
- 4
- 5. Mindfulness definitions
 - a. Jon and other M teachers
 - b. According to suttas
- 6. MBSR Bridge or door between science and contemplative tradition (famous Bridge and Door from Thailand!)
 - a. Science-based & Contemplative practice-based
 - b. Preface from Thich Nhat Hanh
 - c. Buddhist influences
 - i. Jack Kornfield (Ajahn Chah), Joseph Goldstein (Goenka), Sharon Salzberg
 - ii. Seung Sahn Korean Zen
 - 7. MBSR Key teachings
 - a. Distinction between pain and suffering
 - b. Stress reaction vs mindful response
 - С
 - 8. MBSR
 - a. Practices
- i. Awareness of bodily sensations, feelings, thoughts as passing phenomenae of our internal world (the body and the mind) and awareness of awareness
 - ii. Metta
 - iii. Informal practice
 - b. Form
 - i. 8 week, 2-2,5 hours
 - ii. Group setting
 - 9. Benefits
 - 10. Some examples from the field of research
 - a. Caroline Hoffman
 - b. Linda B. Carlsson
 - c. Sarah Lazar summary
 - 11. Common characteristics mindfulness based applications & contemplative traditions
 - 12. Differences
 - 13. Critiques and responses \rightarrow
 - 14. New horizon Second wave of contemplative based practices → Compassion based applications → Altruist programs and initiatives
 - a. Examples (Harvard, Kristin Neff, John Makransky)
 - b. Dalai Lama compassion, compassion, compassion
 - c. (New) fields of intervention
 - i. Mindful Nation Report (health care, education, workplace, prisons)
 - ii. Mind & Life strategy (
 - 15. New innovative forms of collaboration between science and contamplatives
 - a. Association Common modern vehicle for science and cont.
 - b. Life & Mind Meditation and lectures at the Oncology Institute
 - c. "Wisdom University" Mindfulness and Contemplative Sciences Symposium
 - 16. Thank you



Dr. Ha Vinh Tho and Lisi Ha Vinh

Dr. Ha Vinh Tho, Program Development Coordinator of the Gross National Happiness Centre in Bhutan

Lisi Ha Vinh, Austria, MA in Education, Director Fondation Eurasia for Handicapped children in Vietnam.

Both of them are Dharma Teachers in the tradition of Thich Nhat Hanh, and lead retreats in Mindfulness of Thich Nhat Hanh tradition.



Dr. Neelam OswalClinical Psychologist, Phaltan, Maharashtra, India

Neelam Oswal is trained and has been working as a Clinical Psychologist for last 17 years. At present she is working as a Consultant Clinical Psychologist in a multi-specialty hospital at Phaltan in the state of Maharashtra in India.

She has assisted to develop a course of 'Buddhist Psychology and Psychotherapy' for Department of Pali and Buddhist studies in Sawitribai Phule Pune University. The course has started since 2015. She has been a visiting faculty for this course since its inception.

Neelam has been trained as clinical psychologist during her M.A. from University of Pune (1995-97) and during her M.Phil in Medical & Social Psychology from Central Institute of Psychiatry, Ranchi (1997-1999). She has completed her doctorate from University of Mumbai, during 2006 to 2009. Her topic for PhD was utility of Storytelling for Psychotherapies.

Her current research interests are exploring psychotherapeutic potential of Vipassana Meditation and use of storytelling in counseling. Scholar's Press, Germany has published a book authored by her based on her doctoral work titled, 'A Tale of Research on Stories Relieving Distress: A Psychologist's Narration' in April 2015. She has worked on the Effect of Vipassanā Meditation and Personality traits of the Vipassanā practitioners in a single organization in Phaltan, Maharashtra in 2010.

Her publications and invited lectures on Buddhism and psychology:

- 1. Christopher JC, Oswal N, & Deokar M. (2013). Perspectives on Mindfulness from the Buddha's homeland: A focus group enquiry. *Counselling & Spirituality*, 32(2). Pp 33-58. DOI: 10.2143/CS.32.2.3017316
- 2. 'An Enquiry into Vipassanā: Going beyond the Present Moment' A joint presentation with Dr. Mahesh Deokar at: 'Mindfulness: A pathway to Presence' An International conference, organised by 'Just Being' centre for Mindfulness in Pune. (7/10/2016)
- 3. 'Buddhism and Psychology' at International conference on *Socially Engaged Buddhism* at Pali Department, Pune University (22/03/2013)
- 4. 'Differential benefits of Vipassanā meditation: A Theoretical and Empirical study' Co-authored with Dr. Mahesh Deokar, presented at Mahachulalongkorn rajavidyalaya, Ayutthaya, Bangkok, Thailand (7/01/2013)
- 5. 'Healing the healer: Vipassanā meditation for psychotherapists' at Advanced Centre for Indian psychology, Jain University, Bangalore (14/12/2012)
- 6. 'Buddhist perspective on Psychotherapy' at Marathi Manas-shastra Parishad-Mahaveer College, Kolhapur (23/11/2012)



Dr.Talat PraveenAssistant Professor
Department of Pali
University of Pune

About Author: Dr. Talat Praveen is an assistant professor in Savitribai Phule Pune University. She has completed M.A., M. Phil and Ph. D in Buddhist Studies from Department of Buddhist Studies University of Delhi, her specialization in Pali Language and literature. She teaches Abhidhamma Philosophy, Buddhist History, Buddhist Psychology and Pali Grammar of M.A Students. She also teaches M. Phil, PHD courses students and as well as in part time courses students. Before joining in the Pune University, she was teaching M.A Buddhist studies course, certificate and Diploma courses of Pali in the Department of Pali University Delhi. Her field of research interest is Abhidhamma Philosophy, Sutta literature, Socially Engaged Buddhism, Buddhist Psychology, Buddhist History, Human Right and Pali Language. Since 2013, she is In– charge of Human Right Programme in the Department, which is selected by the University of Pune. She has participated and attended several national and international seminars / conferences.



Seth Evans

22 Moo, 4 Prachasamran Road Klong 12, Nong Chok, Bangkok, 10530 Thailand Cell: 0951988104 / namasta@doctor.com

Summary

Scholar and educator who specializes in the Abhidhamma Pitaka and the Visuddhimagga. Especially interested in the phenomenological aspects of Buddhist psychology. Academic focus is primarily on Buddhist ontology, Buddhist metaphysics, and Buddhist epistemology.

College Lecturer offering a wealth of knowledge in the development and implementation of educational technology tools and applications in the classroom. Personable education professional driven to inspire students to achieve personal and academic success.

Flexible abilities in teaching, experienced in virtual education and software to facilitate remote education.

Motivating and talented educator driven to inspire students to pursue academic and personal excellence. Strives to create a challenging and engaging learning environment in which students become life-long scholars and learners.

Graduate University Student and avid researcher who prioritizes student participation in the classroom. I have studied psychology, philosophy and specifically Abhidhamma and am well versed to teach students and lead them down a path of success.

Education

New York, Excelsior

Bachelor of Arts: Philosophy, Albany, New York USA

Mahachulalongkornrajavidyalaya University

Master of Arts: Buddhist Studies,

Advanced coursework in Greek Philosophy, In depth research in Abhidhamma

Assumption University

Current Ph.D: Philsophy and Religion, Advanced research in comparative philosophy and religion, between Ancient Greek thought and Abhidhamma.

Experience

Wat Prayong, Nong Chok, Bangkok Meditation/Abhi Dhamma Instructor

Mahachulalongkorn University, Wang Noi, Thailand Lecturer/ Abhidhamma, Philosophy, Visuddhimagga Studies

Assumption University, Bangkok, Thailand

Special Lecturer/ Buddhist Studies, Thai Culture and Religion

Challenged and motivated students through in-depth lectures and discussions.

Lectured and communicated effectively with students from diverse backgrounds.

Organized recruitment and admission events for prospective students.

Maintained strong ties with students to foster long-term philanthropic support with the school.

Highlights

- Innovative teaching methods
- Accomplished researcher in Buddhist theory including the Abhidhamma and Visuddhimagga
- Inspiring lecturer
- Effective use of multi-media teaching tools
- Excellent memory for facts and details
- Innovative thinker in Religion and Philosophy

IABU Conference, 2017 MINDFULNESS BASED STRESS REDUCTION Introduction to MBSR, contemporary and traditional mindfulness, and an overview of new trends of integrating science and contemplative practice in the world and in Hungary

Gabor Fazekas

President Hungarian Association of Mindfulness and Contemplative Practice Based Applications

"Buddhism is not a religion, It is the science of mind." (His Holiness the Dalai Lama)

Foreword

This is not an academic paper but a brief overview of the field of contemporary mindfulness- and other contemplative practice based applications. The author is neither a scientist nor a scholar but a Zen practitioner and teacher of a few mindfulness applications. This article is rather a compilation or mosaic of different point of views than a presentation of a single (own) opinion. It attempts to provide a rough picture of the benefits, concerns, and trends related to this field.

"Mindfulness can only be understood from the inside out. It is not one more cognitive-behavioural technique to be deployed in a behaviour change paradigm, but a way of being and a way of seeing that has profound implications for understanding the nature of our own minds and bodies, and for living life as if it really mattered." (Kabat-Zinn 2003).

The potential role of mindfulness-based applications

Mindfulness Based Stress Reduction came into being at the Stress Reduction Clinic within the University of Massachusetts Medical Center in Worcester, Massachusetts, in 1979. The program was developed by Jon Kabat-Zinn, a molecular biologist who practiced with various Buddhist teachers at that time. As he says;

"Mindfulness-based stress reduction (MBSR) was developed as one of a possibly infinite number of skillful means for bringing the dharma into mainstream settings."

Nine years after establishing the Stress Reduction Clinic he wrote its bestseller book – Full Catastrophe Living – which includes the curriculum of the MBSR program.

"It captures the essence and spirit of the MBSR curriculum as it unfolds for our patients. At the same time, I wanted it to articulate the dharma that underlies the curriculum, but without ever using the word 'Dharma' or invoking Buddhist thought or authority, since for obvious reasons, we do not teach MBSR in that way." (Kabat-Zinn, 2011)

Kabat-Zinn wanted the essence of dharma be accessible to common Americans facing stress, pain, and illness. It is also obvious and without doubt that the intention behind the program was to help people to alleviate their suffering. On the other hand, he was cautious and wanted to avoid the risk that MBSR is being labelled as Buddhist, or 'New Age' or 'Eastern Mysticism'. Meanwhile he was carefully avoided using Buddhist phrases he did not shy away from the Buddhist origins of mindfulness practice. He even asked Thich Nhat Hanh, one of the most renowned Buddhist scholar and teacher of these days to write a short endorsement for his book. In his endorsement Thich Nhat Hanh used the word 'dharma' four times and he compared the book to a 'door' between the 'dharma' and the world.

"This very readable and practical book will be helpful in many ways. I believe many people will profit from it. Reading it, you will see that meditation is something that deals with our daily life. The book can be described as a door opening both on the dharma (from the side of the world) and on the world (from the side of the dharma). When the dharma is really taking care of the problems of life, it is true dharma. And this is what I appreciate most about the book. I thank the author for having written it." (Thich Nhat Hanh Plum Village, France, October 1989)

A door between the dharma and the world. Or a bridge connecting the land of contemplative practices and the land of science. These are the most common metaphors used for the description of the essence and role of mindfulness-based applications.

Brief introduction of MBSR

MBSR, like other mindfulness based interventions is based upon nonjudgmental awareness of moment-to-moment experience. Mindfulness exercises are aimed at intentional moment-to-moment awareness of sensory, affective, cognitive, and attitudinal domains of perceptible experience, meanwhile fostering an attitude of kindness and openness to the immediate experience.

An average MBSR course usually takes place in a group format (cca. 5-20 participants/group), lasts for eight weeks, with 2.5-h long classes per week. Having finished the 6th class there is a 6-h weekend session. Each class includes specific exercises i.e., body scan, sitting meditation with various objects of attention, lying, sitting and standing yoga postures. Topics related to everyday life, stressful situations, and social interactions. The day long retreat retakes all exercises practiced and provides new ones. It is emphasized that regular daily practice is essential to the success of the program and as a support for home practice the participants are given homework assignments (approximately 30-40 min/day). Audio files of the practices and a printed workbook (or handouts) are also make part of the training package. Informal practice (that is bringing awareness to everyday life or mindfulness of routine activities) is an equally important part of the program as formal mindfulness practices. An overall goal of the MBSR program is that participants continue to live their life with greater awareness and enable them to respond to difficult, stressful situations mindfully rather than reacting to them automatically.

Because of its efficacy and popularity, MBSR became an inspiring model for numerous other mindfulness-based interventions (e.g. Mindfulness Based Cognitive Therapy) not only in the field of health care and medicine, but also in other segments of the society, like education and the workplace.

Physical, psychological and other benefits of mindfulness meditation

Cultivation of mindfulness produces beneficial effects on well-being and improves psychiatric and stress-related symptoms. Mindfulness meditation has therefore increasingly been incorporated into psychotherapeutic interventions.

It is not the goal of this paper to give a detailed and accurate picture about the results of the countless scientific researches investigating the effects of MBSR and mindfulness meditation. This paragraph below (from Hölzel et al., 2011) is just an illustration of how diversified are these benefits.

Many research documents the efficacy of mindfulness-based interventions in the treatment of various clinical disorders, including anxiety (Hofmann, Sawyer, Witt, & Oh, 2010; Roemer, Orsillo, & Salters-Pedneault, 2008), depression (Hofmann et al., 2010; Teasdale et al., 2000), substance abuse (Bowen et al., 2006), eating disorders (Tapper et al., 2009), and chronic pain (Grossman, Tiefenthaler-Gilmer, Raysz, & Kesper, 2007). Furthermore, mindfulness meditation positively influences aspects of physical health, including improved immune function (Carlson, Speca, Faris, & Patel, 2007; Davidson et al., 2003), reduced blood pressure and cortisol levels (Carlson et al., 2007), and increased telomerase activity (Jacobs et al., 2010). Not only has mindfulness successfully been used in the treatment of disorders and improvement of health but it

has also been shown to produce positive effects on psychological wellbeing in healthy participants (Carmody & Baer, 2008; Chiesa & Serretti, 2009) and to enhance cognitive functioning (Jha, Krompinger, & Baime, 2007; Ortner, Kilner, & Zelazo, 2007; Pagnoni & Cekic, 2007; Slagter et al., 2007).

According to Hölzel et al. (2011) mindfulness meditation exerts its effects through several components: (a) attention regulation, (b) body awareness, (c) emotion regulation (including reappraisal and exposure, extinction, and reconsolidation), and (d) change in perspective on the self. Recent empirical research, including practitioners' self-reports and experimental data, provides evidence supporting these mechanisms. Functional and structural neuroimaging studies have begun to explore the neuroscientific processes underlying these components. Evidence suggests that mindfulness practice is associated with neuroplastic changes in the anterior cingulate cortex, insula, temporo-parietal junction, fronto-limbic network, and default mode network structures. Hölzel and her colleagues suggest that these work synergistically, establishing a process of enhanced self-regulation.

The Mindfulness Movement

Contemporary mindfulness has become a rapidly expanding phenomenon. Today it manifests itself through innumerable (mostly) secular programs. Mindfulness-based programs are present not only in the domain of health care and general wellness, but also in education, in sports, in the justice system especially in correctional facilities, in the workplace, in leadership, etc... In recent years, there has been such an explosion of interest in mindfulness with widespread media coverage, bestselling books and a remarkable uptake of online resources that nowadays this phenomenon is often called as the mindfulness movement. In 2014 the Time Magazine even reported about "The Mindful Revolution" on its cover page. In the western world, contemporary mindfulness entered the highest institutions of business (World Economic Forum in Davos, 2013, 2014...) and politics (UK Parliament, Mindful Nation Report, 2015), moreover, it is present even in the army (Mindfulness Based Mind Fitness Training, U.S. Defence). Contemporary mindfulness could penetrate into many areas of western societies what traditional Buddhism could never reach before in the West. Is it all good or some of the side-shoots of the mindfulness movement are not so desirable? Traditional Buddhist communities gave voice to their concerns about this phenomenon.

Traditional and contemporary mindfulness – roots, similarities and concerns

This section brings attention to the dialogue about the diverse perspectives on mindfulness both from traditional Buddhist and contemporary point of views. The Special Edition of Contemporary Buddhism (2011) was a remarkable work

in this field (guest editors: J. Mark G. Williams and Jon Kabat-Zinn). The thread of discussion started with the article "Traditional and Contemporary Mindfulness – Finding the Middle Path in the Tangle of Concerns" (Monteiro, Musten and Compson, 2014) was another source of this summary.

The roots of contemporary mindfulness go back to the rise of "Buddhist modernism" (Robert Scharf, 2013). According to Scharf, the contemporary understanding of mindfulness as "bare attention" and "present-centered awareness" arose from the Theravada revival in the early twentieth century, drawing its authority mainly from the Satipatthana-sutta. This system of meditation practice taught and popularized by Mahasi Sayadaw, the Burmese meditation teacher, was an effort to teach laypersons the path of liberating insight without the need for skilled concentration or the experience of absorption (jhana). Originally, the conventional practice focused on the cessation of suffering, this new way of practice put more emphasis on mindfulness (sati), as moment-to-moment, non-judgemental awareness of the mind. This approach evolved into insight meditation in the West, which did not require the typical underpinnings of traditional Buddhism, such like the renunciation of lay life, familiarity with Buddhist psychological theory, etc.. Moreover, MBSR, the parent program of mindfulness-based interventions was influenced not only by insight meditation derived from Theravada teachings but also included concepts such as nonduality, bearing witness, and innate wisdom that are more traditionally associated with Mahayana schools (see also Cullen 2011). This combination of elements from different Buddhist traditions may be considered to be incompatible at the doctrinal level (Bodhi 2011). To make the picture even more complicated, contemporary mindfulness integrated the Buddhist originated contemplative practices with modern psycho-educational elements.

Both traditional and contemporary mindfulness share the intention of alleviating suffering in the world as it is now. They also share a common intention to transform faulty perceptions and mistaken ways of experiencing phenomena. Both are concerned with the welfare of the individual as well as stewardship of the global community. Although contemporary mindfulness retains the essence of traditional forms (meditative practices) and some essential parts of the traditional content (concepts of impermanence, emergent self, transformation of negative mental states, and non-attachment), mindfulness-based applications are also based in Western psychological models (stress mechanism, cognitive therapy, experiential avoidance).

Traditional practice of mindfulness is associated with the Anapanasati and Satipatthana-Sutta (The Four Foundations of Mindfulness) Sutras. Cullen (2011) notes that the formal practices taught in MBSR are also based on the four foundations of mindfulness; however, it is likely that some MBI programs incorporate this teaching more explicitly than others.

At the same time, it is important to note that traditional practice of mindfulness is based on a ground of ethical foundations. Probably, it is the most important concern of the Buddhist community, namely, contemporary mindfulness does not include ethics *explicitly*, as part of the teachings. Jon Kabat-Zinn argued that ethics is *implicitly* included or inherent in the MBSR program, and as well, the ethical foundation of MBSR rests on personal and professional ethical guidelines (e.g. the Hyppocratic oath). Another argument says that ethics is embodied in the person of the MBI teacher, since the prerequisites of the teacher training program include meditation practice and attendance at Buddhist retreats. Per Grossman (2015), the primary aim in teacher training is to cultivate an embodiment of the principles, including ethics.

Wallace (2008) and Olendzki (2008) have warned that contemporary understanding of mindfulness may be confusing for beginner practitioners. The stripped-down model of contemporary mindfulness (reducing mindfulness to attention in the absence of ethics) could result in the practice becoming wrong mindfulness, which can have very negative outcomes (see Purser and Loy 2013; Ricard 2009; Senauke 2013; Titmuss 2013). The example of the sniper is often used to demonstrate how bare attention can lead to wrong mindfulness as the outcome of this type of attention has unwholesome results (i.e., killing someone and therefore violating a primary ethic to do no harm). As Matthieu Ricard simply put it in his keynote at the International Symposium of Contemplative Studies: "There can be a mindful sniper, but cannot be a caring sniper." (San Diego, October, 2016) (Although this example becomes much more complicated if the sniper is a policeman or a soldier...)

Traditionally the practice of right mindfulness begins with developing an awareness of body, feelings, the nature of mind, and the constituents of mental experience (Analayo 2003; Gunaratana 2012; Silananda 2002). The practice of mindfulness in the latter two contemplations becomes the cultivation of discernment of mental experiences. When mindfulness becomes discernment between unwholesome and wholesome states of mind and a support of wholesome speech, thoughts, and action, the practitioner can be said to have cultivated right mindfulness.

Titmuss (2013) even expressed concerns that contemporary definition of mindfulness as a form of nonjudgmental awareness, could lead to passivity. This could therefore lead employees to tolerate oppression by their corporate employer.

There is an evident difference in the intention of practice as well. Traditionally the intention of practice is to transform our fundamental inclination from greed, anger, and delusion to generosity, compassion, and wisdom. The intention of the practice in contemporary applications could be stress reduction or avoiding relapse or something similar. Misunderstanding the intent could result in contemporary mindfulness becoming only a technique for symptomatic relief and losing its potential as

the liberation from suffering. It needs to be mentioned that MBI programs go much further than their official names. They have the common intention to reduce mental dispersal (and stepping out of the autopilot mode), so that we have a direct contact with our unfolding experience. Ultimately, the practice leads to taking responsibility for our own experience and cultivating the wisdom to manage it skilfully. In the context of intention, the Buddhist Eightfold Path with the goal of liberation can be compared to a marathon (Compson and Monteiro, 2015). Of course, not everybody has the goal of wanting to run a marathon. Those who take an MBI program can be compared to those, who want (or able) to run only 5 km on the path. (They may want to run more later.)

Interestingly, Shapiro et al. (2012) report an increase in moral reasoning and ethical decision making at the 2-month follow-up of an MBSR program. It's not surprising, if we remember that the eight limbs of the Eightfold Path support one another, so training in mindfulness could lead to more ethical choices.

Barry Boyce (2015), Editor-in-Chief of Mindful magazine tried to summarize the concerns in the following way: "Ironically, two concerns surround the relationship between mindfulness and Buddhism: Some Buddhists are concerned that mindfulness ripped from its moorings in Buddhism is sham mindfulness; another group of critics is concerned about the opposite: that mindfulness—in a hospital or school, for example—is stealth Buddhism…" He also added a short commentary about the meaning of mindfulness: "For most of its history, mindfulness was not a word in wide use... translator T.W. Rhys Davids decided to use it to render the Pali word sati, a Buddhist term for one of the key elements of meditation practice...

Mindfulness today is no longer only the English translation of sati. It has also become a general term to describe qualities and virtues that arise from meditation, including compassion." Of course, this reasoning is logical and understandable from the seat of the Editor-in-Chief of a magazine called 'Mindful'. For a simple practitioner, it could seem, that there might be more than one meaning of the word 'mindfulness'. It might have a different meaning from a traditional Buddhist, or a scientific, or a mainstream American point of view.

Finally, let's see Jon Kabat-Zinn's most recent argument from the April issue of Thrive Global magazine on the process of mainstreaming mindfulness. "It's inevitable that some people might say, you're decontextualizing mindfulness... if there were something lost in taking some element of meditative practice at the core of the Buddha's original life and trying to bring it into the mainstream for anybody and everybody, the potential benefits far outweigh the costs. MBSR is only eight weeks long and it's meant to be a launching pad."

International trends

In October 2015, the Mindfulness All-Party Parliamentary Group (MAAPG) of the Parliament of the United Kingdom published the UK Mindful Nation Report. The MAAPG was set up to review the scientific evidence and current best practice in mindfulness training, develop policy recommendations for government. Based on the findings it provided a forum for discussion in Parliament for the role of mindfulness and its implementation in public policy. The report was prepared by MPs (members of Parliament) with the help of mindfulness experts after one year of preparatory work and 8 days of inquiry hearings of scientists and researchers in the Parliament.

The Mindful Nation report identified 4 areas where mindfulness-based applications could play a major role: (1) health care (2) education (3) workplace and (4) criminal justice system. In the field of health care in accordance with the guidelines of NICE (the National Institute for Health and Care Excellence) MBCT should be available to more adults who will be at risk of recurrent depression. In the field of education and the workplace more research is needed to identify and disseminate best practice. The report urges government departments to encourage mindfulness programmes and research projects on these areas. In 2015 the Oxford Mindfulness Centre started a research project examining the effectiveness of a mindfulness training intervention for students (".b" - Mindfulness in Schools Programme) with the funding of Wellcome Trust. More than 70 schools and more than 5000 students are going to participate in this 5+2 years research project. In the field of criminal justice MBCT should be available to offenders with risk of recurrent depression. (MBSR is already available in all the 8 high security prisons in the UK.)

Contemporary mindfulness is already incorporated into the formal higher education system in the U.K. and the U.S. The University of Oxford, the University of Bangor, the University of Exeter and the University of Aberdeen offers Masters programmes in mindfulness in the U.K., meanwhile in the U.S. the Lesley University in Massachusetts offers a Master of Arts Program in mindfulness.

While mindfulness centres of universities may play a crucial role in research and training teachers of evidence-based mindfulness applications, institutions of contemplative sciences could play an important catalyst role in this field. The world-famous Mind and Life Institute was a pioneer in bringing scientists and contemplatives together. Mind and Life was established 30 years ago by the neuroscientist and philosopher Francisco Varela, the businessman Adam Engle and His Holiness the Dalai Lama. The Mind and Life Institute is committed to integrate science with contemplative practice. Presently Mind and Life focuses on the following activities: (1) Dialogues with H.H. the Dalai Lama (2) Summer Research Institute (3) International Symposium of Contemplative Sciences (4) Think Tank meetings (5) Call to Care – social and emotional

learning in education (6) Academy for Contemplative and Ethical Leadership. There is a considerable overlap between the areas identified by the UK Mindful Nation Report (where mindfulness could play a major role) and the field of activities of the Mind and Life Institute.

In October 2016 Mind and Life organized the International Symposium of Contemplative Studies in San Diego. The Symposium of Contemplative Studies seeks to encourage and shape an interdisciplinary field in which science, education, the arts, and contemplative traditions collaboratively develop an integrated way of knowing. In the opening keynote the renowned neuroscientist, Richard Davidson talked with Matthieu Ricard, once a molecular biologist at the Pasteur Institute who became a Tibetan monk, and now he is a bestseller author of several books. Matthieu Ricard noted that we have already seen a mindfulness revolution, now we are seeing a compassion revolution (referring to the numerous emerging compassion-based methods) and hopefully we will see an altruist revolution (referring to his last book on altruism). The last part of his statement was (partly) a gentle joke, but he emphasized the importance of compassion-based methods with a personal example. When he was a young monk, he asked the Dalai Lama for advice how to practice. His Holiness the Dalai Lama answered: "In the beginning practice compassion, in the middle practice compassion, in the end practice compassion." We can hardly over-emphasize the importance of practicing compassion. The first contemplative practice based programmes were mindfulness-based programmes which taught mainly awareness techniques complemented with a bit of practice in loving kindness. Awareness is important but it is not enough. We still need to develop the heartful aspects of our minds.

An interesting phenomenon in this field which addresses this need is the new wave of compassion-based programmes developed in cooperation of scientists and contemplative scholars, as for example the Compassion Cultivation Training at Harvard University (Dr. Geshe Thupten Jinpa, McGonigal et al) or the Cognitively Based Compassion Training at Emory University (Dr. Geshe Lobsang Tenzin Negi) that is based on Tibetan contemplative methods.

It is also worth to mention that there are a few MBI programs which incorporate an explicit teaching of ethics or precepts: (a) the Spiritual Selfschema Therapy incorporates the Eightfold Path (Avants and Margolin, 2004), (b) MiCBT (Cayoun 2011) includes a module of ethical challenges in the seventh week of its 12-week program, (c) The M4 Program (Monteiro and Musten 2013; Monteiro et al. 2010) includes five ethical practices derived from Buddhist lay precepts as part of the weekly homework.

Innovative ways of bringing the Dharma and Science together in Hungary

This section of this paper will provide an overview of the state of the mindfulness movement in Hungary. Present efforts focus on how it is possible to address the following typical difficulties that teachers and practitioners of contemporary mindfulness must face.

- (1) After finishing a mindfulness course participants are left alone with their meditation practice usually without a community or sangha of practitioners. According to Cullen (2011), contemporary mindfulness need to find a way to address the question of how to cultivate and support a lifelong practice and a community (sangha).
- (2) Since contemporary mindfulness-based applications are only 8-10 weeks long and they are specified to reach certain goals the participants are taught limited curriculum and only few selected practices and usually they don't have access to more complex traditional teachings.
- (3) Institutions of science and contemplative traditions are still very much separated.

Thanks to the co-operation between mindfulness professionals and contemplatives in Hungary (especially teachers of the Gate of the Dharma Buddhist College in Budapest) there are some innovative initiatives trying to address some of the shortfalls of contemporary mindfulness. These new innovations include:

- 1. Establishment of the Hungarian Association of Mindfulness and Contemplative Practice Based Applications This organization is not a simple union of mindfulness professionals but also provides a common space for collaboration of scientific and contemplative institutions.
- 2. "Life and Mind" Meditation and Lectures at the National Institute of Oncology

This is a weekly series of programs which includes 1 hour meditation and 1,5 half hour presentation or teaching (Dhamma talk) and conversation led by guest teachers and experts. The guests are mainly venerable teachers of various contemplative traditions (usually Buddhist and Christian) and experts from the intersection of science and contemplative traditions alternately. (Similar to the events of Mind and Life.) They are invited to introduce the way of practice and basic teachings of their lineage or their field of expertise respectively. MBI graduates are usually encouraged to support their practice by attending local contemplative centers, primarily Buddhist. However, not everyone is

comfortable relating to the language and iconography of a religious center. On the other hand, in the neutral environment of a health care center they might be more willing to taste the teachings and practices of different lineages of contemplative traditions. If they like any of them, they can go on to explore that tradition in more detail

3. "Mindfulness – Contemplative Practice and Science"

A Conference Tour – This is a one-day conference event to be held at 5 or 6 major universities in Hungary presenting not only mindfulness-based applications but also introducing compassion-based programmes and contemplative studies in general. The program is complemented with talks by experienced Buddhist and Christian Contemplation teachers providing a wider picture about the possibilities of Contemplative Sciences.

Hopefully these innovations could provide an example how mindfulness centers and Buddhist educational institutions can work together in order to promote the spread of teachings and practices which lead to wholesome mental states and this way could serve as steps forward to a more mindful and compassionate society.

In my opinion, this is a very interesting age. In the past, science and contemplative practices were strictly separated in the western part of the world. Now we can see that these two disciplines are coming closer to each other. Both contemplative traditions and science helped and helps millions of people in the alleviation of suffering and enhancing well-being. Both are sources of wisdom and special knowledge. I like to believe that Mind and Life was brought to life because of true respect and true interest from the contemplative side (namely H.H. the Dalai Lama) towards science and vice versa. It is natural, that many concerns and critiques may arise around such an important encounter, like science meet contemplative traditions. The ongoing dialogue and the unfolding collaboration of these two disciplines may give birth to a better understanding of the nature of the mind and of ourselves. We, humanity, just took our first steps on this joint path. With true respect and true interest towards each other we can walk together on this path for long. Probably, present mindfulness- and compassion-based applications are not the end of this process. Hopefully we will see the development of novel skilful applications for the benefit of all beings.

Gratitude

I always finish my MBSR / MBCT classes and the Monday evening community events ("Life and Mind" - Meditation and Lectures at the National Institute of Oncology) expressing my gratitude and deep thank to the audience for their true interest and their presence. I feel grateful for them to come to practice together, listen to the talks, and engage in insightful conversations. It is a similar moment; I bow and thank you for your interest, for reading this short paper. I hope it inspired you. May we walk together on this path building a peaceful and caring community on this beautiful planet. May all beings be well and happy.

References

- 1. Analayo. (2003). Satipatthana: The direct path to realization. Birmingham: Windhorse.
- Baer, D. (2017). The Father Of Mindfulness on What Mindfulness Has Become. Thrive Global. Retrieved from https://journal.thriveglobal.com/the-father-of-mindfulness-on-what-mindfulness-has-become-ad649c8340cf
- 3. Bowen, S., Witkiewitz, K., Dillworth, T.M., Chawla, N., Simpson, T.L., Ostafin, B.D., . . . Marlatt, G.A. (2006). Mindfulness meditation and substance use in an incarcerated population. Psychology of Addictive Behaviors, 20, 343–347.
- 4. Boyce, B. (2015) 5 things people get wrong about mindfulness. From Mindful magazine's newsletter
- 5. Carlson, L. E., & Speca, M. (2010). Mindfulness-based cancer recovery. Oakland, CA: Harbinger.
- Carlson, L. E., Speca, M., Patel, K., & Goodey, E. (2003).
 Mindfulness-based stress-reduction in relation to quality of life, mood, symptoms of stress, and immune parameters in breast and prostate cancer outpatients. Psychosomatic Medicine, 65, 571–581.
- 7. Carlson, L.E., Speca, M., Faris, P., & Patel, K.D. (2007). One year pre-post intervention follow-up of psychological, immune, endocrine and blood pressure outcomes of mindfulness-based stress reduction (MBSR) in breast and prostate cancer outpatients. Brain, Behavior, and Immunity, 21, 1038–1049.
- 8. Carmody, J., & Baer, R.A. (2008). Relationships between mindfulness practice and levels of mindfulness, medical and psychological symptoms and well-being in a mindfulness-based stress reduction program.

 Journal of Behavioral Medicine, 31, 23–33.

- 9. Cullen, M. (2011). Mindfulness-Based Interventions: An emerging phenomenon. Mindfulness, 2, 186-193.
- 10. Grossman, P. (2015). Mindfulness: Awareness Informed by an Embodied Ethic. Mindfulness, 6(1), 17-22. doi: 10.1007/s12671 -014-0372-5
- 11. Grossman, P., Tiefenthaler-Gilmer, U., Raysz, A., & Kesper, U. (2007). Mindfulness training as an intervention for fibromyalgia: Evidence of postintervention and 3-year follow-up benefits in well-being. Psychotherapy and Psychosomatics, 76, 226–233.
- 12. Gunaratana, B. (2012). The four foundations of mindfulness in plain English. Boston: Wisdom.
- 13. Hofmann, S.G., Sawyer, A.T., Witt, A.A., & Oh, D. (2010). The effect of mindfulness-based therapy on anxiety and depression: A metaanalytic review. Journal of Consulting and Clinical Psychology, 78, 169–183.
- 14. Hölzel, B., Lazar, S W., Gard, T., Schuman-Olivier, Z., Vago,
 D. R, and Ott, U. (2011): How Does Mindfulness Meditation Work?
 Proposing Mechanisms of Action from a Conceptual and Neural
 Perspective, Perspectives on Psychological Science, 6(6) 537–559
- 15. Jacobs, T.L., Epel, E.S., Lin, J., Blackburn, E.H., Wolkowitz, O.M., Bridwell, D.A., . . . Saron, C.D. (2010). Intensive meditation training, immune cell telomerase activity, and psychological mediators. Psychoneuroendocrinology, 36, 664-681.
- 16. Jha, A.P., Krompinger, J., & Baime, M.J. (2007). Mindfulness training modifies subsystems of attention. Cognitive, Affective, & Behavioral Neuroscience, 7, 109–119.
- 17. Kabat-Zinn J. Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain and Illness. Revised Edition New York: Delacorte; 2013.
- 18. Kabat-Zinn, J. (2011). Some reflections on the origins of MBSR, skillful means, and the trouble with maps. Contemporary Buddhism, 12(1), 281 -306.
- 19. Monteiro, L. (2015) Ethics and Secular Mindfulness Programs: Sila as Victim of the Fallacy of Values-neutral Therapy. AAR Presentation, Atlanta GA
- 20. Monteiro, L. M., Nuttall, S., & Musten, R. F. (2010). Five skillful habits: An ethics-based mindfulness intervention. Counselling and Spirituality, 29(1), 91–103.
- 21. Monteiro, L., Musten, R. F., & Compson, J. (2015). Traditional and contemporary mindfulness: Finding the middle path in the tangle of concerns. Mindfulness, 6(1), 1-13.
- 22. Olendzki, A. (2008). The real practice of mindfulness. Buddhadharma, 7, 8.

- 23. Olendzki, A. (2011). The construction of mindfulness. Contemporary Buddhism, 12(1), 55–70.
- 24. Purser, R., & Loy, D. (2013). Beyond McMindfulness. Huffington Post. Retrieved from http://www.huffingtonpost.com/ron-purser/beyondmcmindfulness_b_3519289.html
- 25. Scharf, R. (2013). Mindfulness or mindlessness: Traditional and modern critiques of "bare awareness". Paper presented at the Conference on Mindfulness in Cultural Context: McGill University Montreal QC.
- 26. Segal, Z V., Williams J M G, Teasdale, J D. 2002, Mindfulness-Based Therapy for Depression, New York: Guidford Press
- 27. Shapiro, S., Jazaieri, H., & Goldin, P. R. (2012). Mindfulness-based stress reduction effects on moral reasoning and decision making. The Journal of Positive Psychology, 7(6), 504–515.
- 28. Tapper, K., Shaw, C., Ilsley, J., Hill, A.J., Bond, F.W., & Moore, L. (2009). Exploratory randomised controlled trial of a mindfulness-based weight loss intervention for women. Appetite, 52, 396–404.
- 29. Teasdale, J.D., Williams, J.M., Soulsby, J.M., Segal, Z.V., Ridgeway V.A., & Lau, M.A. (2000). Prevention of relapse/recurrence in major depression by mindfulness-based cognitive therapy. Journal of Consulting and Clinical Psychology, 68, 615–623.
- 30. Titmuss, C. (2013). The Buddha of mindfulness. The politics of mindfulness. http://christophertitmuss.org/blog/?p=1454. Retrieved http://www.christophertitmuss.org website
- 31. Wallace, B. A. (2008). Interview: A mindful balance. Tricycle, 17, 60-67.
- 32. Williams, J M G., Kabat-Zinn, J. 2011, Mindfulness: Diverse Perspectives On its Meaning, Origins and Application, London, New York: Routledge.

Healthy brain: Neural dynamics of Vipassana meditation proficiency

Dr. Ratna Jyothi Kakumanu

Abstract

The goal of Vipassana meditation is to alert the practitioner towards the illusory nature of much of his happiness and to help him cultivate a state of genuine well-being. Towards achieving 'well-being' Vipassana Meditative system employs a set of practices that involve changes in one's cognitive and emotional states. Prior studies have also reported enhanced brain functions and capacities in cognitive and psycho-physiological domains of long term Vipassana practitioners. In this context, considering the importance Vipassana Meditation in well-being and higher consciousness states, we have attempted to evaluate the psycho-neural correlates of well-being among proficient Vipassana practitioners trained in the tradition of Sayagyi UBA Khin as taught by Shri S.N. Goenka. This research project has been carried out with permissions from Vipassana Research Institute (VRI), Igatpuri, India. The study has been carried out on 68 Vipassana practitioners categorized based on their meditation duration and quality of meditative experience into three groups (Novice practitioners; Senior practitioners; Vipassana Teachers). Data acquisition was carried out for one hour on the participants using a high resolution EEG system(128-channel) in conditions of Rest (4-minutes), and Meditative states (Anapana - 3 minutes, Vipassana-40 minutes and Metta-6 minutes). EEG data was pre-processed and analyzed for 128 electrode locations in low-frequency bands

Results demonstrated meditation proficiency related distinctive EEG dynamics unique to each meditative state and Rest. Rest states of proficient meditators are characterized by significant increases in theta-alpha (6-10Hz) powers compared to novice practitioners. Theta-alpha power rise in rest states is a distinct meditation proficiency induced neural-plasticity event indexing alterations in default brain functions. Theta-alpha is known to positively correlate with meditation proficiency and is being recognized as a marker of meditation proficiency.

Several scientific studies have shown Vipassana meditative training to result in the flourishing of both psychological and physiological health leading to an improved sense of well-being. A large body of research suggests that meditation has effects ranging across psychology, physiology and biochemistry and is observed to enrich mental and physical health (Walsh, 2001). Proficient meditative practice is known to enhance brain functions and capacities towards attaining higher cognitive capabilities and greater psychological development through the nurturing of mental attributes such as unselfishness, compassion and equanimity. Corresponding changes have also been observed in brain networks associated with cognition and emotion.

However, there is a lack of research studies on neural correlates of the key meditative states of the widely practiced Vipassana meditation (in the tradition of Sayagyi UBa Khin as taught by S. N. Goenka). Also, the relative impact of meditation on brain waves and their functional significance is not clearly known. Our study has been specifically designed to address these research gaps. For the first time, we have attempted to identify the distinct neural correlates of the key meditative states of the widely practiced Vipassana meditation using the technique of EEG (Electroencephalography).

WHAT IS VIPASSANA MEDITATION?

Vipassana Meditation is the process of cultivating 'insight' into the fundamental characteristics (Impermanence, Insubstantiality and Suffering) of mind-body phenomena. To cultivate 'insight', Vipassana meditative training in the tradition of Sayagyi UBa Khin (as taught by S.N. Goenka) employs a set of three inter-related meditative states. The outcome of long-term Vipassana practice is collectively influenced by all three meditative states. The following are the three meditative states.

- >> Ānāpāna Sati (known as Focused Attention-FA)
- >> Vipassana Bhāvana (known as Mindfulness/ Open Monitoring Meditation-OM)
- >> Metta Bhāvana (known as Loving Kindness/Compassion Meditation)

We have employed the technique of EEG to identify the distinct neural correlates of each of these practices in proficient Vipassana practitioners and their functional significance.

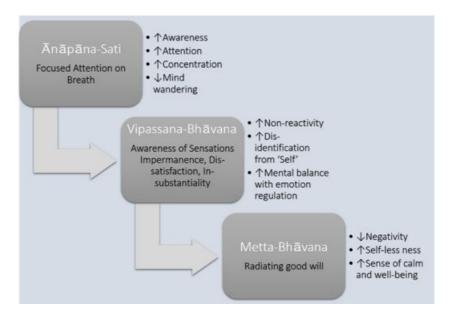


Figure 1 Outline of Vipassana Meditation Practice (in the tradition of Sayagyi UBa Khin).

The salient features and the outcomes of each practice have been represented. (Note: The outcomes are never strictly isolated)

WHAT IS EEG?

Electroencephalogram (EEG) is the recording of ongoing brain electrical activity using electrodes placed on the scalp. EEG at any electrode location is a record of summated postsynaptic field potentials of many pyramidal neuronal columns of the cortical gyri underlying the electrode and is influenced by volume conduction effects (Luck & Kappenman, 2012). EEG represents dozens of different neural sources of activity and contains neural responses associated with specific sensory, cognitive and motor events which can be extracted by sophisticated analytical techniques. EEG is a summation of several ongoing brain rhythms or oscillations which can be classified into various frequency bands called delta (0 to 4 Hz), theta (4-8 Hz), alpha (8-12 Hz), beta (12-30 Hz), gamma (30-100 Hz).

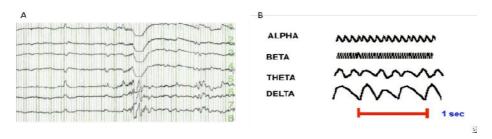


Figure 1 Panel A: Electrical activity in the brain is recorded as a 'wave' and an EEG is a record of several brain waves

(Adapted from https://www.healthgrades.com/procedures/understanding-your-eeg-results)

Panel B: Examples of alpha, beta, theta, and delta electroencephalography frequencies.

(Adapted from emedicine.medscape.com/article/1139332-overview)

Many studies have associated specific oscillations with particular cognitive processes (Klimesch, 1999; Sauseng et al., 2006). According to recent investigations, theta and alpha oscillations reflect activity of neuronal networks associated with orienting, attention, memory, affective and cognitive processing (Aftanas & Golosheikin, 2003). Individuals exhibiting greater theta activity tend to have lower state and trait anxiety scores (Inanaga, 1998). In particular, theta oscillations are known to be associated with affective states such as positive emotional disposition and stability (Aftanas, Varlamov, Pavlov, Makhnev, & Reva, 2001). Alpha in lower frequency band (8-10 Hz) reflects predominantly attentional task demands while upper alpha (10-12 Hz) reflects semantic memory processes (Klimesch, 1999).

CURRENT RESEARCH STUDY METHODOLOGY

This research project has been carried out with permissions from Vipassana Research Institute (VRI), Igatpuri, India. The study has been carried out on Vipassana practitioners who were categorized into three groups (Novice practitioners; Senior practitioners; Vipassana Teachers) based on the duration and quality of meditative experience. Data acquisition was carried out for one hour on the participants using high-resolution EEG system (128-channel). The experimental design simulates the one hour intense meditation session practiced in the Vipassana centers. The acquired EEG data was pre-processed and analyzed for 128 electrode locations in low-frequency bands.

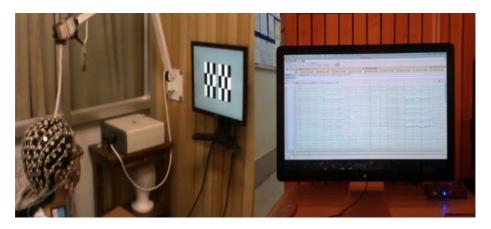


Figure 4 Participant performing a task (Left) while EEG gets recorded (Right).

RESULTS & DISCUSSION

We observed meditation proficiency related distinct state-trait effects unique to each meditative state. Overall our results show proficient Vipassana meditators to have higher theta-alpha powers (6-10Hz) when compared to novice meditators. Theta-alpha power is known to positively correlate with meditation proficiency (Cahn & Polich, 2006).

Theta-alpha power rise in proficient meditators is a meditation proficiency induced neural-plasticity event. This is because normal controls (non-meditators) show decreases in theta and localized increases in low and high alpha powers (Hinterberger, Schmidt, Kamei, & Walach, 2014). In normal controls, by default, cognitive and emotional processes revolve around the subject and not on current events (Gusnard, Akbudak, Shulman, & Raichle, 2001). On the contrary, theta-alpha power rise in proficient meditators indicates altered default brain activity suggestive of decreased mind wandering with improved objective stance (towards oneself and others). This functional alteration is the collective outcome of the practice of all meditative states (Ānāpāna, Vipassana and Metta).

REFERENCES

- Aftanas, L. I., & Golosheikin, S. a. (2003). Changes in Cortical Activity in Altered States of Consciousness: The Study of Meditation by High-Resolution EEG. Hum Physiol., 29(2), 143–151. http://doi.org/10.1023/A:1022986308931
- Aftanas, L. I., Varlamov, A. A., Pavlov, S. V., Makhnev, V. P., & Reva, N. V. (2001).

 Affective picture processing: Event-related synchronization within individually defined human theta band is modulated by valence dimension. Neuroscience Letters, 303(2), 115–118. http://doi.org/10.1016/S0304-3940(01)01703-7
- Cahn, B. R., & Polich, J. (2006). Meditation states and traits: EEG, ERP, and neuroimaging studies. Psychological Bulletin, 132(2), 180–211. http://doi.org/10.1037/0033-2909.132.2.180
- Gusnard, D., Akbudak, E., Shulman, G., & Raichle, M. (2001). Medial prefrontal cortex and self-referential mental activity: relation to a default mode of brain function. Proceedings of the National Academy of Sciences of the United States of America, 98(7), 4259–4264. Retrieved from http://www.pnas.org/content/98/7/4259.short
- Hinterberger, T., Schmidt, S., Kamei, T., & Walach, H. (2014). Decreased electrophysiological activity represents the conscious state of emptiness in meditation. Frontiers in Psychology, 5(FEB). http://doi.org/10.3389/fpsyg.2014.00099

- Klimesch, W. W. (1999). EEG alpha and theta oscillations reflect cognitive and memory performance: a review and analysis. Brain Research Reviews, 29(2-3), 169–195. http://doi.org/10.1016/S0165-0173(98)00056-3
- Luck, S., & Kappenman, E. (2012). Oxford Handbook on Event Related Potential Components.
- Sauseng, P., Klimesch, W., Freunberger, R., Pecherstorfer, T., Hanslmayr, S., & Doppelmayr, M. (2006). Relevance of EEG alpha and theta oscillations during task switching. Experimental Brain Research, 170(3), 295–301. http://doi.org/10.1007/s00221-005-0211-y
- Walsh, R. (2001). "Meditation." In Handbook of innovative psychotherapy. (pp. 368–80). New York: Wiley.

Symposium Session 1: Texts

Mindfulness: Traditions and Compassionate Applications Theory and Practice of Mindfulness from The Theravada Textual Viewpoint

Dr. P.D. Premasiri Emeritus Professor of Pali and Buddhist Studies, University of Peradeniya, Sri Lanka

Abstract

The concept of mindfulness has drawn the attention of psychologists and psycho-therapists in many parts of the world because of the possible applications of mindfulness practice in the healing of mental illness. Those who propose mindfulness solutions to mental illness expressly admit their indebtedness to the Buddhist theory and practice of mindfulness. Buddhism, however, recognizes the benefits of mindfulness in a much more holistic employment of it going beyond the narrow limits within which it is employed in current psycho-therapeutic practice. The Theravada Buddhist textual tradition contains a wealth of information on the theory and practice of mindfulness for the purpose of attaining what the teaching of the Buddha conceived to be the ultimate goal in the life of a human being, namely, the final liberation of the mind from all defilements that engender a continued cyclic process of human suffering. Mindfulness is included among the factors recognized in several alternative formulations of the Buddhist path leading to liberating insight. Thus it is included among the five spiritual faculties, the five spiritual powers, the seven enlightening factors and the noble eightfold path. The modern English term 'mindfulness' is considered as the most fitting equivalent for the Buddhist term sati in the Pali language and smrti in Sanskrit having a relation in meaning to memory. However, sati in its contextual uses in the sense of mindfulness in the Theravada Buddhist texts appears to convey the sense of presence of mind which, among other functions performs the function of facilitating memory. Mindfulness, is considered as a capacity of the mind that can be sharpened and put to right use as right mindfulness in order to gain liberating insight putting an end to all suffering. When systematically developed, it has a restraining function by making us immediately aware of the corruptions that enter the mind ultimately leading to awakening to the realities of existence. The most rewarding aspect of the employment of mindfulness is expressed in Buddhism in terms of the four ways of cultivating the presence of mind (cattāro satipatthānā) enabling the diligent practitioner systematically to penetrate into the real nature of mind and matter, ensuring the end of suffering and dejection and the attainment of the ultimate goal of Nibbāna itself in this immediate life.

Introduction

To all those who care for mental stability and sanity through a systematic utilization of human deliberation and effort in order to transform the mechanical processes of thought in such a way that one could gain mastery over one's thought resulting in overcoming self-produced psychological suffering, the practice of mindfulness is considered to take the highest priority. It is for this reason that in the field of modern psychotherapeutic practice the term mindfulness has become one used frequently in the vocabulary of the therapists. Emphasis on the practice of mindfulness is to be seen in the adoption of effective methods of healing the sick mind by means of methodologies proposed in the form of Mindfulness Based Cognitive Therapy (MBCT) and Mindfulness Based Stress Reduction (MBSR). There is no doubt that a considerable number of modern psychotherapists, engaged in the use of mindfulness as their principal method of therapy for psychological illness, acknowledge their indebtedness to what they have gained as theoretical information and practical experience regarding the role of mindfulness in the Buddhist soteriological system. However, in the context of the recent utilization of mindfulness for purposes of psychotherapy it is to be noted that it has been confined to applications within the narrower realm of achieving success and overcoming hindrances associated with the mundane life, while in the Buddhist tradition the emphasis has been oriented towards the attainment of the ultimate goal of a human being conceived as the total elimination of suffering and attainment of Nibbana. This is not to say that the former way of applying mindfulness is incompatible with compassionate applications of it, but merely to note that the latter which is represented in the body of Theravāda textual tradition is of a much more holistic and wider application.

It is with the intention of focusing attention on this wider compassionate application of mindfulness, based on the original teachings of the Buddha as represented in the Theravāda canonical texts and its subsequent interpretations in the early post-canonical texts inclusive of the Pali commentarial tradition that the present discussion is attempted. In dealing with the Pali commentarial tradition the textual analyses will be drawn mainly from the writings of the great commentator Buddhaghosa. In the selected body of scriptures mindfulness is discussed invariably in connection with the ultimate end of Buddhist soteriology.

'Mindfulness' happens to be the modern English rendering of the Buddhist psychological term 'sati'. Therefore, in order to understand the Buddhist concept of mindfulness it is necessary to inquire into the meaning and significance of the Buddhist term Sati. Pali 'sati' used as a noun corresponds to 'smṛti' in Sanskrit and is related to the verbal form 'sarati' meaning 'remembers'. The contextual meaning of the term could be understood through its different uses in the Theravāda textual tradition which includes the canonical and commentarial works. We can find standard definitions of the term in the Abhidhamma and the commentaries. Dhammasangaṇi, the first book of

the Theravāda Abhidhammapitaka mentions the faculty of sati (satindriva) as a concomitant (cetasika) arising with the sensuous wholesome consciousness and explains it as sati, anussati, patissati, sati, saranatā, dhāranatā, apilāpanatā, asammussanatā, sati, satindriyam, satibalam, sammāsati. This is an attempt to convey to us the meaning of sati as exhaustively as possible in such a way that all its Buddhist uses are covered. The prefix anu- in anussati suggests that it signifies the noting of something by the mind closely followed by its occurrence exactly in accordance with the way it occurs. The use of the term *anussati* in different contexts and in relation to a variety of reflective activities of the mind suggest that it is an employment of the mental faculty to focus reflectively on certain observable events, things and processes with the presence of mind. The prefix paţi- in paţissati suggests the attention of the mind in reaction to the occurrence of something. Saranatā and dhāranatā suggest the inherent capacity of the mind to record in the mind and sustain in the memory or mental attention such an occurrence. Apilāpanatā which is usually rendered as 'not floating' or 'not wobbling' suggests the thoroughness and non-superficial nature of the experience of noting something by the mind. Asammussanatā suggests the capacity of the mind not to be unaware of, or not carelessly and non-attentively forget or be unmindful of what is going on. Satindriya and satibala suggest the employability of mindfulness as a faculty as well as a power. Sammāsati draws attention to the right employment of mindfulness for attaining the ultimate goal of the Buddhist noble path.

The above definition of Sati is found also in the Niddesa of the Khuddakanikàya with the addition of the term satisambojjhanga. The post-canonical and commentarial explanations of the term sati usually follow the method of explaining it in terms of its characteristic, function, manifestation and proximate cause. Thus the not-floating character of sati is mentioned in the post-canonical work Milindapa¤ha emphasizing not so much a definition in terms of the etymology of the term but in terms of the practical application and use of it. Thus, going by the definition in the Abhidhamma and the Niddesa, Nagasena explains to king Milinda that with the arising of mindfulness one becomes unconfused about states of mind that are wholesome and unwholesome, right and wrong, inferior and superior, and good and bad and make clear to his mind the four establishments of mindfulness (cattārosatipatthānā), the four foundations of psychic power (cattaro iddhipādā), the five faculties (pañcindriyāni) etc. usually recognized as the factors conducive to the attainment of final awakening (bodhipakkhiyadhammà). It also maintains that sati has the characteristic of helping someone to drop harmful states of mind and take upon oneself beneficial and helpful things making one clearly perceptive of the distinction between what conduces to benefit and what conduces to harm (hitāhitānam dhammānam gatiyo samanveti)³.

¹Dhammasaïgaõi p. 11.

²Kàmasuttaniddesa.

³Satilakkhaõapa¤ha

Buddhaghosa's Visuddhimagga has a number of references to sati where further explanations in terms of the early canonical and post-canonical definitions are attempted. According to Visuddhimagga, sati is so called because by its means one remembers, or it itself remembers, or it is mere remembering ($saranti\ t\bar{a}ya\ sayam\ v\bar{a}\ sarati\ saranamat\ tam\ eva\ v\bar{a}\ es\bar{a}ti\ sati$). Further it is said that it has the not-floating characteristic ($apil\bar{a}panalakkhan\bar{a}$). Its function is not to forget ($asammoharas\bar{a}$); it is manifested as guarding or as the state of confronting and objective field ($\bar{a}rakkhapaccupatth\bar{a}n\bar{a}\ visay\bar{a}bhimukhabh\bar{a}vapaccupatth\bar{a}n\bar{a}\ v\bar{a}$). Its proximate cause is strong perception ($thirasa\tilde{n}n\bar{a}padatth\bar{a}n\bar{a}\$) or the Foundations of Mindfulness concerned with the body ($tayadisattpatth\bar{a}napadatth\bar{a}n\bar{a}\ v\bar{a}\$), and so on. Because it is firmly established in the object, it is like a pillar ($tayadatth\bar{a}napadattth\bar{a}napadattth\bar{a}$). It is also like a door-keeper because it guards the doors of the eye etc. ($takkhudvar\bar{a}dirakkhanatodovarikoviya ca datthabba$).

The emphasis on remembering as a prominent quality of mindfulness is expressed by Ānanda in the Majjhimanikāya in his explanation to the Sākyan Mahānāma of the Buddhist path of training. He mentions *sati* among seven good qualities to be cultivated and in explaining it says that it involves the ability to remember things done or words spoken even a long time ago in the past with the strength of memory (*paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā*). Several writers have observed that what it implies is not that mindfulness itself is memory, but that it is a quality of the mind that facilitates memory. In addition to its relationship to memory, it is that quality that is to be sharpened in the Buddhist practice so that it finally leads to the liberation of mind from all cankers.

The term *sati* or variant forms of it are often seen to be used in the texts in close proximity to *sampajāna*. Such uses of the terms, the latter preceded by the former, has given rise to the question whether they denote distinctive states of mind or are just synonymous. The usual order of the terms suggests that *sampajāna* as a state of mind is preceded by *sati*. It is therefore, plausible to consider *sati* as a state of mind which immediately precedes *sampajāna*, and facilitates the latter. In the Visuddhimagga Buddhaghosa has made an attempt to show the distinction between *sati* and *sampajāna* in the following manner:

Now as to mindful and fully aware: here, he remembers (*sarati*), thus he is mindful (*sata*); He has full awareness (*sampajānāti*), thus he is fully aware (*sampajāna*). This is mindfulness and full awareness stated as personal attributes. Herein, mindfulness has the characteristic of remembering. Its function is not to forget.

⁴P. 464.

⁵Majjhimanikàya Vol. I, p. 356.

⁶See Bhikkhu Analayo Satipaññhàna: The Direct Path to Realization (Buddhist Publication Society, Asian Edition 2003) p. 47.

⁷In Dāghanikāya Vol. I, p. 196 is found pāmojja□ceva jāyati pāti ca passaddhi ca sati ca sampaja□□a□ca; in Dāghanikāya Vol. III, p. 213 where in the Safgāti Sutta the dhammas are tabulated in groups that closely go together we find sati ca sampaja□□a□ca; In instances where the third jhàna experience is described occur sato sampajāno together as in D.N. I, p.75.

It is manifested as guarding. Full awareness has the characteristic of non-confusion (asammohana lakkhana). Its function is to investigate (judge). It is manifested as scrutiny.8

The above explanation of Buddhaghosa confirms our hypothesis regarding sati as a special application of the mind followed by sampajañña as the comprehensive understanding of a situation

The practical role of mindfulness as expressed by the term sati has become partially clear from the early and late textual definitions mentioned above. An examination of the references to sati in the early as well as late texts shows that it is among the most esteemed states of mind recognized in the Buddhist teaching. The presence or absence of sati could make a difference to benefit or harm in different situations of a living being's existence. Sati is often referred to as a mental quality that has a controlling influence on all mental states (satādhipatevyā sabbe dhammā).9 The damaging consequences of the loss of mindfulness is often mentioned in the Suttas. The Dīghanikāya refers to a certain class of celestial beings called Khiḍḍāpadūsikā who lose their mindfulness when engrossed in and intoxicated with sensuous enjoyment, and as a consequence, fall from the heavenly realm.¹⁰ According to some Sutta references Sati plays an important part in determining rebirth in higher or lower realms. In the latter part of the Sakkapañha Sutta, Sakka mentions to the Buddha about a female disciple of the latter who attentively listened to his teaching and was reborn among the superior realm of Tāvatimsa gods as Gopaka Devaputta, whereas some male disciples were reborn in the inferior realm of Gandhabbakāya gods. Sakka says that when both parties came to attend upon him Gopaka Devaputta found fault with those who were born among inferior gods for not attentively listening to the Buddha's teaching and as a consequence obtaining an inferior rebirth. It is also reported that onbeing reprimanded for their lapse, at that very moment two of them got back their mindfulness (satim paţilabhimsu) and passed on to the superior realm of Brahmapurohita gods.

The Mahātanhāsankhaya Sutta explains how a person born into this world and begins to interact with one's sensory environment finds oneself entrapped in the cycle of suffering due to one's inability to respond to the sensory process with established mindfulness. According to the explanation in this context when one sees a visible object with the eye (cakkhunā rūpam disvā) one gets attached to the object that appears to be pleasant (piyarūpe rape sārajjati) and is repelled by the object that appears to be unpleasant (appiyarūpe rape vyāpajjati). As an automatic reaction lacking in the presence of mindfulness, attachment or aversion follows exhibiting in one's reactions a mean and uncultivated state of mind (anupatthitakāyasati ca viharati paritta cetaso).11 It is in order to escape this predicament that the systematic cultivation and practice of mindfulness is recommended in the teaching of the Buddha.

¹¹Majjhimanikàya Vol. I, p. 266.

⁸Visuddhimagga p. 162 translated by Bhikkhu ¥ãoamoli The Path of Purification (Singapore Buddhist Meditation Centre) p. 169.

⁹Aïguttaranikàya Vol. IV, p. 339; V, 107. ¹⁰Dãghanikàya Vol. I, p. 19.

In the Theravada texts the restraining function of *sati* is consistently emphasized. The defilements that flow into the mind and trap the person in the cycle of suffering as explained above is checked by the presence of mindfulness (*yāni sotāni lokasmim sati tesam nivāraṇam*). When, as stated in the Pārāyanavagga of the Suttanipāta, Ajita questions the Buddha, "Streams flow in all directions. What obstruction is there for the streams, speak to me of the restraining of the streams and by what would the streams be shut off?" the Buddha answers "Whatever streams there be in the world, mindfulness is their obstruction. I speak of the restraining of the streams and by wisdom would they be shut off." *Sati* as explained here prepares the mind to obtain insight by preventing the defiling influxes of the mind.

The main thing that protects a person (*ekārakkho*) is *sati*.¹³ The simile of the gatekeeper is often used in the Buddhist texts to signify the role of mindfulness. In the Sutta texts where the Buddhist path of liberation is laid down systematically as a gradual training among others such as morality, and contentment the restraint of the senses is also considered as a pre-requisite. According to Theravàda textual descriptions, it is mindfulness that enables such restraint. This point is expressly stated by Buddhaghosa in the Visuddhimagga as: "What is signified by saying one protects one's faculty of eye, and keeps restraint with regard to the faculty of eye is restraint by way of mindfulness (*rakkhati cakkhundriyam cakkhundriye samvaram āpajjatīti ayam sati samvaro*).¹⁴ Buddhaghosa compares the senses to doors through which covetousness etc. might invade the mind in case the doors are not closed with mindfulness which is comparable to a door-panel (*satikavāṭa*).¹⁵ Mindfulness is what keeps a person alert and awake to the possibility of the intrusion of unwholesome states into the mind (*sati lokasmim jāgaro*).¹⁶

Due to the recognition of the role *sati* plays in the Buddhist practice the Buddhist teaching characterizes it as a faculty (*indriya*), as a power (*bala*), as one of the enlightening factors (*bojjhanga*) and as one of the factors in the noble eightfold path (*sammā sati*). It is a faculty and a power that needs to be cultivated and sharpened. It should be prevented from degrading itself by falling into wrong mindfulness (*micchà sati*). When it is cultivated in the right way, i.e. the way leading to the ultimate freedom of the mind and freedom through insight (*anuttaram cetovimuttim paññāvimuttim*) it becomes right mindfulness (*sammā sati*). Therefore, the textual descriptions of the methods of mind development adopted in the Buddhist practice show how mindfulness is gradually sharpened through its systematic cultivation. This becomes evident in the descriptions of the transformation of consciousness in the progressive stages of contemplative absorptions often encountered in the canonical texts.

¹² Suttanip\u00e4ta verses 1034 and 1035 translated into English by N.A. Jayawickrama (Post-Graduate Institute of Pali and Buddhist Studies, University of Kelaniva. Sri Lanka)

¹³Aïguttaranikàya Vol. V, p. 30.

¹⁴Visuddhimagga p. 7.

¹⁵Visuddhimagga p. 21.

When *sati* is mentioned among the spiritual faculties and powers usually enumerated as five, among the enlightening factors enumerated as seven, and among the factors of the noble eightfold path it is placed before *samādhi*. The placement of *sati* in that order should not suggest that there is no mutual dependence between *sati* and *samādhi*. It is clear that the concentrative power of the mind is enhanced by *sati* while at the same time the sharpening of *sati* occurs with the development of the concentrative power. This fact becomes evident from the emphasis given to the sharpening of *sati* from the stage of the attainment of the third *jhāna*. The fourth jhàna is described as consisting of *upekkhāsatipārisuddhi*. Budddhaghosa in his explanation of the term says that mindfulness has at this stage attained purity born out of equanimity (*upekkhāyajanitapārisuddhiṃ*). He says that in this *jhāna* mindfulness is immaculately pure (*imasmiṃ hi jhāne suparisuddhā sati*). Whatever purity is found in that mindfulness, has been brought about by equanimity and nothing else (*Yā ca tassā satiyā pārisuddhi sā upekkhāya katā na aññena*). ¹⁷

The employment of sati in the Buddhist practices related to the higher development of the mind is indicated in contexts where certain meditative practices are recommended as forms of anussati. The canonical sources as well as post-canonical works like the Visuddhimagga mention of six kinds of anussati (recollections). They are recollection of the Buddha (Buddhānussati), dhamma (dhammānussati), saïgha (saṅghānussati), ethical conduct (sīlānussati), liberality (cāgānussati) and heavenly beings (devatānussati). 18 In these contexts it is not so much in the sense of being mindful of the immediate present that is in focus but reflection on certain chosen objects along with their associations so that they could be utilized for the cultivation of one's own spirituality. They have been considered as quite useful in the development of samādhi or samatha. Another use of anussati that may not have a direct relationship with mindfulness but with memory occurs in contexts where reference to a higher form of knowing experience is made as pubbenivāsānussati ñāṇa. This kind of knowledge is obtained by the systematic cultivation of memory in such a way that one could retrieve one's memories across the past series of sausaric lives and bring those memories to one's present consciousness.

The uniqueness of the Buddhist employment of mindfulness from the broad holistic perspective of eradicating human suffering is expressed through its teaching on the practice of the four establishments of mindfulness (*cattāro satipaṭṭānā*). It is the employment of mindfulness in this context that sharply marks the difference between the Buddhist method of mental culture and those of the pre-Buddhist ones. It is also relevant to the distinction that Buddhism made between two forms of mind culture as *samatha* and *vipassanā*. Buddhism proposed that the most rewarding application of mindfulness is that which enables a person to gain insight into the underlying reality of all mental and material phenomena. The most rewarding

¹⁷Visuddhimagga p. 167.

¹⁸Aïguttaranikàya Vol. III, 284; Visuddhimagga 197-228.

practice of mindfulness is described introducing a classification of the practice of sati into four principal categories as the mindful watching of the processes of the body $(k\bar{a}y\bar{a}nupassan\bar{a})$, the processes of sensation (vedanānupassanā), the processes of the mind (cittānupassanā) and the objects of mind formulated in terms of observable principles that have a liberating effect upon the mind (dhammānupassanā). The Satipatthana Sutta of the Majjhimanikaya opens with the Buddha's statement: "Monks, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the ending of dukkha and discontent, for acquiring the true method, for the realization of nibbana, namely the four establishments of mindfulness.¹⁹ While the Satipatthana Sutta of the Majihimanikaya and the slightly different version of it in the Dīghanikāya provide the full descriptions of the way of developing mindfulness leading to the goal of liberation through the application of the four modes of developing the presence of mindfulness, there are other instances where mention is made of it but no detailed elaboration is given.²⁰ References made to the four modes of cultivating the presence of mindfulness by the Buddha himself in other contexts of the Pali canon emphasize that it was a unique discovery of the Buddha and was not known before. He says: "In me arose the vision, knowledge, insight and light regarding the fact that this is observing the body with reference to the body on matters not heard of before from the previous traditions of revelation" (ayam kāye kāyānupassanāti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi vijjā udapādi āloko udapādi).21 This observation is extended in this context to the other three satipaññhànas as well. Soon after the Buddha's enlightenment he is supposed to have reflected on the fact that the four satipatthāna are the direct path to awakening and the surmounting of suffering. In this instance Brahmà Sahampati is said to have applauded this reflection.²²

In his brilliant study of the Satipaṭṭḥāna Sutta Bhikkhu Anālayo has made several important observations regarding its content which may clarify the role as well as the effective employment of mindfulness in the Buddha's teaching. He points to strong evidence from the canonical texts themselves to show that the use of the Pali term <code>ekāyano</code> in the Sutta suggests directness of the path, but not its exclusiveness. He also ascribes greater authenticity and etymological accuracy to the use of the term in Buddhist Sanskrit sources as <code>smṛṭyupasthāna</code> according to which the term is considered as a combination of <code>smçti</code> and <code>upasthāna</code>. He rightly disagrees with the derivation of satipaṭṭḥāna from a combination of <code>sati</code> and paṭṭḥāna as explained in the Pali commentaries pointing out that the canonical discourses frequently relate <code>sati</code> to the verb <code>upaṭṭhahati</code> indicating that "presence" (<code>upaṭṭāna</code>) is the etymologically correct derivation. He concludes that the term signifies "presence of mindfulness" rather than mindfulness as a "foundation" or "cause" as explained by the commentators.

19 Majjhimanikàya Vol. I, p. 55 f.

²⁰See Saüyuttanikàya Vol. V, pp. 141-192; Aïguttaranikàya Vol. IV, pp. 457-462; Vibhaïga pp. 193-207.

²¹Ibid. p. 178

²²Ibid. p. 167.

²³Satipaññhàna p. 28. ²⁴Ibid. p. 29.

Another remarkable observation made by Bhikkhu Anālayo is that closer inspection of the contemplations listed in the Satipaṭṭhāna Sutta reveals a progressive pattern. The sequence of the *satipaṭṭhāna* contemplations leads progressively from grosser to more subtle levels.²⁵ It is to be noted that this is in keeping with the Buddha's method of taking into account causal connections and relationships in the realm of human psychology when proposing practical techniques to be adopted in the path of liberation. One begins the practice of mindfully observing in the first instance the bodily processes because they can be more easily observed due to their gross nature. From that point onwards one could move towards close observation of sensations, thought processes and also identifiable principles having a connection with liberating insight moving gradually from the gross to the subtle.

As described in the Satipatthana Sutta observing the body mindfully begins with the mindful observation of the breath, a practice which is sometimes separately described under mindfulness of breathing in the ânàpànasati Sutta of the Majjhimanikāya.²⁶ It is said in the Ānāpānasati Sutta that when mindfulness of breathing is properly cultivated it fulfills the requirements of the practice of the four Satipathānas. Breathing is understood as an activity of the body (kāyasankhārā) and it is made a basis in the Buddhist practice for mindfulness training in the Satipatthana Sutta as well as other Suttas that introduce the technique of the meditative cultivation of the mind. As given in the Satipattana Sutta from the mindful observation of breathing one proceeds to observe mindfully the postures of the body, the anatomical parts of the body, the material elements constituting the body and the reality to which the body is subject when life leaves it. The same procedure relating to the employment of mindfulness is laid down in a separate Sutta of the Majjhimanikāya called Kāyagatāsati Sutta. ²⁷ In the Satipatthāna Sutta the way to practice mindful observation of the body $(k\bar{a}y\bar{a}nupassan\bar{a})$ is indicated in the refrain that comes at each step of the practice in the following terms:

In this way in regard to the body he abides contemplating the body internally, or he abides contemplating the body externally, or he abides contemplating the body both internally and externally. He abides contemplating the nature of arising in the body, or he abides contemplating the nature of passing away in the body, or he abides contemplating the nature of both arising and passing away in the body. Mindfulness that 'there is a body' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.²⁸

²⁵Ibid. p. 19-20.

²⁶Majjhimanikàya Vol. III, p. 78f.

^{2/}Ibid. p. 88

²⁸Translated by Bhikkhu Analayo in Satipaññhàna p. 4

The same refrain is repeated with regard to the mindful observation of sensations, of thoughts, and and of mental objects. The point of the practice of mindfulness in this context becomes clear from the refrain which selectively emphasizes the need to observe the reality both subjectively or introspectively and objectively, seeng the reality of arising and passing away with sustained but detached bare attention without any clinging to or personal involvement with what goes on. The Buddha assures at the end of the Satipaṭṭhāna Sutta that one who practices mindfulness in this way would definitely attain the goal of destruction of all suffering.

From the above discussion it becomes evident that mindfulness plays a key role from the beginning to the end of the Buddhist practice. It not without consideration of this fact that in the scheme of enlightening factors (bojjhanga) mindfulness is placed first. According to the Buddhist teaching the ultimate goal of liberation from suffering cannot be attained without knowing things as they really come to be (yathābhūtañāṇa). At every stage of the cultivation of such knowledge mindfulness matters. This explains why it is said that the teaching of the Buddha is for one who has presence of mindfulness, but not for one who has lost mindfulness (upatthitasatiss ayam dhammo nāyam dhammo muṭṭhassatissa).²⁹

138

²⁹Dãghanikàya Vol. III, p. 287.

Jhāna-cittas: Swapping Planes Via Samatha

G.A. Somaratne (Centre of Buddhist Studies, The University of Hong Kong)

Abstract

The general nature of the mind (citta) and mental factors (cetasika) is the confused behavior in various mental objects (ārammana), making it difficult for the Buddhist practitioner to concentrate on one object that is required for penetrating into the realities of existence. However, with the help of a prescribed sensory object functioning as a subject of meditation (kammaṭṭhāna), one can establish the mind on one factor, well balanced, without confusion, non-diffused in various objects; this state of mind is called concentration (samādhi) or one-pointedness of mind (cittassa ekaggatā) which is considered to be wholesome (kusala) and with wisdom. In Theravada discourse, two schemes of meditation practice are identified: Samatha (calm), also called the "cultivation of mind" (citta-bhāvanā), and Vipassanā, also called the "cultivation of wisdom" (paññā-bhāvanā). It is in Samatha that one trains one's mind to reach one-pointedness by developing gradually three levels of concentration: preliminary (parikamma), access (upacāra), and absorption (appanā). It is this last absorbed level what is called the *jhāna-citta* which itself having many stages of refinement: five (as in the Abhidhamma scheme) or four (as in the Sutta scheme) stages known as rūpa-jhāna and four stages known as arūpa-jhāna, both of which representing varying concentrated states of mind (samādhi-citta) unobstructed by sensory-impressions and undefiled by hindrances (nīvaraṇa). All stages of rūpa-jhāna are identified to be "here-and-now pleasurable dwellings" (dittha-dhamma-sukha-vihāra) and all stages of arūpa-jhānas, "peaceful dwellings" (santa-vihāra). In all these stages the mind has gone beyond the sensuous plane (kāma-bhūmi) and is dwelling either in the fine-material plane (rūpa-bhūmi) or in the immaterial plane (arūpa-bhūmi). Samatha meditation, therefore, provides a way for the Buddhist practitioner to temporarily transcend the sensuous plane here itself by temporarily eliminating five unwholesome mental factors, the hindrances—sensuous desire, ill-will, sloth and torpor, restlessness and worry, and doubt—, and by temporarily substituting them with five wholesome mental factors, the jhāna factors (*jhāna-aṅga*)—applied thought, sustained thought, rapture, happy feeling, and concentration. Considering the importance of the Abhidhammic analysis of mind (citta) and mental factors (cetasika) for understanding of the full scope of Samatha, this paper aims to introduce its methods and goals by examining the jhāna-cittas as they are detailed in the Visuddhimagga and summarized in the Abhidhammatthasangaha, two classics of Theravada.

Introduction

The general nature of the mind (*citta*) and mental factors (*cetasika*) is the confused behavior in various mental objects (ārammaṇa), making it difficult for the Buddhist practitioner to concentrate on one object that is required for penetrating into the realities of existence. However, with the assistance of a prescribed sensory object functioning as a subject of meditation (kammatthāna), one can establish one's mind on one factor, well balanced, without confusion, non-diffused in various objects; this state of mind is called concentration (samādhi) or one-pointedness of mind (cittassa ekaggatā) which is wholesome (kusala) and endowed with knowledge (ñāna-sampayutta). In Theravāda discourse, two schemes of meditation practice are identified: Samatha (calm)¹, also called the "cultivation of mind" (citta-bhāvanā), and Vipassanā, also called the "cultivation" of wisdom" (paññā-bhāvanā). It is in Samatha that one trains one's mind to reach one-pointedness by developing gradually three levels of concentration: preliminary (parikamma), access (upacāra), and absorption (appaṇā). It is this last absorbed level what is called the *jhāna-citta* which itself having several stages of refinement in ascending order: five (as in the Abhidhamma scheme) or four (as in the Sutta scheme) stages known as rūpa-jhāna (fine-material-plane jhāna) and four stages known as arūpa-jhāna (immaterial-plane *jhāna*), both of which representing varying concentrated states of mind (samādhi-citta) at absorption level unobstructed by sensory-impressions and undefiled by hindrances (nīvaraṇa). All stages of rūpa-jhāna are identified to be "here-and-now pleasurable dwellings" (dittha-dhamma-sukha-vihāra) and all stages of arūpa-jhāna, "peaceful dwellings" (santa-vihāra).⁴ In all these stages the mind has gone beyond the sensuous plane $(k\bar{a}ma-bh\bar{u}mi)$ and is dwelling either in the fine-material-plane (rūpa-bhūmi) or in the immaterial-plane (arūpa-bhūmi). Samatha meditation, therefore, provides the practitioner with a means to temporarily transcend the sensuous-plane here itself by temporarily eliminating five unwholesome mental factors, the hindrances—sensuous desire (kāma-cchanda), ill-will (vyāpāda), sloth and torpor (thīna-middha), restlessness and worry (uddhacca-kukkucca), and doubt (vicikicchā)—, and by temporarily substituting them with five wholesome mental factors, the *jhāna*-factors (*jhāna*-anga)—applied thought (*vitakka*), sustained thought (*vicāra*), rapture $(p\bar{\imath}ti)$, happy feeling (sukha), and one-pointedness of mind $(cittekaggat\bar{a})$ —and then again by eliminating them one by one to transcend even the fine-material-plane to enter into the immaterial-plane, which is the furthest "peace" point that the Samatha alone can lead on the worldly meditator to witness. Considering the significance of the Abhidhammic analysis of mind (citta) and mental factors (cetasika) for understanding

¹ Samatha involves the strengthening of the faculty of concentration (samādhindriya) and it eliminates all mental distraction to concentration by fixing the mind upon one single selected object. It suppresses the hindrances until the mind becomes fully absorbed in its object.

² The word *vipassanā* (insight) denotes the actual Buddhist practice defined as the development of the three perceptions of impermanence (anicca-saññā), unpleasurableness (dukkha-saññā) and not-self (anatta-saññā), direct seeing of the true nature of all conditioned phenomena (sañkhatā-dhammā), or seeing the reality as it is (yathābhūta-dassana). In Vipassanā meditation one cultivates mind by contemplating with wisdom the phenomena or the five aggregates of clinging as impermanent, unpleasurable and not-self, without viewing them to be either being, person, male and female or to be permanent, beautiful, pleasurable and self. The aim here is to attain paths (magga) and fruitions (phala) leading to Nibbāna.

³ The word *jhāna* relates to two roots: "to contemplate" and "to burn up"; hence, the *jhānas* closely contemplate the object and burn up those oppose to contemplation (*Vism* 150 (IV 119): ārammaṇ'upanijjhānato paccanīkajjhāpanato jhānaṃ).

⁴See, MN 8: Sallekha-sutta.

of the full scope of Samatha, this paper aims to introduce the methods and goals of Samatha by examining the $jh\bar{a}na$ -cittas as they are detailed in the $Visuddhimagga^5$ and summarized in the Abhidhammattha-sangaha, two classics of Theravāda.

Jhāna-cittas

The Theravāda Abhidhamma uses the Pāli word citta referring to consciousness and identifies that there are three planes of cittas: the sensuous-plane cittas (kāmāvacara-citta), fine-material-plane cittas (rūpāvacara-citta), and immaterial-plane cittas (arūpāvcara-citta).⁶ Cittas belonging to sensuous-plane experience sense-objects through the five sense-doors (pañca-dvāra)—eye, ear, nose, tongue and body—and the mind-door (mano-dvāra). We first see, hear, smell, taste, experience sensory objects through the sense-doors and then think about them through the mind-door. To experience a sensory object through an appropriate door-way, a series or process of cittas (citta-vīthi) is required. When that sense-door process is over, the object is experienced by cittas through the mind-door. In life, sense-door processes (pañcadvāra-vīthi) of cittas and mind-door processes (mano-dvāra-vīthi) of cittas arise and fall away continuously. In each sense-door process and each mind-door process there occur some seven cittas called javana, those cittas that "run through the object." All the javana-cittas in one process are either wholesome or unwholesome: if the first javana-citta is wholesome the succeeding six javana-cittas are also wholesome; if the first is unwholesome, the remaining six are also unwholesome. However, our javana-cittas are often unwholesome because of our tendency to cling to the objects that we experience through the sense-doors and the mind-door.⁷ There are twelve unwholesome cittas performing the function of javana: eight cittas rooted in greed, two in hatred, and two in delusion. In the wholesome side, there are eight sensuous-plane wholesome cittas performing the function of javana. All these wholesome and unwholesome javana-cittas are involved with sensory-pleasure, and are of the sensuous-plane (*kāmāvacara-citta*).

There are nine more wholesome *javana-cittas* that are not involved with sensory pleasure, hence, not belonging to the sensuous-plane, but could be experienced by the worldly person by developing *Samatha*. These nine wholesome *javana-cittas* constitute the five fine-material-plane *jhāna-cittas* and the four immaterial-plane *jhāna-cittas*. They are attained by temporarily being free from the sensory pleasure and are experienced through the mind-door. They belong to two different planes of existence—fine-material-plane and immaterial-plane—that transcend the sensuous-plane;

⁵ The *Visuddhimagga (The Path of Purification)* presents the *Samatha* scheme under the purification of mind (*citta-visuddhi*), the second factor of its sevenfold purification of the *Vipassanā* scheme: purification of virtue, purification of mind, purification of view, purification by overcoming doubt, purification by knowledge and vision of path and not path, purification by knowledge and vision of the way, and purification by knowledge and vision.

⁶ In addition, there are transcending cittas (lokutta-citta) which have Nibbāna as their object, experienced by the enlightened beings.

⁷ We cling to visible objects and seeing, to sound and hearing, to all the objects we experience. We cling to life and we want to go on living and receiving sensory objects.

hence they are identified as the fine-material *jhānas* (*rūpa-jhāna*) or the fine-material-plane wholesome *cittas* (*rūpāvacara-kusala-citta*) and the immaterial *jhānas* (*arūpā-jhāna*) or the immaterial-plane wholesome *cittas* (*arūpāvacara-kusala-citta*). Immaterial *jhānas* are more refined than fine-material *jhānas*, since the meditation subjects of the former are no longer dependent on materiality.

The *jhāna-cittas* do not have as their object any sight, sound, smell, taste, or touch. The object of a *jhāna-citta* is a mental image called counterpart sign (*patibhāga-nimitta*) which is defined to be a conceptual object (paññatti), though it arises based on a visible object like a colored disk.⁸ The *jhāna-citta* arises in a process of *cittas* experiencing a meditation subject through the mind-door. In this process, there are first sensuous-plane cittas which experience the meditation subject and then, in that same process, the *jhāna-citta* or absorption *citta*, arises, as the last of a series of *javana-cittas*. As the Visuddhimagga explains, this process constitutes either five or four sensuous-plane cittas prior to absorption (appanā). This process given in the Visuddhimagga could be summarized as: (1) the mind-door adverting citta (mano-dvāra-āvajjana-citta), a sensuous-plane javana-citta; (2) the preparatory citta (parikamma), a sensuous-plane javana-citta that prepares the mental continuum for the attainment to follow; (3) access (*upacāra*), a sensuous-plane *javana-citta* that arises in proximity to the attainment; (4) conformity or adaptation (anuloma), a sensuous-plane javana-citta that arises in conformity with both preceding moments and the subsequent attainment; (5) 'change-of-lineage' ($gotrabh\bar{u}$) that which overcomes the sensuous-plane and evolves the lineage of sublime consciousness, which is still a sensuous-plane javana-citta; and (6) absorption (appanā), the moment of citta that attains jhāna, a fine-material-plane *javana-citta*. For some—those with keen faculties—the preparatory javana-citta (parikamma) is not necessary. In this case, there are only four sensuous-plane javana-cittas (kāmāvacara-citta) with 'change-of-lineage' as the last sensuous-plane *javana-citta* arising in the process before the arising of the *jhāna-citta*. As the Visuddhimagga says, only one single moment of jhāna-citta arises, which is then lapses into the life-continuum (bhavanga-citta). After that there is a process of sensuous-plane cittas (kāmāvacara-citta), reviewing, through the mind-door, the jhāna which has just occurred.

⁸ The meditator first meditates fixing one's attention on the original physical device (kasiṇa); as she advances the physical device gives rise to the learning sign (uggaha-nimitta), a visualized replica of the device, which in turn gives rise to the counterpart sign (paṭibhāga-nimitta) apprehended as the object of ihāna.

⁹ Vism 137-138 (IV 74-75): "There arises in the meditator mind-door adverting with that same earth kasina as its object, interrupting the occurrence of citta as life-continuum (bhavaina), and evoked by the constant repeating of "earth, earth." After that, either four or five javanas impel on that same object, the last one of which is a javana of the fine-material-plane. The rest are of the sensuous-plane, but they have stronger applied thought, rapture, bliss, and one-pointedness of mind than the normal ones. They are called the preliminary work because they are the preliminary work for absorption; and they are also called "access" because of their nearness to absorption because they happen in its neighborhood...; and they are called "adaptation" because they adapt to those that precede the "preliminary work" and to the absorption that follows. And the last of these is called "change-of-lineage" because it transcends the limited sensuous-plane lineage and brings into being the exalted fine-material-plane lineage."

 $^{^{10}}$ See, A Comprehensive Manual of Abhidhamma, edited by Bhikkhu Bodhi, Kandy: BPS, 1999, p. 168.

¹¹ Vism 138 (IV 78).

¹² Vism 151 (IV 123).

The *Visuddhimagga* says further that absorption can last only when it is absolutely purified from states which obstruct concentration. One must first suppress lust by reviewing the dangers of sensuous desires and then suppress the other hindrances. But when he enters upon a $jh\bar{a}na$ after [first] completely purifying his *citta* of states that obstruct concentration, then he remains in the attainment even for a whole day, like a bee that has gone into a completely purified hive, like a king who has gone into a perfectly clean park."

The first jhāna and the jhāna-factors

Jhāna-citta is a high degree of calm attained by practicing Samatha. In its attainment, one is temporarily free from sense-impressions and the defilement bound up with them. The jhāna-citta constitutes mental factors (cetasika) that are called jhāna-factors (jhāna-aṅga). The first jhāna contains five: the applied thought, sustained thought, rapture, bliss and one-pointedness, as clearly stated in the textual passage on the first jhāna: "Quite secluded from sensuous desires, secluded from unwholesome states the meditator enters upon and dwells in the first jhāna, which is accompanied by applied thought and sustained thought with rapture and bliss born of seclusion." These jhāna-factors can eliminate the five hindrances (nīvaraṇa) for the Visuddhimagga says: the first jhāna "abandons five factors, possesses five factors."

Applied thought (*vitakka*) and sustained thought (*vicāra*) are the first two *jhāna*-factors the meditator comes to possess with the attainment of the first *jhāna*. As they are mental factors (*cetasika*), they arise with many other kinds of wholesome *cittas* (*kusala-citta*) and unwholesome *cittas* (*akusala-citta*). However, when the wholesome kind of applied thought and sustained thought are developed in *Samatha*, they become *jhāna*-factors. Explaining the applied thought, the *Visuddhimagga* states that applied thought (*vitakka*) is 'applied thinking' (*vitakkana*) which means "hitting upon" (*ūhana*), "directing the *citta* onto an object (mounting the *citta* on its object)" or "leading of the *citta* onto an object." Explaining the function of the applied thought, the *Visuddhimagga* says: it is "to strike at and thresh—for the meditator is said, in virtue of it, to have the object struck at by applied thought, threshed by applied thought." Applied thought, when it is a *jhāna*-factor, is opposed to sloth and torpor (*thīna-middha*). In 'thinking' of the meditation subject, the applied thought helps inhibit temporarily the hindrance called sloth and torpor temporarily. ¹⁸

¹³ Vism 152 (IV 125).

¹⁴ Vibhaga 245.

¹⁵ Vism 139 (IV 79).

¹⁶ See also Atthasālinī 114: so hi ārammaņe cittaṃ āropeti.

¹⁷ Vism 142 (IV 88).

¹⁸ See Atthasālinī, Expositor, Part V, chapter I, 165.

As explained in the *Visuddhimagga*, the sustained thought (*vicāra*) is 'sustained thinking' (*vicaraṇa*); continued sustainment (*anusañcaraṇa*), continued pressure on or occupation with the object. The sustained thought keeps constant mental states occupied with that. It keeps "consciousness anchored on that object." In *Samatha*, the sustained thought keeps the mind anchored on the meditation subject. When we continue to think of wholesome subjects such as the Buddha's virtue or his teachings, doubt (*vicikicchā*) disappears. Therefore, the sustained thought helps inhibit temporarily the hindrance 'doubt'.

The third *jhāna*-factor is rapture or happiness (*pīti*) which arises also with unwholesome cittas (akusala-citta). Like in the applied thought and sustained thought, it becomes a *jhāna*-factor when it is developed in *Samatha*. It is the 'pervading happiness' which is the root of absorption and comes by growth into association with absorption.²⁰ When rapture is developed in *Samatha* it inhibits the hindrance called ill-will (vvāpāda). As this mental happiness refreshes the mind in the meditation subject, there is no aversion, no boredom as to wholesome. The Visuddhimagga recognizes this as it says, it is called happiness (pīti) because "it refreshes" (pīnayati); it refreshes the body and the mind. Happiness has the quality of endearing (sampiyāyanā). It is elation and it pervades thrill with rapture. The Visuddhimagga further says that happiness is of five kinds: minor happiness, momentary happiness, showering happiness, uplifting happiness, and pervading (rapturous) happiness.²¹ When this fivefold happiness is conceived and full-grown, it perfects twofold tranquility (passaddhi), that is bodily and mental. When tranquility is conceived and full-grown, it perfects twofold bliss (sukha): bodily and mental. When bliss is conceived and full-grown, it perfects the threefold concentration (samādhi): momentary, access, and absorption.²²

Bliss (*sukha*) is the fourth *jhāna*-factor. It is not bodily pleasant feeling (*sukha-vedanā*), but it is mental happiness (*somanassa*). Bliss (*sukha*) developed in *Samatha* is happyfeeling about a meditation subject. As it is wholesome bliss, it inhibits the hindrancecalled restlessness and worry (*uddhacca-kukkucca*). When there is wholesome happy feeling about a meditation subject there is neither restlessness nor worry. As the *Visuddhimagga* defines: "pleasing (*sukhana*) is bliss (*sukha*)." Giving an alternative meaning, the *Visuddhimagga* says: "it thoroughly (*suṭṭhu*) devours (*khādati*), consumes (*khaṇati*), bodily and mental affliction, thus it is bliss (*sukha*). It has gratifying as its characteristic. Its function is to intensify associated states. It is manifested as aid."²³

Even though both rapture ($p\bar{\imath}ti$) and bliss (sukha) are types of mental happiness, they are not the same for they belong to two different aggregates. Bliss is happy feeling (somanassa) and is of the aggregate of feeling ($vedan\bar{a}$ -kkhandha), but rapture is not

¹⁹ Vism 142 (IV 88)

²⁰ Vism 144 (IV 99).

²¹ Vism 143 (IV 94).

²² Vism 144 (IV 99).

²³ Vism 145 (IV 100).

of the aggregate of feeling but is of the aggregate of formations (saṅkhāra-kkhandha), the aggregate composed of all the mental factors (cetasika) except feeling (vedanā) and perception (saññā). In explaining this difference between rapture (pīti) and bliss (sukha) the Visuddhimagga states: "And wherever the two are associated, rapture is contentedness at getting a desirable object, and bliss is the actual experiencing of it when got. Where there is rapture there is bliss (pleasure); but where there is bliss there is not necessarily rapture. Rapture is included in the formations aggregate (saṅkhāra-kkhandha); bliss is included in the feeling aggregate (vedanā-kkhandha)."²⁴ The Visuddhimagga provides a beautiful illustration to understand this difference: "If a man, exhausted in a desert, saw or heard about a pond on the edge of a wood, he would have rapture; if he went into the wood's shade and used the water, he would have bliss."²⁵

The fifth and final jhāna-factor is concentration (samādhi), a mental factor (cetasika), which is called one-pointedness (ekaggatā). This mental factor arises with every citta and its function is to focus on an object. Each citta can have only one object and the mental factor one-pointedness makes the citta focus on that one object. One-pointedness mental factor or concentration can be either wholesome or unwholesome. However, when it is developed in Samatha, it is wholesome concentration on a meditation subject. Together with concentration there must be right understanding which knows when the mind is a wholesome citta and when it is an unwholesome citta; which knows how to develop calm for without the right concentration, Samatha will not grow. Without the presence of right understanding, one may develop attachment to one's effort to become concentrated and through the process, one may likely to develop aversion which is a hindrance to calm. As such right understanding is a condition for concentration to develop. The Visuddhimagga explains concentration as: "It puts (ādhiyati) citta evenly (samam) on the object, or it puts it rightly (sammā) on it, or it is just the mere collecting (samādhāna) of the citta, thus it is concentration (samādhi)."26 It further says: Concentration has the qualities of "non-wandering" and "non-distraction." It is the steadiness of the mind, like the steadiness of a lamp's flame when there is no draught. Concentration conglomerates conascent states as water does bath powder. It is manifested as peace. Usually its proximate cause is bliss.²⁷ Concentration inhibits the hindrance called sensuous desire (kāma-cchanda). When there is right concentration on a wholesome subject of meditation, one is at that moment not hindered by sensuous desire. Thus, the *jhāna*-factors must be developed to temporarily eliminate the hindrances. For the person who wants to develop the *jhāna*-factors and attain *jhāna-citta* a great deal of preparation is required.

²⁴ Vism 145 (IV 100).

²⁵ Vism 145 (IV 100).

²⁶ Vism 464 (XIV 139).

²⁷ Vism 464 (XIV 139).

Five or four stages of jhāna

Jhāna is developed in stages, with each succeeding stage being more refined than the preceding one. There are five stages of rūpa-jhāna in all. Therefore, those who attain the rūpa-jhāna can have five types of fine-material plane wholesome cittas performing the function of javana. For the first stage of rūpa-jhāna it is still necessary that all five *jhāna*-factors arise with the *jhāna-citta*, but at each higher stage, when one has become more advanced, the *jhāna*-factors are successively abandoned. When one attains to the second rūpa-jhāna, one does not need the jhāna-factor applied thought (vitakka). At this point the jhāna-citta can experience the meditation subject without applied thought, which has the characteristic of directing the mind upon an object and the function of 'touching' the object. The other four jhāna-factors still arise with the *jhāna-citta* of the second *jhāna*. At the third *jhāna*, 'sustain thinking' (vicāra) is abandoned. At this stage, one does not need both applied thought and sustained thought any longer to become absorbed in the meditation subject. Now there are three factors remaining: rapture, bliss, and concentration. However, some can, at the second *jhāna*, abandon both applied thought and sustained thinking. Consequently, they can in the third stage, abandon rapture and in the fourth stage bliss. Thus, for them, there are only four stages of rūpa-jhāna stead of five. That is the reason why rūpa-jhānas can be counted as four stages (fourfold scheme) as in the Suttas or as five stages (fivefold scheme) as in the Abhidhamma. 28 The Vibhanga introduces the second jhāna, following the Sutta scheme: "With the stilling of applied thought and sustained thought he enters upon and dwells in the second jhāna, which has internal confidence and singleness of mind without applied thought, without sustained thought, with happiness and bliss born of concentration."29 The Visuddhimagga adds: "so he has attained the second *jhāna*, which abandons two factors, possesses three factors."30

At the fourth or third *jhāna*, rapture (*pīti*) is abandoned. There is still bliss (*sukha*) accompanying the *jhāna-citta*, but rapture does not arise. Without rapture, the *jhāna-citta* is quieter and more refined. The *vibhaṅga* passage on the third *jhāna* reads: "With the fading away of happiness as well he dwells in equanimity, and mindful and fully aware, he feels bliss with his body; he enters upon and dwells in the third *jhāna*, because of which the Noble Ones announce: 'He dwells in bliss who has equanimity and is mindful.'"³¹ At the fifth or fourth *jhāna*, bliss (*sukha*) too is abandoned, and there is neutral feeling (*upekkhā-vedanā*) accompanying the *jhāna-citta* instead of bliss. The *jhāna*-factor which is concentration (*samādhi*) remains. The Vibhaṅga passage on this *jhāna* reads: "With the abandoning of pleasure and pain and with the previous disappearance of joy and grief he enters and dwells in the fourth *jhāna*, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity."³²

²⁸ See, Vism 168-169 (IV 198-202)

²⁹ Vibh 245.

³⁰ Vism 155 (IV 139).

³¹ Vibh 245.

³² Vibh 245.

Arūpa-jhānas

Those who have attained to the highest stage of rūpa-jhāna and see the disadvantage of rūpa-ihāna for it is still dependent on materiality might wish to cultivate immaterial *jhāna* (arūpa-jhāna) which consists of four stages. The first stage of arūpa-jhāna is the sphere of boundless space (ākāsānañcāvatana). To attain this stage, the meditator must attain first the highest stage of rūpa-jhāna by means of any one of the kasina meditations, except the kasina of limited space—kasinas are among the meditation subjects of rūpa-jhāna—, and achieve mastery in it. The Visuddhimagga states: "When he has seen the danger in that jhāna (the fourth rūpa-jhāna in the Sutta scheme) in this way and has ended his attachment to it, he gives attention to the sphere of boundless space as peaceful. Then, when he has spread out the kasina to the limit of the world-sphere, or as far as he likes, he removes the kasina (materiality) by giving his attention to the space touched by it, regarding that as 'space', or 'boundless space.'"³³ Concerning the removal of *kasina* for attaining this *arūpa-jhāna*, the Visuddhimagga says: "And when the kasina is being removed, it does not roll up or roll away. It is simply that it is called 'removed' because of his non-attention to it, his attention being given to 'space, space'. This is conceptualized as the mere space left by the removal of the kasina (materiality)."34 In this way, the meditator can surmount the materiality of the kasina and attain the first arūpa-jhāna, the sphere of boundless space.

After the first, there are three more stages of arūpa-jhāna, each one of which is more peaceful than the preceding one. The second stage is the sphere of boundless consciousness (viññāṇañcāyatana). The meditation subject of this stage is the consciousness. One who wishes to attain this stage of arūpa-jhāna must first achieve mastery in the sphere of boundless space. He must see the disadvantage of the sphere of boundless space and end his attachment to it. The Visuddhimagga states: "So, having ended his attachment to that, he should give his attention to the sphere of boundless consciousness as peaceful, adverting again and again as 'consciousness, consciousness' to the consciousness that occurred pervading that space as its object."35 The third stage of arūpa-jhāna is the sphere of nothingness (ākiñcaññāyatana). The Visuddhimagga (X, 32) states that the person who intends to attain this stage must give his attention to the present non-existence of the past consciousness which pervaded the boundless space and which was the object of the second stage of arūpa-jhāna, the sphere of boundless consciousness.³⁶ It further states: "Without giving further attention to that consciousness, he should now advert again and again in this way: 'There is not, there is not' or 'Void, void' or 'Secluded, secluded', and give his attention to it, review it, and strike at it with thought and applied thought."37 In this way, as the Visuddhimagga says, the meditator dwells seeing only the non-existence or absence of the boundless consciousness that was there in the previous stage of absorption.

³³ Vism 322 (X 6).

³⁴ Vism 322 (X 8).

³⁵ Vism 326 (X 25).

³⁶ Vism 328 (X 32).

The fourth stage of $ar\bar{u}pa-jh\bar{a}na$ is the sphere of neither-perception-nor-non-perception ($nevasa\tilde{n}\tilde{n}\bar{a}n\bar{a}sa\tilde{n}\tilde{n}\bar{a}yatana$). The object of this $jh\bar{a}na$ is the four $n\bar{a}makkhandha$ —citta and the accompanying cetasikas—which attained in the sphere of nothingness, the object of the third stage of $ar\bar{u}pa-jh\bar{a}na$. The Visuddhimagga states: "The word meaning here is this: that $jh\bar{a}na$ with its associated states neither has perception nor has no perception because of the absence of gross perception and presence of subtle perception, thus it is neither-perception-nor-non-perception." It also gives an alternative meaning: "the perception here is neither perception, since it is incapable of performing the decisive function of perception, nor yet non-perception, since it is present in a subtle state as a residual formation, thus it is neither-perception-nor-non-perception." Further, it says that the feeling arising with this $jh\bar{a}na-citta$ is neither-feeling-nor-non-feeling since it is present in a subtle state as a residual formation; the same applies to consciousness contact (phassa) and the other cetasikas arising with the $jh\bar{a}na-citta$.

Jhāna-vipāka

There can be up to five stages of rūpa-jhāna in all and thus, there are five types of fine-material-plane wholesome cittas (rūpa-jhāna-kusala-citta). Jhāna-citta is wholesome action of higher degree and thus its resultant citta is wholesome result (kusala-vipāka) of a higher degree. Jhāna-cittas do not produce results in the same lifespan: the result is rebirth in a happy plane of existence. The resultant of the fine-material plane wholesome *cittas* is rebirth in *rūpa-brahma* planes. If fine-material wholesome citta is to produce the next rebirth, there are fine-material wholesome cittas arising shortly before the dying consciousness. The rebirth-linking (patisandhi) citta of the next life is a fine-material resultant citta which arises in the appropriate fine-material brahma plane. It experiences the same meditation subject as the fine-material plane wholesome *cittas* arising shortly before the dying consciousness. The rebirth-linking citta of the next life is the fine-material plane resultant citta which arises in the appropriate fine-material brahma plane. It experiences the same meditation subject as the fine-material plane wholesome citta arising shortly before the dying-consciousness of the preceding life. The five types of fine-material plane wholesome cittas produce five types of fine-material plane resultant cittas. The fine-material resultant citta can only perform the function of rebirth-linking (patisandhi), life-continuum (bhavanga) and death (cuti). The Arahants too attain jhānas. The cittas of the Arahants who attain rūpa-jhānas are called fine-material-plane functional *cittas* (*rūpāvacara-kiriya-citta*). Unlike the non-Arahants, they do not have wholesome cittas, but functional cittas instead. Thus, there are fifteen fine-material-plane cittas (rūpāvacara-citta) in all: five wholesome cittas, five resultant cittas, and five functional cittas.

³⁸Vism 332 (X 49-50).

Since there are four stages of $ar\bar{u}pa-jh\bar{a}na$, there are four types of immaterial-plane wholesome cittas ($ar\bar{u}p\bar{a}vacara-kusala-citta$). They produce results ($vip\bar{a}ka$) in the form of rebirth in the happy planes of existence which are the immaterial-brahma-planes ($r\bar{u}p\bar{a}vacara-brahma-loka$). The four types of immaterial-plane wholesome cittas ($ar\bar{u}p\bar{a}vacara-kusala-citta$) produce four types of immaterial-plane resultant cittas ($ar\bar{u}p\bar{a}vacara-vip\bar{a}ka-citta$). Immaterial-plane resultant cittas ($ar\bar{u}p\bar{a}vacara-vip\bar{a}ka-citta$) can only perform the functions of rebirth (patisandhi), life-continuum (bhavanga), and death (cuti). There are four types of $ar\bar{u}p\bar{a}vacara-kiriya-cittas$ which are the cittas of the arahats who attain $ar\bar{u}pa-jh\bar{u}a$. Thus, there are twelve immaterial-plane cittas ($ar\bar{u}p\bar{a}vacara-citta$) in all.

Those who have cultivated *jhāna* can develop various types of direct knowledge *(abhiññā)*. They should attain the highest stage of *rūpa-jhāna* in the *kasiṇa* meditation, and they should exercise complete mind-control in fourteen ways as described in the *Visuddhimagga* (XII) like the attainment of the *jhāna* stages in different *kasiṇa* meditations in order and in reverse order of *jhāna*. In developing the kinds of direct knowledge or supernormal powers, one's concentration will become more advanced. The supernormal powers are: magical powers such as passing through walls, walking on water, travelling through the air while sitting cross-legged; divine ear, by which one hears sounds both heavenly and human, far and near; knowledge of the minds of other people; divine eye, by which one sees the deceasing and rebirth of beings; and remembrance of one's former lives. These are the five mundane supernormal powers that a worldly person can attain after mastering *jhānas* via *Samatha*.

Right Conditions

One who wishes to attain *jhāna-cittas*, as discussed above, must first develop *jhāna*-factors, and to develop them a great deal of preparation is required. The *jhāna-citta* cannot be attained if one were to lead a worldly life, full of sense-pleasures, for the *jhānas* are ways of swapping planes here and now: transcending the sensuous-plane (*kāma-bhūmi*) and moving into fine-material or immaterial-planes, within this life itself by means of practicing *Samatha*. The *Visuddhimagga* states that one who intends to cultivate *Samatha* must establish oneself in morality (*sīla*) by purifying such qualities as fewness of wishes, contentment, effacement, seclusion, energy and modest needs.³⁹ In this regard, the observing of some ascetic practices (*dhutāṅga*) that pertain mostly to the monk's use of his robes, alms-food and place of dwelling are also recommended.⁴⁰ By observing these practices with a great resolution and commitment, the observer's virtue (*sīla*) gets perfected. The *Visuddhimagga* emphasizes the need for removing impediments to concentration; highlighted among the impediments are those that concern one's dwelling, travelling and health.⁴¹ The meditator, for instance, is to avoid living in a monastery which, for various reasons, is unfavorable to concentration.

³⁹Vism 59 (II 1); 84 (III 1).

⁴⁰ See the Vism II

Further, for the development of *Samatha*, one must select an suitable meditation subject (kammatthāna). Though some forty meditation subjects are recommended for the practice of Samatha, 42 not all forty subjects can facilitate the meditators to reach all three developments: preliminary, access and absorption. It is understood that all the forty can bring in the preliminary stage of development but that too not for all types of persons. The recollections of the Buddha, *Dhamma*, *Saṅgha*, morality, generosity, the god, peace and death, the perception of the repulsiveness in food, and the analysis of the four great elements can facilitate attaining the access stage of development only because in them the mind is engaged in reflecting upon a wide variety of qualities and themes by way of an intense application of thought (vitakka). Such intellectual thinking, though wholesome prevents one-pointedness from gaining the fixity required to attain and remain in absorption. The remaining thirty meditation subjects—the ten kasinas, the ten kinds of foulness, the mindfulness occupied with the body (kāyagatāsati)—that is, meditation on the thirty-two body parts—, the mindfulness of breathing, four illimitables, and the four immaterial states—can facilitate to reach the absorption stage of development. Of these, twenty-six subjects produce rūpa-jhānas: the ten kasinas and mindfulness of breathing produce five jhānas; the ten kinds of foulness and mindfulness occupied with the body produce only the first *jhāna*; the first three illimitables—loving-kindness, compassion, altruistic joy—produce the first four *jhānas*; the equanimity produces only the fifth jhāna. The four formless states produce arūpa-jhānas. Both the ten kinds of foulness and mindfulness occupied with the body require the exercise of thought (vitakka), and as such they are incapable of producing *jhānas* higher than the first, which are free from thought (vitakka). The first three illimitables arise in association with joyful feeling (somanassa). Therefore, they can lead on only to the four lower jhānas of the five rūpa-jhānas (or first three jhānas of the Sutta scheme) which are accompanied by joyful feeling. The fourth illimitable, the equanimity (upekkhā), arises in association with neutral feeling (adukkha-m-asukha). Therefore, it can occur only at the level of the fifth *jhāna*, which is accompanied by feeling of equanimity.

Further, one must know one's character type for selecting the most appropriate meditation subject because not all meditation subjects will work for all types to bring about the highest fruitions. For example, for the lustful temperament ($r\bar{a}ga$ -carita), the ten kinds of foulness meditations and the meditation on the mindfulness occupied with the body are prescribed; for the hateful temperament (dosa-carita), the four illimitables and the four colored kasinas; for the deluded temperament (moha-carita) and discursive temperament (vitakka-carita), mindfulness of breathing; for the faithful temperament (saddhā-carita), the six recollections of the Buddha, Dhamma, Sangha,

⁴¹ Vism 84f (III) & 118f (IV).

⁴² They are presented classified into seven groups: (1) ten kasinas: meditation on, for example, disks, piece of earth, and light; (2) ten kinds of foulness (asubha): cemetery meditations; (3) ten recollections: meditation on, for example, the qualities of the Buddha, the Dhamma, and the Sangha; (4) four illimitables: meditation on, for example, loving-kindness and compassion; (5) one perception: meditation on the perception of repulsiveness in nutriment; (6) one analysis: meditation on the four elements—earth, water, fire and wind; and (7) four immaterial states: meditation on specific immaterial subjects such as space and consciousness.

morality, generosity and gods; for the intellectual temperament (*buddhi-carita*), the two recollections of death and peace, the perception of loathsomeness in food, and the analysis of the four elements; and for the discursive temperament (*vitakka-carita*), the *kasina* meditations of earth, water, fire, air, space, light, and the four immaterial states. Considering all these complications in attaining the *jhāna-cittas*, the practice of *Samatha* has always been a master-disciple affair: mind-training under the direction of a teacher.

Conclusion

As discussed above, the attainment of *ihānas* by practicing *Samatha* alone is a wholesome and wise act which help the worldly person transcend here and now the sensual-plane together with the afflictions and defilements involved with it at least for the duration of the attained *jhāna-cittas*, and immediately after death be born in the refined planes of existence known as the Brahma-worlds, while remaining as a worldly person. To develop Samatha for becoming temporarily free from hindrances, however, one must cultivate the right conditions: most importantly, one must acquire right understanding (sammā-diţṭhi) of what is wholesome (kusala) and what is unwholesome (akusala); one must know when the mind is wholesome that it is a wholesome mind (kusala citta); which realities the jhāna-factors are, whether within oneself the *jhāna*-factors are developed or not, whether the mental factors (*cetasika*) such as the five faculties (indriya)—confidence, energy, mindfulness, concentration, and wisdom—are sufficiently developed or not, whether those faculties are balanced or not. The meditator must be skillful in balancing confidence with wisdom so that they are neither too strong nor too weak; balancing concentration with energy because too much energy and not enough concentration lead to agitation and too much concentration but not enough energy yield to idleness. If one were to not have the right understanding concerning such conditions that are necessary for the attainment of both the access concentration and the *jhāna-cittas*, one is in danger of mistaking for access concentration what is not access concentration and for jhāna what is not jhāna. Neither access concentration nor *jhāna* can be attained without having cultivated the right conditions. If one were to merely try to concentrate on a meditation subject without such understanding and fulfilling the right conditions, Samatha will not be developed. Even though the level of understanding required for the practice of Samatha does not eradicate the defilements once and for all, even to achieve such level of understanding required for the attainment of jhāna, the practitioners of Samatha must establish themselves well in the teachings of the Buddha by acquiring a profound knowledge of particularly those teachings found in the Abhidhamma texts and commentaries

Bibliography

- Bodhi, Bhikkhu, trans. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Ācariya Anurudhha*. Kandy: Buddhist Publication Society, 1999.
- Dharmavaṃsa Sthavira, Paṇdita Mātara Srī, trans. *Sinhala Visuddhimārgaya*. Matara, Sri Lanka, 1953.
- Ñāṇamoli, Bhkkhu, trans. *The Path of Purification (Visuddhimagga)*. Kandy: Buddhist Publication Society, 2010.
- Nyanaponika Thera. *Abhidhamma Studies: Research in Buddhist Psychology*. Kandy: Buddhist Publication Society, 1976.
- Ratnapāla, Amaradāsa. *Abhidharmārtha Pradīpikā Devana Kāṇḍaya*. Dehivala: Buddhist Cultural Centre, 2012. (in Sinhala)
- Rhys Davids, Caroline A. F. *The Visuddhimagga*. London: Pali Text Society, 1920 & 1921.
- Somaratne, G. A. "Form and Formless Attainments as Levels of Concentration-freedom," in *Sāragavesī Śāstrīya Saṃgrahaya*, Journal of the Department of Pali and Buddhist Studies, University of Peradeniya, 2004: 225-238.
- Somaratne, G. A. "The Sutta Pericope of "the Cessation" and Its Interpretation," in The Journal of Buddhist Studies, Vol. 1, 2003: 207-228.
- Tin, Pe Maung, trans. *The Expositor*, 2 vols. London: Pali Text Society, 1920-21.
- Tin, Pe Maung, trans. *The Path of Purity*. London: Pali Text Society, 3 vols., 1922-1931.

Lovingkindness Meditation in Sarvāstivāda and Early Mahāyāna Tradition¹

Fa Qing

Through all Buddhist traditions, we can find a common ground in the theory of praxis: no-self (anātman) and lovingkindness (maitrī). In Chinese Buddhism, we use the term cibei (慈悲), lovingkindness and compassion (maitrī-karuna). In daily practice or at the conventional level (saṃvṛti satya), we practice lovingkindness and compassion. In the higher level (paramārtha satya), we observe no-self (anātman) or emptiness (śūnyatā). In other words, no-self or emptiness is the wisdom functioning as the guideline for practice; lovingkindness and compassion are the application in daily life when we encounter others. Practicing lovingkindness and compassion without a sense of self is the core of Mahāyāna Buddhism.

In the following, I will try to explore the practice of lovingkindness meditation (*maitrī*) found in the meditation manuals of the northern tradition (Sarvāstivāda and Early Mahāyāna in India).

Introduction

In the development of Buddhist thought in China, texts on meditation were the first to be translated into Chinese. The very first text was the translation of the $\bar{A}n\bar{a}p\bar{a}na$ Mindfulness Sūtra (T602 An-pan shou yi jing) by An Shigao at Loyang around 147 to 171 C.E., which classifies the contemplation of the impure (aśubha) as a more advanced "inner" practice compared with mindfulness of breathing ($\bar{a}n\bar{a}p\bar{a}nasmrti$).²

Thereafter, there was an uninterrupted arrival of Buddhist monks from India and Central Asia. When Kumārajīva arrived at Chang-an in 401 C.E., Chinese monks immediately came to him for instruction on meditation practice.³ Under the request of the Chinese, Kumārajīva had compiled and translated important meditation texts:

¹ The first version of this paper was presented at the International Theravada Buddhist Missionary University, Yangon, Myanmar, on 20th to 21st, December, 2016.

²T602, 165b1-2.

³T2145, 65a: Seng-rui in his "闤中出禪經" claims that Seng-rui had received meditation teaching from Kumārajīva after one week he came to Chang-an, on the 26th of December, 401 CE.

- The Dhyānasamādhi-sūtra (T514), a combination of different meditation teachings at that time in the northern part of India and Central Asia.
- Outline of Way to Reflect (T617), which is an informative book on Sarvāstivāda and Early Mahāyāna Meditation. The text uses popular ideas of the time (Amitāyus, Lotus Sūtra, Prajñāptivāda, medical information, meditation manuals from the Gandhāran cultural area, i.e. non-Kāśmīra Jibin 罽賓).4

In addition, some Chinese monks also went as pilgrims to India. Faxian and Zhiyan were among the first pilgrim monks who went to India. Zhiyan (305-427) practiced meditation under the renowned Sarvāstivāda meditation teacher Buddhasena.⁵ Zhiyan also invited Buddhasena's disciple, Buddhabhadra (359-429) to China to teach meditation. Buddhabhadra brought his teacher's meditation manual,⁶ the **Dharmatrāta-dhyāna-sūtra* (T618) to China and translated it into Chinese (cir. 411). That was the first time that the dhyāna practice of a distinctive lineage, i.e., the Sarvāstivāda School, was formally taught in China.

In the preface of the *Dharmatrāta-dhyāna-sūtra, it claims that the original book in Sanskrit is Yogācārabhūmi (T618, p301b22 : 庾伽遮羅浮迷), which could be traced back to Saṃgharakṣa. His book, the Yogācārabhūmi Sūtra, had been translated into Chinese several times. In 403, Kumārajīva compiled the Dhyānasamādhi-sūtra which also included some part of the Saṃgharakṣa's meditation methods.

In Sarvāstivāda, there are three groups of masters:9

- 1. Ābhidharmikas, based on reasoning, stress on teaching.
- 2. Dārṣṭāntikas, the forerunner of Sautrāntika, specialize in sūtras (*sūtradhara*). Dharmatrāta and Buddhadeva are the most eminent.
- 3. Yogācāras, derived from Dārṣṭāntikas, emphasize the importance of personal meditation experience. Saṃgharakṣa and Aśvaghoṣa are the well-known meditation masters.

While many Ābhidharmikas came from meditation group, in fact there was strong meditation practice around the Gandhāra and Kaśmīra areas. Sarvāstivādin Yogācāras integrated their body and mind experiences into the teaching of Abhidharma. The *Dharmatrāta-dhyāna-sūtra* was derived from this Yogācāras lineage.

154

⁴Charles Willemen, Outlining the Way to Reflect Outline, 16-17.

⁵According to Faxian (高僧法顯傳 T2085, 857a), who met Zhiyan (智嚴) in 400 CE, Zhiyan had studied meditation from Buddhasena for three years.

⁶The *Dhyāna sūtra* is the direct teaching from Buddhasena, not Dharmatrāta. The 17 sections of the sūtra are the 17 meditation divisions made by Buddhasena. Yinshun, *Study on Sarvāstivādin Abhidarma and Ābhidarmikas* (Taiwan: Zhengwen Publisher, 1992): p. 624.

⁷The Yogācārabhūmi was named the Dharmatrāta-dhyāna-sūtra in China may have connection with the Chan Buddhism. The first patriarch of Chinese Chan Buddhism referred initially to Dharmatrāta in the early years of the development of the Chinese Chan School. It was only in the later development that the identity of the first patriarch was ascribed to be Bodhidharma. Such a change of identity carries grave implications on the doctrinal development of Chinese Chan Buddhism. Lu Cheng, Outline of Chinese Buddhism (Beijing: Zhonghua Book company, 1979): pp. 369.

⁸The early and completed version was translated by Dharmarakşa's in 284 CE, with 8 fascicle. Other partial translations: Around 160 CE, Ah Shi Gao translated an abridged version with one fascicle (道地經), and Zhiyao 支曜 translated another one with one fascicle (小道地經).

⁹Yinshun, Study on Sarvāstivādin Abhidarma, p. 615.

¹⁰ Ibid.

Meditation methods, such as the two main methods (ānāpāna and aśubha), the four stages (四分)¹¹, are common to all Sarvāstivāda and other Buddhist Schools. But the dividing the four stages further into two paths - the preparatory path (prayoga-mārga 方便道) and the advanced path (viśeṣa mārga 勝道) - is unique, not shared by early suttas/sūtras. The two path theory was developed by those Yogācārins in the Gandhari area (Jibin). 12

After the arrival of Buddhabhadra in Chang-an (cir. 409), Buddhabhadra challenged Kumārajīva's influence on the contemporary Chinese Buddhist community. Since Kumārajīva's meditation texts (composed and translated by him) are not from his own experiences. Buddhabhadra won the sympathy of some Chinese Buddhists through his perseverance and austere monastic practice, especially his qualification as an effective meditation teacher. However, due to Kumārajīva's fame, Buddhabhadra eventually was expelled out of Chang-an, but warmly received by the Chinese Buddhist community in the South.

In the Sarvāstivāda tradition, lovingkindness meditation is described as an antidote to hatred as one of the five meditation methods:

- 1. mindfulness on impurity (aśubha)-- antidote to sensual craving
- 2. mindfulness on lovingkindness (maitrī) antidote to hatred
- 3. mindfulness on causation (pratītyasamutpāda) antidote to ignorance
- 4. mindfulness on breathing $(\bar{a}n\bar{a}p\bar{a}na)^{13}$ antidote to discursive thought
- 5. mindfulness on elements (*dhātu*).

Later in Kumārajīva's meditation sūtra, concentration (samādhi) on the mindfulness of the Buddhas (buddhānusmṛti) is replaced with dhātu as antidote to the combination of the above defilements (等分)¹⁴

11 The four stages:

^{1.}retrogression ($h\bar{a}$ na- $bh\bar{a}$ $g\bar{i}$ ya, 退分) – when one can still fall from attainments,

^{2.}staying (sthiti-bhāgīya, 住分) – although not retrogressing, there is also no progress.

^{3.}further progress (parākramaṇa-bhāgīya , 昇進分),
4.penetration (nirvedha-bhāgīya , 決定分) — the stage where the four skillful roots are acquired, then the practitioner is capable of entering into the Certitude of Perfection. (samyaktva-niyāma /nyāma) – avakrānti 入正性決定, 入正性離生), i.e., entering the path of vision (darśana-mārga).

¹² Yinshun, Study on Sarvāstivādin Abhidarma, pp. 630-631.

¹³ In Chinese, ānāpānasmṛti often translated as 數息(counting the breath). The correct translation should be入出息念 (in-out breathing). Counting is the first step of practicing ānāpānasmṛti in the Sarvāstivāda meditation texts.

⁴ 等分, not so sure the original Sanskrit text. Paul Demiéville uses samnipāta (combination) for 等分. See his "La Yogācārabhūmi de Sangharaksa." p. 356. In the Five Gates Dhyāna Essential Methods (五門禪經要用法), it uses "心沒者"(those whose thoughts disappear, heedless) T15, No.619, 325c

lovingkindness in the Dharmatrāta-dhyāna-sūtra

The Dharmatrāta-dhyāna-sūtra mainly teaches aśubha and ānāpānasmṛti and offers more detailed practical methods compared with other Sarvāstivāda meditation texts. The text is divided into 17 sections. Section 14 deals with the Samādhi of the Four Immeasurables.¹⁵

The sūtra begins by explaining the general practice of lovingkindness, which is the same as those in the Early Buddhism. One practices lovingkindness starting with love ones, neutral ones and enemies, and then radiate towards all sentient beings with the even-mind.

Practice lovingkindness meditation to all sentient beings with the even-mind, to extinguish one's anger, then to raise the lovingkindness mind. This is called the general practice of lovingkindness *samādhi*. ¹⁶

What is unique about the sūtra is that it explains further practices of the three kinds of lovingkindness:

1. The broad and great lovingkindness (廣大慈): one can attain *nibbāna/nirvāṇa*.

After extinguishing hatred and dwelling in lovingkindness mind, we share the Buddha's teachings with all sentient beings. In accordance with sentient beings' virtues and wholesome roots, we guide them in the practice of lovingkindness, share with them experiencing all kinds of dharma-happiness: the happiness of the *samādhi* of meditation, the happiness of holy life (*śramaṇa*), the happiness of enlightenment, and the happiness of cessation.

...The practitioner, both the giver and receiver, could attain pure and wholesome roots, and even attain the unsurpassed *nirvāṇa* and the utmost unconditioned dharmas (*asaṃskṛta dharma*).

...As one's practice advances, various joys and signs will appear after their thought. Once the thought arises, one should observe one by one with concrete signs as evidence, one will surely enter penetration. Like a clear mirror which reflects truly the images of things, the mirror of lovingkindness *samādhi*, being driven by joy, reveals various joyful signs right before the practitioner.¹⁷

¹⁵T618, p.319c-p.320b.

¹⁶T618, p. 319, c11-13:先等心思惟,總緣一切眾生,令心堅固,滅除瞋恚而起慈心,是名總觀慈無量三昧。

¹⁷T618, p. 319, c17-26: 捨除瞋礙,住仁愛心,隨其所應功德善根,一切佛法皆悉與之,謂與種種法樂,修種種慈,先與出家樂,次與禪定正受樂,次與菩提樂,次與寂滅樂。彼修行者本曾所更及所未更,種種樂具,自得、他得,清淨善根,乃至無上寂滅,究竟無為,隨其修行{者},意所想念,無量法樂等,與眾生相現在前。樂想起已,一一觀察,以相自證,便得決定。猶如明鏡,因物像現;慈三昧鏡,亦因樂事,種種樂相,悉現在前。

2. The extremely far-reaching lovingkindness (極遠慈): to prevent hatred

Sometimes, when the practitioner is confused by hatred, one should reflect: "From the beginning up to now, due to hatred, I have committed multiple killings; have done numerous wrong doings; have entered the evil path and experienced bitter sufferings in the hells; and have been reborn as wasps and scorpions, centipedes, poisonous snakes, wicked dragons, harmful ghosts, demons $(r\bar{a}k\bar{s}asa)$ and all sorts of poisonous and harmful beings like these. Now, if the hatred is not eradicated, the troublesome will arise again." With this skillful means, the practitioner can get rid of hatred. 18

3. The immeasurable lovingkindness (無量慈): to avoid conflicts, one can attain Arhant or become Buddha.

In addition, the practitioner should contemplate: "the swearer and the one being sworn at are both impermanent in the sense that the incident does not last more than a moment. Both parties will surely pass. When the swear-words are extinct, the two persons involved will have no reason for debate. Moreover, the thoughts of these two persons involved are fleeting all the time which are inherently unreal and baseless. The one who swears and the one being sworn at are both erroneous, like fighting with empty space. Besides, the practitioner knows full well that the organ of hearing is arisen from the unreal and baseless source of defilement and the same is true for the organ of taste of the swearer. Hence things are casually produced and extinguished, who swears and who listens?" When the practitioner reasons in this manner, he will be free from the bonds of anger and can truly be able to cultivate lovingkindness mind, thus will live in a pure and clean state without delusion.

As being taught by the Buddha, "those who practise lovingkindness can enter penetration in their meditation on the four foundations of mindfulness (*smṛtyupasthāna*). In addition, they can surely widen their scope of practice, acquiring the immeasurable doctrinal perspective (*dharamparyāya*) and the utmost attainment, from which they will never withdraw.¹⁹

¹⁸ T618, p. 319, c26-p. 320, a2:或時修行(者)為瞋恚所亂,作是思惟:"我從本來,由是瞋恚,多所殺害,興諸罪逆,入於惡道,於大地獄,還受苦毒;或作蜂蕈、蜈蚣、毒蛇、惡龍、害鬼、羅剎,如是種種毒害之類,今不除滅,復見燒(娩)迫。"以是方便,能止瞋恚。

¹⁹ T618, p. 320, a2-10: 又復思惟: 「罵者、愛者,彼我無常,須東不住,二俱過去。惡聲已滅,後起二人無故共諍。又今二人念念即滅,虛妄無實,誰罵誰愛? 何為顛倒與空共鬪? 計我耳根,從虛妄顛倒煩惱業起,彼人舌根,亦復如是,因緣生滅,誰罵誰聞? 」修行[者]如是思惟時,瞋恚縛解,能修意心,離垢清淨。如佛說: 「修慈者於四念處能得決定,修習增廣,成就無量法門,勝妙道果,不復退還。」 English translation modified from Chan's translation. See, Yiu-wing Chan. An English Translation of the Dharmatrāra-Dhyāna-Sūtra—With Annotation and a Critical Introduction. Dissertation (Hong Kong: The University of Hong Kong, 2013): 437-438.

If one practices lovingkindness without desire, one can fulfill all virtues, and reach the highest attainment, *nirvāna*.

Having been freed from desires, the practitioner further cultivates the pure, wondrous, passionless and lovingkindness mind; helps others with firm attention; widens one's practice to the limitless state; one can obtain the real fruit of [arhant]. Therefore, one's virtues are accomplished and one's wish is fulfilled with the utmost *nirvāṇa*. Why? All Buddhas advocate lovingkindness as fearless. lovingkindness is the mother of all virtues. lovingkindness sparks off all virtues. lovingkindness can eradicate all sorts of violence and evil. That is why practitioners should diligently cultivate great lovingkindness without desire.²⁰

For the compassion $(karun\bar{a})$, if we are not compassionate to the suffering of others, we are the evil ones. Compassion is the base of the Buddha's teaching. The text explains,

If one is not compassionate towards living beings in unlimited sufferings, one is, indeed, extremely evil and lacks any wholesome roots. Such great compassion is the base of the teachings of all Buddhas. Starting from this very base, one is able to reach exhaustively all the oceans of wisdom. Should one practises compassion fully, not before long, one shall be there.²¹

With regard to the other two immeasurables: empathetic joy $(mudit\bar{a})$, and equanimity $(upeks\bar{a})$, the text just briefly defines the practice without giving detailed explanation as it does with lovingkindness.

To compare with Early Buddhism (Pāļi suttas and Chinese Āgamas):

- 1. it uses the term Four Immeasurable *Samādhi* (四無量三昧 *catvāry -apramānāni samādhi*), rather than Four Immeasurables.
- 2. one can attain *nirvāṇa* by practicing lovingkindness.
- 3. lovingkindness is the mother of all virtues.
- 4. compassion (*karunā*) is the base of the Buddha's teaching.

²⁰ T618, p. 320, a10-15: 若已離欲, 更修淨妙離欲慈心, 深心饒益, 增廣無量, 得真實果。因此功德具足, 所願究竟涅槃。所以者何? 一切諸佛說慈為無畏, 慈為一切功德之母, 慈為一切功德鑽燧, 慈能消滅凶暴諸惡, 是故修[*]行當勤方便, 修離欲大慈。

²¹ T618, p. 320, b1-4:若見此眾生受無量苦而不起悲,是則極惡無善根人。如是大悲,一切諸佛,本所修習,由是究竟一切智海;行者若能具足修習,當知不久,必到是處。

lovingkindness in Early Mahāyāna Meditation texts

We will look at Kumārajīva's two meditation texts for the Early Mahāyāna: The *Dhyānasamādhi-sūtra* (T514) and *Outline of Way to Reflect* (T617).

The Dhyānasamādhi-sūtra begins with lovingkindness meditation as an antidote to hatred. It divides the practices into 3 levels: the beginners, those who are practicing, those who have practiced for long time. After one's lovingkindness reaches out to beings of all directions, one can attain the samādhi of lovingkindness. (T514, p.272b)

The later part of the text has a section dedicated to the Bodhisattva's *samādhi* of lovingkindness. The basic practice methods are the same as explained in early suttas. What is unique for Bodhisattvas' *samādhi* is that one needs to make vows to save all sentient beings after meditation.

Once focused, one shall make this vow, "With the truly pure Dharma of *nirvāṇa*, I shall save sentient beings so that they attain true bliss." Those who practice *samādhi* of lovingkindness with such thoughts, are on the Bodhisattva path. Those who abide in *samādhi* of lovingkindness, they contemplate the true marks of all elements (*dharma*) as pure, indestructible and immovable, wish sentient beings to acquire the benefits of this Dharma. With this *samādhi*, they [extend] lovingkindness thought to all beings in the east so that they attain the bliss of Buddhas. Practitioners do the same for beings throughout the ten directions without altering or distracting their mind. This is called the gate to the *samādhi* of Bodhisattvas' lovingkindness.²²

It also explains how to enhance the $sam\bar{a}dhi$ of lovingkindness without retrogressing (不退 avinivartanīya). The text has some beautiful verses to explain the so called "aids to lovingkindness" (益慈).²³

Study the precepts, so that purity and faith delight in you.
Study the various meditation [to cause] one-minded wisdom.
Enjoy being in quiet places and never be lax.
Be content with few desires and follow the lovingkindness teaching.
Restrain the body, eat little and reduce harmful sleep.

²² T614, p. 282, a5-11: 若得一心, 當發願言: 「我以涅槃實清淨法, 度脫眾生, 使得實樂。」行慈三昧, 心如此者, 是菩薩遊。住慈三昧, 以觀諸法實相清淨, 不壞不動, 願令眾生, 得此法利。以此三昧, 慈念東方一切眾生, 使得佛樂, 十方亦爾, 心不轉亂, 是謂菩薩慈三昧門。
²³ T614, p. 282, b4-10: 問曰: 「若當行人得慈三昧, 云何不失而復增益?」答曰: 「學戒清淨, 善信倚(衛)樂, 學諸禪定, 一心智慧, 樂處開靜, 常不放逸, 少欲知足, 行順慈教, 節身少食, 減損睡眠, 初夜後夜, 思惟不廢, 省煩言語, 默然守靜, 坐臥行住, 知時消息, 不令失度, 致疲苦極, 調和寒溫, 不令惱亂, 是謂益慈。

Do not abandon contemplation in the first part or the latter parts of the night. Reduce petty words and keep quiet.

Be aware of the present moment while sitting, walking, standing and reclining. Do not act without moderation [to avoid] fatigue and suffering.

Adjust heat and cold not to become bothersome.

Outline the Way to Reflect is considered as the Early Mahāyāna meditation book. It stresses that the Four Immeasurables are essential for the Buddha's path.

Those who seek for the Buddha's path should first practise the four immeasurable thoughts. When thoughts are immeasurable, their virtues are also immeasurable.²⁴

...When practising lovingkindness thought, one is constantly mindful of sentient beings and allows them to obtain Buddha's happiness. Practising without break, one then attain the first trance (dhyāna/jhāna), free from the five desires and five hindrances. For him who has attained the characteristics of the first trance, his entire body knows joy and happiness. Arising joy and happiness among wholesome dharmas and seeing various wondrous forms. This is the samādhi, the cause and conditions for entrance to the first gate of the Buddha's path.²⁵

There are three levels of attainment when practicing the Four Immeasurables.²⁶

- 1. "patient acceptance of beings": patient to all beings and without hatred.
- 2. "patient acceptance of factors": no factor (*dharmas*) arises or is extinguished, finally characterized by voidness (*śūnyatā*).
- 3. "patient acceptance of non-production": one becomes the Buddha.

The three levels of patient acceptance are explained as three stages of lovingkindness *samādhi* in the *Dhyānasamādhi-sūtra*:²⁷

- 1. lovingkindness affinities with sentient beings (\mathbb{R} 生緣), refers to practitioners with cankers ($\bar{a}sava$)
- 2. lovingkindness affinities with dharmas (法緣), refers to Arhants, Buddhas
- 3. lovingkindness without affinities (無緣), refers to Buddhas.

²⁴ T617, p. 298, a16-17: 求佛道者, 當先行四無量心。其心無量, 功德亦無量。

²⁵ T617, p. 298, b9-13: 修習慈心,常念眾生令得佛樂,習之不息,便得離五欲、除五蓋、入初禪。得初禪相者喜樂遍身,諸善法中生歡喜樂,見有種種微妙之色,是名入佛道初門禪定福德因錄也。 Also, 五門禪經要用法T619, 332a-b.

²⁶ T617, p. 298, a15-b17: 得是四無量心已,於一切眾生忍辱不瞋,是名眾生忍。得眾生忍已,易得法忍。法忍者,所謂諸法不生不滅畢竟空相。能信受是法忍,是名無生忍,得阿耨多羅三藐三菩提記,當得作佛。行者應當如是修習也。

²⁷ T614, p. 282, c7-10: 是慈三昧略說有三種緣: 生緣、法緣、無緣。諸未得道,是名生緣。阿羅漢辟支佛,是名法緣。諸佛世尊,是名無緣,是(故)略說慈三昧門。 *The Prajñāpāramitopadeša explains in detail.* T15cc 209a-b.

The highest level of practice of lovingkindness is attain "the patient acceptance of non-production", the Buddha.

4. Comparison with Pāļi Nikāya

The Kulam sutta (SN42.9) used a phrase "liberation of mind by lovingkindness" to indicate lovingkindness meditation that can lead people to liberation.

...Just as a strong conch blower can easily send his signal to the four quarters, so too, when the liberation of mind by lovingkindness is developed and cultivated in this way, any limited *kamma* (*pamāṇakataṃ kammaṃ*) that was done does not remain there, does not persist there.²⁸

Bhikkhu Bodhi notes (SN42.9 ft346), when "lovingkindness" is said, this can be interpreted as access *samādhi*, but when it is qualified as "liberation of mind" (*cetovimutti*) it definitely means *samādhi*. This may explain why the Sarvāstivādins advocate the *samādhi* of lovingkindness that can lead one to *nibbāna*.

In the Mettāsahagata sutta (SN46:54), the Buddha made differences between his teaching on the Four Immeasurables and other ascetics' teaching:

And how, bhikkhus, is the liberation of the mind by lovingkindness developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by lovingkindness...theenlightenmentfactorofequanimityaccompanied by lovingkindness, based upon seclusion, dispassion, and cessation, maturing in release.²⁹

Here, it indicates that if one practises the Four Immeasurables accompanied by the Enlightenment factors, one can attain $nibb\bar{a}na$.

The practices of the Four Immeasurables are the same among the different traditions. It is also common that one can attain the $jh\bar{a}nas$ based on lovingkindness

²⁸ SN42.9, translated by Bhikkhu Bodhi. The Connected Discourses of the Buddha: a new translation of the Saṃyutta Nikāya (Somerville: Wisdom Publications, 2000). e-book (epub). It is sense-sphere kamma that is called limited kamma.

²⁹ See Bhikkhu Bodhi SN46:54, footnote 109: This conjunction of the enlightenment factors with the four divine abodes is unusual. On their own momentum the divine abodes lead to rebirth in the brahmā world rather than to Nibbāna (see MN II 82,24-27, II 207-8, AN II 128-29). When integrated into the structure of the Buddha's path, however, they can be used to generate concentration of sufficient strength to serve as a basis for insight, which in turn brings enlightenment. A striking instance is at MN I 351,18-352,2. Spk (Sāratthappakāsinī, Samyutta Nikāya-aṭṭṭhakathā): The monk develops the three *jhānas* based on lovingkindness, then takes this as a basis for developing insight and attains arahantship. The enlightenment factors are developed by insight and the path.

SA:743《維阿含經》卷27: 「心與慈俱多修習,於淨最勝」(T99, p. 197, cl1). Also, the Abhidharma-vibhāsā-śāstra quoted from Āgama:《阿毘達磨大毘婆沙論》卷83: 「如契經說。與慈俱修念等覺支。依止離。依止無欲。依止滅。」(T1545, p. 427, c19-20)

leading to rebirth in the brahmā world. If one takes this as a basis for developing insight, then one can attain arahantship.

The Sarvāstivādins clearly state that the *Samādhi* of the Four Immeasurables can lead one to *nibbāna/nirvāṇa*. This connection can be found in some Pāļi suttas in SN42, where "*the Samādhi* of the Four Immeasurables" is used, rather than the Four Immeasurables.

The Mahāyāna teaching can be seen to stress on lovingkindness and compassion. Practicing lovingkindness and compassion without a sense of self is the core of Mahāyāna Buddhism.

Abbreviation and Bibliography

AN Aṅguttara Nikāya.

CBETA Chinese Buddhist Electronic Text Association (中華電子佛典協會)

DN Dīgha Nikāya.

MN Majjhima Nikāya.

SN Saṃyutta Nikāya. For example, "SN11.3" means "the 11th Saṃyutta in the Saṃyutta-nikāya, the 3rd sutta. Sutta numbers refers to Bhikkhu Bodhi's translation. *The Connected Discourses of the Buddha: a new translation of the Saṃyutta Nikāya*. Somerville: Wisdom Publications, 2000.

T Taishō shinshū daizōkyō 大正新脩大藏經 (CBETA edition). Edited by Takakusu Junjirō 高楠順次朗 and Watanabe Kaigyoku 渡邊海旭 (Tokyo: Taishō issaikyō kankōkai, 1924—1932). Cited by text number (T) followed by page, column and line number(s). For example, "T1509.1a24" means Taishō text number 1509, page1, column a, line 24.

Chinese Texts

Ānāpāna Mindfulness Sūtra. T602 安般守意經 An-pan shou yi jing.

Biography of Eminent Monk Fa Xian. T2085高僧法顯傳 Gao seng fa xian chuan.

Dharmatrāta-dhyāna-sūtra. T618 達摩多羅禪經 Da mo duo luo chan.

Dhyānasamādhi-sūtra. T514 坐禪三昧經 Zuo chan san mei jing.

Mahāprajñāpāramitopadeśa. T1509 大智度論 Da zhi du lun.

Outlining the Way to Reflect. T617 思惟要略法 Si wei lü yao fa.

Pañcadvāradhyānasūtramahārthadharma. T619五門禪經要用法 Wu men chan jing yao yong fa.

Records of the Canon. T2145 出三藏記集 Chu san zang ji ji.

Lu Cheng. *Outline of Chinese Buddhism* 中国佛学源流略讲. Beijing: Zhonghua Book company, 1979.

Yinshun. Study on Sarvāstivādin Abhidarma and Ābhidarmikas. Taiwan: Zhengwen Publisher, 1992. 說一切有部為主的論書與論師之研究 (正聞出版社 中華民國八十一年)

English Texts

Anālayo. *Satipaṭṭhāna: the Direct Path to Realization*. Birmingham: Windhorse Publications, 2003.

Bhikkhu Bodhi. trans. *The numerical discourses of the Buddha: a translation of the Aṅguttara Nikāya*. Somerville: Wisdom Publications, 2012.

----. trans. *The Connected Discourses of the Buddha: a new translation of the Saṃyutta Nikāya*. Somerville: Wisdom Publications, 2000.

Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. trans. *The middle length discourses of the Buddha: a new translation of the Majjhima Nikāya*. Somerville: Wisdom Publications, 1995.

Chan, Yiu-wing. *An English Translation of the Dharmatrāra-Dhyāna-Sūtra—With Annotation and a Critical Introduction*. Dissertation. Hong Kong: The University of Hong Kong, 2009.

Chen, Jinhua. "Meditation Traditions in Fifth-century Northern China: with a Special Note on a Forgotten "kaśmīri" Meditation Tradition Brought to China by Buddhabhadra (359-429)." In Tansen Sen edit. *Buddhism Across Asia Networks of Material, Intellectual and Cultural Exchange*. Volume 1. Singapore: Institute of Southeast Asian Studies, 2014: 101-130.

Demiéville, Paul. "La Yogācārabhūmi de Sangharaksa." In: *Bulletin de l'Ecole française d'Extrême-Orient*. Tome 44 N°2, 1951. pp. 339-436.

Greene, Eric M. "Healing breaths and rotting bones: On the relationship between Buddhist and Chinese meditation Practices during the eastern Han And three kingdoms period." *Journal of Chinese Religions*, 42. 2, 145–184, November 2014.

----. *Meditation, Repentance, and Visionary Experience in Early Medieval Chinese Buddhism.* PhD dissertation. University of California, Berkeley, 2012.

Gunaratana, Henepola. *A Critical Analysis of the Jhanas in Theravada Buddhist Meditation. Dissertation.* The American University, 1980.

KL., Dhammajoti "The aśubha Meditation in the Sarvāstivāda." Journal of Buddhist Studies (2009, Colombo), vol. VII. 248-295.

Nyanaponika Thera. *The Heart of Buddhist Meditation: A handbook of mental training based on the Buddha's way.* Kandy: Buddhist Publication Society, 2005.

Suen, Stephen. *Methods of spiritual praxis in the Sarvāstivāda: A Study Primarily Based on the Abhidharma-mahāvibhāṣā*. Dissertation. Hong Kong: The University of Hong Kong, 2013.

Willemen, Charles. *Outlining the Way to Reflect*. Mumbai: Somaiya Publications, 2012.

Yamabe, Nobuyoshi and Fumihiko Sueki, trans. *The Sūtra on the Concentration of Sitting Meditation*. Berkeley: Numata Center for Buddhist Translation and Research, 2009.

Rules in a Zen Monastery in Vietnam of Early XVIIIth Century

Lê Mạnh Thát Vice Rector, Vietnam Buddhist University in Ho Chi Minh City

A Buddhist life starts with mindfulness and ends up also with mindfulness. Because of this, when Buddhism is introduced to any country, mindfulness would be the first lesson that the master teaches his disciples. That's why early Buddhist materials still extant in Vietnam mostly related to mindfulness in one way and another. We have the case of Khuong Tang Hoi (?-280), the first Zen master writing a commentary *Annapanasati sutra* where he described the method of mindfulness practiced by the Vietnamese Buddhists of his time.

This method usually called *Dharmagate of six wonders* (Luc diệu pháp môn) begins with counting the breath (sô), then following it (tùy), then concentrating on the tip of the nose (chi), contemplating our physical body (quán), then returning all the thinking to the mind (hoàn) and finally attaining a perfectly clean mind (tinh). This method promises that if people practice it successfully then they will see the Buddha in person themselves. By the middle of the Vth century C.E., Vietnamese Buddhists began to raise the question of why we couldn't see the Buddhawhen we practicing Buddhism by the method of Dharmagate of six wonders as Khuong Tang Hoi promised. The discussion, which we now can read through the six letters still extend in the Chinese Tripitaka of Taisho edition,² is carried out between Vietnamese King Lý Miễu (?420-?480) and two Vietnamese monks Đao Cao and Pháp Minh. This prepared the ground for the appearance of Bodhidharma's theory of mindfulness which was propagated in Vietnam by Vinitaruci (?-594). This theory identifies the Buddha with our mind. So, to see the Buddha is to see our own mind. Therefore, to practice mindfulness is to process our own mind (biện tâm). King Trần Thái Tông (1218-1277), Zen master, Vietnamese national hero, has put. Mindfulness has a long history in Vietnam. But a few decades ago, when Thich Nhat Hanh's method of Mindfulness became popular among the Westerners, people start to seriously study and translate mindfulness materials from Vietnam. And there's a trend of thought,

¹ Lê Mạnh Thát, *Tổng tập văn học Phật giáo Việt Nam* 2, Tp.HCM: NXB. Tp.HCM, 2001, pp.307-309.

² Lê Mạnh Thát, *Lịch sử Phật giáo Việt Nam* 1, Tp.HCM: NXB. Tp.HCM, 2006, pp.423-628.

saying that the existence of mindfulness history in Vietnam is just a rumor.³ This trend occurred because in present days, if we visit any Zen temples in Vietnam, we will see the monks in these temples not only practice mindfulness, but also recite the name of the Buddha Amitabha of the Pure land school and the Suragama dharani of the Vajrayana. This syncretic practice of mindfulness leads people to wonder whether there exist a real school of mindfulness. Now that Thich Nhat Hanh's method of mindfulness gains such a popularity the world over, therefore, we will not waste our time discussing if it is right to affirm such a trend of thought. Instead, we will concentrate on looking for materials related to the organization of mindfulness hall in the olden day Vietnam and *Quy uớc thiền đường* (Rules for a Mindfulness Hall) written by Zen master Minh Giác Kỳ Phương (1682-1744) is a typical example for our study of the life of mindfulness practitioners in a Buddhist temple in Vietnam.

1. On the manuscript:

We discovered the work in a manuscript copied down in the year 1804 by Zen master Toàn Thể Linh Nguyên (1765-1844). After finishing copying, he offered the manuscript to the Thập Tháp Di Đà temple where the author, Minh Giác Kỳ Phương, was its second abbot. The whole manuscript is written on sandalwood paper, of the size 20x30. It consists of 17 folios, each folio has two pages, each page has seven lines, each line has from 17 to 20 characters written in Chinese style from left to right and from upper part down. The characters are clearly written in square manner, so we can read easily. Among these 17 folios, the first 8 belongs to Quy ước thiền đường. The remaining 9 folios are pertaining to Thiền đường chung bảng chỉ tịnh thường tắc (Regular Rules for Bell and Wooden Board Announcing the Resting in a Mindfulness Hall) and Đại chúng bố-tát tung luật thế đầu quy cũ thường tắc (Regular Rules for the Mahasangha to do Uposatha, to recite the Pratimoksa, to shave the heads). In these three works, we find many additions and corrections. The origin stems from the existing of other manuscripts. On folio 1a, 2a and 2b, we find mentioning of other text (tha ban). Therefore, Linh Nguyên when coping down Thiền đường chung bảng chỉ tịnh thường tắc, has in his hand other manuscript for his reference to add some words or phrases, sometimes he crossed out some words or phrases and replaced them with new ones. Interestingly enough, when doing these additions and corrections, in order to make sure that these are his and not of later hand, we see on folio b his own seal Linh Nguyên stamps on the borderline of upper margins and the text above the line 4 and 5. The seal with his stamps on the title of the book *Ouy wớc thiền đường* in red ink. Thus, the manuscript contains three different works, i.e., Quy wóc thiền đường, Thiền đường chung bảng chỉ tịnh thường tắc and Đại chúng bố-tát tụng luật thế đầu quy cũ thường tắc. This is a precious manuscript still extent which would not only give us a view on the Buddhist life in Vietnam of XVIIIth and XIXth centuries in general, but also the practice in mindfulness in a Buddhist Zen temple of that period in particular.

³ Cuong Tu Nguyen, Rethinking Vietnamese Buddhist History: Is the *Thiền uyến tập anh* a "Transmission of the Lamp" text? in *Essays into Vietnamese Pasts*, K.W. Taylor và John K. Whitmore edited, Ithaca, New York: Cornell University Press, 1995, p.108.

2. On the author:

Among these three works, Quy ước thiền đường is clearly written down as authored by Minh Giác Kỳ Phương. As for Thiền đường chung bảng chỉ tịnh thường tắc and Đai chúng bố-tát tung luật thế đầu quy cũ thường tắc, the authorship is not shown. But we could also attribute to Minh Giác Kỳ Phương. The reason lies in the tradition of copying books of the Từ Quang temple where Linh Nguyên succeeded his master Pháp Chuyên Luật Truyền Diệu Nghiêm (1738-1801) to be its abbot. This tradition usually copies down the series of works of one author and have them bound together in one volume without indicating their authorships. We have the typical case of Linh Nguyên's younger Dharma brother Toàn Nhật Quang Đài (1757-1834). So, we could consider Minh Giác Kỳ Phương as author of these two works. Minh Giác Kỳ Phương is a great disciple of Siêu Bach Hoán Bích (1635-1715). He traveled and worked with him in many areas in propagate, to set up new Lin-chi mindfulness temples in Central and Southern Vietnam. At one time, he was the abbot of Royal National temple Thiên Mụ in Huế (1725). His works still extent consist of Kiết hạ an cư thị chúng (Rainy season retreat admonitions) and *Đạo Nguyên thiền sư bi minh* (Dao Nguyen Zen master's Inscription), besides those three above mentioned books.

3. On the content:

Quy ước thiền đường divides the content into five main parts.

Part one is the introduction, where Minh Giác Kỳ Phương explains the necessity of putting the life in a mindfulness hall into regulations and set up the same time 40 rules for punishment, of which, the first one is related to those who are not seriously practice mindfulness and the second to those who does not follow the advices of the Order of mindfulness guide etc...

In part two, Minh Giác Kỳ Phương talks about the practice of ko-an.

Part three, he talks on the need to set up the rule of not living together and establishes 19 rules for those who live in a mindfulness temple. If they violate one of these rules, they will be not allowed to live in the Mahasangha of the Mindfulness hall. The first rule of this Part is related to those who "not respect Three Gems, are not pitiful to their parents." The second rule is related to those who have wrong heretic views, deny the law of causality, do not accept the mindfulness hall restriction etc...

In part four, Minh Giác Kỳ Phương set up thirty four cases which can be punished if they are violated, of which the first one is related to not respecting the meditation hall regulations, and the second is related to the man on duty not reporting their faults, the third one is related to the man on duty not giving precise order ect...

The fifth part is concerned about establishing the rules not allowing anyone to stay in a meditation monastery when he or she violated them. These excommunicating rules consists of twenty-two in number. The interesting thing is that the first four of these twenty-two excommunicating rules are not identical in order with the first four Parajika articles of the Patimokha. According to Minh Giác Kỳ Phương, the first excommunicating rule is related to anyone who claims himself to have attained the sainthood. The other three are related to the "discussion of political matter," "disparaging the master and the elder in the Sangha" and "criticizing your fellow practitioners." These three rules are of interest to us because they show strong influence from the Chinese Buddhist monastic life during the era of Ming Dynasty (1368-1644) where Buddhist monks were imprisoned for long years due to political reasons.

On the other two works, ie. Thiền đường chung bảng chỉ tịnh thường tắc and Đại chúng bố-tát tụng luật thế đầu quy cũ thường tắc, the first one is consisting of five pages (page 1a1-6a1), establishing a signal system regulating the life in a mindfulness monastery through striking the bell and the wooden board. The second work, ie. Đại chúng bố-tát tụng luật thế đầu quy cũ thường tắc, is concerned about the way of carrying out the Uposatha, the recitation of Pratimoksa and the shaving of the heads. According to this work, the head shaving occurs in the morning of the fourteenth day. For the Uposatha, it is interesting to know that they mainly recite the ten precepts and twenty four conducts of a sramanerika and then recite the Brahmajalavinaya for those who have Bodhisattva vows. This means that they did not recite the Pratimoksa articles for those who have the Bhikkhu ordination. This indicates the traditional zen view both in China and Vietnam that the mindfulness practitioner has no obligation to uphold the Pratimoksa as a main tenet of a Buddhist life for those who get out of the household chores. Some of them even went so far as to declare that they would set up their own precepts of Vinaya which later on known as a pure regulation by Baizhang. Baizhang here is famous Baizhang Huihai (720-814AD). Baizhang's view of Vinaya here is very interesting on account of his determination of Vinaya as a normal set of regulations which any organization would put into effect for its existence. In any way, the appearance of Quy wóc thiền đường is typical lay embodiment of Baizhang Huihai's view of the Vinaya. Actually, after time of Minh Giác Kỳ Phương, that means in the XVII and XVIII century of Vietnam, there are various views of the Vinaya. Some even went so far as to say that one needs to have three refuges and five precepts to be a monk or a nun in a Buddhist temple.⁴

With the discovery of *Quy wớc thiền đường*, it gives us many inside into the mindfulness practices in Vietnam of the XVII and XVIII century. First of all, it completely rejects some erroneous view put out by some that there is no such a thing as mindfulness practice, it is just a "rumor." Secondly, Quy ước thiền đường shows us how a mindfulness training is carried out in a monastic life. That is it gives us very detailed view of a mindfulness practitioner up to his activities each day and what kind of regulations he should observe for his mindfulness practice to be fruitful. And lastly, it indicates that mindfulness plays a very important role in Buddhist life in Vietnam of the olden day as still plays the same role in nowadays Buddhist life which typical master like Thích Nhất Hạnh.

⁴ Lê Mạnh Thát, *A complete work of Như Trừng Lân Giác*, Manuscript, 1982.

The Four Mindfulnesses — Mindfulness in the Vajrayāna Tradition from a Textual Viewpoint

Dr. Tamas Agocs

I am going to present the tradition of mindfulness in the Vajrayāna tradition based on a short text called "Guidance on the View of the Middle Way: Song of the Four Mindfulnesses Showering a Rain of Accomplishments" by Kalsang Gyatso (*bKal bzang rgya mtsho*, 1708-1757), the 7th Dalai Lama.

I have translated the text from Tibetan for inclusion in the *Common Buddhist Text* (passage V.69)

The four kinds of mindfulness under discussion are: (1) Mindfulness of the teacher or guru (2) Mindfulness of the awakening-mind or bodhicitta, (3) Mindfulness of the body as divine, and (4) Mindfulness of the view of emptiness or śūnyatā. They encompass the whole vajrayāna path (both sūtra and tantra) in four meditations that can be practised ether in separate sessions or in one session.

Mindfulness of one's teacher is the foundation of the Vajrayāna path. The student visualizes the guru on the top of his head, seated on a sun and moon disk symbolizing the unity of method (upāya) and wisdom (prajñā). As the guru (Tib. lama) is the living symbol of enlightenment, one should not look at him an ordinary person. Forsaking thoughts of criticism, he should view him with pure perception. One must keep him in mind constantly as a source of inspiration. This practice is called "guru-yoga".

Mindfulness of the awakening-mind (bodhicitta) is not forgetting compassion. One should think of all sentient beings as one's parents. As they are circling helplessly in endless samsāra, one must think of them with love and compassion. One should forsake ordinary emotions of attraction and aversion and have an equal attitude towards them. Bodhicitta is the compassionate motivation to attain awakening for the sake of all living beings. This practice is called "arousing the awakening-mind" (bodhicitta-utpāda).

"Mindfulness of the body as divine" refers to Vajrayāna deity meditation. It is an exercise in creative visualization, in which one assumes the identity of a Budda-deity (Tib. yidam). The deity is regarded as the manifestation of the guru through which the practitioner attains accomplishment. Made of pure skandhas and dhātus, this divine body is the inseparable unity of the three Buddha-bodies (the dharmakāya, sambhogakāya, and nirmāṇakāya). In the meditation process, one's ordinary self-image is replaced by a divine identity, called "divine pride" or "dignity". One sits in the "divine mansion" (one's world-environment conceived as a maṇḍala) of "great bliss" (the feeling tone of emptiness-compassion). The meditation must have profundity — awareness of the profound emptiness — and clarity — clear perception of divine appearance — to be complete.

"Mindfulness of the view of emptiness" refers to the tantric view of emptiness. In this view, emptiness is indivisible from the clarity of mind, referred to as 'luminosity'. "The maṇḍala of actual and virtual objects of knowledge" (i.e. all and everything) is suffused by "the ultimate truth of the actual nature" (paramārtha-dharmatā), which is "the space of luminosity" — emptiness and luminosity indivisible. This is the ultimate nature of the mind, the inexpressible actuality of "things as they are". To meditate on it, one should "forsake mental fabrications" or conceptions (prapañca), "look at the empty clarity" or luminosity of objects, and let the mind rest in their ultimate nature (dharmatā).

The Vajrayāna view entails looking at the world as a magic show. It is an illusion "full of deception and seduction". This "chaotic mess of dualistic phenomena" that is perceived through the six senses is without any "basis or root". That is, they are empty, without truth. In meditation, one should place the mind in the indivisible "state of appearance and emptiness", and see it all as it is: a magical show.

Mahā Satipatthāna Sutta: Investigation of the Four Noble Truths

Seth Evans

Abstract

This article explores the Four Foundations of Mindfulness as expounded by the Buddha in the Mahā Satipatthāna Sutta in the Dīgha Nikāya. The emphasis is on the objects of meditation within the dhammā-nupassanā, the Fourth Foundation, and its object of the Four Noble Truths.

The article posits that the meditator can access the Four Noble Truths in their true nature as eternal laws of the Dhamma. By accessing these eternal laws the meditator can understand the truth of suffering in itself, giving them a better understanding of what the true nature of suffering is and thus, giving the meditator a better understanding of how to react to suffering with true compassion.

Introduction

Mahā Satipatthāna Sutta is one of the most important discourses in the Pāli Canon. It describes the four foundations of mindfulness and what to investigate within meditation. If practiced correctly, the Buddha taught that one may see oneself liberated in seven days.¹

T. W. and C. A. F. Rhys Davids explain the importance of this teaching in the introduction to the Mahā Satipatthāna Sutta in their translation of the Dīgha Nikāya:

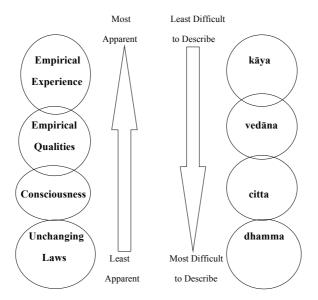
The doctrine here expounded is perhaps the most important, after that of the Aryan Path, in early Buddhism; and this tract, the oldest authoritative statement of the doctrine, is still in frequent and popular use among those Buddhists who have adhered to the ancient faith. The two doctrines are closely connected. The exposition here of mindfulness (Sati) includes that of the Path, and no exposition of the Path is complete without the inclusion of mindfulness.²

The purpose of this paper is to show the possibility that the investigation within dhammā-nupassanā examines the least apparent objects, these objects also being the most difficult to describe. These objects may be least apparent because they are not normal objects of consciousness rather laws of consciousness itself. The meditation within the method described in the Mahā Satipatthāna grants the meditator access to these eternal laws of the Dhamma, particularly the Four Noble Truths.

Below is a table that illustrates the different qualities of reality that are explored through meditation as explained by the Buddha in the Mahā Satipatthāna Sutta. The different aspects of experience that are investigated range from most apparent, which is least difficult to describe, to least apparent, which is most difficult to describe.

¹ T. W. and C. A. F. Rhys Davids (tr.), **Dialogues of the Buddha**, Vol 2, (Bristol: PTS, 1899), p. 346.

² ibid..p. 322



This paper further posits that the dhammā-nupassanā of the Mahā-Satipatthāna, investigates the Four Noble Truths in their eternal essence, and as such, one can see the true nature of the Truth of suffering, the Truth of the cause of suffering, the Truth of the cessation of suffering, and the Truth of the Way to the cessation of suffering. The reason seeing the true nature of the Four Noble Truths is so important is that one will also see the true nature of compassion in the Eight-Fold Path found in the Fourths Truth. In investigating these dhammas, one becomes more articulate in seeing suffering and applying compassion, not just as a cognitive response, but as an act that participates in these eternal Truths of the Dhamma itself.

Unchanging Laws and dhammā-nupassanā

The objects investigated in the dhammā-nupassanā is the least apparent, and as such the most difficult to describe. The investigation of these objects involves laws that are not found in the normal mode of experience. One must become reflexive of the laws of cognition itself, not just of concepts of cognition

T. W. and C. A. F. Rhys Davids discuss the difficulty in translating dhamma in the introduction to the Mahā Satipatthāna Sutta in their translation of the Digha Nikaya:

Now it is always difficult to make any English term coincide with either dhamma. Here, as elsewhere in Buddhist diction, it is chiefly the context that must be the guide to meaning. The Suttanta is a discipline—the supreme discipline—in ethical introspection.

And in Buddhist introspective analysis, dhamma (elsewhere translatable now by 'things,' now by 'qualities ') are, more especially, 'cognoscible objects,'....[or] content of consciousness... transverse cuttings, so to speak, of our subjective experience.³

This article takes dhamma to mean content of consciousness, more specifically, mental phenomena. Mental phenomenon can be both consciousness itself or objects of mental consciousness, such as concepts. Qualities of consciousness can also be objects of consciousness. For example, when we focus on *vedāna*, or feeling, we are focusing not on a physical entity but on a quality of the mind as the object of meditation. In this way it can be understood that laws of cognition may be objects of meditation as well

The fourth foundation of the method of the Mahā- Satipatthāna includes, at least in part, an investigation of unchanging laws taught by the Buddha, particularly the Four Noble Truths. These truths are eternal and always present transcending change and time. As such, they may be understood as laws of cognition itself rather than things that are objects of cognition: thoughts, concepts, etc. They govern existence and experience itself. Though these truths are always present in experience, they are not experienced in the ordinary mode of perception.

Narada Thera explains the eternal nature of the Four Noble Truths in The Buddha and His Teachings:

This interesting passage refers to the four Noble Truths which the Buddha Himself discovered by His own intuitive knowledge. Whether the Buddhas arise or not these Truths exist, and it is a Buddha that reveals them to the deluded world. They do not and cannot change with time because they are eternal Truths. The Buddha was not indebted to anyone for His realization of them. He Himself said: "They were unheard before.".4

In the Mahahatthipadopama Sutta the Buddha teaches that "all wholesome states can be included in the Four Noble Truths." This would mean that all necessary mental phenomenon to become enlightened included in the Four Noble Truths. This would include the *brahma-vihāras*, that being *muditā*, *karunā*, *metta and upekkāa* as well as the Eight Fold Path itself. It would seem that the fourth foundation of the method of the Mahā-Satipatthāna grants access to the investigation of the path of liberation.

-

³ Ibid, p. 325.

⁴ Narada Thera, **The Buddha and His Teachings**, (Colombo: Karunaratne and Sons, 1973), p. 241.

⁵ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (tr.), **The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya**, (Somerville, Wisdom Publications, 1995), p. 1169.

The Buddha explains investigation of the First Noble Truths within the fourth foundation in T. W. and C. A. F. Rhys Davids' translation of the Mahā-Satipatthāna Sutta:

And moreover, bhikkhus, a brother, as to ideas, continues to consider ideas from the point of view of the Four Aryan Truths. And how does he do this? Herein, O bhikkhus, a brother at the thought: This is ill [suffering]!' is aware of it as it really is;—at the thought 'This is the coming to be of ill!' is aware of it as it really is;—at the thought 'This is the cessation of ill!' is aware of it as it really is;—at the thought: This is the way leading to the cessation of ill!

Here the Buddha teaches that the meditator can see suffering "as it really is". In seeing the true essence of suffering one does not simply just see suffering, on experiences the eternal nature of the Truth of suffering. In the same way one experiences the eternal nature of the Truth of the Cause of suffering, the eternal nature of the Truth of the cessation of suffering, and the eternal Truth of the Way to the cessation of suffering.

T. W. and C. A. F. Rhys Davids' translation of the Mahā-Satipatthāna Sutta further discusses the fourth Truth:

And what, bhikkhus, is the Aryan Truth concerning the Way that leads to the Cessation of 1ll [suffering]? This is that Aryan Eightfold Path, to wit, right view, right aspiration [thought], right speech, right doing, right livelihood, right effort, right mindfulness, right rapture.⁷

In experiencing the true nature of the Eight-Fold Path in the investigations within the dhammā-nupassanā, the meditator experiences the essence of right thought and right action. This grants the meditator access to the true nature of compassion and thus the meditator participates in the eternal laws of the Eight-Fold Path.

The Buddha explains right aspiration [thought]:

And what, bhikkhus, is right aspiration? The aspiration towards renunciation, the aspiration towards benevolence, the aspiration towards kindness. This is what is called right aspiration.⁸

⁶ T. W. and C. A. F. Rhys Davids, op. cid., p. 337.

⁷ Ibid p. 343.

⁸ Ibid p. 344.

With access to investigate the true nature of benevolence and kindness the meditator is able to become more proficient in applying compassion to other beings who suffer and in doing so furthers his own development of understanding the Way to the cessation of suffering.

Conclusion

This investigation of the Four Noble Truths that happen within the fourth foundation of the method of the Mahā-Satipatthāna appears to be investigation of these eternal laws themselves rather than simply investigating concepts that represent the laws. If this is the case, when meditating in the fourth foundation and investigating the Four Noble Truths, one is participating in the essence of all that is wholesome, not just thinking about what may be wholesome. In participating in these eternal laws one sees the reality of the *brahma-vihāras* in themselves. In this way, one sees compassion in its eternal nature, not just a concept or momentary cognition of compassion. This eternal nature of compassion is within experience but transcends ordinary experience. One must be in the dhammā-nupassanā to see compassion as it is. When one sees the eternal nature of compassion and investigates it, one is investigating compassion itself rather than just a concept in the ordinary sense.

References

- Bodhi, Bikkhhu. **A Comprehensive Manual of Abhidhamma**. Kandy: Buddhist Publication Society, 2012.
- Ñāṇamoli, Bhikkhu (tr.). The Path of Purification, Visuddhimagga. Kandy: Buddhist Publication Society. 2011.
- Ñāṇamoli, Bhikkhu and Bodhi, Bhikkhu (tr.) The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya. Somerville: Wisdom Publications. 1995.
- Rahula, Walpola . What The Buddha Taught. New York: Grove Press, 1969.
- Rhys Davids, T.W. and C. A. F. (tr.). **Dialogues of the Buddha**. vol. 3. Bristol: Pāli Text Society, 1899–1921.

Symposium Session 2: Meditation Traditions

To Escape from the Round of Rebirths -Based on Mindfulness of Breathing

Pa-Auk Tawya Sayadaw Pa-Auk Tawya Meditation Centre, Myanmar

Summary

Four Noble Truths has always been the core of Buddhas' Teaching. Because of not understanding and not penetrating the four noble truths that all beings wander through this long course of samsāra, exist in various forms of rebirths, experiencing and repeating everlasting distresses through birth, aging and death. However, The Buddha told: "Now these truths have been seen; The conduit to existence is severed; Cut off is the root of suffering..." Then, the Buddha revealed the Four Noble Truths, the Dhamma that is unrefuted, undefiled, irreproachable, and uncensured by wise ascetics and brahmins. Practical realization of Four Noble Truths begins with developing concentration (samatha). "With concentrated mind, bhikkhus, a bhikkhu understands **Dhammas as they really are.**" Out of the forty samatha meditation subjects available for developing concentration, the author discussed about Anapanassati Meditation (Mindfulness of Breathing) methodologically by referring to the systematic tetrad of Ānāpānassati Practice taught by the Buddha in 'Ānāpānassati Sutta' ('The Mindfulness of Breathing Sutta') of the Majjhima Nikāya. The Practice includes both Samantha and Vipassanā approaches, culminating in the realization of the Deathless, Nibbāna, which bring great benefit for oneself and all other beings.

Introduction

Here, we should like to explain very briefly about *Paṭhamakoṭigāmasutta*¹ from Koṭigāmavagga in Saṃyuttanikāya.

Pathamakoțigāmasuttam

Ekam samayam bhagavā vajjīsu viharati koṭigāme. Tatra kho bhagavā bhikkhū āmantesi – ''catunnam, bhikkhave, ariyasaccānam ananubodhā appaṭivedhā evamidam dīghamaddhānam sandhāvitam saṃsaritam mamañceva tumhākañca''.

On one occasion the Blessed One was dwelling among the Vajjians at Koṭigāma. There the Blessed One addressed the bhikkhus thus: "Bhikkhus, it is because of not understanding and not penetrating the Four Noble Truths that you and I have roamed and wandered through this long course of saṃsāra.

''Katamesam catunnam? Dukkhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidam dīghamaddhānam sandhāvitam saṃsaritam mamañceva tumhākañca. Dukkhasamudayassa ariyasaccassa...pe... dukkhanirodhassa ariya-saccassa...pe... dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ananubodhā appaṭivedhā evamidam dīghamaddhānam sandhāvitam saṃsaritam mamañceva tumhākañca. Tayidam, bhikkhave, dukkham ariyasaccam anubuddham paṭividdham, dukkhasamudayam ariyasaccam anubuddham paṭividdham, dukkhanirodham ariyasaccam anubuddham paṭividdham, dukkhanirodhagāminī paṭipadā ariyasaccam anubuddham paṭividdham; ucchinnā bhavataṇhā, khīṇā bhavanetti; natthidāni punabbhavo''ti.

What four? "It is, *bhikkhus*, because of not understanding and not penetrating the noble truth of suffering that you and I have roamed and wandered through this long course of saṃsāra. It is because of not understanding and not penetrating the noble truth of the origin of suffering ... the noble truth of the cessation of suffering that you and I have roamed and wandered through this long course of *saṃsāra*. "That noble truth of suffering, bhikkhus, has been understood and penetrated. That noble truth of the origin of suffering has been understood and penetrated. That noble truth of the way leading to the cessation of suffering has been understood and penetrated. That noble truth of the way leading to the cessation of suffering has been understood and penetrated. Craving for existence has been cut off; the conduit to existence has been destroyed; now there is no more renewed existence."

_

Samyuttanikāya, Mahāvagga, Saccasamyutta - 377

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā –

"Catunnam ariyasaccānam, yathābhūtam adassanā;

Saṃsitaṃ dīghamaddhānaṃ, tāsu tāsveva jātisu.

"Tāni etāni diṭṭhāni, bhavanetti samūhatā;

Ucchinnam mūlam dukkhassa, natthidāni punabbhavo''ti.

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Because of not seeing as they are The Four Noble Truths, We have wandered through the long course In the various kinds of births. "Now these truths have been seen; The conduit to existence is severed; Cut off is the root of suffering; Now there is no more renewed existence."

1. What is *dukkha-ariyasacca* (the noble truth of suffering)? *Samkhittena pañcupādānakkhandhā dukkhā.*²

In brief, the five aggregates subject to clinging are suffering.

What are five *upādānakkhandhā* (five clinging aggregates)? **Khandhasutta**³ (Aggregates)

Sāvatthinidānam. ''Pañca, bhikkhave, khandhe desessāmi, pañcupādānakkhandhe ca. Tam suņātha. Katame ca, bhikkhave, pañcakkhandhā? Yam kiñci, bhikkhave, rūpam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oļārikam vā sukhumam vā hīnam vā paṇītam vā yam dūre santike vā, ayam vuccati rūpakkhandho. Yā kāci vedanā...pe... yā kāci saññā... ye keci saṅkhārā atītānāgatapaccuppannā ajjhattam vā bahiddhā vā oļārikā vā sukhumā vā...pe... ayam vuccati saṅkhārakkhandho. Yam kiñci viññāṇam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oļārikam vā sukhumam vā hīnam vā paṇītam vā yam dūre santike vā, ayam vuccati viññāṇakkhandho. Ime vuccanti, bhikkhave, pañcakkhandhā''.

''Katame ca, bhikkhave, pañcupādānakkhandhā? Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ...pe... yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati rūpupādānakkhandho. Yā kāci vedanā...pe... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati vedanupādānakkhandho. Yā kāci saññā...pe... yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati saññupādānakkhandho. Ye keci saṅkhārā...pe... sāsavā upādāniyā, ayaṃ vuccati saṅkhārupādānakkhandho. Yaṃ

_

² Aṅguttaranikāya, Tikanipāta, Mahāvagga, Titthāyatanādisutta - 178

³ Samyuttanikāya, Khandhavagga - 39

kiñci viññāṇaṃ atītānāgatapaccuppannaṃ...pe... yaṃ dūre santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, pañcupādānakkhandhā''ti.

At Sāvatthī. "Bhikkhus, I will teach you the five aggregates and the five aggregates subject to clinging. Listen to that... "And what, bhikkhus, are the five aggregates? Whatever kind of materiality there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the materiality aggregate. Whatever kind of feeling there is ... this is called the feeling aggregate. Whatever kind of perception there is ... this is called the perception aggregate. Whatever kind of volitional formations there are ... these are called the volitional formations aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. These, bhikkhus, are called the five aggregates. "And what, bhikkhus, are the five aggregates subject to clinging? Whatever kind of materiality there is, whether past, future, or present ... far or near, that is tainted, that can be clung to: this is called the materiality aggregate subject to clinging. Whatever kind of feeling there is ... that is tainted, that can be clung to: this is called the feeling aggregate subject to clinging. Whatever kind of perception there is ... that is tainted, that can be clung to: this is called the perception aggregate subject to clinging. Whatever kind of volitional formations there are ... that are tainted, that can be clung to: these are called the volitional formations aggregate subject to clinging. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, that is tainted, that can be clung to: this is called the consciousness aggregate subject to clinging. These, bhikkhus, are called the five aggregates subject to clinging."

2. What is Dukkhasamudaya-ariyasacca

(the noble truth of the origin of suffering)?

''Katamañca, bhikkhave, dukkhasamudayam ariyasaccam? Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saļāyatanam, saļāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakhandhassa samudayo hoti. Idam vuccati, bhikkhave, dukkhasamudayam ariyasaccam.

"And what, bhikkhus, is the noble truth of the origin of suffering? With ignorance as condition, volitional activities [come to be]; with volitional activities as condition, consciousness; with consciousness as condition, $n\bar{a}ma-r\bar{u}pa$; with $n\bar{a}ma-r\bar{u}pa$ as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with

feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, old age and death, sorrow, lamentation, pain, dejection, and anguish come to be. Such is the origin of this whole mass of suffering. This is called the noble truth of the origin of suffering.

According to this *sutta*, the forward order of the dependent origination is called the noble truth of the origin of suffering.

3. What is Dukkhanirodha-ariyasacca

(the noble truth of the cessation of suffering)?

''Katamañca, bhikkhave, dukkhanirodham ariyasaccam? Avijjāya tveva asesa-virāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saṭāyatananirodho, saṭāyatananirodhā phassa-nirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jāti-nirodhā jarāmaraṇaṃ sokaparidevadukkha¬domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Idaṃ vuccati, bhikkhave, dukkha-nirodham ariyasaccaṃ.

"And what, bhikkhus, is the noble truth of the cessation of suffering? With the remainderless fading away and cessation of ignorance comes cessation of volitional activities; with the cessation of volitional activities, cessation of consciousness; with the cessation of consciousness, cessation of $n\bar{a}ma-r\bar{u}pa$; with the cessation of $n\bar{a}ma-r\bar{u}pa$, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact, with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging, with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, old age and death, sorrow, lamentation, pain, dejection, and anguish cease. Such is the cessation of suffering.

According to this sutta, the reverse order of the dependent origination is called the noble truth of the cessation of suffering.

4. What is Maggasacca (the noble truth of the path)?

''Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Idam vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam. 'Imāni cattāri ariyasaccānī'ti, bhikkhave, mayā dhammo desito aniggahito asamkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti. Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta''nti.

"And what, bhikkhus, is the noble truth of the way leading to the cessation of suffering? It is just this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is called the noble truth of the way leading to the cessation of suffering. "When it was said: "These are the four noble truths": this, bhikkhus, is the Dhamma taught by me that is unrefuted, undefiled, irreproachable, and uncensured by wise ascetics and brahmins,' it is because of this that this was said."

For realization of these four noble truths, one should develop concentration

Samādhim, bhikkhave, bhāvetha. Samāhito, bhikkhave, bhikkhu yathābhūtam pajānāti.⁴

Bhikkhus, develop concentration. With concentrated mind, bhikkhus, a bhikkhu understands Dhammas as they really are.

There are forty *samatha* meditation subjects available for developing concentration. Among these forty, we should like to discuss about $\bar{A}n\bar{a}p\bar{a}nassati$ Meditation (Mindfulness of Breathing).

Mindfulness of Breathing

(Ānāpānassati)

Introduction

Here we should like to explain very briefly how one meditates using mindfulness of breathing, in Pāli called ānāpānassati. Our explanation is based mainly on the 'Ānāpānassati Sutta' ⁵ ('The Mindfulness of Breathing Sutta') of the Majjhima Nikāya (The Middle Length Discourses). There the Buddha explains why one should practice mindfulness of breathing:

When, bhikkhus, mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit.

⁴ Samyuttanikāya, Mahāvagga, Saccasamyutta, Samādhisutta - 363

Majjhimanikāya, Uparipannāsa, Ānāpānassati Sutta - 122

Then The Buddha explains how mindfulness of breathing is of great fruit and great benefit:

When mindfulness of breathing is developed and cultivated,
it fulfils the four foundations of mindfulness.
When the four foundations of mindfulness are developed and cultivated,
they fulfil the seven enlightenment factors.
When the seven enlightenment factors are developed and cultivated,
they fulfil True Knowledge and Liberation.

Here, the Buddha explains that when *ānāpānassati* (mindfulness of breathing) is developed and cultivated, the thirty-seven requisites of enlightenment (*sattatiṃsa-bodhipakkhiyadhammā*) are thereby also developed and cultivated.

We shall now explain how it is done. We shall refer section by section to the 'ānāpānassati Sutta'. Let us then take The Buddha's next explanation:

Here, bhikkhus, a bhikkhu gone to the forest,
or gone to the foot of a tree, or gone to a secluded place,
sits down, having crossed his legs, set his body straight,
having mindfulness established before him.
He breathes in mindfully; he breathes out mindfully.

Places for Meditation

The Buddha said the bhikkhu has **gone to the forest, or gone to the foot of a tree, or gone to a secluded place.** That refers to places suitable for practising $\bar{a}n\bar{a}p\bar{a}nassati$: quiet places. In such places, there is little noise and other disturbance. That means one can easily calm one's mind down. But if there are no such places, one must simply ignore all noise and other disturbances. Then does any place become like a forest, the foot of a tree, or a secluded place, which means one can practise $\bar{a}n\bar{a}p\bar{a}nassati$ anywhere.

Posture for Meditation

The Buddha said also the bhikkhu **sits down, having crossed his legs, set his body straight.** That refers to the posture most suitable for *ānāpānassati*. Although *ānāpānassati* can and should be practised in every bodily posture, sitting is usually the best posture for developing deep concentration. And in sitting, one must keep one's body naturally straight: not too straight and stiff, and not too relaxed. A straight and comfortable sitting posture allows one to sit for a long time without developing tension or tiredness in the body.

Breathing Mindfully

The Buddha said also the bhikkhu has **mindfulness established before him, and, he breathes in mindfully, he breathes out mindfully**. That refers to $\bar{a}n\bar{a}p\bar{a}nassati$, mindfulness of breathing: being mindful of the breath. To be mindful of the breath is to pay attention to the breath as it goes in and out at one's nostrils or at one's upper lip. When breathing in, one knows one is breathing in; when breathing out, one knows one is breathing out. That is how one breathes in mindfully, and breathes out mindfully.

Whenever one's mind wanders, one brings it calmly it back to the breath. One does not get upset when one's mind wanders. And if one has trouble keeping one's mind on the breath, one counts the breaths:

- On one in-and-out breath, one counts 'one'.
- On the next in-and-out breath, one counts 'two'.
- On the next in-and-out breath, one counts 'three'.
- And so on, up to eight.

One counts the breaths until one's mind settles down calmly with the breath. Then one stops counting and is just mindful of the breath.

After this introductory explanation, The Buddha continues with four sets of four explanations.

The First Set of Four

With the first set of four explanations The Buddha explains:

[1] When he [the bhikkhu] breathes in long, he understands:

'I breathe in long.'

When he breathes out long, he understands:

'I breathe out long.'

[2] When he breathes in short, he understands:

'I breathe in short.'

When he breathes out short, he understands:

'I breathe out short.'

[3] 'I shall breathe in experiencing the whole [breath] body':

thus he trains.

'I shall breathe out experiencing the whole [breath] body':

thus he trains.

[4] 'I shall breathe in tranquillizing the body-formation':

thus he trains.

'I shall breathe out tranquillizing the body-formation':

thus he trains.

Here, mindfulness of breathing fulfils body-contemplation ($k\bar{a}y\bar{a}nupassan\bar{a}$), the first foundation of mindfulness. Here, The Buddha explains it for attainment of the four $\bar{a}n\bar{a}p\bar{a}na$ $jh\bar{a}nas$, which is samatha (tranquility meditation).

Practising Samatha

The Buddha said the bhikkhu breathes in and out understanding that his breath is long or short. As one's mindfulness of breathing develops, this comes naturally: one comes naturally to understand that one's breath is sometimes long, sometimes short. It is not important whether it is long or short; what is important is that one is calmly aware that it is either long or short.

Then The Buddha said the bhikkhu breathes in and out experiencing the whole body. By the whole body ($sabbak\bar{a}ya$), The Buddha means the whole body of breath. This understanding also comes naturally. As one's mindfulness of breathing develops further, one becomes naturally aware of the beginning, middle, and end of each in-breath and each out-breath as it passes by the nostrils or at the upper lip. Here again, it is not important whether one's breath is long or short; what is important is that one all the time knows the whole body of each in and out breath; that one knows the whole body of breath from beginning to middle to end.

Lastly, The Buddha said the bhikkhu breathes in and out tranquillizing the bodily formation. By the bodily formation (*kāyasankhāra*), The Buddha means the breath passing in and out through the nose.

Tranquillizing the breath also comes naturally, because as one's mindfulness of breathing develops, one's breath becomes more and more subtle, more and more tranquil. So, all one does it try all the time mindfully to comprehend the subtle breath.

If one is able in that way to be aware of the subtle breath for a long time, say for two or three hours, one's concentration will become even deeper than before. Eventually, one may experience the *nimitta* (sign of concentration).

Three Kinds of Nimitta

To different meditators the sign of concentration, the *nimitta*, may appear differently. It is because of their different perception of the breath. To one the *nimitta* may appear as a mist, to another it may appear as smoke, to another as cotton wool, or simply as light, etc. In the beginning, however, the *nimitta* is usually grey; that is the *parikamma-nimitta* (preparatory sign). Then, as one's concentration develops the *nimitta* and breath unify together. At that time, the meditator should not pay attention to the *nimitta* but should pay attention to the breath only. When concentration develops

further the concentrated mind automatically will stick to the *nimitta*. When the mind sticks to the *nimitta* then one should pay attention to the *nimitta*. When concentration develops further it becomes white, which is the *uggaha-nimitta* (learning sign). And as one's concentration develops further, it becomes bright and transparent, which is the *paṭibhāga-nimitta* (counterpart sign). The *ānāpāna paṭibhāga-nimitta* is the object of absorption concentration based on in-and-out breath: it is the object of the *ānāpāna jhānas*.

The Five Jhāna Factors

When the *nimitta* first appears, it comes and goes. But, as one continues to be mindful of the breath, one's concentration deepens further, and the *nimitta* remains for longer and longer. When the *nimitta* joins the breath, and one's mind of itself fixes onto the *nimitta*, one pays no longer attention to the breath, only to the *nimitta*. Then, as one's concentration becomes deeper and deeper, so does the *nimitta* become brighter and brighter. That light is the light of wisdom (*paññāloka*).

One continues to focus on the *ānāpāna paṭibhāga-nimitta* for longer and longer periods. One may then experience absorption concentration. It will first be the *ānāpāna first jhāna*.

Once one can maintain the first *jhāna* for about two or three hours, one may try to discern the five *jhāna* factors. Whenever one emerges from *jhāna*, one discerns the area in one's heart where the bhavaṅga-consciousness rests: that is the heart-materiality. The *bhavaṅga*-consciousness is bright and luminous, and looks like a mirror in the heart: that is the mind-door. And when one discerns the mind-door, one will see the *ānāpāna-paṭibhāga-nimitta* appear there. Then one discerns the five *jhāna* factors:

1)Initial application	(vitakka):
it applies one's attention onto the ānāpāna paṭibhāga-nimitta	a.
2)Sustained application	.(vicāra):
it sustains one's attention on the ānāpāna paṭibhāga-nimitta.	
3)Rapture	.(pīti):
it likes and is rapturous about the ānāpāna paṭibhāga-nimitte	a.
4)Bliss	(sukha):
it feels bliss at experiencing the ānāpāna paṭibhāga-nimitta.	
5)One-pointedness	.(ekaggatā):
it concentrates the mind into one point on the ānāpāna paṭib	hāga-nimitta.

First one discerns the *jhāna* factors one by one, afterwards all five at once.

The Five Masteries

Next one develops the five masteries of the first *jhāna*:

- 1) Mastery in entering the first *jhāna* when one wants to.
- 2) Mastery in remaining in the first *jhāna* for as long as one has determined.
- 3) Mastery in emerging from the first *jhāna* at the determined time.
- 4) Mastery in adverting one's attention to the factors of the first $jh\bar{a}na$ after one has emerged from it.
- 5) Mastery in reviewing the factors of the first *jhāna*.

The Four Jhānas

After that, to attain the $\bar{a}n\bar{a}p\bar{a}na$ second $jh\bar{a}na$, one reflects on the disadvantages of the first $jh\bar{a}na$ and the advantages of the second $jh\bar{a}na$: the former has the two gross factors of initial and sustained application, which the latter does not have. And determining to remove the two grosser factors, one concentrates on the $\bar{a}n\bar{a}p\bar{a}na$ $patibh\bar{a}ga$ -nimitta again, to enter into $jh\bar{a}na$. Then one emerges from that $jh\bar{a}na$, and if one sees only three $jh\bar{a}na$ factors (rapture, bliss, and one-pointedness), it means one has successfully attained the $\bar{a}n\bar{a}p\bar{a}na$ second $jh\bar{a}na$. Then one develops the five masteries of that $jh\bar{a}na$.

In the same way, one removes the factor of rapture to attain the third $jh\bar{a}na$, which has only bliss and one-pointedness. And one removes the factor of bliss to attain the fourth $jh\bar{a}na$, which has only one-pointedness and equanimity. One develops the five masteries for both $jh\bar{a}nas$.

As one progresses through the $jh\bar{a}nas$, one's breath becomes more and more tranquil, more and more subtle. With the fourth $jh\bar{a}na$, one's breath stops: that is how one fully tranquillizes the bodily formation.

The Requisites of Enlightenment in Tranquility

When one attains the four *ānāpāna jhānas*, one is practising *samatha* (tranquility meditation). That means one is actually developing the thirty-seven requisites of enlightenment. How?

• To be mindful of the breath body, in the way we have explained, is body-contemplation; to be mindful of the $jh\bar{a}na$ factors of pleasant and neutral feelings is feelings contemplation; to be mindful of the exalted mind is mind-contemplation; and to be mindful of things such as the $\bar{a}n\bar{a}p\bar{a}na$ $patibh\bar{a}ga-nimitta$ and the $jh\bar{a}na$ factors is dhammas contemplation. That is to develop the four foundations of mindfulness ($catt\bar{a}ro\ satipatth\bar{a}n\bar{a}$).

- Furthermore, to make effort to remove unwholesome things such as the five hindrances (sensual desire, ill will, sloth and torpor, restlessness and worry, and scepticism); and to make effort to develop wholesome things such as the five controlling faculties (faith, energy, mindfulness, concentration, and wisdom), that is to develop the four right efforts (cattāro sammappadhānā).
- Furthermore, to enter into jhāna with either predominantly zeal, or predominantly effort, or mind, or investigation, is to develop the four bases of spiritual power (cattāro iddhipādā).
- Furthermore, to have strong faith in ānāpānassati; to make constant effort to concentrate on the ānāpāna paṭibhāga-nimitta; to be mindful of the paṭibhāga-nimitta; to concentrate on the paṭibhāga-nimitta; and to comprehend the paṭibhāga-nimitta, is to develop the five controlling faculties (pañca indriyāni). To develop them in this way, is also to develop the five powers (pañca balāni).
- Furthermore, to be mindful of the ānāpāna paṭibhāga-nimitta; to investigate the paṭibhāga-nimitta; to make constant effort to focus on the paṭibhāga-nimitta; to be rapturous upon focussing on the paṭibhāga-nimitta; to tranquillize one's mind upon the paṭibhāga-nimitta; to concentrate on the paṭibhāga-nimitta; and to look upon the paṭibhāga-nimitta with equanimity, is to develop the seven enlightenment factors (satta bojjhangā).
- Lastly, to understand the ānāpāna paṭibhāga-nimitta is Right View; to apply one's mind to the paṭibhāga-nimitta is Right Thought; to abstain from wrong speech, wrong action, and wrong livelihood by having undertaken the precepts, is Right Speech, Right Action, and Right Livelihood; to make effort to concentrate on the paṭibhāga-nimitta is Right Effort; to be mindful of the paṭibhāga-nimitta is Right Mindfulness; and to have jhāna is Right Concentration. To develop those eight things is to cultivate the eight factors corresponding to the Noble Eightfold Path (ariyo aṭṭhaṅgiko maggo): at this stage, the factors are only mundane.

That is how to develop *samatha* using *ānāpānassati* (mindfulness of breathing) is to develop all thirty-seven requisites of enlightenment.

Discerning the Objects for Vipassanā

Having developed the four $\bar{a}n\bar{a}p\bar{a}na$ $jh\bar{a}nas$, one is now able to practise $vipassan\bar{a}$. Because with the light of wisdom one has developed with $\bar{a}n\bar{a}p\bar{a}nassati$ (mindfulness of breathing), one is now able to discern ultimate materiality, ultimate mentality, and their causes. They are the objects of $Vipassan\bar{a}$.

Discerning Ultimate Materiality

To discern ultimate materiality, one begins with four elements meditation (*catudhātuvavatthānaṃ*). That is, one discerns the four elements in one's body, including one's breath. One discerns the four elements by way of twelve characteristics:

Earth	Water	Fire	Wind
Element	Element	Element	Element
1) hardness 2) roughness 3) heaviness 4) softness 5) smoothness 6) lightness	7) flowing	9) heat	1) supporting
	8) cohesion	10) cold 1	12) pushing

One discerns these twelve characteristics first in one part of one's body, and then in another. With practice, one will be able to discern all twelve characteristics throughout one's body quite quickly: about two to three rounds a minute. Then, to develop one's concentration further, one takes an overview of the body to discern each characteristic in the body as a whole. With practice, one will be able to discern all twelve characteristics almost at once. And with yet further practice, one will then be able to discern the twelve characteristics as just the four elements: earth, water, fire, and wind. Then, as one's mindfulness of and concentration on the four elements develops, one will perceive one's body in different ways. It will first appear as a grey body, then as a white body, and then as a transparent body like a block of ice. When one discerns the four elements in that transparent body, it emits brilliant light, and then breaks into tiny particles that arise and pass away at great speed: they are in *Pāli* called *rūpa kalāpas* (clusters of materiality). But they are not ultimate materiality.

To discern ultimate materiality, one discerns the four elements in single $r\bar{u}pa$ $kal\bar{a}pas$, one element after the other. Afterwards, one discerns the various kinds of derived materiality ($up\bar{a}d\bar{a}\ r\bar{u}pa$): for example, colour, odour, flavour, and nutritive essence. Altogether one discerns and analyses twenty-eight types of materiality. They are ultimate materiality, arising and passing away. Then one analyses the ultimate materiality of the external world: that of other beings, and that of inanimate things.

Discerning Ultimate Mentality

Having discerned ultimate materiality, one then discerns ultimate mentality. One begins with the four *jhānas*. One enters into *jhāna*, and emerges. Then as before, one discerns the ānāpāna paṭibhāga-nimitta in the mind-door. And then one discerns the jhāna cognitive-process's individual mental formations. For example, one discerns the thirty-four mental formations of the ānāpāna first-jhāna cognitive process:

- (1) consciousness
- (2) contact
- (3) feeling
- (4) perception
- (5) volition
- (6) one-pointedness
- (7) life-faculty
- (8) attention
- (9) initial application
- (10) sustained application
- (11) decision
- (12) effort
- (13) rapture
- (14) desire
- (15) faith
- (16) mindfulness
- (17) shame of wrongdoing
- (18) fear of wrongdoing

- (20) non-hatred(21) neutrality of mind
- (22) tranquility of mental body
- (23) tranquility of consciousness
- (24) lightness of mental body
- (25) lightness of consciousness
- (26) malleability of mental body
- (27) malleability of consciousness
- (28) wieldiness of mental body
- (29) wieldiness of consciousness
- (30) proficiency of mental body
- (31) proficiency of consciousness
- (32) rectitude of mental body
- (33) rectitude of consciousness and
- (34) wisdom faculty

One discerns these thirty-four mental formations systematically: one by one. First, one emerges from the ānāpāna first jhāna, and discerns the mental formation consciousness of each of the *jhāna* cognitive process's consciousness-moments. Then again one enters the first *jhāna*, again emerges, and now one discern both the mental formation consciousness as well as the mental formation contact. Then again one enters the first jhāna, again emerges, and again discerns consciousness and contact, and now also feeling. In that way, one adds one mental formation at a time, till one in the end is able to discern all thirty-four mental formations of the first *jhāna*.

In the same way one discerns the thirty-two mental formations of the second *jhāna*; and the thirty-one mental formations of the third and fourth *jhānas*. That is ultimate mentality, arising and passing away.

The four *ānāpāna jhānas* are fine-material realm cognitive processes, and they are only wholesome. But there are also other kinds of mentality. So, one discerns also the various mental formations of sensual realm cognitive-processes: of the eye-, ear-,

nose-, tongue-, body-, and mind-door, wholesome and unwholesome. Afterwards, one discerns the ultimate mentality of the external world: that of other beings.

When this stage of the meditation is complete, one will have done four things:

- 1) One will have discerned one's own ultimate materiality (internally), and all other materiality, externally.
- 2) One will have discerned ultimate mentality internally and externally.
- 3) One will have discerned ultimate materiality and ultimate mentality together internally and externally.
- 4) One will have distinguished ultimate materiality and ultimate mentality internally and externally to see that there is no self, no person, and no being, but only materiality and mentality arising and passing away.

When one has completed these four things, one will have attained the Knowledge of Defining Mentality-Materiality (*Nāmarūpaparic¬chedañāṇa*).

Discerning Dependent Origination

Now one is now able to discern dependent origination (*paţiccasamuppāda*). Gradually recollecting one's past materiality and mentality, one is able to recollect the first moment of one's present life: at conception. Then one goes further back, to recollect the last moments of one's past life. There one goes along the continuity of mentality-materiality, backwards and forwards, to find the causes for one's present rebirth.

One's present mentality-materiality is the result of mainly five things:

- 1) Ignorance (avijjā): ignorantly believing that there exists a real human being.
- 2) Craving (tanhā): craving for that human being's life.
- 3) Clinging (*upādāna*): clinging to that human being's life.
- 4) Volitional formations ($sankh\bar{a}r\bar{a}$): the volitional formations responsible for one's present rebirth. When it is a human rebirth, the volitional formations are always wholesome.
- 5) Existence of kamma (*kammabhava*): the kammic force that produced one's present rebirth.

Having discerned these five main causes for one's present life, one then discerns the relationship between the five past causes and the present results. Then, in the same way, one discerns the relationship between causes and results in more past lives, and in future lives. And systematically one discerns all twelve links of dependent origination: ignorance, formations, consciousness, mentality-materiality, the six bases, contact,

feeling, craving, clinging, coming-into-existence, birth, and ageing&death. One discerns their causal relationship in past lives, the present life, and in future lives.

When one has discerned the relationship between causes and results in this way, one will have attained the The Knowledge of Apprehending the Condition (*Paccaya-pariggahañāṇaṃ*).

Practising Vipassanā

With the two knowledges, we just mentioned (the Knowledge of Defining Mentality-Materiality, and the Knowledge of Apprehending the Condition), one will have discerned ultimate materiality, ultimate mentality, and their causes. They are altogether called formations (*sankhārā*). Formations are ultimate reality, which, as explained before, is the object of *vipassanā*. Based upon the two knowledges, and using the light of the fourth *ānāpāna jhāna*, one now practises *vipassanā*.

 $Vipassan\bar{a}$ is to know and see the true nature of all formations. How to practise $vipassan\bar{a}$? One discerns all the formations that one discerned before, but this time, one contemplates them in three ways:

- 1) Knowing and seeing formations arise and pass away, one contemplates them as impermanent (*anicca*).
- 2) Knowing and seeing how formations are oppressed by arising and passing away, one contemplates them as suffering (*dukkha*).
- 3) Knowing and seeing that they possess nothing permanent, no eternal essence, one contemplates them as non-self (*anatta*).

Contemplating ultimate materiality, ultimate mentality and their causes in this way, again and again, one comes to understand that formations are nothing more than three things: impermanence, suffering, and non-self. That is their intrinsic nature; their true nature. And contemplating ultimate reality in this way, one attains higher and higher insight knowledges ($Vipassan\bar{a}~n\bar{a}na$).

As one's *vipassanā* knowledge increases, one contemplates also the *vipassanā* knowledges themselves as impermanent, suffering, and non-self. That is called reflective insight (*paṭivipassanā*). A *vipassanā* knowledge appears in a mind-door cognitive process. In each such mind-door cognitive process there is a mind-door adverting-consciousness and seven impulsions. Usually, each of the seven impulsions comprises thirty-four mental formations: the same as the thirty-four mental formations we mentioned in connection with the *ānāpāna* first *jhāna*.

The Requisites of Enlightenment in Vipassanā

When one uses *ānāpānassati* to practise *vipassanā* (insight meditation), one is also cultivating the thirty-seven requisites of enlightenment. How?

- To practise *vipassanā* as we have explained is to contemplate mindfully the three characteristics of impermanence, suffering and non-self in four things: materiality, feelings, mind, and dhammas. That is to cultivate the four foundations of mindfulness (*cattāro satipaṭṭḥānā*).
- Furthermore, to make effort to remove unwholesome things such as the perverted perceptions of permanence, pleasure, and self; and to make effort to develop wholesome things such as the perceptions of impermanence, suffering, and non-self, to attain the *vipassanā* knowledges, is to cultivate the four right efforts (*cattāro sammappadhānā*).
- Furthermore, to practise *vipassanā* with either predominantly zeal, or predominantly effort, or mind, or investigation, is to cultivate the four bases of spiritual power (*cattāro iddhipādā*).
- Furthermore, to have strong faith in *vipassanā* (which is to have strong faith in the usefulness of knowing and seeing that the true nature of formations is impermanence, suffering and non-self); to make continuous effort to know and see the true nature of formations; to be mindful of their true nature; to concentrate on the true nature of formations; and to comprehend their true nature, is to cultivate the five controlling faculties (*pañca indriyāni*). To cultivate them in this way is to also to cultivate the five powers (*pañca balāni*).
- Furthermore, to be mindful of the true nature of formations (their nature of impermanence, suffering, and non-self); to investigate their true nature; to make constant effort to know and see the true nature of formations; to be rapturous at knowing and seeing their true nature; to tranquillize one's mind upon the true nature of formations; to concentrate upon their true nature; and to look upon their true nature with equanimity, is to cultivate the seven enlightenment factors (satta bojjhangā).
- Lastly, rightly to understand the true nature of formations (their nature of impermanence, suffering, and non-self) is Right View; to apply one's mind to the true nature of formations is Right Thought; to abstain from wrong speech, wrong action, and wrong livelihood by having undertaken the precepts is Right Speech, Right Action, and Right Livelihood; to make effort to know and see the true nature of formations is Right Effort; to be mindful of their true nature is Right Mindfulness; and to concentrate on the true nature of formations is Right Concentration. To cultivate those eight things is to

cultivate the eight factors corresponding to the Noble Eightfold Path (*ariyo aṭṭhaṅgiko maggo*): at this stage, they are only mundane.

That is how to cultivate *vipassanā* using *ānāpānassati* (mindfulness of breathing) is to develop all thirty-seven requisites of enlightenment.

That was the first set of explanations in the 'Ānāpānassati Sutta'.

The Second Set of Four

The second set of explanations by The Buddha are:

- [1] 'I shall breathe in experiencing rapture': thus he trains; 'I shall breathe out experiencing rapture': thus he trains.
- [2] 'I shall breathe in experiencing bliss': thus he trains; 'I shall breathe out experiencing bliss': thus he trains.
- [3] 'I shall breathe in experiencing the mental formation': thus he trains; 'I shall breathe out experiencing the mental formation': thus he trains.
- [4] 'I shall breathe in tranquillizing the mental formation': thus he trains; 'I shall breathe out tranquillizing the mental formation': thus he trains.

Here, mindfulness of breathing fulfils feelings-contemplation (*vedanānupassanā*), the second foundation of mindfulness. It is both *samatha* and *vipassanā* meditation.

- 1) The Buddha said the bhikkhu breathes in and out experiencing rapture ($p\bar{t}ti$). Rapture is one of the $jh\bar{a}na$ factors of the first and second $jh\bar{a}na$. So, one enters those two $jh\bar{a}nas$, emerges, and emphasizing rapture, one discerns their mental formations, and contemplates them as impermanent, suffering and non-self. That $vipassan\bar{a}$ knowledge will then also be associated with rapture. It is a law of nature that when there is rapture in the object of $vipassan\bar{a}$, there is also rapture in the $vipassan\bar{a}$ knowledge. That is how one breathes in and out experiencing rapture.
- 2) Then The Buddha said the bhikkhu breathes in and out experiencing bliss (*sukha*). Bliss is one of the *jhāna* factors of the first, second, and third *jhāna*. So, as before, one discerns the mental formations of those three *jhānas* (now emphasizing bliss), and contemplates them as impermanent, suffering, and non-self. Here, one's *vipassanā* knowledge will be associated with bliss. That is how one breathes in and out experiencing bliss.
- 3) Then The Buddha said the bhikkhu breathes in and out experiencing the mental formation. By mental formation ($cittasankh\bar{a}ra$), He means here perception (sanna) and feeling (vedana). Perception and feeling are associated with all four $jh\bar{a}nas$. So, as before, one discerns the mental formations of the four $jh\bar{a}nas$ (now emphasizing perception and feeling), and contemplates them as impermanent, suffering and non-self. That is how one breathes in and out

experiencing the mental formation.

4) Lastly, The Buddha said the bhikkhu breathes in and out tranquillizing the mental formation: tranquillizing perception and feeling. One does that automatically when one enters the four $\bar{a}n\bar{a}p\bar{a}na$ $jh\bar{a}nas$ in succession. Why is that? Because the higher the $jh\bar{a}na$, the more tranquil perception and feeling. So, here again, discerning the increasingly tranquil mental formations of the four $jh\bar{a}nas$, and contemplating them as impermanent, suffering, and non-self, one's $vipassan\bar{a}$ knowledge will also be increasingly tranquil. That is how one breathes in and out tranquillizing the mental formation.

We have now explained the second set of instructions given by The Buddha in the ' $\bar{A}n\bar{a}p\bar{a}nassati$ Sutta'.

The Third Set of Four

The third set of instructions by The Buddha are:

- [1] 'I shall breathe in experiencing the mind': thus he trains;
 - 'I shall breathe out experiencing the mind': thus he trains.
- [2] 'I shall breathe in gladdening the mind': thus he trains;
- 'I shall breathe out gladdening the mind': thus he trains.

 [3] 'I shall breathe in concentrating the mind': thus he trains;
 - 'I shall breathe out concentrating the mind': thus he trains.
- [4] 'I shall breathe in liberating the mind': thus he trains:
 - 'I shall breathe out liberating the mind': thus he trains.

Here, mindfulness of breathing fulfils mind-contemplation (*cittānupassanā*), the third foundation of mindfulness. Here too, it is both *samatha* and *vipassanā* meditation.

- 1) The Buddha said the bhikkhu breathes in and out experiencing the mind. When one abides in any of the four ānāpāna jhānas, one's mind is focussed on the ānāpāna-paṭibhāga-nimitta with mindfulness and comprehension. That is how one breathes in and out experiencing the mind in samatha. Emerging from jhāna, and emphasizing the mind, one then contemplates its mental formations as impermanent, suffering, and non-self. That is how one breathes in and out experiencing the mind in vipassanā.
- 2) Then The Buddha said the bhikkhu breathes in and out gladdening the mind. Gladdening the mind is the same as rapture, and as explained before, rapture is one of the *jhāna* factors of the first and second *jhānas*: that is how one breathes in and out gladdening the mind in *samatha*. Emerging from one of the two *jhānas*, and emphasizing raptrue, one then contemplates its mental formations as impermanent, suffering, and non-self. That is how one breathes in and out

gladdening the mind in vipassanā.

- 3) Then The Buddha said the bhikkhu breathes in and out concentrating the mind. All *jhānas* have the factor one-pointedness: it makes one's mind concentrate on the *paṭibhāga-nimitta*. That is how one breathes in and out concentrating the mind in *samatha*. Emerging from *jhāna*, and emphasizing one-pointedness, one then contemplates its mental formations as impermanent, suffering, and non-self. Doing so, one's mind concentrates on the three characteristics. That is how one breathes in and out concentrating the mind.
- 4) Lastly, The Buddha said the bhikkhu breathes in and out liberating the mind. In the first *jhāna*, one's mind is liberated from the five hindrances; in the second *jhāna*, one's mind is liberated from initial- and sustained application; in the third *jhāna*, one's mind is liberated from rapture; and in the fourth *jhāna*, one's mind is liberated from bliss. That is how one breathes in and out liberating the mind in *samatha*. Emerging from any of the four *jhānas*, one contemplates its mental formations as impermanent, suffering, and non-self. In doing so, one's mind is liberated from the perverted perceptions of permanence, pleasure, and self. That is how one breathes in and out liberating the mind in *vipassanā*.

We have now explained the third set of instructions given by The Buddha in the ' $\bar{A}n\bar{a}p\bar{a}nassati~Sutta$ '.

The Fourth Set of Four

The fourth set of instructions by The Buddha are:

- [1] 'I shall breathe in contemplating impermanence': thus he trains; 'I shall breathe out contemplating impermanence': thus he trains.
- [2] 'I shall breathe in contemplating fading away': thus he trains;
 - 'I shall breathe out contemplating fading away': thus he trains.
- [3] 'I shall breathe in contemplating cessation': thus he trains;
 - 'I shall breathe out contemplating cessation': thus he trains.
- [4] 'I shall breathe in contemplating relinquishment': thus he trains;
 - 'I shall breathe out contemplating relinquishment': thus he trains.

Here, mindfulness of breathing fulfils dhammas contemplation (*dhammānupassanā*), the fourth foundation of mindfulness. Here, it is only *vipassanā* meditation.

1) The Buddha said the bhikkhu breathes in and out contemplating impermanence. One emerges from any of the four $\bar{a}n\bar{a}p\bar{a}na$ $jh\bar{a}nas$, and discerns the arising and passing away of ultimate materiality, ultimate mentality and their causes, and contemplates them as impermanent. That is how one breathes in and

out contemplating impermanence.

- 2) Then The Buddha said the bhikkhu breathes in and out contemplating fading away. There are two kinds of fading away: fading away as destruction and absolute fading away. Fading away as destruction is the momentary destruction of formations. Absolute fading away is *Nibbāna*. When one's *vipassanā* knowledge has become sharp, one contemplates the momentary passing away of formations as impermanent, suffering, and non-self. That is how one breathes in and out contemplating the fading away of formations as destruction. When one attains a Noble Path and Noble Fruition, one realizes the absolute fading away, *Nibbāna*. That is how one breathes in and out contemplating the fading away of formations as absolute fading away.
- 3) Then The Buddha said the bhikkhu breathes in and out contemplating cessation. As with fading away, contemplating cessation means either that one breathes in and out contemplating the momentary cessation of formations as impermanent, suffering and non-self, or it means one breathes in and out contemplating the absolute cessation of formations, *Nibbāna*.
- 4) Lastly, The Buddha said the bhikkhu breathes in and out contemplating relinquishment. Relinquishment is also of two kinds: relinquishment as giving up and relinquishment as if entering into *Nibbāna*. When, in developing *vipassanā* meditation, one attains to the Knowledge of Dissolution *(bhangañāṇa)*, one's perception of impermanence is very strong and suspends conceit; one's perception of suffering suspends attachment; and one's perception of non-self suspends wrong view. That is how one breathes in and out contemplating relinquishment as giving up defilements. Doing so, however, one is at the same time contemplating relinquishment as if entering into *Nibbāna*, because one's *vipassanā* knowledge inclines the mind towards *Nibbāna*.

Then, when one's *vipassanā* knowledge matures, and one realizes *Nibbāna*, one's Path Knowledge gives up defilements completely, and enters into the *Nibbāna* Fruition Knowledge. That is how, again, one breathes in and out contemplating relinquishment.

We have now explained the fourth set of instructions given by The Buddha in the ' $\bar{A}n\bar{a}p\bar{a}nassati$ Sutta'.

Path and Fruition

To realize *Nibbāna* is also to realize the Four Noble Truths. How?

- 1) Ultimate materiality and ultimate mentality, the five aggregates, are the First Noble Truth: the Noble Truth of Suffering (*Dukkhasacca*).
- 2) The causes for ultimate materiality and mentality, their dependent

origination, is the Second Noble Truth: the Noble Truth of the Origin of Suffering (Samudayasacca).

- 3) *Nibbāna* is the Third Noble Truth: the Noble Truth of the Cessation of Suffering (*Nirodhasacca*).
- 4) The Noble Eightfold Path that is the Path Knowledge is the Fourth Noble Truth: the Noble Truth of the Path (*maggasacca*).

After the arising of the consciousness that takes the Path Knowledge, two or three consciousnesses arise that take the Fruition Knowledge. Then has one realized the Four Noble Truths, and the first stage of enlightenment, stream-entry (sotāpatti). And as one continues to practise vipassanā based on ānāpānassati, one may attain the higher stages of enlightenment. Eventually, one destroys all defilements and become an arahant, a Worthy One, a Perfect One.

The Requisites of Enlightenment in Path and Fruition

When one attains the Path and Fruition Knowledges, and realizes *Nibbāna*, one is also developing and cultivating the thirty-seven constituents of enlightenment. How?

- One's Path Knowledge destroys the delusion that concealed the true nature of the body, of feelings, of mind, and of dhammas. That is to develop and cultivate the four foundations of mindfulness (*cattāro satipaṭṭhānā*).
- Furthermore, one's Path Knowledge removes defilements (which are unwholesome things), and develops the Path Dhammas that realize *Nibbāna* (which are wholesome things). That is to develop and cultivate the four right efforts (*cattāro sammappadhānā*).
- Furthermore, the first time one's Fruition Knowledge arises, and whenever one later enters into the Fruition attainment, is associated with either predominantly zeal, or predominantly effort, or mind, or investigation. That is to develop and cultivate the four bases of spiritual power ($catt\bar{a}ro\ iddhip\bar{a}d\bar{a}$).
- Furthermore, when one attains the first Noble Path, one becomes fully confident that The Buddha was fully enlightened, that *Nibbāna* exists, and that there exists a Noble Sangha, disciples of The Buddha. In other words, when one attains the Noble Path, one gains unshakeable faith in The Buddha, Dhamma and Sangha. And one will have made effort to realize *Nibbāna*; one is mindful of *Nibbāna*; one is concentrated upon *Nibbāna*; and one comprehends *Nibbāna*. That is to develop and cultivate the five controlling faculties (*pañca indriyāni*). To develop and cultivate them in this way is to also to develop and cultivate the five powers (*pañca balāni*).
- Furthermore, to be mindful of *Nibbāna*; to investigate *Nibbāna*; to make effort to realize *Nibbāna*; to be rapturous upon realizing *Nibbāna*; to tranquillize

one's mind upon $Nibb\bar{a}na$; to concentrate upon concentration; and to look upon $Nibb\bar{a}na$ with equanimity, is to develop and cultivate the seven enlightenment factors ($satta\ bojjhang\bar{a}$).

• Lastly, to understand *Nibbāna* is Right View; to apply one's mind to *Nibbāna* is Right Thought; with one's Path Knowledge to destroy all the defilements that cause wrong speech, wrong action, and wrong livelihood means one's realization of *Nibbāna* is associated with Right Speech, Right Action, and Right Livelihood; to make effort to realize Nibbāna is Right Effort; to be mindful of *Nibbāna* is Right Mindfulness; and lastly, to concentrate on *Nibbāna* means one has attained either the first *jhāna* or a higher *jhāna* with *Nibbāna* as object, which is Noble Right Concentration. To develop and cultivate those eight things is to develop and cultivate the Noble Eightfold Path (*ariyo aṭṭhaṅgiko maggo*): now the factors are supramundane, which means they are Noble.

That is how to develop and cultivate $\bar{a}n\bar{a}p\bar{a}nassati$ (mindfulness of breathing) is to develop all thirty-seven requisites of enlightenment.

Conclusion

In this talk, we explained how one develops $\bar{a}n\bar{a}p\bar{a}nassati$, up to the attainment of arahantship. First one develops the thirty-seven requisites of enlightenment with *samatha* meditation: they are mundane, having the *paṭibhāga nimitta* as object. The *samatha* meditation gives one the light of wisdom, which enables one to cultivate the thirty-seven requisites of enlightenment with *vipassanā* meditation: they are mundane, having formations as object. The *samatha* and *vipassanā* requisites of enlightenment then enable one to develop and cultivate the thirty-seven requisites of enlightenment with the Path Knowledge: they are supramundane, having *Nibbāna* as object. That is what The Buddha was referring to, when He in the beginning of the 'Ānāpānassati Sutta' said:

When, bhikkhus, mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit.

If we practice $\bar{a}n\bar{a}p\bar{a}nassati$ (mindfulness of breathing) according to The Buddha's instructions, we are sure to reap great fruit and great benefit. That is what The Buddha was referring to when He said:

When mindfulness of breathing is developed and cultivated,
it fulfils the four foundations of mindfulness.
When the four foundations of mindfulness are developed and cultivated,
they fulfil the seven enlightenment factors.
When the seven enlightenment factors are developed and cultivated,
they fulfil True Knowledge and Liberation.

True Knowledge and Liberation is to realize *Nibbāna*, the Unformed Element. The Buddha explains that it is the Deathless, and the Supreme Happiness.

May you all attain the Supreme Happiness, the highest in the Buddha's teaching: for your own great benefit, and for the great benefit of all beings.

Meditation in Buddhism: Lesson from MahāsatipatthānaSutta and Popularity in Thai Society

Prof. Dr. Phra Rajapariyattikavi Vice-Rector for Academic Affairs, MCU.

Introduction

"Kammaṭṭhāna" is translated as the place of workwhich its meaning is related to "Bhāvanā."It is the term which means Dhamma practice or mind training practice and wisdom training based on Buddhist principles.

Kammatthāna or Bhāvanā in Buddhism consists of two aspects¹

- 1. Samatha-kammaṭṭhānaor Samatha-bhāvanāis the training or practice of mind to make it calm or it is the meditation practice.
- 2. Vipassanā-kammaṭṭhāna or Vipassanā-bhāvanā is the practice of wisdom to penetrate knowledge or wisdom development.

The two aspects as mentioned are included in Sikkhāttaya: *the Threefold Training*, namely (1) Sīla-sikkhā Training in Morality, (2) Citta-sikkhā or Samādhi-sikkhā: *Training in Higher Mentality*, which is Samatha-kammaṭṭhāna(3) Paññā-sikkhā: *Training in Higher Wisdom*, which is Vipassanā-kammaṭṭhāna.

The main principle of Kammatthāna: Subjects of Meditation is Training. The term "Sikkhā" in "Citta-sikkhā" and "Paññā-sikkhā" is often used in Thai language as "Suksā" which means "Training" in English, and it is not "Study". As for the term "Training" is related to the frame or guideline that have been clearly set for practitioners to practice. If there are some violations or disobediences they have to be forced to follow. Such frames may not be followed immediately but there must be a gradual force until all of the frames have been followed, for example, when sitting upright for 5 minutes feeling painful and tired. Actually we find the way to relieve the pain and tiredness by way of sitting in a slouching position and bending over, sitting leaning

_

 $^{^{1}}$ Dī. Pā. (Thai) 11/304/256, 352/369, An. Duka. (Thai) 20/32/76,137/127, 231/137.

against the wall, sitting on armrest, and standing up for a walk or even changing to other positions. If we train ourselves, endure the pains, and can sit for more than 5 minutes it will be habitual, leading to a long sit and long sedentariness. This is the way to train and make the body strong. Actually, the mind will think of different matters all the time. If we let the mind think of different matters in the same moment habitually, we will become woolgathering, causing the lack of concentration and unsuccessful working. Kammaṭṭhāna is the practice and training of mind to achieve the concentration by using some methods such as concentrating on the in-breath and out-breath with mindfulness which is the trick to make the mind adhere to the breath, not any other things. The consistent practice like this will be habitual and the mind will get used to the breath. The mind will stay with one's own life and it will not be woolgathering. On the contrary, the mind will be concentrated.

Therefore, the goal of practicing Kammatthāna is Samādhi-kammatthāna in Buddhism. Even though there will be many methods of practice but there is only one goal that is mainly to create Samādhi (Concentration) because when having Samādhi it will bring about Ānisamsa (Merit) as follows:

- 1. There is Iddhipāda: *Path of Accomplishment*, which is the virtue in mind, namely Chanda: *Satisfaction in doing good deeds*, Viriya: *Attempt in doing good deeds*, Citta: Paying attention to good deeds, and Vimamsā: Investigation of good deeds. The persons who have such virtues will succeed in their work as the wise men said that the element of working to be successful as set was Kammaṭṭhāna as in Pali words "Kammameva visesādhikamanassa dhānandi kammaṭṭhānam translated as the act that is the base of magnificent achievement is called Kammaṭṭhāna". From this analysis, it indicates that any working that will be successful has to mainly depend upon practicing Kammaṭṭhāna.
- 2. There will be wisdoms at different level automatically. The main wisdom for a living is Sappurisa-dhamma: *Virtues of a Gentleman* because the tranquil or concentrated mind makes people know the reason, know oneself, know how to be temperate, know the different individuals, know the society, and understand the world and life.
- 3. The qualified, healthy and powerful mind is the characteristic of the person who has the strong mind and maternity such the mind can endure the impact from outside environment which is satisfied and dissatisfied.

Kammaţţhāna based on Mahāsatipatţhāna Sutta²

1. Principle and Method

While staying at the village of Kuru people called Kammasadhamma, Kuru region, the Buddha stated about Mahāsatipatṭhāna Sutta indicating the principle and method of Kammaṭṭhāna which consist of 4 aspects as follows:

1. Bhikkhu contemplates the body in the body, having efforts, having Sampajañña: *Clear Comprehension*, having sati: *Mindfulness*, being able to get rid of Abhijjhā: *Covetousness* and Domanassa: *Painful Mental Feeling* in the world.

The word "contemplating the body in the body" is to set mindfulness toward Kammaṭṭhāna: *Meditation*, having Sati: *Mindfulness* to know the in-out breath, having Sati: *Mindfulness* to know main postures, i.e. walking, standing, sitting, lying, and having Sati: *Mindfulness* to know sub-postures, i.e. step forward, step back, looking, chewing and drinking etc. and contemplating hair, nail, teeth and skin etc. in the body which is full of dirt, contemplating the body which is just the element of soil, water, fire, wind or contemplating the corpse in cemeterysince it is in complete body until becoming the bones decaying into pieces. In conclusion, we have to contemplate Sati: *Mindfulness* that "the body existing" is just only for dwelling to develop *Meditation* (Kammaṭṭhāna). It cannot be dwelled and cannot be adhered to.

2. Bhikkhu contemplates the feelings in the *Feelings* (Vedanā), having efforts, having Sampajañña: *Clear Comprehension*, having Sati: *Mindfulness*, being able to get rid of Abhijjhā: *Covetousness* and Domanassa: *a Painful Mental Feeling* in the world.

The word "contemplating the Feelings in the Feelings" is that when enjoying happiness and undergoing suffering or neither Pleasurable nor Painful Feeling (Upekkhā), we must have Sati: *Mindfulness* to contemplate it. When enjoying happiness and undergoing suffering or neither Pleasurable nor Painful Feeling (Upekkhā) that has material things we must have Sati: *Mindfulness* to contemplate it. When enjoying happiness and undergoing suffering or neither Pleasurable nor Painful Feeling (Upekkhā) that has no material things we must have Sati: *Mindfulness* to contemplate the condition of feelings, the cause of occurrence of the feelings and the cessation of feelings or both of the cause of occurrence and cessation of the feelings. In conclusion, we have to contemplate Sati: *Mindfulness* that "the feeling existing" is just only for dwelling to develop Kammatṭhāna: *Meditation*. It cannot be dwelled and cannot be adhered to.

3. Bhikkhu contemplates the mind in the mind, having efforts, *Clear Comprehension* (Sampajañña) and *Mindfulness* (Sati). He can get rid of Covetousness (Abhijjhā) and *Painful Mental Feeling* (Domanassa) in the world.

-

² Concluded from Dī. Ma. (Thai) 10/372-403/301-338.

The word "contemplating the mind in the mind" is that the mind has perceived outside objects all the time whether or not in doing any activities when the perception of objects, i.e. *Corporeality* (Rūpa) has occurred, the mind has *Greed* (Lobha), *Hatred* (Dosa), *Delusion* (Moha) or the mindh as *Non-greed* (Alobha), *Non-hatred* (Adosa), *Non-delusion* (Amoha), we have to contemplate it. We must have mindfulness to contemplate the dismal and woolgathering mind, or even though we must have mindfulness to contemplate liberated or non-liberated mind. In conclusion, we have to contemplate *Mindfulness* (Sati) that "the mind existing" is just only for dwelling to develop *Meditation* (Kammaṭṭhāna). It cannot be dwelled and cannot be adhered to.

4. Bhikkhu contemplates Dhammas in Dhammas, having Efforts, *Clear Comprehension* (Sampajañña) and *Mindfulness* (Sati). He can get rid of *Covetousness* (Abhijjhā) and *Painful Mental Feeling* (Domanassa) in the world.

The word "contemplating Dhammas in Dhammas" is to consider the law of nature in 5 groups of Dhamma, namely (1) *The Five Hindrances* (Nivara), (2) *The Five Aggregates of Clinging* (Upādānakhanda), (3) *The Twelve Spheres* (Ayatana), (4). *The Seven Constituents of Enlightenment* (Bojjhanga), and (5.) *The Four Noble Truths* (Aritiyasacca).

In practice, we must have mindfulness to contemplate the *Five Hindrances* (Nivara), i.e. *Sensual Desire* (Kāmachanda), *Ill-will* (Payāpada), *Sloth and Torpor* (Thinamiddha), *Restlessness* and *Worry* (Uddhacckukkacca), and *Doubt* (Vikicchā)that they exist or do not exist in ourselves, we must have Sati: *Mindfulness* to contemplate the cause of occurrence, cause of abandonment(cessation) and the cause to abandon *the Five Hindrances* (*Nivara*), we must have Sati: Mindfulness to contemplate that *the Five Aggregates of Clinging* (Upādānakhanda), i.e. *Corporeality* (Rūpa) (the aggregate which is the object of clinging) have naturally arisen, existed and fallen away. It is under the law of the Three Characteristics, so we must have mindfulness to contemplate the eyes +corporeality, ears + sound, nose + smell, tongue + taste, body + tangible object, mind + mind-object and we must have mindfulness to contemplate the occurring *Fetters* (Samyojanā) because depending upon eyes + corporeality, etc. We must have mindfulness to contemplate the cause of arising, cause of abandonment (cessation) and the cause to abandon the *Fetters* (Samyojanā).

We must have mindfulness to contemplate Bojjhanga: the Seven Enlightenment Factors, consisting of Sati: Mindfulness, Dhammavicaya: Truth Investigation, Bayāya: Effort, Piti: Rapture, Passaddhi: Tranquility, Samādhi: Concentration, Ubekkhā: Equanimity whether or not they have in themselves. We must have mindfulness to contemplate the cause of arising and cause of complete prosperity of Bojjhanga: the Seven Enlightenment Factors.

We must have mindfulness to contemplate Ariyasacca: the Four Noble Truths, i.e. (1) How is Dukkha: Suffering? Corporeality, feeling, perception, mental formation, and consciousness are the aggregates of sufferings because depending upon Rūpa: Corporeality, causing the arising of birth, old age, death and grief. (2) How is Samudaya: the Cause of Suffering? Piya-rūpa and Sata-rūpa (lovely and delighted conditions) cause Tanhā: Desire, for example, when seeing Rūpa: Corporeality, hearing voice, catching the smell, tasting, or touching it makes us think of the lovely and delighted things, causing Tanhā: Desire and Tanhā: Desire causes Dukkha: Suffering. (3) How is Niroda: Cessation of Suffering? Piya-rūpa and Sata-rūpa (lovely and delighted conditions) cause Tanhā: Desire and at the same time it can cease the Tanhā: Desire such as when seeing Rūpa: Corporeality, hearing voice, catching the smell, tasting, or touching, it makes us think of the lovely and delighted things, when Tanhā: Desire occurs we must have Sati: Mindfulness to cease the occurring Tanhā: Desire, when new Tanhā: Desire occurs, we must have Sati: Mindfulness to know and protect it from occurring. (4) How is Magga: the Path? Sammādihi: Right Understanding - Knowing Ariyasacca: the Four Noble Truths. Sammāsankappa: Right Thought - thinking of leaving from sensuality, no revenge, no bullying. Sammāvācā: Right Speech - abstaining from divisive speech, from abusive speech, and from idle chatter. Sammākammanta: Right Action - abstaining from killing living beings, abstaining from taking what is not given by the others and abstaining from sexual misconduct. Sammā ājiva: Right Livelihood - aiming at earning a living in an ethical manner without harming others. Sammāvāyāma: Right Effort - creating an aspiration, effort, mind controlling, preventing evil and unwholesome states, as well as preserving wholesome states. Sammāsati: Right Mindfulness - keeping the mind on contemplating the body in the body, the feelings in the feelings, the mind in the mind, and Dhammas in Dhammas. Sammāsamādhi: Right Concentration - abstaining from sensuality and unwholesome states, attaining the first absorption to the fourth absorption.

In conclusion, we have to contemplate Sati: Mindfulness that "Dhamma existing" is just only for dwelling to develop meditation. It cannot be dwelled and cannot be adhered to.

2. Mindfulness of Breathing (Ānāpānasati)

Foundations of Mindfulness (Satipatthāna) suggested by the Buddha³

Once upon a time, while the Buddha was staying at Kutakarasala, Mahawanaforest, Vaishali city. He told about Asubakammathna: the Foulness Meditation to Bhikkhus. After learning meditation, those Bhikkhus started to practice meditation. After practicing for a while, they felt uncomfortable and felt bored, leading to hate their own bodies. After that they killed themselves or told other Bhikkhus to

³ Vi. Ma. (Thai) 1/162-165/135-138.

kill one another. Some groups of Bhikkhus told a sham monk named Mikalanthika to kill. Some days, the sham monk killed up to 60 Bhikkhus, causing the death of lots of Bhikkhus.

After knowing the matter, the Buddha told Ananada Bhikkhu to convene a meeting. The Buddha stated about the virtues of Anāpānasati-the Mindfulness of Breathing that "Ānāpānasati: the Mindfulness of Breathing meditation that has been developed and repeatedly practiced is in the states of tranquility, meticulousness and cheerfulness. It is also the Dhamma that brings happiness, making unwholesome states that have occurred already disappear, bringing about calmness immediately". After that the Buddha taught about the basic method of practice of Ānāpānasati: the Mindfulness of Breathing that "going to the forest, or to the foot of a tree, or to the empty, solitary place, sits down cross-legged, keeping his body erect, and directs his mindfulness (towards the object of mindfulness). Then only with keen mindfulness he breathes in and only with keen mindfulness he breathes out" After that the Buddha taught detailed methods of practice by way of mediating two stages of breathing-out and breathing-in and 16 sub-stages as follows:

Stage 1. Concentrating mindfulness to know the breath in general.

- (1) When a long out-in breath is exhaled, we know that "we exhale a long out-in breath".
- (2) When a short out-in breath is exhaled, we know that "we exhale a short out-in breath".

Stage2. Concentrating mindfulness to know the beginning, middle, and the end of the breath.

- (3) Realizing that "will perceive all the out-in breath".
- (4) Realizing that "will suppress the body with out-in breath".
- (5) Realizing that "will perceive rapture in the out-in breath".
- (6) Realizing that "will perceive happiness in the out-in breath".
- (7) Realizing that "will perceive mental formation in the out-in breath".
- (8) Realizing that "will suppress mental formation in the out-in breath".
- (9) Realizing that "will perceive the mind in the out-in breath".
- (10) Realizing that "will entertain the mind in the out-in breath"
- (11) Realizing that "will make the mind stable in the out-in breath".
- (12) Realizing that "will liberate the mind in the out-in breath".
- (13) Realizing that "will contemplate the impermanence in the out-in breath".
- (14) Realizing that "will contemplate the release in the out-in breath".
- (15) Realizing that "will contemplate the cessation in the out-in breath".
- (16) Realizing that "will contemplate the throwing away in the out-in breath".

⁴ In Ānāpānasati, it is alternately translated as "while inhaling, be mindful, while exhaling, be mindful". And in other Suttas, it is also translated the same. See Ma. U. (Thai) 14/148//187191.

Ānāpānasati: Mindfulness of Breathing is the base of Satipatthāna: the four Foundations of Mindfulness and it brings about the benefits that make other the groups of Dhamma complete. The Buddha said in a part of Mindfulness of Breathingthat⁵ "The Mindfulness of Breathing that Bhikkhus have developed and repeatedly practiced will bring about lots of benefits. The Mindfulness of Breathing that Bhikkhus have developed and repeatedly practiced can make the four Foundations of Mindfulness complete. The four Foundations of Mindfulness that Bhikkhus have repeatedly practiced will make Bojjhanga: the Seven Enlightenment Factors complete. And the seven Enlightenment Factors that Bhikkhus have repeatedly practicedwill make Vijjhā: the Threefold Knowledge and Vimutti: Deliverance complete". This is the reason that the Buddha suggested to pay more attention to the meditation of the mindfulness of breathing. The Arahant who always developed the Mindfulness of Breathing would know which day and what time he would pass away (die), for example, in case of Venerable Tissa Thera of Kotibanpot Vihara Temple, Venerable Tissa Thera of Kranchaniya Vihara Temple, Venerable Pinthapatikatissa Thera in Devaputta State and two relative senior monks of Chittalabanpot Vihara⁶

The way to Practice Concentration Meditation and Insight Meditation based on Foundations of Mindfulness

The Concentration Meditation and Insight Meditation are included in the Three Characteristics of Existence as mentioned earlier and they have two ways of relation as the proverb says⁷

Absorption (Jhāna) does not exist in the person who lacks wisdom.

Wisdom does not exist in the person who lacks Absorption ($Jh\bar{a}na$).

Absorption (Jhāna) and wisdom exist in any person, that person is close to Nibbāna.

In this stanza, the term "Jhāna" is Citta-sikkha (Training in Mentality) which means the Concentration Meditation. The term "Paññā" is the Training in Wisdomwhich means Insight Meditation and it will appear as the two ways of relation as generally known that *Training in Morality* (Sila-sikkhā) is the beginning as in the content in another stanza that⁸

The concentration with based on morality that the person has trained will bring lots of goodness and benefits. The wisdom with based on concentration that the person has trained will bring lots of goodness and benefits. The mind with based on wisdom that the person has trained

-

⁵ Ma. U. (Thai) 14/147/187.

⁶ Ma. 0. (Hal) 14-17-167.

6 Phra Buddhagosācāra Thera. Author. Visuddhimagga translated and compiled by Somdej PhraBuddhacara (Art Āsabhamahathera). The 9 th Edition. (Bangkok: Thana Press, 2013, p. 477.

⁷ Khu. Dha. (Thai) 25/372/149.

will be consciously liberated from Āsava: *Mental Intoxications*), namely Kāmāsava: *Canker of Sense-Desire*, Bhavāsava: *Canker of Becoming*, Avijjāsava: *Canker of Ignorance*.

Also in this stanza, the term "Sila" is *the Training in Morality* (Sila-sikkhā). The term "Samādhi" is *the Training in Mentality* (Citta-sikkhhā) which means the Concentration Meditation. The term "Paññā" *is the Training in Wisdom* (Paññā-sikkhā) which means Insight Meditation.

In practice, the Buddha talked about the relation between Concentration Meditation and Insight Meditation in two ways and parallel ways. So, some parts of the content that Ananda Thera Bhikkhu stated that⁹

"(1) Samatha Pubbaṅgama Vipassanā Bhāvanā - Development of Insight preceded by Concentration, (2) Vipassanā Pubbaṅgama Samatha Bhāvanā - Development of Concentration preceded by Insight, (3) Samatha Vipassanā Yuganaddha Bhāvanā - Development of Concentration Meditation and Insight Meditationconcurrently".

The result of practicing meditation based on the Threefold Learning starting from the beginning level (Sila), and then gradually developing up to the highest level (Nibbāna). Such a relation manifests the goal's name at different levels as the Buddha told Venerable Ananda Thera that can be concluded that¹⁰

Discipline (Vinaya) is for the sake of restraint (Sila).

Restraint is for the sake of freedom from remorse.

Freedom from remorse is for the sake of joy.

Joy is for the sake of rapture.

Rapture is for the sake of tranquility.

Tranquility is for the sake of concentration (Samādi).

Concentration is for the sake of knowledge and vision of things as they are $(\mathbf{Pa\tilde{n}\tilde{n}\tilde{a}})$.

Knowledge and vision of things as they are for the sake of disenchantment.

Disenchantment is for the sake of defilement release.

Defilement release is for the sake of release (Vimutti).

Release is for the sake of knowledge and vision of release.

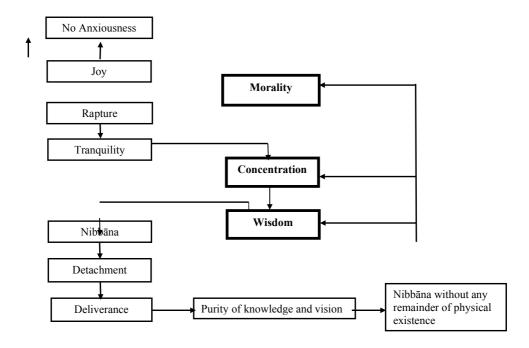
Knowledge and vision of release is for the sake of total unbinding without clinging (**Nibbāna**).

_

An. Catukka. (Thai) 21/170/237-238.

An. Dasaka. (Thai) 24/1/1-3, Vi. Pa. (Thai) 8/366/552, An. Ekādasa (Thai) 14/1/389-390.

The development from the beginning level up to the highest level under the frame of the Threefold Learning as mentioned earlier can be concluded as the name of Dhamma according to the following chart:



Dhamma in the Threefold Learning has the goal at the cause and effect level in the way of practice. The goal at the cause and effect level has no ending point in itself but it seems like passing the baton onto the next persons the same as traveling to some particular goals by transiting vehicles as Venerable Punnamantaniputra spoke with Venerable Sariputra that¹¹

Sila-visuddhi (Purity of Morality) has Citta-visuddhi (Purity of Mind) as the goal (Morality has Concentration as the goal).

Citta-visuddhi (Purity of Mind) has Ditthi-visuddhi (Purity of View = Wisdom) as the goal (Concentration has wisdom as the goal).

TheConcentration Meditation and Insight Meditation according to Buddhist principle have their relations as they are included in the Threefold Learning and they are the cause and effect to each other.

¹¹ Ma.Mu. (Thai) 12/259/281-283.

There are two main aspects of question as follows:

Question 1. Which principle in the Foundation of Mindfulness (Mahāsatipatṭhāna Sutta) is Concentration Meditation? And which principle is Insight Meditation?

Question 2. In practicing meditation based on *the Foundation of Mindfulness* (Mahāsatipatṭhāna Sutta), what practice is regarded as Concentration Meditation? And what practice is regarded as Insight Meditation?

With regard to question 1. There are the answers as in Pali in a part of *the Foundation of Mindfulness* (Mahāsatipatṭhāna Sutta)¹²

Idhabhikkhavebhikkhu Kāye Kāyānupassi Vihārati Ātāpi Sampajāno Satimā Vineyyaloke Abhijjhādomanasan Vedanāsu Vedanānupassi Citte Cittānupassi Dhammesu Dhammānupassi Vihārati Ātāpi Sampajhāno Satimā Vineyya Lokeabhijjhādomanassam

Bhikkhus in this DhammaVinaya contemplates the body in the body, having efforts, having Clear Comprehension (Sampajañña), having Mindfulness (Sati), being able to get rid of *Covetousness* (Abhijjhā) and a *Painful Mental Feeling* (Domanassa) in the world, contemplating the feelings in the feelings, contemplating the mind in the mind, contemplating Dhammas in Dhammas, having efforts, having *Clear Comprehension* (Sampajañña), having *Mindfulness* (Sati), being able to get rid of *Covetousness* (Abhijjhā) and *a Painful Mental Feeling* (Domanassa) in the world.

The questions as "Which word shows Concentration Meditation? Which word shows Insight Meditation?" The word "Sampajāno" is Insight Meditation. The word "Satimā" is Concentration Meditation. This Pali manifests that every principle has the Concentration Meditation and Insight Meditation concurrently.

With regard to question 2. There are the answers as in Pali in a part of the Foundation of Mindfulness (Mahāsatipatṭhāna Sutta) on the practice of Mindfulness of Breathing (Ānāpānasati)¹³

Kathancabhikkavebhikkhu Kāye Kāyānupassi Viharati
Idhabhikkhavebhikkhuaranyagato Vā Rukkhamulagato Vā Suññāgārato Vā Nisidati
Pullankanaphujittavā Ujukāyanpanidhāya Pari Mukhansatinupatthapetavā Sosato Va
Ussasati Satopassasati Digam Vā Assasanto Diganassasāmiti Pajhānāti, Digam Vā Passasanto
Diganpassasāmiti Pajhānāti

-

¹² Dī.Ma (Pali) 10/373/248, Di.Ma (Thai) 10/373/301-302.

¹³ Dī. Ma. (Pali) 10/374/248-249, Di.Ma (Thai) 10/374/302-303.

How does a Bhikkhu dwell contemplating the body in the body? That is to say, Bhikkhu in this Dhamma and Vinaya having gone to the forest, or to the foot of a tree, or to the empty, solitary place, sits down cross-legged, keeping his body erect, and directs his mindfulness (towards the object of mindfulness). Then only with keen mindfulness he breathes in and only with keen mindfulness he breathes out. Breathing in a long breath, he knows, "I breathe in a long breath", breathing out a long breath, he knows, "I breathe out a long breath".

The word "Sato" is Mindfulness Meditation. The word "Pajhānāti" is Insight Meditation. This Pali indicates that every method has both of Concentration Meditation and Insight Meditation concurrently.

Many parts of Pali have shown the ways to practice Concentration Meditation and Insight Meditation as the same process.¹⁴

Atthi Vedanāti Vā Panassa Sati Paccupatthitā Hoti Yāvadevañāṇamattāya Patissatimattāya. Anissito Ca Viharati Na Kiñci Loke Upādiyati.

Bhikkhu dwell contemplating mindfulness as "feeling existing" is just only for developing knowledge and mindfulness, it cannot be dwelled and adhered to anything in the world.

The word "ñāna" in the word "ñānamattaya" is Insight Meditation. The word "Patissati-"in the word "Patissatimattaya" is Concentration Meditation.

The Pali that is taken as an example is seen that some parts order the words showing Concentration Meditation in the front, some order the words showing Insight Meditation in the front. This one is not important because as the matter of fact, the method of Satipatthana: Foundation of Mindfulness is to make the mind to be concentrated at the beginning. When the mind is concentrated it will move to Insight Meditation by using the concentrated mind with steady objects to contemplate the Five Groups of Existence being as the Three Characteristics of Existence. When penetrating the Five Groups of Existence being as the Three Characteristics of Existence and arising, existing, and falling away according to the process of cause and effect, this phase is Insight Meditation.

Meditation based on the Foundation of Mindfulness (Mahāsatipatṭhāna Sutta) and the popularity in Thai society

1. Origin and Development

After the 3rd Rehearsal, Venerable Mokkalliputratissa Thera and 1,000 Arahants had sent Venerable Sona and Venerable Uttara as well as 5 Arahants to

¹⁴ Dī.Ma. (Pali) 10/380/254, Dī.Ma. (Thai) 10/380/314.

propagate Buddhism in Suvarnabhumi. They were urged to teach Insight Meditation to people. Those two senior monks had taught Insight Meditationbased on *the Foundation of Mindfulness* (Mahāsatipatṭhāna Sutta). The work in inheriting the burden of contemplation in the golden land (Suvarnabhumi) had been carried on consistently. In Myanmar (formerly Burma), many senior monks had inherited the burden of contemplation such as Venerable Namoarahant, Venerable Mingkultoya, Venerable Narata, especially, Venerable Narata also called Venerable Mingkunchetawana Sayadaw was a well-known meditation master who had a number of followers. His well-known follower was Venerable Sobhana Mahathera, the highest great scholaror Mahasi Sayadaw.

Venerable Mingkunchetawana Sayadaw had applied the method practice of Insight Meditation from the Foundation of Mindfulness to make it easy for practice. Mahasi Sayadaw had studied and inherited this practice method from Mingkunchetawana Sayadaw. The basic concept of Mahasi Sayadaw is (1) The understanding in phenomena on mental factor and visible object that occurred in ourselves, (2) The whole body is the center of concrete object, (3) The phenomena on concrete object or mental object is the work of mind. In the latter era, an important follower was Venerable Bhattanata Asabhamahathera Aggamahakammatthanacariya had carried on the work of Insight Meditation and the most importance is that he played an important role in teaching the Insight Meditation in Thailand. In that era, Somdej PhraBuddhacaraya (Art Asabha Mahathera), the abbot of Wat Mahadhatu, Bangkok, had sent many senior monks to study the Insight Meditation in Myanmar and later Venerable Bhattanta Āsabhamahāthera travelled to Thailand to work as a meditation master at Wat Mahadhatu.

Nowadays, the Sangha Supreme Council of Thailand, which is the highest administrative organization of the Thai Sangha, has the policy to support the meditation practice both of quality and quantity. In B.E. 2543 (2000), the regulations were issued on the establishment of provincial Dhamma practice, and it was officially established with the number of 1,510 places in 77 provinces. Except these numbers, many Dhamma practice centers were still established. With regard to the practical respect, there are 5 techniques of practice as below:

Technique 1.Development or Bhāvanā "Bud-dho"

Technique 2. Development or Bhāvanā "Falling-Rising" or "Rising-Falling"

Technique 3. Development or Bhāvanā "Samma-Arahan"

Technique 4. Development or Bhāvanā to concentrate the in-outbreath

"Ānāpānasati"

Technique 5. Concentration or contemplation on concrete object-mental object.

ibid. p. 85.

214

¹⁵ Phra Bhattanta Asabha Thera Aggamahākamatthānācariya, Vipassanādura. (Bangkok: C100 Design Co., LTD., 2536), pp. 51-52.

 $^{^{16}}$ Phra Bhattanta Asabha Thera Aggamahākamatthānācariya,

Every technique is on the basis of the Foundation of Mindfulness resulting from following the lesson of essence in the Foundation of Mindfulness. Some monks may apply it a little bit, for example, technique of "Samma-arahan" which concentrates on acrystal ball or a small Buddha image to replace the breath.

2. Technique of "Rising-Falling"17

The consistent teaching of Insight Meditation of Venerable Bhattanta Āsabhamahāthera and senor Thai monks results in the application of Insight Meditation in many techniques. The most popular technique is "Rising-Falling". Its basic principle and the order of practice's method are as follows:

Day 1.Meditation master gives 6 stages of meditation for practice.

(1) Walking Meditation

Yogi looks ahead about 4-5 meters, keep the mind on the movement of your heel, walk slowly, naturally, and mindfully, lift up the right foot and say in mind that "Right goes thus", lift up the left foot and say in mind that "Left goes thus". The foot lifting up and the mind thinking must occur the same time. The foot must lower to touch the floor the same time with the mind thinking "Thus".

(2) Sitting Meditation

After walking meditation for sometimes, lower your body to sit and say in mind that "Sitting, Sitting" until sitting cross-legged, close your eyes mindfully, keep your mind on the movement of your stomach. When inhaling, the stomach will rise, thinking that "Rising", when exhaling the stomach will fall, thinking that "Falling". The mind thinking and the stomach rising-falling must occur the same time.

(3) Contemplation of Sensation (Vedanā)

While sitting, the sensation arises, for example, paining, practitioner has to set aside the contemplation of "Rising-Falling", keep your mind on the pains and say in mind that "Paining, Paining" until the sensation has gone and then turn to keep your mind on the movement of your stomach, saying in mind further that "Rising-Falling".

(4) Contemplation of Mind

While the mind is muddling, keep the mind on the heart and say in mind that "Thinking, Thinking" until the muddling has gone and then turn to contemplate the Rising –Falling. When feeling delighted or sorry, say in mind that "Delighted-Sorry"

¹⁷ Mahasi Sayadaw (Sobhanamahathera), Vipassanajhuni: The Principle of Insight Meditation Practice translated by Chamrun Thammada, (Bangkok: Thippavisut Press, 1997), concluded from p. 3-27.

(5) Contemplation of Sound

While sitting, the noise disturbs, keep your mind on hearing at your ears and say in mind that "Hearing, Hearing" until the disturbing noise has gone and then turn to further contemplate the Rising –Falling.

(6) Lying Meditation

When lying, recline slowly, keep your mind on the movement of the body and say in mind that "Lying, Lying" until the lying posture has already completed and then turn to contemplate the movement of your stomach and say in mind that "Rising – Falling". Before sleeping, observe whether you are going to sleep while the stomach is rising or falling.

Day 2.Meditation master adds one more lesson that is contemplation of want

When meditation master has investigated the progress of practitioner he will add one more lesson, i.e. contemplation of want, for example, want to get up. The way of practice is that while wanting to get up, keep your mind on the heart and say in mind that "wanting to get up, wanting to get up". While getting up, say in mind that "getting up, getting up". The important point in this lesson is whatever you want to do, every time you have to contemplate the want.

Day 3-5. Meditation master adds the contemplation of 5 more sense-doors (Dv \bar{a} ra)

Practitioner has to contemplate the 5 sense-doors, namely eye-door, ear-door, nose-door, tongue-door, body-door, mind-door as follows:

- -Keep your mind on the eyes while seeing pictures, say in mind that "seeing, seeing".
- -Keep your mind on the ears while hearing the sound, say in mind that "hearing, hearing".
- -Keep your mind on the nose while smelling, say in mind that "smelling, smelling".
 - -Keep the mind on the tongue while tasting, say in mind that "tasting, tasting".
- -Keep your mind on the body while touching something, say in mind that "touching, touching".

Day 6.Meditation master adds the following lessons as follows:

When the practitioner contemplates the mind and matter (arising the 1^{st} ñāna, it is Nāmarupaparicchedañana- Knowledge of mental and physical states) and knows the current cause of arising mind and matter (arising 2^{nd} ñana, it is Paccayapariggahañana

- Discerning Conditionality), meditation master will add one more lesson, i.e. stage 2 of walking meditation as "Lifting, Treading", after that adding stage 3 as "Lifting, Moving, Treading".

If the advanced practitioner can see the mind and matter as the Threefold Learning (arising the 3^{rd} ñana, it is Sammasanañana - Knowledge of the three characteristics of mental and physical processes), meditation master will add stage 4 of meditation up to stage 6 as follows:

Stage 1. Right goes Thus. Left goes Thus.

Stage 2. Lifting, Treading.

Stage 3. Lifting, Moving, Treading.

Stage 4.Heel up, Lifting, Moving, Treading.

Stage 5.Heel up, Lifting, Moving, Lowering, Touching.

Stage 6.Heel up, Lifting, Moving, Lowering, Touching, Pressing.

Practitioner should walk for each stage about 10 minutes after that sit to contemplate the state of "Rising - Falling". At that moment, the practitioner will be added the contemplation of the "Touching" state for 6 stages, namely "Rising, Falling, Sitting, Touching the Right-Left Sagging Buttocks, Touching the Right-Left Knees, Touching the Right-Left Anklebones. If the practitioner who pays attention to practice for about 2-3 days will receive full advantages.

Mahachulalongkornrajavidyalaya University and meditation based on the Foundation of Mindfulness (Mahāsatipatṭhāna)

Mahachulalongkornrajavidyalaya University has its philosophy as "management of Buddhist education integrating with modern knowledge, development of the mind and society", has the determination as "study the Tipitaka and advanced subjects for monks, novices and lay people", has the vision as "the center of Buddhist education at international level in aiming to produce good, clever and capable people, managing an effective education and research, providing a striking academic services and having an efficient administration. The University has an administration that follows 4 missions as follows:¹⁸

1. To produce graduates and develop personnel to have respectable conduct, curiosity, spiritual and intellectual leadership with far-vision, problem-solving abilities, faithfulness and dedication towards Buddhism, self-sacrifice for the good of society, understanding of social changes and with a vision of the potential to further develop themselves.

217

¹⁸ Mahachulalongkornrajavidyalaya University, Development Plan of Mahachulalongkornrajavidyalaya University during the 10th Higher Education Development Plan (2007-2010), p. 20. http://plandiv.mcu.ac.th/?page id=109 (21 April, 2017).

- 2. To conduct an education and develop learning and teaching process by integrating Buddhist academics with modern knowledge both of theory and practice through the process of education, research, and educational assurance for moving forward to an academic excellence and to produce new knowledge for developing human beings, society and environment for equally and peacefully living together.
- 3. To provide academic services on Buddhism to the Sangha and society, including to support the study and well-cooperation among Buddhist people at national and international level in order to preserve traditions, arts and culture related to Buddhism.
- 4. To develop the administration and management according to rule of law, ethics, consciousness, participation, transparency, and worthiness as well as supporting and developing an efficiency of personnel in order to move forward to the genuine learning organization.

According to the mentioned philosophy, determination, vision, and mission, the University has stipulated the identity as "providing Buddhist academic services" and stipulated the identity of organization as "managing Buddhist education integrating with modern knowledge, developing the mind and society" and stipulated the identity of graduates as "faithfulness and self-sacrifice for Buddhism".

In order to make a management to fulfill the purpose and reflect the essence of the mentioned philosophy, the University has made the curriculum at different levels and set the learning and teaching activity by allowing students of every curriculum and every year class, including religious and secular subjects. Also, every student has to study meditation subjects and practice insight meditation.

At the level of Graduate Diploma Program in Vipassanābhāvanā, students have to study general subject as set and practice meditation for 3 months.

At the level of Bachelor's Degree, students of every major field have to study core subjects of Buddhism for 40 credits, study 7 meditation subjects and practice Insight Meditation for 10 days per year.

In 4 years of study, students have to practice Insight Meditation totaling 40 days.

At the level of Master's Degree in Vipassanābhāvanā, students have to study general subjects as set, and practice Insight Meditation for 7 months.

At the level of Master's Degree in other major fields, students have to study general subjects as set, and practice Insight Meditation for 30 days.

At the level of Doctoral Degree in every major field, students have to study general subjects as set, and practice Insight Meditation for 45 days.

Mahachulalongkornrajavidyalaya University uses "Falling-Rising" technique in practicing Insight Meditation or follows Mahāsatipaṭṭhāna Sutta that has been inherited from the time of Somdej Phra Buddhacaraya (Art Āsabhamahāthera). Every student of every major field has been stipulated to practice Insight Meditation in order to

develop their mind and their mind will be strong, healthy and efficient, not worried and not anxious when facing problems or difficulties. When their mind is concentrated, they can bring an academic knowledge to service society, that is, teaching about Buddhism both of theory and practice to other people.

The way of producing graduates as mentioned can guarantee that 5,000 graduates of every year class of the University have completed their education each year and possess an academic knowledge and life skills that are prosperous in 4 dimensions, namely body, morality, mind, and wisdom, conforming to the philosophy of the University that "managing Buddhist education integrating with modern knowledge, developing the mind and society".

The benefit of practicing the Foundation of Mindfulness (MahāsatipaṭṭhānaSutta) 1. General benefits

The practice of meditation is the readiness preparation that will be easy in cultivating different virtues and good behaviors, knowing the way to make the mind calm, ease the mind and relieve sufferings. For the persons who practice regularly, their mind will be concentrated and immune. In conclusion, the benefit in daily life is of the following:¹⁹

- (1) Making the mind to be relaxed, be free from strain, be happy, not anxious and not worried.
- (2) Being an excellent tool in working, studying and doing things because when the steady mind focusing on what is being done will bring about carefulness and effective working.
- (3) Supporting the physical health and curing diseases because the body and the mind depend upon each other and influence over each other. For the person whose mind is strong (mindful), when the body falls sick, it is just only the body is sick but the mind is not sick. Furthermore, the strong mind is used to relieve the physical disease.

(2) Specific benefits

When the Buddha preached the principles and methods of meditation practice in Mahāsatipaṭṭhāna Sutta: *the Foundation of Mindfulness*, he stated about the benefit of meditation practice for 2 aspects, ²⁰ (1) the duration of practice, (2) the result obtained from practice.

1. The duration of practice. The Buddha mentioned about 3 durations, (1) Year. It has been divided into the longest duration, that is 7 years to the fastest duration, that is 1 year, (2) Month. It has been divided into the longest duration, that is 7 months to the fastest duration, that is one and a half month, (3) Day. It has been set the fastest duration, that is 7 days.

Phra Brahmagunabhorn (P.A. Payutto). Buddhadhamma of Revision Edition. The 39th Edition. (Bangkok: Mahachulalongkornrajavidyalaya Press, 2557), concluded from p. 788-789.

Dī. Ma. (Thai) 10/404/338-340.

2. With regard to the result to be obtained according to some periods of time of practice as mentioned earlier, the practitioner will obtain any one in two results, namely (1) attaining Aratantaship-becoming current Arahant (the Perfect One) or Anāgāmi (Non-returner).

When asked if "In practicing, the practitioner spends different time and the result obtained is the same, why is that so? In this matter, it is the law of Kamma according to Buddhist principle. The person who has spent time for 7 years in the practice to attain an Arahantaship is because of accumulating less practice. So he has to practice more and spend a lot of times the same as the glass that has little water if we want the glass to be full of water we have to pour more water. As for the person who has spent time in practice for 7 days can attain an Arahantaship it is because he has accumulated more practices. It is common that he does not practice more but spending less time the same as the glass that has more water if we want it to be full of water we just pour little water it will be full.

The interest issue is that the Buddha used "Udesa (beginning words) to preach as "Patiniddesa (ending words) that²¹

Ekayāno Ayambhikkhavemaggo Sattanam Visuddhiyā Sokaparidevanam Samatikkamayā Dukkhadomassanamatthhangamāya Yāyassa-adhigamāya Nibbānassasaccikiriyāyayadidancattāro Satipatthāna

O Bhikkhus, this way is a single way. It is for the purity of living beings, for overcoming grief and lamentation, for extinguishing sufferings and sadness, for achieving the right path, andfor attaining Nibbāna. This is the way of Satipatṭhāna: the Foundation of Mindfulness. The meaning of the Buddha's words is the words "single way" which has 4 meanings as follows: (1) It is the way of the person who isolates himself to practice Dhamma. (2) It is the way that the Buddha created or made it up. (3) It is the way of practice that exists only in Buddhism. (4) It is the way to one destination that is Nibbāna. It is confirmed that Dhamma practice based on Buddhism has 2 levels (1) The general ordinary people who work for earning a living can apply Dhamma in daily life and receive the result of practice that brings about happiness and prosperity, (2) The people who proceed to reach Magga (Path), Phala (Fruition), Nibbāna to follow Magga (Path) of "Satipatṭhāna" which is translated as the Foundation of Mindfulness or the practice of mindfulness as the head. Only the practice at level 2 can make the practitioner to reach Magga (Path), Phala (Fruition), Nibbāna.

-

²¹ Dī. Ma. (Pali) 10/373/248, 405/269, Dī. Ma (Thai) 10/373/301, 405/340.

Conclusion

Every nation, religion and institution all has an educational activity and training for developing personnel to have knowledge and ability. The study and training of practice have many different ways. Meditation in Buddhism is the way of mind practice to be concentrated. The concentrated mind is consisted of quality, health and efficiency that will result in making people to be efficient and successful in their working.

There are 2 types of meditation in Buddhism, i.e. Concentration Meditation and Insight Meditation. The two types of meditation are practiced around the world. Some schools emphasize Concentration Meditation and some schools emphasize Insight Meditation but they have the same goal that is the concentrated mind (qualified, healthy and efficient).

The meditation of the Foundation of Mindfulness is the practical way that is very popular in the past and present time. The main topic in practicing meditation is the Threefold Learning consisting of morality, concentration and wisdom which are the main principle. The Buddha taught the application of main principle to practice clearly in Mahāsatipatṭhāna Sutta: the Foundation of Mindfulness and sub-sutta, i.e. Ānāpānasati: Mindfulness on Breathing. This method has been inherited from the time of the Buddha up to the present time in many countries that embrace Buddhism such as Sri Lanka, Myanmar and Thailand. There is a variety of applying the Foundation of Mindfulness for practice at different schools. Some schools emphasize Kāyānupassanā - the Contemplation of the Body of Iriyapatha Pabba category (concentration on the posture), some emphasize Kāyānupassanā-the Contemplation of the Body of Ānāpāna Pabba category (concentration on in-out breath), some emphasize Vedanānupassanā - the Contemplation of Feelings (concentration on feelings), some emphasize Cittānupassanā - the contemplation of mind (concentration on the mind). There are many ways of practicing the Foundation of Mindfulness in Thailand as well. But it is observed that the most popular method is Kāyānupassanā - the Contemplation of the Body of IriyāpathaPabba category (concentration on the posture) as the base and rotate to use the method of Vedanānupassanā, Cittānupassanā and Dhammānupassanā. The way of practice is to allow the practitioner to walk, stand and sit as the main point and they have to be mindful all the time. As forlying posture, the practitioner has to practice before going to bed. While walking, standing and sitting, if the practitioner feels painful, he has to contemplate that this is Vedanānupassanā: the Contemplation of Feelings. If the mind is woolgathering, the practitioner has to contemplate that this is Cittanupassana: the Contemplation of Mind. At the same moment, when the mind is concentrated, the practitioner has to investigate Kilesa: Defilement that is Nivara: Hindrance, investigating Khanda: Aggregate, Ayatana: the Twelve Spheres, Bojjhanga: the Enlightenment Factors and AriyaSacca: the Noble Truths. This is Dhammānupassanā: the Mindfulness of Mental Objects. The varieties of these practices

are for perceiving the nature of life that is Khanda: the Five Aggregates - Mind and Matter or Matter and Mind as "they arise, exist and fall away. So they arise, exist and fall away according to the conditions". When perceiving the nature of life, the practitioner will be free from clinging. This meditation of Satipatṭhāna: the Foundation of Mindfulness is very fruitful, beneficial and apparent. The person who passed the practice admitted that the mind became qualified, healthy and efficient. So, it is now very popular for the practice of people around the world. It is to prove the Buddha's words that "O Bhikkhus, this way is one way for the purity of living beings, overcoming grief and lamentation, extinction of sufferings and mental feeling, attaining the right path, and penetrating Nibbana. This is the way of Satipatṭhāna: the four Foundation of Mindfulness".

Source of Information

Mahachulalongkornrajavidyalaya University. Thai Tipitaka, Edition of Mahachula. Vinayapitaka, Parivāra, Suttantapitaka Diganikāya Mahāvagga, Diganikāya Pātivagga, Majjhimanikāya Mulapannāsaka, Majjhimanikāya Uparipannāsaka, Unguttaranikāya Dukanipāta, Unguttaranikāya, Catukkanipāta, Unguttaranikāya Dasakanipāta, Unguttaranikāya Ekadasakanipata, Khuddakanikaya Dhammapada. Bangkok: Mahachulalongkornrajavidyalaya Press, 1996.

- Phra Buddhagosacara Thera. Author. **Visuddhimagga Scripture** translated and compiled by Somdej Phra Buddhacara (Art Asabha Thera). The 9th Edition. Bangkok: Thana Press, 2010.
- Phra Brahmagunabhorn (P.A. Payutto). **Buddhadham of Revision Edition**. The 39th Edition. Bangkok: Mahachulalongkornrajavidyalaya Press, 2014.
- Phra Dhammmadhirarajamahamuni (Chodok Yanasitthi). **Samatha-Vipassanā-Kammaṭṭhāna Practice**. Bangkok: Mahachulalongkornrajavidyalaya Press, 1988.
- Phrakrupalad Suwatthanaphrommakun (Narong Jittasophano), Editor. **Vipassanā Kammaṭṭhāna in Buddhism**. Bangkok: Mahachulalongkornrajavidyalaya Press, 1997.
- Phra Bhattanta Asabha Thera Aggamahākamatthānācariya. **Vipassanādura**. Bangkok: C100 Design Co., LTD., 1993.

Ajahn Chah & Mindfulness

Phra Bhavanaviteht (Luangpor Khemmadhammo)

Ajahn Chah was unusual. He was born, brought up and ordained in a remote village in the the North-East, then one of the poorer and more neglected parts of Thailand. For a few years he lived the usual life of a monk in a village monastery but then, frustrated by such an aimless existence, he decided to devote himself to really practising the Buddha Dhamma. He left his village wat and began wandering, living off what he managed to collect each day on a morning alms round, sometimes walking long distances, and sleeping in forests and caves wherever he found himself. Wandering monks of that time were possessed of great courage and determination. They had only the bare necessities, lived close to wild and dangerous animals, and stayed in places that were often feared as being the abodes of demons and ghosts - circumstances, in which it might be remarked, you couldn't help but be mindful and aware! Eventually, having met and been inspired by the great Ajahn Mun, Ajahn Chah in 1954 accepted an invitation to settle in a forest close to his home village and that was the beginning of what was to become Wat Nong Pah Pong, where he lived and taught for the rest of his life. He died in 1992. By then branch monasteries had sprung up in other parts of Thailand and in Britain, Europe, America and Australasia.

Ajahn Chah was one who truly lived and breathed the Dhamma. With him it was always a living Dhamma, a truth that could be found here and now in life as you lived it. To him everything was practice, everything was meditation. Right now, that's where you are, that's what you're doing, and that's where your meditation should be. That's how he taught. When lay people of all walks of life came to see him he'd politely listen to their troubles but as soon as they said something that gave him an opening he would pounce and they would be taught Dhamma relevant to what they were feeling or complaining about. It was the same with the monks but in his view, monks being renunciates and living within the structures of monastic discipline and convention had at their disposal an array of tools and opportunities that others had not. The watching of one's mind and the promotion of mindfulness and investigation of defilements were seen as the key advantages of living such a simple and structured life.

Including everything as meditation didn't mean that formal practice should be neglected, on the contrary and as much time as possible was encouraged to be spent practising walking and sitting meditation. There was no instruction in complicated techniques and little ever said about the various attainments that might be expected but neither did he despise or criticise the various methods he heard about and plainly recognised that different approaches would suit different temperaments. On one occasion when asked to instruct some visiting Europeans he simply folded his legs, placed his hands one on top of the other in his lap and closed his eyes - and that was that. His concern seemed simply that however you did it you should bring your mind to a degree of rest in the here and now, a place from where you would be able to see and know the nature of things. That said the most usually recommended approaches were 'Buddho', anapanasati and contemplation of the body.

His appeal and success with Westerners when he spoke no English has long been something of a mystery to many but the answer lay in his extraordinary integrity and a practical approach that blended kindness with discipline and emanated from a place of wisdom and understanding.

He leaves behind a rich legacy that includes both in daily life and formal practice the practical use of both traditional and compassionate applications of Mindfulness.

The Presentation of Vipassna Thura Buddhist Center

Most Ven. Him Bunthoeun (Preah Sāsanamuni)

- I. The Executive history of The Vipassanā Samāthi in Cambodia
- II. The history of the Vipassanα Thura Buddhist Center
- III. The activities of The Vipassanα Thura Buddhist Center
- IV. Ānāpānassati (To respect the law of Buddhist for individuals who are in first practice)

I. The Executive history of The Vipassanā Samāthi in Cambodia

According to the historical documents and historical practice of Buddhism in Cambodia has confirmed that the Cambodia has embraced Buddhism to obey since Funan times, in 3rd century of Buddha, Buddhist era 234, before Christian era year 309 until the Angkor time. (The documents of Mr. Ian Haeris, Section 1, and Page 49), **King Jayavarman VII** (in Buddhist era 1724 and Christian era year 1181) has steadfast respected Buddhist from his father name **Dhammara Nintra Varman II** reigned during the year 1160. **The King Jayavarman VII** and his royal wife name **Indra Tevy** which is a king with "**Tasa-pithda-Rāja-thor"** (having ten parts of honesty) who has high knowledge and both knowledge in Buddhism. Obviously, there are many statues left behind in meditation posture that he had to learn from his royal father.

According to the documents (Khmer Hero Page 89, Section 4) in **Preah Srey Dhama Rājā** time (in Buddhist era 2180 and Christian era year 1636), reigned in
Udong Meanchey city has shown that there is the "**Preah Mohāthera**" (Senior monk
with at least 10 years of seniority) sacred name **Preah Sokunthea**, Senior monk of
"**Ganathipadi**" **Chim**, acting director monk of all the monks, he living at **Neakta Soeng** Pagoda, Udong Meanchey city. He is a seniority who has knowledge of the
"**Tripidaka**" (the collection of Pāli texts) and knowledge of "**Samāthi Kamathana**"
(Mental concentration) endowed with "**Nheyya-ñhāna**" (the supreme knowledge
possessed by the Buddha) and "**Lokiya-ñhāna**" (the worldly undeserved), and
continued to **Preah Chan Rājā** time (**Preah Utay Rājā**), Buddhist era 2350, Christian

era 1806 (Khmer hero documents, page 1035) there is a seniority name "Preah Dhamma Vipassanā" living at Mohānokor Wat district, he is the occasion teacher which is the teacher of Preah Utay Rājā that continuity from his royal father. On the dated of 15keut, Azad month, Year of the Goat (the eight year of the Khmer Lunar cycle, the year of the sheep), Three era, Buddhist era 2355. He has invite the King "Dhamma Vipassanā" and other monks to remain (royal, priest) to memorize prayers at Udong Meanchey city (the ancient capital city of Cambodia) for the benefit of charity, keep good precept and to absolve etc.

Khmer hero documents (Page 1069) in the Queen **Ang Mey** time on day 5 keut, month of Bos, Year of the Goat, in the Nine era, Buddhist era 2379, Christian era 1835, **Samdech King Sokunthea Thipati**, director of glory monk, royal name **Uk** he is a king who has knowledge of Buddhism and "**Vipassanā Thura**" (Meditation in quest of practices) that was appointed as monk's director in the meditation in quest of practices by **King Angduong.**

Khmer hero documents (Page 1083) in the **King Angduong** time at Udong Meachey district (the Buddhist era 2391, Christian era 1847) he is a king with **"Tasa-pithda Rāja-thor"** (having ten parts of honesty). At 7-8 at night, he always listening the Dharma which the monks perform at the Royal Palace every night and every eight Silas (precepts) days. Especially at the 12:00 midnight, he always preached about "**Mettā-phāvanā**" to pray the goodness to all benefactors as well as two feet animals, quadruped and more eight kinds of liquids which may be consumed by Buddhist monks during their daily fasting period.

According to the historical book of the "Dhamma Vipassanā" Sam Buntheourn "Keto Dhammo" that have collected edition compiled by the commission of Cambodian Vipassanā Buddhist Center published 5th. Buddhist era 2556, Christian era 2012, page 41, certifies that: in 1996 the supreme head of all monks "Gana Mahānikāya" royal name Tep Vong, he decided to establish a new education system that never has in Cambodia called the education system of Buddhist "Vipassanā Thura" (Buddhist meditation). The king "Mahāsangha Rāja" (The king supreme head of all monks) he has appointed "Preah Dhamma Vipassanā" Sam Bunthoeurn "Keto Dhammo" as director to lead the "Vipassanā Thura Center" processing with the administrative management system of the Kingdom of Cambodia.

"Preah Dhamma Vipassanā" Sam Buntoeurn "Keto Dhammo" born on Monday, 3 Roach (Days of the month during which the moon is waning), Phallguna month (the fourth month of the lunar calendar, February-March), Year of the Monkey (Ninth year of the 12-year lunar cycle, the year of the monkey), Neight era, Buddhist era 2499 at the 18 March, Christian era year 1957 living at Mukkampul district, Kandal province, Cambodia. He entered as a monk in 24 years old staying at Keomuni Chaot

pagoda in 1980. Then he learned mediation with many Meditation Masters like teacher **Ros Chhun** and so on

According to the describe of teacher **Ros Chhun** (a teacher of dharma who graduated from meditation all 40 abundance) said that he had learned meditation from his teacher and his teacher learning from sequence monks from the time of Preah Angduong. Then

II. The history of the Vipassanā Thura Buddhist Center

After ordination, "Preah Dhamma Vipassanā" Sam Bunthoeurn "Keto Dhammo" as the president of the Cambodian Vipassanā Center. Then the King Preah Sangha Rāja (the supreme head of all monks) also set up a temporary headquarters in Nandamuni pagoda in Phnom Penh, and has created a committee of a group that has the "Preah DhammaVipassanā" Sam Buntoeurn as president. Later he set up a new headquarters located at Phsar Dek commune, Ponhealeu district, Kandal province and has changed name from Cambodia Center for Vipassanā to Vipassanā Thura Buddhist Center on the Buddhist era 2544, Christian ear 2000. He also developed the infrastructure such as road, monk's house, nun's house and Tachi's house (laymen who shave their leads, wear white or yellow robes, follow the 10 precepts and live in a pagoda, they are not ordained, but may assist the monks), Sālāchan or Dhamma Sālā (Gathering or ceremonial hall in a Buddhist monastery), Buddhist temple, pond, and mediation school as well. In addition, he has also arranged separate studies of Vipassanā Thura in to 3 classes:

- The primary academic for vipassan $\bar{\alpha}$ class for 03 years
- The Secondary academic for vipassan $\bar{\alpha}$ class for 04 years
- The higher academic for vipassan $\bar{\alpha}$ class for 05 years

Since 1996 till now has tens of thousands of Buddhists in the province and municipalities across the country of Cambodia that was educated through Vipassanā Thura (practice Samatha kamma Thūna and Vipassanā Kamma Thūna), which has grown steadily until the "Preah Dhamma Vipassanā" Sam Buntoeurn passed away. And then has a student whose name "Yūnika thera" Nao Yi has continued these acts. Soon "Preah Yūnika thera" Nao Yi passes away.

Currently, there is a student of the "Preah Dhamma Vipassanā" Sam Buntoeurn sacred name "Preah Sāsanamuni" Him Bunthoeurn as the director of Buddhist center for Vipassanā Thura, he has also continued previously action and creation of new activities added to make the Vipassanā Thura more further progress.

Preah Sāsanamuni Him Bunthoeurn is a Major class commission; he has strongly efforts in the establishment of **Tudanga Forest** (Name of a section of Dhamma concerning asceticism) which has land sized 20 hectares and building the Buddha statue as well as planting trees in the Buddhist center for **Vipassanā Thura** with the effort to expanding of **Vipassanā Thura** to be better.

III. The Activities of Vipassanα Thura Buddhist Center

The activities of The Buddhist Center for **Vipassanā Thura** of Cambodia are as follows:

1. The everyday carry out

The monk, Lay-Devotees, entered to study and practices in school every day and practices in group in Dhamma $S\bar{\alpha}l\bar{\alpha}$ (Gathering or ceremonial hall in a Buddhist monastery) and in the Buddhist temple.

A). The practices time for monks

Hours.

- 03:30 AM to 06:00 AM
- 07:00 AM to 09:00 AM
- 02:00 PM to 05:00 PM
- 06:00 PM to 09:00 PM
- B). The practices time for Sila Vanta and Sila Vanti

04:00 AM to 06: 00 AM

07: 00 AM to 09:00 AM

02:00 PM to 05:00 PM

06:00 PM to 09:00 PM

2. Tolerance Vipassanā Course

Every month, on 1 to 7 the Buddhist center for "Vipassanā" have always practiced the tolerance meditation by sitting meditation pray the meditation by the schedule as follows:

- Tolerance meditation scheduled as following:

Hours:

03:30 Am to 05: 30 Am

07:00 Am to 10:00 Am

01:30 Pm to 04: 30 Pm

6:00 Pm to 09: 00 Pm

3. Pedagogy Inclemency

The Buddhist center for "Vipasssan $\bar{\alpha}$ Thura" has opened a training course for new teacher of dharma that just passed the exam to become fully-fledged teacher, to teach in the provinces and municipalities across the Cambodia. The education of pedagogy inclemency has 1 month per year.

There are 3 of Pedagogy Inclemency Lesson

- 1). The study programs for meditation Vipassan $\bar{\alpha}$
- 2). Behavior properties
- 3). How to teach

The Study Program for Meditation

1). The Primary academic for Vipassanā

- A). Study about the faith, precept, Kind of deed (where good or evil), 13 hermit, to absolve air 4 clan (for a Buddhist monk)
- B). Study about the 10 Anusati (remembrance), 10 Asupha, Kāyakatā-sati, 3 Pramma-vihāra (3 basic attributes of a pure), 10 Kasina (proof), Ānābānassati (Type of meditation or concentration consisting of counting breaths).
- C). Study about 6 Magga (guardian of the door), 6 Ārāmana (feeling), 9 Rūpa (bodies), 5 Nāma (names), the suffix factor of individuality, Tri Lakhana (The three characteristic of life), Utayabba-nhāna (the precept of born and to die) and Anupassanā (contemplating).

2). The Secondary academic for Vipassanā (insight):

Study about precept, kind of deed (where good or evil), 13 hermit (name of a section of Dhamma concerning asceticism), contradictory occasion, 3 Pramma-vihūra (3 basic attributes of a pure), 10 Kasina (proof), 5 respiration (type of meditation or concentration consisting of counting breaths), take the virtue only Pathama-Jhhūna (first step) to be strong and constantly intern in the 6 Āramana (feeling), 6 Magga (guardian of the door), 28 Rūpa Dhamma (body), 5 Nūmarūpa (individuality), the suffix factor of individuality, Tri Lakhana, individuality of the precept of born and to die and 9 Vipassanū-nhūna (Ability or method of attaining insight), strongly feeling placing in the "Pathama-Jhhūna" (first step).

3). The higher for Vipassanα class:

A). Study about precept, kind of deed (where good or evil), 13 hermit (name of a section of dharma concerning asceticism) which is rooted calm merit. **Kasina (Proof)**

is the light to make more clearly about the 4 Prama-vihūra (4 basic attributes of a pure), to make feeling into 4 Rūpa-chhūna, 4 Arūpa-chhūna, 4 Dassna-Samūpatti, Pobbe nivūsā-nussatti-ñhūna (memory of a previous life or incarnation), Jutūpa-Pūtañhūna, (feeling of meditation), 73 Ārūmana-Vipassanū-kamma-thūna individuality and 55 Ākūra (the suffix factor of individuality). After understood clearly then enter into Tri Lakhana (The three characteristic of life), Uttaya-ñhūna (the precept of born and to die), 9 Vipassanū-ñhūna (Ability or method of attaining insight), 18 Mahūvipassanū, 9 Lokuttara-thor (Dhamma paradise), strongly feeling placing in the Pañhcama-Jhhūna.

- B).Behavior characteristic expressed about the personal conduct of manners of discipline, to be good teacher. The conducted that involving to another person to be good and is to be respected.
- C). The conduct in leading other by trying as regular, respect the time and rules of schedule.
- D). How to teach and practice the apologies of **Tri Ratana** (the triple gem) to offer the precept, offer the talent, offer for teacher of dharma then enter into teaching techniques.

4. For Hermit Courses (name of a section of Dhamma concerning asceticism):

The practicing of **13 Thudanga** (hermits) was practiced for 10 days in a year that has scheduled as following:

Hours:

03:30 Am to 05:30 Am 07:00 Am to 09:30 Am 02:00 Pm to 04:30 Pm 06:00 Pm to 09:00 Pm

The progress of meditation, listen to the advice of eating, to be circumspect of discipline respecting to be better. In addition, there are special **Thudanga** (hermit) has been open for 10days, 7days, 5days, to the provincial centers in Cambodia.

5. The establishment of additional branches for Buddhist center:

The spree of center branches in the provinces and municipalities is in subsequent. The Buddhist center is also interested in opening the additional training to the trainer by carefully.

6. The national and international reception to learn meditation:

The Buddhist center for $Vipassan\bar{\alpha}$ Thura (requirement of mental shrewdness) that have received the national and international guests to learn how to

perform the psychotherapy which has in short time, to the need of guests that has short time and they always gain knowledge and virtue for the $Vipassan\bar{\alpha}$ Thura should be noted.

7. Support Association of Vipassanā Thura:

The support association of **Vipassanā** Thura be prepared in statue by the committee of the association on August 1, 1999, article 46, to sustain the **Vipassanā** Buddhist Center to practice effectively.

8. Educational Propagation:

There is advertising via radio, audio cable, printing, and library in the **Vipassan** $\bar{\alpha}$ **Buddhist Center** and in the campus center as well as domestic and foreign in a large number.

9. Life-Saving:

Buddhist center for **Vipassan** $\bar{\alpha}$ **Thura** has nursing for facilitating the treatment to the monks, Sila Vanda, Sila Vati, and Buddhists everywhere who studied Vipassan $\bar{\alpha}$ to capacity as possible.

10. Supporting:

The monks are supplied and their meal on the gathering hall which has chef cooked regularly by has the support from charities in everywhere, such as Moha Ubasok **Mrs. Sok Im**, Buddhist donors as well.

The daily life of the Sila Vanda, Sila Vati, is responsible for themselves. Separately, for the holy day (the day set aside for the observance of Buddhist precepts) and holiday have to meals together.

IV. Ānāpānassati (Type of mediation or concentration consisting of counting breaths)

Ānāpānassati means to thinks and counting of Breath out and breathe in. Someone who saw and fearful in transmigration of souls called "Bikhu" (Rand of a Buddhist monk). Feeling means that the naturally that you think, and critical thinking of feelings. The non-educated feeling has always not well-behaved, trembling motionless to the feeling as it in the natural is difficulties to maintain by rare, why that born and why that away very quick. But it has always conducted in mood that is the desire and not aspiration often. Therefore, all kinds of suffering always just increase in abundance. Whenever all emotions such as visual attraction to hit the door, has visual radius (opening of the eyes) as well, the emotions has always rushed through the gate, such as

road visual radius, go outside to sucking the tasting of great emotion. When the feeling is not happy it brings the resentment and discontent in a great emotion. If so, the animals are also suffering relentlessly in every day. Therefore, those who wish to be free from harm and want to happiness in life should be manage and admonition of feeling to purify like the Buddha's words expressed that:

Chitam Kutam Sukh $\bar{\alpha}$ Vaham: The feeling that they are managed well and always brings happiness.

Chitam Tantam Sukhā Vaham: The feeling that they are advised well and always bring happiness.

The person who is the **Atikamika** (The Beginner who is just starting to learn) always has non-stable feeling, when you advise your feeling in disorder which is the mix together place with the sound of (the wind blowing, water pouring....) you will not be easy to admonition your emotion. Because of your emotion always agitation, lonesome, rushed to take the emotion through the door). Therefore, only then the Buddha, our god expressed the appropriate abode for religious concentration to a yogi (a person who practices mediation) who needs in emotion education.

So, the **Yogi** is a beginner individual that has aspiration to progress of breathing must escape from mix together place by the **Gana** and the place with sound of (wind blowing, water pouring....) and go up in the quiet woods or down tree or in quiet house or quiet Buddhist temple or anywhere quiet, where easy in meditation. Because of **Jhhāna** (to take a step of meditation) has a thorn voice and where quiet is easy to progress in meditation for the enlightenment of the special good deed. If the yogis (the beginner who just start to learn meditation) seek appropriate **Senāsana** (residence) in the process of meditation and must sit down. Because the sitting posture is a calm behavior, is a part of the behavior does not hesitate of feeling and non-fantasies of mind.

The sitting has to sit cross-legged strongly well, because that kind of this sitting is a behavior which brings comfortable in fluctuations of **Assāsa** and **Passāsa** air (breathe in and out), as well the actions taken around of feelings. And then keep the body straight, because of the in keeping the body straight make the skin, meat, fiber does not collapse, woe, have pained, which happened from skin, meat, fiber that hold collapsed is also did not happen. If the misery does not happen, make the feeling unite and the meditation is not falling, and reaches to extensive progress. Then have to memory placements, is to make the feeling forward the breathing which it was grown. This method is the most important, because of the meditation, and if yoki (Beginner who just start to learn meditation), have inattentive feeling, floating wells, also progress unsuccessful. Thus, before celebrating to find the breathe in and out, the yoki have to collect the feeling to stable and then take out the mind from other feeling and placement the memory as strongly well.

The method to take out the feeling from other memory, the breathing in and out or carry out the breathing must to get virtue, fist Jhh $\bar{\alpha}$ na class must by crossing the 5 structures:

- 1). Vitakka (reflection): Critical thinking put into the emotion meditation.
- 2). **Vicāra** (Investigation): Considerations shape a sense of meditation (breathing in and out from the center to end of the nose along with the nature of the wind, noticed wind up and long, fall to short 4 points such as: Navel, Chest, neck and end of nose. The hurting arise and go off or feeing to gather at the end of the nose. The point the **Yoki** (Beginner learner) received virtues born of **Pāmojja** (happiness) is pleased softly.
- 3). **Piti** (Ecstasy): The strongly joy can inspire the body and mind to all to the "**Pharanā-piti** (the meeting of wind and intelligent at the end of nose to loss of pain. The cool has also released throughout the organisms, the 5 **Saphāva-piti** also occurs on the body caused to have goose flesh, to have goose bumps, seems to be the lightning disappeared before and seems there's nothing to touch, seems too forward, backward, and its floating to get the Yoki (Beginner learner) that access to full body virtues).
- 4). **Sukha** (Happy): The happiness come plenary body, great calm, good cold, to encourage the yoki (Beginner learner) is in virtue that is **Kāya-sukha** (happy in body), **Cheta-sukha** (Mental happiness) means as happiness in mental.
- 5). **Eka-Katā** quiet feeling have only one feeling (the feeling is gather one, to gather in the **Hadaya-vatthu** (the location of feeling, hart and mind), body, mind no action, that **Yoki** gain the first Jhhāna to be combined with **5 Rūpa** (5 body), has the decency in body, to mix together with ethical purity, feeling purity, as features).

When acquire the virtue, fist Jhhāna to be combined with body 5, Yoki (The beginner learner) is also located in the impartiality, indifferently and indifferently, the same equal in one feeling, all gone of "Nivakranakthor" of body 5 such as: Kama Chanda, Pyāpāta, Thina-Mithda Utthachca, Kokachca and Vicikaccha as gradually from the body 1st to body 5th. When have trained the receiving of the 5 precepts, every day, the Yoki more expertly skillful in the Ang-Jhhāna. Because of those, the Buddhist center for Vipassana has taken the breathing to study on the basis of all mediations, because of this meditation is easy to remind of feeling for the beginner who just starting learning meditation. Each one of us has his own breathe. From day to day we always breathe without thinking about it. After a Yoki have training fluently to bow down feeling, to progress further Vipassanā.

The Operations to Identify the Name and Individuality

The setting of name and individuality that is the interesting of Vipassanā, and Yoki that should determine the Rūpa-thor (concrete object) in first, then determine of concrete object that it is the behind feeling. Yoki that is the Vipassanā Yānika (crew), Samatha Yānikoka (one who engages in such meditation as a tool or means to calm the mind), should determine the name and individuality to all doors, all interesting, all behavior, all times, and all places in the bible Visuthdimagga (Road leading to perfection) part 3 has certified that:

Pāli: "Se ca hi Ekasmim Vā Rūpa Dhamme Uppatithite Tvisu Vā Rūpam Pahāya Akrūpa prittaham Araphati Kammathāna-Tomi Parihāyati".

The meaning: If the **Rūpa-thor** (concrete object) for one and two since reaching wise of a **Yoki** (hermit) renunciation of body and to celebrate for determining the abstract also eliminated from the mediation.

Pāli: "Suvisuthdaruparittahavasena Pana Arūparittahāya Yogam Karoto Kammathāna Vutthin Virullahim Vipulam Babunati" then the yogi also made an attempt to determine the behavior of abstract by the power of understanding of purity body, Kamtthāna and reach the extensive progress too.

Thus, the yogi when setting the determine of other body to be more by step until wisdom fluency in the determination of the body's characteristic, and when yogi do like that ready, the abstract that have body is the feeling, and prosper revivalist too and placement well. As for non-concrete object which was arising and located by nice, that non-concrete object will have a feeling of wisdom too, and to stay without suffer out while the yogi renunciation of setting and know the concrete object and setting back to know the non-concrete object.

Determining the suffixes of Individuality

The Medical-wisely saw the symptoms of illness then find the **Samutthāna** (cause of illness), the man with compassion see the young babies sleeping face up in **Smosāna** forest and then consider where the parents of the baby? However, **Yogi** understand the concrete objects and also consider to find suffix factor of this individuality too. And is also consider to find the suffix factor of the concrete object in the **Vipassanā**, **Yogi** have to consider to find the suffix factor of the body in advance then consider of suffix of individuality after.

The determinism of body contains 5 there are: Avijjā 1 (ignorance), Tanhā 1 (passion), Uppātāna 1 (inclination, Buddhist), Kamma 1 (action), Āhāa 1 (Food).

- Avijjā: Ignorance
- Tanhā: Aspiration and morbid in feeling.
- Uppātāna 1: Stronger inclination in feeling.
- Kamma: Good and bad action.
- $\bar{A}h\bar{\alpha}a$: Kavalink $\bar{\alpha}r\bar{\alpha}h\bar{\alpha}$, it meaning is the rice ball, water and cake as well who person eat into the throat.

The Suffix of the Body

- Cakhu-viññhāna (sight as a sense): Caused by the eyes and body.
- Sotta-viññhāna (sense of hearing): Caused by the ears and voice.
- Khhāna-viññhāna (sense of smell): Caused by the nose and smell.
- Jivhā-viññhāna (sense of taste): Caused by the tongues and tastes
- $K\bar{\alpha}ya$ -vi $\tilde{n}\tilde{n}h\bar{\alpha}na$ (consciousness through the body): Caused by body and "Paot Tapvak" (touch).
- Mano-viññhāna (intuitive feeling): Caused by feeling and Dhamma.

The absolve of Vipassanā

When the yogi has determined the name and concrete noun and also the suffix passed of doubts in all three eras. Then should absolve the **Vipassan** $\bar{\alpha}$ endowed with the "**Tri-lakhana**" (three characteristic of life) through all 6 gate to go on.

3 Characteristics

The Common Equal Characteristic to all material existence has 3 there are:

- 1). Aniccatā (absurdity): The condition is the precarious
- 2). **Tukhat**ᾱ (Suffering): The condition is the suffering
- 3). **Anatta** (Soulless): Buddhist doctrine of non-self or not responsive to the control of the ego.

Aniccam (absurd): by explanation that **Khayam** (fall down), the **Yogi** considering to found that the individuality that happened is has always lost.

Tukham (Suffering): by explanation that **Phayam** (fear), the Yogi should consider to found that the individuality is the natural of the fearfulness.

Aknatta (Soulless): by explanation that Asāraṁ no essence. The yogi should consider to found that in this personality nothing meaningful, only name and body. The individuality is the natural of empty, easy to leak, born and die by the suffix, not to be under the control in the power of any person.

The virtue that happened to absolve the Vipassanā

In the time that Buddhism found the fear in cyclical (evolution of the life cycle) whose hate distress, love happiness and to bend down to operate in meditation, at that time the body modestly and feeling will happen. When having the body modestly the "Sila-varaṁ (The circumspect in precept) will happen. When having precept, mental concentration (Stable feeling in the same emotion) will happen. When having meditation ready, the intellectual found clearly the material existence that happened and died out, to be very tired of something (because of frequent occurrence), away from orgasms, have no aspiration and no tie up (with rope) in materialism and will happen manifolds.

In the point that with no tie up in the materialism is the special virtue. All humans and animals in the world that living with no jealousy, self-centered, not adopt the societal hierarchy, race, nationality, family tree, as the person who living and consider themselves, know how to coordination of living with society. If people in the world have learned the same, the whole world will have peace forever.

Through the status and experience of the **Vipassnā Buddhist Center** of the Kingdom of Cambodia, this was held in the current session about the **Vipassanā** issue and generally society of people. It certified that the Vipassanā helped rebuild moral and social education of people who are suffering, especially energy helped to build peace in the general society and whole worlds.

References

- The treatise of Tripitaka or the baskets No. 70
- The treatise of Vistthimagga (The path leading to perfection), all 3 parts
- The dictionary of (Preah Dhamma Vipassanā **Sam Bunthoeurn**)
- Khmer Hero (**ENG SOT**)
- History and practice of Buddhism in Cambodia (Ian Haeris)
- The practice method of Vipassan $\bar{\alpha}$ in Cambodia (**Preah Sāssana Muni Him Bunthoeurn**)

Buddhist Center for Vippassana, 15 Keut (day of waxing of the moon, used for each day of the 15-day period from new moon to the full moon), Chaet month (fifth month of the lunar calendar, corresponding to March-April), Year of the Monkey (Ninth year of the 12-year lunar cycle, the year of the monkey), Neight era, Buddhist era 2560, Christian era year 2017.

Mindfulness and concentration on the compassionate path

Dr. Sarah Shaw

Abstract

This paper explores the canonical and commentarial role of *mindfulness* at different stages of the samatha path. It argues that the word 'mindfulness' has become very varied in its application in modern contexts. Oddly enough, elements of this variation are present in ancient texts too, as this quality assumes different roles within the practice of the calm meditations, according to the apparent needs of specific states. In early texts, the term 'mindfulness' is constantly employed, with what are implied as increasing levels of subtlety, to the types of awareness required and sustained by the form and formless meditations. So, this paper explores this refinement in *Sutta*, *Abhidhamma*, and commentary. It asks whether there is an inherently adaptive and flexible quality to mindfulness, and suggests this may have been the reason it is so often linked in the texts to the stabilising, calming effects of concentration, at every level of practice.

Lastly, the paper considers the practice of the divine abidings, and their role in a compassionate path.

Mindfulness

Recently a magazine ran a beauty guide that described '10 beauty products to help you achieve mindfulness'. These magic potions included, amongst other things, creams that were 'purifying', would give the user 'radiance', be 'soothing' and let 'feelings of stress slowly drift away'. 'Calm', a sense of 'clarity', and 'renewal', given by these creams and beauty treatments, would leave one 'refreshed' and 'balanced'. At first, of course, the notion of a cream doing these things seems comical, but the assumptions that lie behind them are interesting. The qualities this article associated with mindfulness in this article were not wrong, whatever the effects of the creams, but refer in practice to the balance of mindfulness with concentration, in the skilful citta. While various formulations abound of what mindfulness is, popular understanding of what this important *cetasika* involves is indeed curiously accurate from an *Abhidhamma* point of view.² According to the register of skilful consciousness, if correctly maintained, it would indeed be accompanied by calm (samādhi), be soothing (passaddhi citta/kāya) and give balance (tatramajjhatā). Right view and right application of mind, linked with health of mind and body, could be seen as 'purifying'; 'radiance' would perhaps arise naturally from the skilful state that then ensued. Key to these factors arising, however, is the union of mindfulness with concentration, or unification. This paper explores the role of mindfulness in samatha meditation, and considers the great interdependence of the two.

The juxtaposition of *samatha* and *vipassanā* is of course ancient, perhaps a development of the pairing of *samādhi* and *sati*, and we find both sets of two in the canon as pairs: amongst the list of twos, for instance, in the *Sangīti Sutta* (D III 213).³

If we look at the textual, historical, and practice-based accounts of mindfulness within the Buddhist tradition, it is clear that mindfulness is considered one, though crucially important, element in a path of practice which is, of course, eightfold. Textual references identify a number of features of mindfulness, which is always present as a mental state (*cetasika*) and identifying feature of *skilful* consciousness.

Before we begin, it should be noted that the *Suttas* record a 'wrong' or 'false' mindfulness, just as the other factors of the eightfold path may be 'wrong' or 'false' (MN III 140; DN III 214; DN III 274). This application is found occasionally, though rarely, in more *Abhidhamma* based analysis (Patis II 86). Frequent *suttanta* references to the possibility of 'wrong' factors of the eightfold path suggest that they are factors that actively militate against their opposites. Although the commentaries say little on this subject, one infers that when it is 'wrong', mindfulness arises in a vitiated form, perhaps

¹ Article by Stella Maxwell, *Harper's Bazaar*, 5th December 2016. Available online at: www.harpersbazaar.co.uk/beauty/.../10-beauty-products-to-help-you-achieve-mindfulness

² See DhS 9-17 for the register of skilful consciousness, accompanied by joy, and associated with wisdom.

³ See Cousins 1973, 1984 and 1997. These articles have been so frequently consulted and used throughout this paper that they are not always cited.

as the alertness present when there is desire to harm or steal from another, is committed to an actively wrong spiritual path, or as a kind of negligence 'to be thrown away as dregs' (Patis II 86). The Buddha, for instance, on one occasion notes that a deeply corrupt monk defiles the assembly and has 'wrong mindfulness' (AN IV 205). There is also the milder *mutthasati[no]*, 'Forgetful in mindfulness' (Vbh 351; DN III 252; DN III 282; PED 536) a kind of careless absent-mindedness, which, along with the word denoting its absence, *asati*, 'unmindful', seems to describe mild lapses of attention. A monk who is a bit careless about cleaning up after himself, is said to have *asati* (Ja III 486). Sāma, the Bodhisatta in one of the Great Ten rebirths, is *asati* when he is unobservant and allows the hunter king to shoot him (Ja VI 77). When skilful, however, its more usual usage in both *suttanta* and *Abhidhamma* contexts, *sati* is accompanied, whenever it arises, with other *cetasikas* that support it and shape its presence as just one factor of the healthy or 'skilful' (*kusala*) mind. As we will see, this is an important factor in considering how *samatha* meditation – and indeed insight – works.

So while the risks are worth bearing in mind in our considerations, it is in its skilful sense that the term is most commonly used, and where it is seen as one of the distinguishing features of the skilful mind – and hence *right jhāna*. For again, concentration, present to a certain degree in all consciousness (Dhs 12, DhS 120 as *citass'ekaggatā*), can also be 'wrong' or 'false' (*micchāsamādhi*). For the purposes of this paper, however, we take concentration and mindfulness, where the term is used, in their skilful sense, as concomitants of *kusala citta*, and as both desirable and necessary for the attainment of awakening.

How is mindfulness defined in the canon?

Mindfulness is seen as one of the central characteristics of the skilful mind. The mental state (*cetasika*) of mindfulness is described in a number of ways. In *Milindapañha (Mil)* the quality is said to have two characteristics: 'Not drifting away (*apilāpana*)⁴ is a distinguishing mark of mindfulness and taking up (*upagaṇhanā*)⁵ is a distinguishing mark of mindfulness. Mindfulness... when it arises, 6 keeps the measure of skilful and unskilful states, blameworthy and irreproachable states, inferior and superior states, dark, bright and evenly mixed states, ... and in this way the practitioner then practises the things that should be practised, and does not practise the things that should not be practised. He follows things that should be followed and does not follow things that should not be followed. In this way, great king, not drifting away is a distinguishing mark of mindfulness.' (Mil 37; trans. Shaw 2014: 220).

⁴ See Dhs 14; Shaw, 2014: 221–224; mindfulness is not allowing things to float away when at sea, or, be forgotten – 'not wobbling', as Horner 1963: 50, puts it; see also Rhys Davids 1890/1925: 58, n. 2.

Mil 37–39; for upaganhanā, see DP I 441: 'seizing, drawing to oneself, becoming master of'; see also Horner 1963: 50, n. 6; Rhys Davids, 1890/1925: 58, n. 2. gives "keeping up"

⁶ The verb apilāpati "to remind, enumerate", here in the causative, is of a different root from "not drifting away", apilāpana; see above. Some sort of pun, or nirukti, seems intended.

Another simile from this work compares it with the treasurer of a great king, who can inform the monarch, the mind, of all his resources, at any time. A second function is that when mindfulness arises, it '... examines the course of mental states that are of benefit and not of benefit, thinking: "These mental states are of benefit, these are not of benefit, these mental states are helpful [*upakāra*], these mental states are not helpful." And then the practitioner removes mental states that are not of benefit and takes up mental states that are of benefit, and removes mental states that are not helpful and takes up mental states that are helpful.' (Mil 37–38; trans. Shaw 2014: 221).

It appears that mindfulness exercises a kind of intuitive discrimination: it steers the mind towards what is good for it, and away from what is not (cf. Soma, 1981/2003, pp. xv-xxvii). In this regard the doctrine of an innate health or radiance to the mind is important, as it supports the notion of an instinctively ethical, and even common-sensical, apprehension of wholesomeness and the means of sustaining psychological health (A I 10).7 "This mind, monks, is radiant, but is freed from impurities which come as visitors from outside" (A I 10; trans. Shaw, 2014: 139). As Bodhi points out, there is ancient controversy about the nature of this radiance. Some commentaries have argued it refers to bhavanga, and thus passive and non-kamma producing consciousness (vipāka). Others take it to be the active kamma-producing mind of the javana stage of the thought process. We agree with Bodhi's analysis, that in this early Nikāya text we cannot expect a fully formulated doctrine based on Abhidhamma analysis, and that it refers to the radiance of the mind itself, when free from defilements. We take this as inclusive of both vipāka and kamma- producing consciousness, but primarily intended to denote an active, luminous state prepared for insight and the final attainment of a stage of path (See Bodhi 2012: 1698-9, n. 47). See also A III 16-17, which explicitly states that the mind freed from the taints is pabhassara and thus properly concentrated for the destruction of the āsavas. The Dhātuvibhanga Sutta also describes the equanimity of the fourth *jhāna* as *pabhassara* (MN III 243).

In these regards it becomes clear *sati* includes as part of its operation work with accompanying factors. An innate sense of the ethical is present (see also Grossman 2015; Greenberg & Mitra 2015). A balancing property of the mind that allows its health to be maintained, a sense of flexibility and a willingness to work under new conditions, a discriminatory quality that avoids action that could be harmful to self or others, and a sense that the practice of loving kindness, and indeed all the divine abidings, fall within the domain of mindfulness, all support the *Abhidhamma* and commentarial point that mindfulness is just one aspect of the awake and "skilful" mind at every level of path, and that this mind is capable of finding peace and, in Buddhist terms, awakening (*bodhi*) (see, for instance, Dhammasāmi 2000; Virtbauer 2015). It is, when present, inclusive of far more fields and domains than our sometimes limited understanding suggests. Indeed its application within the actual practice of *jhāna*, as we shall see,

⁷ See Gethin 1998: 202–218; Harvey 2013: 247; Shaw 2006: 31–32.

indicates a kind of awareness, and a mindfulness of body, feeling, mind and *dhammas*, that is of a particularly subtle and specialist kind.

From a general point of view, in the Abhidhamma it is described to suggest a means of steering the mind to an active (kamma) state that reflects the radiance of the mind said to be present in the underlying substratum of consciousness (bhavanga), to which the mind returns when at rest, both in deep sleep and at the end of each thought process (Gethin 1998: 215-217; Shaw 2014: 141-146). So, mindfulness is, when correctly aroused, said to be accompanied at all times by other factors that promote well-being, associated with the kusala citta (Dhs 9–17; Harvey 2013: 81–87; Saddhatissa 1971: 45–57; Shaw, 2014: 27–36, 139–156). Other factors that also feature in the active (javana), as well as the passive skilful mind, in the Abhidhamma system are the qualities of 'self-respect' (hiri) and 'regard for consequences' (ottappa: these two are regarded as the 'guardians of the world' that prevent people from acting in ways that could harm themselves or others), confidence $(saddh\bar{a})$, and the attributes of tranquillity, softness, lightness, workability, health and straightness of mind and body (citta/kāya). These supporting factors prevent views from becoming rigid, stray thoughts from becoming obsessive, and the natural ups and downs of the mind from becoming depression or excitement. Equipoise also maintains this balance (tatramajjhattatā: literally, 'being right there in the middle'). Mindfulness, working with these factors, is known as the doorkeeper to the mind, guarding what goes in and what goes out (AN IV 106-113); it is also the 'salt' to the food of the other aspects of the mind, enhancing the flavour of the others, and, indeed, when it arises, these other qualities do too (As 121-122). So, within the Abhidhamma system, right mindfulness is a distinguishing feature of the healthy and skilful mind. We need to remember this when considering all forms of meditative practice. As a concomitant of skilful consciousness, it is inherently connected to the experience of sustained happiness in daily life. Ethical behaviour, within Buddhist understanding, is accompanied by mindfulness, and is itself "happy", productive of good result, and a necessary accompaniment to mental culture, even if not a source of freedom in itself (Harvey 2013: 264–286; MN I 76, 483; MN III 170–178). While the insight traditions and the *samatha* traditions have radically different approaches, this underlying sense of mindfulness accompanied by ethical considerations, attentiveness to others, and other factors of the kusala citta is crucial, and demonstrates its role in sustaining psychological health and balance, whatever the meditative path.

Mindfulness in the jhānas

So what is the specific role of mindfulness in *samatha* practice?

The (anus)satis: ethics leading to calm

The first thing that it is necessary to note is that ten of the objects defined by Upatissa and Buddhaghosa as samatha objects of meditation actually employ the word 'mindfulness', and are spoken of as 'mindfulnesses'. As Harvey (2015) and Kuan (2008) point out, these turn the mind to 'certain salutary things' in the ten recollections, meditations within Buddhism intended to arouse calm. These are usually taught alongside other techniques, to support, encourage, and ensure a sustained and even development of the mind to health. They involve a sustained and conscious application of mindfulness: to the qualities of the Buddha and the awakened mind, the teaching that is to be realized "each for himself", the community of monks and those that have attained path, one's own generosity, one's own morality, beings of higher realms, the body, death, the breath, and the peace of attaining an end to suffering. Some of these anussatis – a term which means "repeated mindfulness" or "bringing to mind again and again" (anu, "repeatedly" + sati) – are constantly encouraged by the Buddha when dealing with people who have many lay commitments, with houses full of children, or who are involved in busy work (AN V 332-334, 336; Shaw 2006a: 123-134). They are of course central to understanding the Buddhist approach to health of mind, in a monastic and in a lay life, within meditation and outside it. The first three are always taught to those practicing meditation; many of the others are too. Some of the *anussatis* are, of course, also consciously practised in Southern Buddhist contexts at, say, the approach to death. At that time the dying person is reminded of earlier acts of generosity or kindness as a meditation to help bring peace for death, a time considered to be of great importance as the one at which the nature of the future rebirth is decided: it is a simple "mindfulness" exercise, which, incidentally, could be valuable during terminal care in secular contexts.8

Although 'limits' are stated as set for such meditations, Upatissa cites canonical sources to challenge his own assertions: for instance, under the recollection of the Buddha, he cites AN III 285 as evidence that further states can arise, and the four meditations, from this practice. Mahānāma is recommended the recollections as being specifically suitable for a stream-entrer. This does not, of course, suggest that he obtained that state solely on their basis, but rather that they are particularly suitable for the advanced work on training the mind, and giving it a healthy orientation, *after* a state of insight and some path attainment has been realized. Upatissa, however, goes further, to assert that the passage suggests that the four *jhānas* can arise on the basis of this practice (taking also the commentarial notes on AN III 285 at Mp III 337):

A noble disciple, whose mind is straight, practises the repeated mindfulness of the $Tath\bar{a}gata$.

⁸ Thanks for discussion about this are due to participants at the Buddhist Chaplaincy Conference, Balliol College, Oxford, 2014, and with those participating in two National Health Service Workshops, organised by Dr Guy Harrison, aimed specifically at those involved in various aspects of National Health Service care, support and chaplaincy.

The noble disciple whose mind has become straight, Mahānāma, takes up the meaning, takes up the *dhamma*, and finds gladness connected with the *dhamma*. In the one who is glad, joy arises, and the body of the one with a joyful mind becomes tranquil. The one who has a tranquil body feels happiness, and the one who is happy concentrates the mind.

Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedam, labhati dhammavedam, labhati ¬dhammūpasamhitam pāmojjam.

Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati (AN V 334).

This gives us food for thought: this sequence, so common in the canon, of gladness ($p\bar{a}mojja$) leading to joy ($p\bar{t}ti$), leading to tranquility (passaddhi), leading to happiness (sukha), leading to concentration ($sam\bar{a}dhi$), suggests that none of these ten 'mindfulnesses' should be excluded from the path of any practice tradition, insight or calm based, and indeed may be key in setting it on its way (see, for instance, M I 36-40). As an example of this, we could take the old man Pingiya, whose visualization of the Buddha in the *Sutta Nipāta* clearly represents a full path to awakening; in this early text we feel less rigidity in the limits set on particular practices, and the Buddha reassures him that he will indeed find liberation through this practice (Sn 1133–1149; Gombrich 1997; Shaw 2006a: 117–8).

Indeed, in the *Samaññaphala Sutta*, the Buddha employs this sequence to describe the meditator who 'mindful and clearly comprehending', sits down to practise meditation, 'arouses mindfulness before him' and then, abandoning the five hindrances, attains each of the four *jhānas*.

When he sees these five hindrances have been abandoned in him, gladness arises. In the one who is glad, joy arises. The body of the one who is joyful becomes tranquil. The one who is happy concentrates the mind. (DN I 70–73).

The terminology suggests an association too with the seven factors of awakening, where mindfulness leads to investigation, vigour, joy, tranquility, concentration and equanimity, in, as is suggested a naturally ensuing sequence, with the fulfilling of one leading to the arising of the next, and thus to the fulfilling of the complete path to awakening (S V 67–70; S V 70–72). Where the commentaries, perhaps inevitably, place restrictions and limits, it is noteworthy that the canon itself tends not to – particularly in the early texts such as the *Sutta Nipāta*.

Despite this qualification, below is a table which helps clarify the position with regard to the ten mindfulnesses as *samatha* meditation objects. Benefits described by Upatissa are given too. Comparable benefits are given by Buddhaghosa, in the appropriate section of the *Visuddhimagga*.

Kammaṭṭhāna Sati Recollection of the Buddha	AN I 207; Ap 7-54; DN II 1-54; Dhp 296; Sn 1133–49; SN V 233	Level of attainment possible with this object according to the commentaries Access	Some benefits and functions attributed by Upatissa Upatissa: his mind goes the same way and he becomes concentrated and untroubled and
			goes to access (PF 148)
Recollection of the dhamma	AN I 207; AN III 379-83; Dhp 79, 115, 259. 297 364; It 33-4	Access	He is filled with confidence and his mind is undisturbed and hindrances abate. He attains access (PF 150)
Recollection of the saṅgha	AN II 183–5; Dhp 106, 298; It 10–12; SN I 5	Access	The same (PF 152)
Recollection of sīla	AN I 209-10; Dhp 54-6	Access	The same (PF 153)
Recollection of cāga	AN III 34	Access	The same (PF 154)
Recollection of devas	DN II 253-62; SN V 39-4-5; Ud 21-4	Access	The same (PF 155)
Mindfulness of death	AN I 41-72; AN III 3067-8	Access	Owing to ease in the object he becomes more mindful. Then the same (PF 170)

Mindfulness of body	AN I 43–6, AN IV 373–8; DN II 290–8; Dhp 293, 299; MN I 18, MN I 414; MN III 237; MN III 88; SN IV 355	First <i>jhāna</i>	Acquires mindfulness and wisdom, and with undisturbed mind destroys the hindrances, so meditation factors arise in him (PF 177)
Mindfulness of the in and the out breath	AN III 120; AN V 108–12; It 80–1. Ud 34; MN I 56–63; M I 426; Patis 162–96; S V 320–2; S V 326; Th 548	Five <i>jhānas</i> (in Abhidhamma system)	His mind is collected, directed towards the object and does not waver. Discursive thought is suppressed (PF 166).
Mindfulness of peace	AN I 42, SN IV 369; Patis I 46; Ud 80	Access	Through being unrestricted in faith, his mind is undisturbed, he destroys the hindrances, arouses meditation factors and enters access (PF 179).

The table demonstrates the centrality and importance of these 'mindfulnesses' within Buddhist meditative practice, in any tradition. Two, that of the breath and the body, lead to full *jhāna*, according to this system, and will be considered below. Those that do not are not subsidiary in any way, but rather mindfulnesses that can be of crucial importance to anyone on any particular path. They appear to represent helpful and creative ways of directing the mind, with wise attention (*yonisa manasikāra*), so that its health, stability and cheerfulness are consistently maintained. They initiate directions for mindfulness; it is clearly not perceived only as a passive, simple watching, though may sometimes include that too. Some are these recollections most would practise daily, and perhaps not consider a 'mindfulness', though the use of the term within the very phraseology suggests that is precisely how they should be seen and understood. So, there seems to be a great richness of possibilities and varieties of domains this term can describe.

The practice of jhāna

At every stage of the practice of *samatha*, from the eight recollections listed here to the beginning of *jhāna* or *samādhi* meditation, mindfulness is consistently mentioned as necessary prior to practice, for the attainment of that state and as a factor in successfully emerging from and reviewing the state itself.

We can start with access concentration, a stage mentioned above, though not technically recognized by the canon.

Access concentration

This state is not mentioned in the canon, but is discussed by Buddhaghosa and Upatissa, as an entry into $jh\bar{a}na$ without sufficient development of the faculties and the $jh\bar{a}na$ factors for the state to be sustained to full $jh\bar{a}na$ (Vism IV 32–33; PF (as in table)). Upatissa has a Q. and A. section in his chapter on meditation.

Q. Should one be mindful and completely conscious in all places?

A. If a man is not mindful and completely conscious he is not even able to cause the arising of the access meditation, *jhāna* (PF 107).

Presumably he means access (upacāra) meditation by this statement.

We find this emphasis throughout the material on concentration. For *jhāna* to be skilful, as it is defined in the *Abhidhamma*, there must be mindfulness present, at each stage. As the third of the five faculties, and the importantly positioned first of the five powers and the seven factors of awakening, there is simply no 'right' concentration where there is no mindfulness.

The practice of jhāna

The need for all factors of the eightfold path permeates the *Nikāya* teaching on meditation: meditation practice in canonical texts is rarely taught in isolation; far more often it accompanies many other preliminaries, such as *sīla*, and factors to be practiced afterwards, such as insight into the signs, or the purification of view (see Shaw 2006: 194–8). For the first and the second *jhāna*, mindfulness is present as a faculty, a power, a factor of awakening. It is considered essential for the arousing of each state, its maintenance, and its recollection and review. As Gunaratana observes, the fact that it is not specifically mentioned in the pericopes describing these two states does not mean its absence. It has been enjoined in the preliminaries to these meditations (Gunaratana 1980: 22; 112–6; MN I 274); it is cultivated before the sitting practice in the *Sāmaññaphala sutta*, and the meditator 'arouses mindfulness before him' in the preliminary stages of *jhāna*.

In this way, great king, a monk is content.

Then he, endowed with this noble pile of virtues, this noble restraint of the sense faculties, this noble mindfulness and clear comprehension and this noble contentment, finds for himself a place of seclusion, the roots of a forest tree, a mountain cave or a mountain cleft, a burial ground, a jungle-thicket, or a pile of straw in the open air. After he has returned from the almsround and eaten his food he sits, folding his legs in a cross-legged position, makes his body straight and sets up mindfulness before him (DN I 75).

We should also add that in the pericopes that describe the attainment of *jhāna*, also found classically in the *Sāmaññaphala Sutta*, mindfulness is also implied as inherently involved in all the four states, with reference to the 'body'. The bulk of the descriptive images for all the four in the *Sāmaññaphala Sutta* is concerned with the effects that are experienced by the practitioner within his body (Shaw 2006: 62–5). So, for instance, in the third *jhāna*, where happiness is strong (*sukhaṃ ca kāyena paṭisaṃvedeti*), there will be thereby, necessarily, some mindfulness of the body itself. Although Buddhaghosa and recent scholars stress that this is the 'body' of the mind's mental states, the *nāmakāya*, or, to put it another way, the six pairs in the *Dhammasangani* register, of tranquility, lightness, softness, health, manageability and straightness of body and mind – the commentaries point out that this will also have effect on the physical body too, after the meditator has emerged from that state (Vism IV 172–198). That some mindful consciousness of this body is also present is also reinforced by the *Yamaka* description of all the *jhānas*, whereby the 'body' is considered present in all 'form' *jhāna*, but not in the formless meditations (Yam I 232).

The third jhāna

It is in the third $jh\bar{a}na$ that we find within the canonical treatment a particular reiteration and emphasis on mindfulness as a necessary concomitant to the fulfilment of this advanced stage of meditative practice. There, the formula in the standard pericope goes:

Furthermore, with the fading away of joy, the monk, equanimous, mindful and clearly comprehending, experiences that happiness in the body about which the noble ones declare, 'The one who is equanimous and mindful abides in happiness; and enters and abides in the third *jhāna*. He pervades, drenches, saturates and suffuses this very body with the happiness that is free from joy, so that there is no part of his body that is not suffused with happiness.'

The commentaries vary in their analysis of the implications of this passage for the meditation: one stance is that mindfulness here *becomes* particularly strong, to prevent attachment. But it is also particularly needed, to prevent the mind returning to joy, when the factor of happiness is present, just as a suckling calf might return to its mother if it is left unguarded (As 219; Gunaratana 1980: 115–6). These positions are not mutually exclusive, of course, as the mindfulness needed to sustain such a state would indeed have to be powerful, and would, correctly undertaken, be aroused at first too through the maintaining of the factors present in this *jhāna*.

The fourth jhāna

The fourth $jh\bar{a}na$, like the third, is also particularly marked, according to the standard canonical description, by a further increase in mindfulness, to the extent that it is one of the primary defining features of that state.

With the abandoning of happiness and physical pain, and with the prior disappearance of pleasant feeling and painful feeling, he enters and abides in the fourth $jh\bar{a}na$, which has neither suffering nor happiness, and has the purity of mindfulness that results from equanimity (DN I 75 Shaw trans)

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthangamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati (DN I 75).

As Gunaratana notes, citing S V 213–5, each one of these four conditions – the abandonment of happiness, physical pain, pleasant feeling and painful feeling – is abandoned at different stages of the absorption. He also cites the *Vibhanga* commentary's observation that the crucial compound *upekkhāsatipārisuddhi* is causal, not merely copulative; in modern terms, it could be said to be a *kammadhāraya* rather than a *dvandva*. The translation given here has attempted to communicate this sense: that is, that the mindfulness of this state is *produced* by equanimity (Vbh 271) check. 'This mindfulness is cleared, purified, clarified by equanimity; hence it is said to have purity of mindfulness due to equanimity.' The *Visuddhimagga* supports this interpretation: 'The mindfulness in this *jhāna* is quite purified, and its purification is effected by equanimity, not by anything else' (Vism IV 174).

The commentator Upatissa concurs (PF 105–112). Also citing S V 214–5, under the fourth $jh\bar{a}na$, he relates the increase of equanimity to a corresponding increase in mindfulness too.

248

⁹ Gunaratana 1980; 115 ff; See Bodhi 2000: II 1935, notes 216–221, for excellent analysis of this passage in greater detail.

'What is the purity of equanimity-mindfulness? Neutrality is called equanimity. That is called equanimity. 'Mindfulness' is called attentiveness, recollectedness, and Right Mindfulness. These are called 'mindfulness'. The mindfulness that is clarified and purified by equipoise is called 'purity of equanimity-mindfulness'.

Q How is mindfulness clarified and purified by equipoise? A Here, imperturbability and non-action are fulfilled, owing to the abandoning of all defilements and owing to resemblance and closeness to that attainment. This non-action is associated with equipoise. There, mindfulness reaches imperturbability and fulfils impassivity. Therefore, this mindfulness is equanimity and acquires clarity and purity (PF 109).

According to the Vibhanga, this jhāna is not just dependent on neither painful nor pleasant feeling, but has majihattatā cittassa, a 'middleness' of the mind, which is the same as the balance of $tatramajjhat\bar{a}$ – literally, 'being right there in the middle'. (Vibh 271; Gunaratana 122). Buddhaghosa has a beautiful, and often unremarked, image for this subtle and only occasionally apprehended maturation of mindfulness. He says that just as the crescent moon exists during the day, but is outshone by the radiance of the sun and does not have its helpful and gentle friend, the absence of the night, so equanimity, accompanied by this increased mindfulness, is outshone by the glare of other *jhāna* factors in earlier states. Only when night comes, and there is the absence of any factors such as happiness, suffering, pleasant feeling and painful feeling, does the mindfulness associated with that equanimity become purified, and the beauty of its crescent moon can then be discerned in the night-time sky (Vism IV 195). The pericope that describes this state, of the man covered head to toe in a white cloth, forsakes the images of pervading and suffusing that characterize the earlier images, and indicates this state occupies an entirely new ground (DN I 76). As Gunaratana notes, for each of the *jhānas*, but this one in particular, the mind entering into the meditations 'draws inwardly more deeply into itself – away from the sense objects impinging on the senses from the external world, upwards to a level of heightened awareness, calm and purity far surpassing that of discursive thought' (Gunaratana 1980: 13).

So, in canon and commentary, the increase in equanimity and the equipoise required for the fourth *jhāna* is explicitly associated with and equated to a corresponding increase in mindfulness too. Indeed the increasing equanimity needed for the entry, sustaining, emergence and recollection of this state, which involves a state of balance and equipoise over and above the four conditions of pain, physical pleasure, happiness and grief, is said to produce an increasingly subtle and powerful mindfulness, and acts as a necessary cause for the mind to develop further alertness at this level of absorption. It is important to bear in mind that one of the *satis* associated with *samādhi* meditation, mindfulness of the in and out breath, leads to all four *jhānas*, but may also lead to liberation too. Whatever the object, this state produces an increase in mindfulness that,

presumably, lays the ground for the attainment of liberation should the practitioner then turn to the elimination of the corruptions. These conditions apply to any practice arousing *samatha*, such as the *kasiṇas* or the divine abiding of equanimity. The *Ānāpāṇasati Sutta*, however, details the practice of mindfulness, and explicitly relates each of the stages of breathing mindfulness practice to all seven of the factors of awakening – mindfulness, investigation, vigour, joy, tranquillity, concentration and equanimity (MN III 78–88; Shaw 2006: 146–153). In the *Paṭisambhidhāmagga* the practice of breathing mindfulness is taken to its fruition, in arahatship. At each stage of the breathing mindfulness process, from the first of the sixteen the application of mindfulness is enjoined for the beginning, the middle and the end of each in and out breath. Mindfulness of each stage of the in and out breath is also particularly emphasized for the sustaining of the *samatha nimitta* of breathing mindfulness, the entry into the appropriate *jhāna*, and its relinquishment at the end of the meditation (Paṭis III 162–196).

The *Abhidhammāvatāra* puts succinctly a process described by Buddhaghosa as following, in effect, the *Rathavinita Sutta*, whereby the first stage of training, $s\bar{\imath}la$, is followed by the purification of mind (*citta*), the practice of concentration. Noteworthy also is the way that, as in the $S\bar{a}ma\tilde{n}\tilde{n}aphala$ Sutta, mindfulness is 'made before him' before the practice of *jhāna* on the basis of the *kasiṇa*:

852. On a well-covered seat, a span and four finger breadths high. Having positioned the body erect and made mindfulness before him

The practitioner then goes to his own dwelling place to develop the *nimitta*:

865. If his immature concentration perishes due to something damaging $(asapp\bar{a}ya)$, he should go to the same place and take it again.

Mindfulness, of course, would enable the practitioner to recognise what is $asapp\bar{a}ya$. The practitioner then comes to access or full absorption:

- 881. If in that very sitting he can develop the nimitta and reach absorption, it is good.
- 882. If he cannot, that *nimitta* should be constantly guarded as if it were a hard to obtain treasure like the embryo of a *cakkavattin*
- 883. by the heedful yogin who possesses mindfulness. Loss does not occur to one who guards the *nimitta* he has obtained.

¹⁰ The translation here is of unpublished sections of Chapter 14 of Acariya Buddhadatta's Entrance to the Abhidhamma, which was made by the late L.S.Cousins in 2013.

884. When there is no guarding, what has been obtained perishes each time; so it should be guarded.

When the practitioner enters *jhāna*, at any level, the:

895. adverting *citta* is born to the yogin, cutting off the passive mind and likewise making that same earth *kasina*

896. the support at the mind door; next four or five active minds with the very same support are born to him.

Second jhāna

936. Then when he has emerged from $jh\bar{a}na$ in the proper way and, mindful and aware, is recollecting the $jh\bar{a}na$ factors,

937. thinking and exploring manifest to the yogin as gross; the remaining three factors manifest to him as peaceful.

This formula is repeated for each of the $jh\bar{a}nas$. In the third $jh\bar{a}na$, in accordance with canonical and commentarial description, the importance of cultivating mindfulness is emphasized:

957. Joined with mindfulness and awareness, the third is linked with happiness and one-pointedness and reckoned as having two factors.

Sati is again crucial in the attainment of the fourth *jhāna*:

- 960. When the third *jhāna* has been reached and one who is mindful has thorough mastery in the five ways of the third...
- 965. Then when he has emerged from the third *jhāna* and, mindful and aware, is recollecting the *jhāna* factors,
- 966. the happy mind manifests to him as gross and balanced viewing and one-pointedness of mind as peaceful.

Mindfulness in emergence is also advised, as for the others, for effective recollection. Indeed the text moves on to stress the importance of the five masteries, in adverting, entering, sustaining, emerging and recollecting any given *jhāna*. At each stage mindfulness is particularly enjoined as being a necessary concomitant to entering

and developing any given $jh\bar{a}na$, emerging from it, and reviewing it afterwards for its defects and flaws. The practice of the formless spheres is also implicitly associated with the application of mindfulness, evinced by the canonical stress on the equanimity that arises from the fourth $jh\bar{a}na$ supplying the necessary basis for their cultivation. 'For then there remains only equanimity, purified, shining, soft, manageable, and radiant'

(athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca).

This can be applied, as molten gold can be shaped, to explore any one of the four formless spheres (MN III 243-4).

Modern practice

At this point we should address some issues of modern practice, and some ways the practice of mindfulness is taught within one breathing mindfulness *samatha* school. It also involves consideration of something of a mild controversy about the nature of $jh\bar{a}na$ that has occurred in modern discourse and to us appears to have confused some issues relating to this state.

As the Abhidhammāvatāra passage above indicates, the jhāna javana process cuts off the bhavanga, the passive consciousness to which the mind returns at rest, so that the state is entirely awake and kamma producing. It is endowed actively with mindfulness, wisdom and other aspects of kusala citta (Narada 1979: 245–50). Some accounts of *jhāna* today, and indeed some dismissals of that state, appear to rest on the assumption that it is in some way passive, or without mindfulness. The mind, apparently, can enter an unhealthy state of wrong concentration, just as the insight schools perhaps particularly run the risk of a 'wrong' or 'false' mindfulness. So, just as commitment to a wrong path, in the case of a terrorist convinced he will go to a heaven realm by planting a bomb, might produce a great alertness that is 'wrong' or 'false' mindfulness, so, one imagines, such a path could also produce a 'wrong' or 'false' concentration, in the dedication and the pursuit of spiritual practices associated with that activity, that confirm this view and deepen it. The commentaries do not discuss this much, but the word micchā suggests not only an absence, but a wrong application: deep adhimokkha, or releasing onto, a state of mind associated with views and wrong knowledge.

nonk in manand and india he decided to teach meditation in the West, and travelled to Britain, where he remained until 1974, just after the formation of the Samatha Trust in the UK. He teaches courses on the form and formless meditations at the Samatha Centre, Greenstreete, Powys, Wales, each year, to advanced meditators. His methods of practice were, he says, very common in Thailand when he trained; now they are less so. They are related to the

Borān Kamatthan methods.

¹¹ This is the *samatha* breathing mindfulness practice introduced by Boonman Poonyathiro (1932–) into Britain in the early 1960s. Having trained as a monk in Thailand and India he decided to teach meditation in the West, and travelled to Britain, where he remained until 1974, just after the formation

At a much more mundane and hardly reprehensible level, however, there appears to be some sort of experiential lapse possible for meditators in both insight and calm paths. Mindfulness can become a little lax for an insight meditator. This is the kind of forgetfulness that is perhaps occasional in all practitioners, from time to time, rather, as we noted, mutthasati or asati can be problems for anyone embarking on a meditative path. So also, within samatha practice, there is a mild risk of a kind of sleepy bhavanga state, perhaps being suggested by the Ven Moggallāna's constant sleepiness at each and every stage of his samatha path (AN IV 85-8). What appears to be risk here for the samatha meditator is what is sometimes termed a bhavanga jhāna, in which the mind does indeed rest in a kind of inherent radiance, but of a particularly passive kind, that does not effect active change within the meditator, and, for its largely vipāka nature, is not kamma producing, or actively mindful and clearly comprehending in a kusala sense, and so does not involve javana moments of the thought process. This state can even be felt, quite rightly, to act as a kind of restorative resting place for a while: it is as if one has been asleep, and so feels recharged. Not harmful itself, in the same way as the mild lapses or absence of mindfulness do not in the long run endanger its active cultivation and that of insight, the state does not represent the active path of samatha practice. This is perhaps one of the reasons why mindfulness and clear comprehension are so often enjoined in Buddhist texts, canonical and commentarial, in association both with insight and with samatha/samādhi practice. The mindful citta, so healthy and restorative, as the register in the *Dhammasangani* demonstrates, tends to correct imbalances, and bring the mind back to equilibrium. We are not in a position to discuss the detail of other schools, who will provide their own correctives to possible lapses of attentiveness. In samatha breathing mindfulness schools, however, careful attention to the length of breath, in a breathing mindfulness samatha practice, is the one major safeguard for the problems that can arise in that tradition: it produces the attentiveness that prevents meditators from slipping into this bhavanga state. Mindfulness at each stage of the breath, recommended by the *Paţisambhidāmagga*, is then essential (Paţis III 166).

So, within *samatha* as a breathing mindfulness practice, in contrast to the techniques of most insight schools, four lengths of breath are taught, so that the practitioner enters each new state with sufficient mindfulness and attentiveness to sustain the mind in an active, but rested way. The stages of the 'long' breath, called the longest and the longer, are much longer than the normal breath; the stages of the 'short' breath (stage 2 in the $\bar{A}n\bar{a}p\bar{a}nasati$ Sutta), the 'shorter' and the 'shortest', are much shorter. It should be remembered that the breathing mindfulness sutta does not mention a 'middle length' of breath, and these four stages are, in effect, extensions of the first two of the sixteen stages of breathing mindfulness. One or more of these four lengths of breath, is maintained in each of the four stages of counting, gananā, following, anubandhanā, touching, phusanā and the settling (thāpanā) of the sitting practice itself. It is therefore not likely that the meditator will slip into the normal breath during jhāna practice.

⁻

¹² Teachings given by Boonman Poonyathiro at the Samatha Centre, Greenstreete, Powys, UK, on summer courses held annually since 1995.

The bhavanga jhāna appears to arise on the basis of a 'normal breath', allowing the mind to slip into the sleepy state rather than stay mindful and clearly comprehending. In Upatissa's Path of Freedom (Vimuttimagga), the breath is described as an object which is like walking beside a pleasant river (PF 166); modern samatha teaching says that slipping into the normal breath is like falling into that river!¹² This sensitivity to the length of the breath, in a relaxed manner, is a necessary part of the samatha/samādhi cultivation of breathing mindfulness as it is taught now, and means that mindfulness can be maintained throughout the meditative process, and in its emergence too. Indeed, as one aspect of this, it should also be stressed too that a return to the normal breath is on every occasion part of the instructions for the emergence from the meditations and any *jhāna* state, for all meditators. This is taught at the outset of the practitioner's beginning the practice, and is felt to be essential and key at all stages of subsequent *jhāna* practice. Clarity and mindfulness are needed at every point. They are not only concomitants to the practice of *jhāna*, but also necessary means by which the meditator can ensure that the state being entered is indeed a *jhāna* state, as well as the way by which the meditator can review the practice and return with alertness and clear comprehension back to his or her normal life. As the *Dasuttara Sutta*, listing the five things that should be made to arise (dhammā uppādetabbā), says of the fifth, and according to the Indian pattern thereby the highest, element: 'I myself enter into this concentration with mindfulness, and emerge from it with mindfulness.' (D III 278).¹³

If we look at the Buddha's life story, it seems that the first *jhāna* represents what he felt was a discovery he had made himself, remembered as a child and forming the basis of the meditation he practised on the night of the awakening, said by the commentaries to be breathing mindfulness samādhi (MN I 246–7; Ñānamoli 1992). The Buddha attained his parinibbāna from the fourth jhāna (DN II 156; An 2003: 186-7) This suggests that that too represented one of his own discoveries, and that the emotional purification of the form *jhānas* were indeed particularly Buddhist in their discovery and description as parts of a graduated path of spiritual development.¹⁴ Once his system becomes categorized, by the time of the *Nikāyas*, we see that what is particularly important also is that it does not reject the formless meditations he practised before the awakening, again described in the Mahāsaccaka Sutta, and noted as learnt from other teachers. His account of meditative development integrates all the formless meditations within a system that includes the form *jhānas* too, and needs them as a basis, where they offer peace and remove attachment from form meditation (AN I 80; Iti 61–2). So, it appears that the Buddha's particular contribution in the field of meditative samatha practice is not so much in the sense that he might have discovered a new meditation, though his statements that he did seems fairly straightforward, but rather, or in addition, that he felt a sense of connectivity between meditations and gradual development as essential to a Buddhist path (see eg AN IV 418-9; Vism IV 130). It is a teaching given in stages (AN IV 182-4). By introducing the formless spheres into the schema, he creates a progressive series, where each stage relates to and is dependent upon the one before.

¹³ So kho panāhaṃ imaṃ samādhiṃ satova samāpajjāmi sato vuṭṭhahāmī ti.

¹⁴ Discussion with L.S Cousins, 2005.

We can see the mindful path, then, as one that does as much work *connecting* one meditation to the other, as in introducing the specific meditation involved. It is a path where at each stage mindfulness supports the adverting, the entering, the sustaining, the emerging and the final reviewing of each state, before moving on to the next, and where mindfulness is carefully taught for the return too. This applies to the *jhāna* practice of the *brahmavihāras* too. The teachings on 'The Simile of the Cloth' suggests this also, in that it is said that the *jhānas* deriving from all these four qualities still allow the monk to return to his almsround without attachment (M I 36–40).

As we hope we have demonstrated, mindfulness, from the canon and commentarial sources, is crucial at each stage of the *samatha* path. If we extend its application and see it as an active and creative means of establishing health in the mind, as indicated by the use of the term for the adverting to the objects of the canonical and commentarial *anussatis*, it is, linked with calm, fundamental to the healthy development of insight too. It is essential for the establishing of the meditations, and is particularly stressed for the third and the fourth $jh\bar{a}nas$. Indeed it is actively increased, to a new level, by the specialized equanimity of the fourth $jh\bar{a}na$, thus preparing the mind for the attainment of formless meditation, the $abhi\tilde{n}\tilde{n}\bar{a}$, or the development of the path itself.

In the $Mett\bar{a}$ -sutta, perhaps the most famous Southern Buddhist Pāli text of all, the practice of loving kindness ($mett\bar{a}$) towards all beings is described as a 'mindfulness'. The wording is as follows:

He should make a resolve on this mindfulness; this is a heaven realm, right here and now.

Etam satim adhittheyya: brahmam etam vihāram idha-m-āhu. (Sn 151)

Given that skilful consciousness is always defined by the presence of one of the divine abidings, the suggestion that they too are 'mindfulnesses' is important. As we have seen, consideration of the *anussatis* stretch and challenge modern notions of what is involved with mindfulness. So too, the fact that the basic *Dhammasangani* register of the attributes of the skilful mind, which describes one divine abiding as always being present in skilful consciousness, indicates that the real domain of mindfulness is far greater than we sometimes suppose: the omnipresence of any one of the divine abidings implicit in any healthy arousing of mindfulness moves the discussion far beyond some modern notions of what it is to be 'mindful'. Indeed, if these qualities are aspects of the 'mindful' state that can arise either in meditation or in daily life, in an insight practitioner and in a *samatha* meditator, it is difficult to see how the *brahmavihāras*, with their encouragement of an alertness to the needs of the self, to others, and to both self and others, should not be a characteristic of all mindful practice, whether based primarily on the way of calm, or that of insight.

Charles and Sarah Shaw

Bibliography

Abbreviations

All references are to PTS editions, except where otherwise stated:

AN – Aṅguttara-nikāya

Ap – Apadāna

As – Atthasālinī (Dhammasanganī-aṭṭhakathā)

Dhp - Dhammapada

 $DhpA - Dhammapada-atthakath\bar{a}$

Dhs – Dhammasanganī

DP – A Dictionary of Pāli (M. Cone)

DN – Dīgha-nikāya

Iti – Itivuttaka

Ja – Jātakakatthāvannanā

MA – Majjhima-nikāya-aṭṭhakathā (Papañcasūdanī)

Mil – Milindapañha

MN – Majjhima-nikāya

MP-Manorathapurani

Pațis – Pațisambhidāmagga

PED – *Pāli-English Dictionary* (PTS)

PF – *Path of Freedom (Vimuttimagga)* (page references are to the English trans lation by Ehara)

Sn – *Sutta-nipāta*

Ud – Udāna

Vbh – *Vibhanga*

Vism – Visuddhimagga (page references are to the English translation by

Ñāṇamoli)

Yam – Yamaka

General Bibliography

An, Yang-Gyu (2003) The Buddha's Last Days: *Buddhaghosa's Commentary on the Mahāparinibbāna Sutta*. Oxford: PTS.

Bodhi, Bhikkhu (2000) *The Connected Discourses of the Buddha: a New Translation of the Saṃyuttanikāya*. 2 vols. Boston, MA: Wisdom.

— (2012) *The Numerical Discourses of the Buddha: a Translation of the Anguttaranikāya*. Boston: Wisdom Publications.

- Cousins, L.S. (1973) 'Buddhist *Jhāna*: its nature and attainment according to the Pali sources', *Religion*, 3 (2), pp. 115–31.
 - (1984) 'Samatha-yāna and vipassanā-yāna', in G. Dhammapāla, Richard Gombrich, and K.R. Norman (eds.), Buddhist Studies in Honour of Hammalava Saddhātissa (Nugegoda, Sri Lanka: Hammalava Saddhātissa Felicitation Volume Committee), pp. 55–68.
 - (1997) 'Buddhism'. In J. R. Hinnells (Ed.), *A new handbook of living religions* (pp. 369–444). Oxford: Blackwell.
- Dhammasāmi, K. (2000). Different aspects of mindfulness. Penang: Inward Path.
- Ehara, The Rev. N. R. M., Soma, T., & Kheminda, T. (Trans.). (1961/1995). *The Path of Freedom (Vimuttimagga) by Upatissa Thera*. Kandy: Buddhist Publication Society (referred to as PF).
- Gethin, R. (1998) The Foundations of Buddhism. Oxford: Oxford University Press.
- Gombrich, R. (1997) 'Religious Experience in Early Buddhism'. Eighth annual lecture, British Association for the Study of Religions, 11ff. Also available online on the Oxford Centre for Buddhist Studies website at: https://ocbs.org/religious-experience-in-early-buddhism/
- Greenberg, M. T., & Mitra, J. L. (2015). 'From mindfulness to right mindfulness: The intersection of awareness and ethics'. *Mindfulness*, 6(1), pp. 74–78.
- Grossman, P. (2015). 'Mindfulness: Awareness informed by an embodied ethic'. *Mindfulness*, *6*(1), pp. 17–22.
- Gunaratana, H. (1980) 'A Critical Analysis of the *Jhānas* in Theravāda Buddhist Meditation.'

PhD dissertation for the American University, Washington DC., The American Library.

Available online. Bodhi Dharma Education Association Inc.: www.buddhanet.net/pdf_file/scrnguna.pdf

- Harvey, P. (2013) *An introduction to Buddhism: Teachings, history and practice* (2nd ed.). Cambridge: Cambridge University Press.
 - (2015) 'Mindfulness in *Theravāda Samatha* and *Vipassanā* meditations, and in secular mindfulness'. In E. Shonin, W. Van Gordon, & N. Singh (eds.), *Buddhist foundations of mindfulness*, pp. 115–137. Cham: Springer.

- Horner, I. B. (Trans.). (1969) Milinda's Questions (Vol. I). London: Luzac.
- Kuan, T-f. (2008) Mindfulness in early Buddhism: New approaches through Psychology and Textual Analysis of Pāli, Chinese and Sanskrit sources. London: Routledge.
- Ñāṇamoli, Bhikkhu. (1992) *The Life of the Buddha, according to the Pali canon* (3rd ed.).

Kandy: Buddhist Publication Society.

Ñāṇamoli, Bhikkhu (1956) *The Path of Purification (Visuddhimagga) by Bhadantācariya Buddhaghosa.* (referred to as Vism).

- Narada, Maha Thera. (1979) *A Manual of Abhidhamma (Abhidhammattha Saṅgaha)*. 4th revised edition. Kuala Lumpur: Buddhist Missionary Society.
- Rhys Davids, T. W. (Trans.) (1890/1925) *The Questions of King Milinda*. Oxford: Clarendon.
- Saddhatissa, Ven. (1971) *The Buddha's* Way. London: George Allen and Unwin. Shaw, Sarah. 2006. *Buddhist Meditation: an Anthology of Texts*. Oxford Centre for Buddhist Studies Monograph Series. London: Routledge.

 (2014) *The Spirit of Buddhist meditation. London: Yale University Press*.
- Virtbauer, G. (2015) 'Experiencing *sati*: A phenomenological survey of mindfulness in Pāli Buddhist psychology'. In D. Eigner & J. Kremer (eds.), *Transformation of consciousness: potentials for our future*, pp. 183–203. Kathmandu: Vajra Books.

Mindfulness: Its scientific application As taught by the Buddha with *Infinite Compassion*

Shri Shyam Sundar Taparia

Synopsis of paper presentation by Shri Shyam Sundar Taparia, Center Teacher, Bodhgaya International Vipassana Meditation Center, Bodh Gaya, India, at the 3rd International Conference of IABU at MCU, Thailand. Last updated: 18th April 2017.

Buddha was the Supreme Scientist who knew the Universal Laws of Nature experientially. Buddha was omniscient beyond doubt. Twenty six hundred years ago, as He sat under the Bodhi Tree at Bodh Gaya in India, he experienced and the entire Truth (Four Noble Truths) and all the dependent links from ignorance (*avijja*) leading to suffering (*dukkha*) and from cessation of ignorance (*avijja*-nirodho) leading to cessation of suffering (dukhha-nirodho), as expounded in *Paticcasamuppada Sutta*. Practicing thus, Bodhisatva attained the state that is beyond senses and not subject to change, and became Samma Sambuddha.

The Buddha, with His infinite compassion then dedicated His next 45 years for the welfare of countless beings including all Humans, Devas, Brahmas, awaiting to receive pure Dhamma for their liberation. The Buddha then propounded *Dhamma Cakka Pavattan Sutta* and expounded *the Laws of Nature* for one and all. The Supreme Scientist, disclosed the Truth like never heard before and in very simple and scientific way, made *Dhamma* available for practice and experience of all. The scientific nature of Buddhas teaching can be comprehended in His following expositions:

- (i) Nature of the Universe (*sabbo pajjalito loko, sabbo loko pakampito* All is just vibrating and combusting
- (ii) Law of Causation (*Paticcasamuppada*)
- (iii) Extension of the Universe in terms of innumerable hundreds of billions of galaxies (*koti satsahassesu chakkvalesu devata-Ratan Sutta*).
- (iv) Infiniteness of the time: Kappa not ending even as a huge solid mountain rock gets rubbed to nothingness by a silk cloth and Bodhisatva needing four *Asankkheyya* and one hundred thousand *Kappas* to perfect paramis. One *asankkheyya* is 10 raised to the power of 140.

- (v) Vastness of His knowing: Buddha said what He has revealed is not even equal to a few leaves in His palm, compared to what He knows that exceeds the entire leaves in a huge forest.
- (vi) Propounded theory of probability in 'Kankacchap Sutta''.

In every discourse out of the 84,000 discourses during His lifetime, Buddha emphasized Mind, nature of Mind, Mindfulness and the technique for balancing the Mind. As the first step of Mindfulness (*sati and sampajanna as in Mahasatipathana Sutta*) one can direct his/her attention of Mind at the entrance of the nostrils and experience the flow of natural respiration, as it comes in and goes out. Continuing this practice of knowing the natural respiration (as in *Anapana Sati*), just daily ten minutes in the morning and ten minutes in the evening gives wonderful results here and now:

- (i) The Mind becomes calm
- (ii) Mind sheds many unwholesome qualities like agitation, nervousness, anger, hatred, aversion lack of energy, craving for pleasurable experiences.
- (iii) Part of the Mind gets used to knowing the Breath all the time, due to enhanced Mindfulness or sati. Whenever Mind gets disturbed, the breath changes. Mind starts observing these changes and calms down.
- (iv) Mind gets concentrated. This leads to faster and better learning, improved retention and retrieval of what is learnt.
- (v) Practice of pure observation for ten minutes twice daily over a period leads to development of detachment, compassion, joy and loving kindness.
- (vi) Ten minutes practice of Anapana sati, as taught by S.N Goenka in tradition of Sayagyi U Ba Khin will take place towards the end of the talk. May all beings be happy, be peaceful, be liberated!

Meditation in Chinese Buddhist Tradition

Guang Xing
Associate Professor
Centre of Buddhist Studies
The University of Hong Kong

Abstract

Buddhist meditation had been introduced into China since the Later Han dynasty (25-220). According to modern scholars such as Japanese Nukariya Kaiten and Chinese Ran Yuhua, before Bodhidharma came to China in the fifth century, the kind of meditation Chinese Buddhists practiced was non-Mahāyāna in nature, or even if Mahāyāna, it was not sudden enlightenment. Even the Tang dynasty (618-907) Chan master monk Zongmi (784-841) also said, "Before Bodhidharma came, the meditation taught by the ancient masters is about the four meditations and eight concentrations." According to Zhongmi, "When Bodhidharma came to China he taught sudden enlightenment that our mind is fundamentally and naturally pure originally without defilements. The self-nature of intelligence without contamination is fundamentally and naturally sufficient unto themselves. This mind is Buddha absolutely without any difference." The Mahayana meditation means to realize the nature of one's mind.

The great Chan master Huineng developed this idea and said, "In this teaching 'sitting' means without any obstruction anywhere, outwardly and under all circumstances, not to activate thoughts. 'Meditation' is internally to see the original nature and not become confused." "And what do we call Chan meditation? Outwardly to exclude form is Chan; inwardly to be unconfused is meditation. When there is no form on the outside, and internally the nature is not confused, then, from the outset, you are of yourself pure and of yourself in meditation." According Huineng, meditation is a mental training leading to the awakening of wisdom and realization of the pure nature. The observation of the mind can be done at any time any place not necessarily sitting with crossed legged. Therefore he explained that Chan should be practiced in daily life.

By the ninth to the tenth century, Chinese Chan developed to a kind of Chan play with words and letters called "words Chan". Thus, records of Chan masters' sayings became an important feature of Song Buddhism named as "Record of Lamp" and "Record of Sayings". These *Records of Sayings* are a freestyle literature, recorded passage by passage, so most of the records are simultaneous or instant speeches of patriarchs or some sayings focused on a particular issue or topic. The best part of the text is the *Gongan* (Japanese Kōan) or "Public Records" of enlightening stories, which were used by Chan masters to illustrate and enlighten their disciples.

Thus, Zonggao, worrying about the degeneration of Chan with the playing of word games, created the *Huatou Chan* which means the meditation of pondering over an utterance. This is a way of meditation on the profound meaning of a difficult sentence in the stories or Gongan. It is said that "*If a sentence is understandable it is not good for meditation; it is only with those sentences without answer that is useful.*" Thus Chinese Chan masters created their own way of meditation, called the Patriarch Meditation, which is very different from the Indian way of meditation. Hence Chinese Buddhists completely transformed the Indian meditation tradition into Chinese Chan.

Buddhist Meditation Tradition in Korea

Ven. Dr. Jinwol (Dongguk University, Korea)

1. Introduction

It is commonly known that two principal pillars of Buddhism are 'Wisdom' and 'Compassion.' These two are understood as the 'Essence' and the 'Function' respectively. It is also said that the perfect wisdom is mainly attained by meditation practice and eventually realized by enlightenment; the great compassion is naturally derived by the perfect wisdom of non-duality and applied by the skilful means through the wisdom. It is remarkable that 'Mindfulness' has been gotten attention from people of the world and popularized as a representative word of Buddhist spirituality in recent decades. Mindfulness is a mind practice and refers to some practical characteristics including awareness, attention, concentration, insight, remembering and the certain positive state of mind. It is a way of attaining clear and peaceful mind as well as insight overcoming troubles of mind in terms of the mental and psychological aspects. It is known as a Buddhist meditation itself or the state of mind which has developed by meditation depending on contexts.

It is very significant that scholars and practitioners from various Buddhist traditions get together to share their ideas and experiences about 'Mindfulness,' as the theme at the 3rd IABU conference for UNDV celebration, not only good for them but also for people around world. To join this global conference, I would like to introduce "Buddhist Meditation Tradition in Korea" focusing on Seon (Chan/Zen). At first, I will review the historical background and lineage of the topic from its beginning to the present. Secondly, I will introduce its way of practice and the results of it. Then, I would make a comment on it related with mindfulness as a conclusion.

2. Historical Background and Lineage

It is known that there have been various Buddhist traditions and schools around the world for two thousand five hundred years, including Theravada, Mahayana and Vajrayana Buddhism. History shows that there were many different Buddhist sects and lineages under the different situations of sociopolitical and cultural diversity of the regions in India, East and Southeast Asian countries and other parts of the world. It is recognized that Korean Buddhism is classified as a Mahayana tradition. Seon (Chan/Zen) meditation practice has developed in Mahayana region and recognized in Korea as the best among all Buddhist practices to attain Enlightenment. According to the tradition, Seon originated in India as a transcendental non-verbal Dharma which communicated and transmitted directly by the Buddha Shakyamuni to Mahakashapa, one of his principal disciples. It was later taken to China by Bodhidharma in the 6th century, where it was subsequently transmitted to other parts of Asia. Seon was introduced into Korea by Doeui Myeongjeok in the 9th Century. Though the traditions have spawned numerous lineages, they all share two elements: a metaphysical system postulating that reality is essentially empty and a stress on the practice of meditation.

It is known that Buddhism was first officially introduced through China to Korea in 372 C.E., and adopted as the official state religion in the Three Kingdoms (Goguryeo, Baekje and Silla) and Unified Silla Kingdom (668-935) which applied Buddhism as the spiritual force for the unification of the peninsula. During the Unified Silla Period, Buddhism was driving force in cultural development. It is noticeable that during the Unified Silla Period, Seon (Chan/Zen) was brought from China and led to the development of the Seon Schools, thereby adding other spiritual dimension to philosophical advance which had been led by the scholastic Buddhists. The Venerable Seon Master Doui Myeongjeok, who received Dharma transmission from the Chan Master Xitang Zhizhang (735-814) in the lineage of Huineng (638-713), the Sixth Patriarch from Bodhidharma. Doui was the first pioneer of Seon School and to be known as the patriarchal founder of Jogye Order which is the major Buddhist order in Korea in these days. During the period from the Unified Silla to the early Goryeo Dynasty (918-1392) the Gusanseonmun (Nine Mountain Seon Schools) were established and dominated spiritual field of the nation.

During Goryeo Dynasty, Buddhism became a unifying factor and the grounds for further national and cultural flourishing. For instance, the Tripitaka Koreana was carved into more than 80,000 woodblocks (UNESCO Heritage) as an offering for national protection from outside forces and invasion. In the middle of Goryeo, Seon Master Bojo Jinul (1158-1210) established Suseonsa monastery in which he tried to integrate meditative practice and doctrinal studies as one system. There he introduced Hwadu meditation practice which was later promoted by National Master Taego Bou (1301-1382) as the main Korean form of meditation. During Goryeo period, the number of Buddhist orders diversified and flourished but eventually integrated into Jogye Order

by the master Taego. However, the increasing economic and political influence of the Buddhists led to condemn nation by the common people, and, ignored by the aristocracy, Buddhism came in to a period of political repression with the ensuing Joseon dynasty (1392-1910).

During the period of Joseon, Neo-Confucianism rapidly gained favor, and although royalty continued to practice Buddhism privately. Confucianism ruled administration and society. Under a continuing policy of repression, Buddhism was banished to the mountains and monks were generally treated harshly. However, this banishment proved to be quite valuable to Buddhism in two respects; the temples became centers for the communal flourishing of Seon practice, and Buddhism established strong bonds with the common people. Among the Seon masters of Joseon period, Cheongheo Hyjeong(1520-1604) has been recognized as the most important and influential leader of the Buddhists so far. In the 19th century, Choui Uisun(1786-1866) and Gyeongheo Seongu(1846-1912) were eminent in reviving Seon tradition, and Youngseong Jinjong(1864-1940) and Mangong Wolmyon(1871-1946) were outstanding in the 20th century. In recent decades, Goam Sangeon(1899-1988) and Teoong Seongcheol(1912-1993) were influential and remarkable for promoting Seon practice in the world. According to recent reports in Korea, there have been about 1,200 monks and nuns who practiced Seon at meditation halls in more than 100 Seon monasteries around South Korea every summer and winter retreat periods for 3 months in each season. During the period of the 90 days, the practitioners must not go out of the temple area, but concentrate on the Seon practice..

3. Way of Seon Practice and Transfer Result to Society in Compassion

Major Seon practice in Korea has been Ganhwaseon which had developed through various traditions of Buddhist meditation. However, the main practice of Ganhwaseon is to observe and contemplate "Hwadu" (topic of critical words) in order to comprehend the intention of the speaker who said the words. It is a way to see one's 'Nature' which is identical with Buddha's and everyone's. Therefore, it is also called "Hwaduseon," Seon of Hwadu. In fact, a Hwadu is not for reasoning, but contemplating. 'Seon' is the Korean pronunciation of the Chinese word 'Chan,' which in turn is derived from the Sanskrit word Dhyana, which can be translated as Quiet Meditation or Speculation Practice. However, Seon emphasizes mind practice to attain Correct Enlightenment, which generates 'Wisdom' and 'Compassion' for all sentient beings. As such, it de-emphasizes theoretical knowledge in favor of intuitive self-realization through meditation practice.

According to the tradition, Seon originated in India as a transcendental non-verbal Dharma as "[the Buddha] Held up a Flower and [Mahakasapa] Smiled" which communicated and transmitted directly by the Buddha to Mahakashapa at

Vulture Peak Mountain. Moreover, it is known that the Buddha told Mahakasapa "I transmit to you the light of the pure dharma eye which is birthless, deathless, wondrous, spiritual, the real form of no-form, delicate, the true teaching," at the end of the event. Therefore, we can say that the story of the event was a Gongan (Public Case) and the critical keywords, "Holding aflower and Smiling," is a Hwadu. In this case of Hwaduseon, the practitioner should comprehend the intention 'why [the Buddha] Held a flower and why Mahakasapa smiled at the moment.' And a practitioner should comprehend the intention of the Buddha's remark and that the meaning of the words that "the light of pure dharma eye," could be called a Hwadu to question what is the real meaning of the words or intention of the Buddha to say that.

Through observing Hwadu, one can attain awakening or enlightenment. To appreciate the Seon tradition, one should remind the well-known statement of the characteristics of the Seon tradition that: "Without standing on the letters, having transmitted outside the Scriptures, it directly points the human mind to see one's true nature as attaining Buddhahood." These words teach practitioners that they should not attach to scripture and words, but use them as Upaya, or Skillful Means. Seon can be practiced anywhere and anytime because it is dependent on one's single mind or intention regardless of any particular conditions. It is important to note a well known Seon proverb that says, when a finger is pointing to the moon, "one should not see merely the finger, but the moon." in terms of the ultimate purpose and communication. Seon stresses on meditation and concentration.

According to Hyujeong, Ganhwaseon practitioners should practice with the 'Live Words' and must not practice with the 'Dead Words'. The Live Words here means the Hwadu, which is unthinkable and beyond explaining by reasoning; the Dead Words refer to be a scholastic one. Therefore, it is recommended that practitioners should contemplate on the Live Words with sincerity of mind; questioning like a hungry person longing for food and a child longing for its mother. Hyujeong stresses that "In Seon practice, one must pass the barrier of Patriarch; to attain 'Wondrous Enlightenment,' one has to completely cut off the way of thinking." It can be said that Ganhwaseon practice is like an intuitive comprehension of a Hwadu through contemplation with questioning to seek intention of the speaker of the Hwadu. It is well known that Ganhwaseon practioners must have three things of essential importance: The first is a 'Foundation of Great Faith' for the practice which is possible; the second is 'Great Zealous Determination' of practice to attain enlightenment; the third is a 'Great Feeling of Doubt' on the Hwadu. If one of these is lacking, then it is like a tripod pot with a broken foot and is useless.

It seems a developmental process of Seon culture that the 'Ten Oxhearding Pictures' were the visual expression of the Seon thoughts to directly appeal to people. Therefore, these pictures have been painted on the walls of Seon meditation hall of

most Buddhist monasteries in Korea. The contents of the Ten Oxhearding Pictures are: Searching for the Ox, Finding traces of the Ox, Seeing the Ox, Catching the Ox, Taming the Ox, Riding the Ox Home, Forgetting the Ox, Transcending the Ox, Returning to the source, Entering the marketplace. The Ox symbolized the practitioner's seeking goal, hidden or forgotten nature of mind, Buddha Nature, Dharma Nature, Truth, Real Self, Original Body, Original Face, and so on, as well as the Self for cowboy or the shepherd. These pictures shows the way of practice to attain Enlightenment and save the ignorant people of suffering in the society through the recovering the original and non-dual nature which had been confused and divided into the subject and object. It could be said that the process do not have to be fixed in the ten pictures but anyway to depict the basic stages of practice, Enlightenment, and serving the world. We should pay attention to the last picture among the pictures that Chan or Seon practitioners should keep in mind that completion of practice is not stopped at the stage of enlightenment but gone into the society to help people with wisdom in compassion.

4. Conclusion

The word "Hwadu" has been used not only by Seon practitioners, but also by general people of society in Korea in these days of various contexts, such as political, economic, social and cultural. If there is an urgent and critical task or a serious problem for people as well as individuals, they call it as a Hwadu to be solved and overcome. Their purpose of using the word, Hwadu, may be not the same, but similar as Seon Practitioners to concentrate to solve the problem or get an answer for the question of each one's own task. I would say regarding relevance that anyone can apply the way of Ganhwaseon practice or spirit for facing one's own critical situation in any context.

As we have seen above, the way of Ganhoaseon meditation practice, as well as the brief history of meditation tradition in Korea, there are many similarities between Ganhoaseon practice and 'Mindfulness' practice, in terms of attention, concentration, contemplation, awareness, insight, observing and remembering it at all the time and space, focusing on here and now. It seems good and useful that practitioners of the two traditions should learn and apply each other's way of practice to improve their attaining the goal, as well as to extend their understanding of other practices and cultures of different traditions in global context. We need to discuss and to cooperate about that how we could promote and spread the way of meditation practices to people of society for peace and happiness of all sentient beings around world.

References:

- Cleary, J. C. *A Buddha from Korea: The Zen Teachings of T'aego*, Boston: Shambhala, 1988.
- Hong, Sungshim. The Great Seon Masters of Korea, Seoul: Eastward, 2007.
- Jinul. *The Collected Works of Chinul*, Hemyeong (Robert Buswell Jr.) trans. Seoul: Buril Chulpansa, 1985.
- Lee, Young Ho (Jin Wol). *Ch'oui Uisun: A Liberal Son Master and an Engaged Artist in Late Choson Korea, Fremont*, CA: Asian Humanities Press, 2002.
- Mu Soeng Sunim. *Thosand Peaks: Korean Zen-Tradition & Teachers*, Berkeley, CA: Parallax Press, 1987.
- Shim, Jae-ryong. *Korean Buddhism: Tradition and Transformation*, Seoul: Jimoondang Publishing Co., 1999.
- Tao-yuan. Sohaku Ogata trans., *The Transmission of the Lamp*, Wolfeboro, NH: Longwood
 Academic, 1990.
- The Korean Buddhist Research Institute ed. *The History and Culture of Buddhism in Korea*, Seoul: Dongguk University Press. 1993.

-----. Buddhist Thought in Korea, Seoul: Dongguk University Press, 1994. Ven. Prof. Jinwol Lee, "Global Recovery through Mental Well-Being by Practicing Seon

(Zen) Meditation" in *Global Recovery: The Buddhist perspective*, Ayutthaya: Mahachulalongkornrajavidyalaya University, 2010,

VESAK 2017

Bhikshuni Thich Nhu Chan Khong Plum Village International Community of Engaged Buddhists

Namo Shakyamunaye Buddhaya, Your Excellencies, Most High Venerables, Ladies and Gentlemen,

I would like to speak to you about the teachings on Engaged Buddhism given by our teacher, Zen Master Thich Nhat Hanh, which are expressed concisely and concretely in the 14 MINDFULNESS TRAININGS of the **Order of Interbeing**. These teachings were born during the war in Vietnam, and grew from his practice as a diligent, sincere young monk coping with the suffering of war.

These Fourteen Trainings embody the wisdom and deep practice of Buddhist Teachings. Wisdom is like a tree. The tree must always continue to grow, or it will die. It was the wish of our teacher to train a number of us to become pillars for a renewed Buddhism in Viêt Nam. In the great discord and violence of the Vietnam war, Thich Nhat Hanh did not know how long the great teachers of Buddhism would survive. So, the Fourteen Trainings are a very practical response. He put together the wisdom and practice of SILA and THE SUTRAS together in number of basic points. In this way, when he dies, and other great teachers die, as they all must do, the teachings of the best sutras remain clearly preserved in the Fourteen Trainings, which can guide the younger generation. Looking deeply into these trainings, you can discover many profound teachings. The Trainings contain the essence of essential sutras, such as The Sutra on the Full Awareness of Breathing (Anapanasati Sutra), The Sutra on Knowing the Better Way to Live Alone (Bhaddekaratta Sutra), and The Diamond Sutra which speaks about the interbeing nature of people, animals, plants and minerals.

The word "*Training*" here means that we train ourselves. We keep trying to do our best to go in *the direction* of a true Buddha, full of light, peace, great understanding, and love. To train means we have to keep reminding **ourselves to renew our efforts every day**. The text of the training is like a mirror, and we recite this text regularly to help us reflect on our daily life. We ask ourselves, "Are we living as we would like to live?" If, for example, we have made a mistake, and got angry at someone, it is

important to acknowledge our mistake. When reciting the Trainings we confess to the Buddha in ourselves and we vow to repair the mistake and to do better next time. Reciting the trainings regularly is very important, to help us nourish our aspiration and help us look more deeply into ourselves and put the teachings into practice. If during 3 months we do not the trainings, the transmission is nullified.

As celibate monastics we have a lot of freedom from worldly concerns, which allow us to follow the long Path, and to realize many good works and projects. There are also many talented married men and women who are also able to realize a lot of great work that monastics cannot do. So the Fourteen Mindfulness Trainings are both for monastics and lay practitioners. And in the Fourteenth Training on celibacy and relationships, there is one part for monastics, and one part for lay practitioners.

We practice the Fourteen Mindfulness Trainings as a Sangha, not as an individual. Our Teacher has shown us that collective insight is always deeper than individual insight. This is why he always emphasized that we must work together as a community (as a sangha) and not as individuals. Today, there are over four thousand five hundred Members of the Order of Interbeing practicing the Fourteen Mindfulness Trainings all over the world. They are each a continuation of our teacher, Thich Nhat Hanh. Each core member helps to start a new small sangha around him or her, to help him or her grow in their own practice, and also for him or her to help others. These local sanghas of lay people may be far away from a monastic practice center. But they meet every week or two, to practice sitting meditation, walking meditation, and mindful eating. They study the Dharma together and recite the Fourteen Mindfulness Trainings. Together, they support each other in their daily practice of mindfulness, to bring the essence of the Trainings into their daily life and actions.

1/Openness, We are determined not to be idolatrous about or bound to any doctrine, theory or ideology even Buddhist ones. We are committed to seeing the Buddhist teachings as guiding means that help us develop our understanding and compassion. They are not doctrine to fight, kill or die for. We understand that fanatism in its many forms is the result of perceiving things in a dualistic and discriminative manner. We will train ourselves to look at everything with openness and the insight of INTERBEING in order to transform dogmatism and violence in ourselves and in the world.

270

2/NON ATTACHMENT TO VIEWS (Sutta origin of the conflicts (AN 2: iv, 6, abridged; I 66)

Aware of the suffering created by attachment to views and wrong perceptions, we are determined to avoid being narrow-minded and bound to present views. We are committed to learning and practicing non attachment to views and being open to other experiences and insight in order to benefit from collective wisdom. We are aware that the knowledge we presently possess is not changeless, not absolute truth. Insight is revealed through the practice of compassionate listening, deep looking and letting go notions rather than through the accumulations of intellectual knowledge. Truth is found in life, and we observe life within and around us in every moment, ready to learn throughout our lives.

Suffering created by attachments to **our** ONLY VIEWS! Determine to Non Attachment to views, Vow to be open to other experiences and insights

On collective wisdom. INSIGHT is reviewed through compassionate deep listening

3/FREEDOM OF THOUGHT (Sutta origin of the conflicts (AN 2: iv, 6, abridged; I 66) Aware of suffering brought about when we impose our views

on others. We are determined not to force others even our children, by any mean whatsoever such as authorities, threat, money, propaganda or indoctrination to adopt our views. We are committed to respecting the rights of other to be different, to choose what to believe and how to decide. We will however learn to help others to let go and transform fanatism and narrowness through loving speech and compassionate dialogue

4/ AWARENESS OF SUFFERING

Aware that looking deeply at the nature of suffering can help us develop understanding and compassion, we are determined to come home to ourselves, to recognize, accept, embrace and listen to sufferings with the energy of mindfulness. We will do our best not to run away from our SUFFERINGS or cover it up through consumption, but practice conscious breathing and walking to look deeply into the roots of our suffering. We know we can realize the path leading to the transformation of suffering only when we understand deeply the roots of suffering. Once we have understood our own suffering, we will be able to understand the suffetings of others. WE are committed to finding ways, including personal contact and using telephone, electronic, audiovisual and other means, to be with those who suffer, so we can help them transform their suffering into compassion, peace and joy.

Note of SCCK:

USA, EUROPE, CHINA, JAPAN, KOREA, ...everyone needs to come back to their OWN SUFFERINGS. Deep listening, deep look on their own people, their narrowness of mind, their own fear, smile to them letting go and try to come to countries and people full of fear with deep listeningthe phenoma of Trump is a sigh,

5/ COMPASSIONATE, HEALTHY LIVING

(sutra on the four Nutriments and Avatamsaka Sutra of the interbeing with our societes, families)

Aware that true happiness is rooted in peace, solidity, freedom, and compassion, we are determined not to accumulate wealth while millions are hungry and dying nor to take as the aim of our life fame, power, wealth or sensual pleasure, which can bring much suffering and despair. We will practice looking deeply into how we nourish our body and mind with edible foods, sense impressions, volitions, and consciousness. We are committed not to gamble, or to use alcoholol, drugs or any other products which bring toxins into our own and the collective body and consciousness such as certain websites, electronic games, music, TV program, films, magazines, books and conversations. WE will consume in a way that preserves compassion, well beings, and joy in our bodies and consciousness and in the collective body and consciousness of our families, our societies, and the Earth.

6/TAKING CARE OF ANGER. (Anapana Satisutta, 16 ways of breathing and the Sutra given by Sariputta, FIVE ways to put of the anger)

Aware that anger blocks communication and creates sufferings, we are committed to taking care of the energy of anger when it arises, and to recognising and transforming the seeds of anger that lied deep in our consciousness. When anger manifests, we are determined not to do or say anything, but to practice mindful breathing or mindful walking to acknowledge, embrace and look deeply into our anger. We know that the root of anger are not outside of ourselves but can be found in our wrong perceptions and lack of understanding of the suffering in our ourselves and others. By contemplating impermanence we will be able to look with the eyes of compassion at ourselves and at those we think are the cause of our anger, and to recognize the preciousness of our relationship. We will practice right diligence in order to nourish our capacity of understanding, love, joy and inclusiveness, gradually transforming our anger, violence and fear, and helping others do the same

Note of SCCK

NOT TALKING, ACTING and thinking. Just go back to our breathing till we can acquired some stillness, some peace and more clarity in our mind

7/ DWELLING HAPPILY IN THE PRESENT MOMENT

(Suttta, the better way to be alone)

Aware that life is available only in the present moment, we are committed to training ourselves to live deeply each moment of daily life. We will try not to loose ourselves in dispersion, or be carried away by regrets about the past, worries about the future, or craving, anger, or jealousy in the present. We will practice mindful breathing to be aware of what is happening in the here and the now. We are determined to learn the art of mindful living by touching the wonderous, refreshing and healing element

that are inside and around us, in all situations. In this way, we will be able to cultivate seeds of joy, peace, love, and understanding in ourselves, thus facilitating the work of transformation and healing in our consciousness. We are aware that real happiness depends primarily on our mental attitude and not on external conditions and that we can live happily in the present moment simply by remembering that we already have more than enough conditions to be happy.

8/ True Community and communication

Aware that lack of communications always bring separation and suffering, we are committed to training ourselves in the practice of compassionate listening and loving speech. Knowing that true community is rooted in inclusiveness and in the concrete practice of the harmony of views, thinking and speech, we will practice to share our understanding and experiences with members in our community in order to arrive at a collective insight. We are determined to learn to listen deeply without judging or reacting and refrain from uttering words that can create discord or cause the community to break. Whenever difficulties arise, we will remain in our sangha and practice looking deeply into ourselves and others to recognize all the causes and conditions including our own habit energies, that have brought about the difficulties. We will take responsibility for the ways we may have contributed to the conflict and keep communications open. We will not behave as a victim but be active in finding ways to reconcile and resolve all conflicts however small.

Note from SuCo CK:

Building communities: deep listening, loving speech, inclusiveness, avoid dualistic judging. Remember "This is because that is" (Interbeing, in Agama)

9/ Truthful and Loving speech

Aware that words can create happiness or sufferings, we are committed to learning to speak truthfully, lovingly and contructively. We will only use words that inspire joy, confidence and hope as well as promote reconciliation and peace in ourselves and among other people. We will speak and listen in a way that can help ourselves and others to transform sufferings and see the way out of difficult situations. We are determined not to say untruthful things for the sake of personal interest or to impress people, nor utter words that may cause division or hatred. We will protect the happiness and harmony of our sangha by refraining from speaking about the faults of other persons in their absence and always ask ourselves whether our perceptions are correct, we will speak only with the intention to understand and help transform the situation. We will not spread rumors nor criticize or condemn things of which we are not sure. We will do our best to speak out about situation of injustice, even when doing so may make difficulties for us or threaten our safety.

Note of SCCK

don't be so sure of our perceptions in judging saying that we only say the truth?, saying everything in constructive way

10/Protecting and Nourrishing the Sangha.

Aware that the essence and aim of a sangha is the realization of understanding and compassion, we are determined not to use the Buddhist community for personal power or profit, or transform our community into a political instrument. As members of a spiritual community, we should nonetheless take a clear stand against oppression and injustices. We should strive to change the situation, without taking sides in a conflict. We are committed to learning to look with the eyes of interbeing and to see ourselves and others as cells in one sangha body. As a true cell in the sangha body, generating mindfulness, concentration and insights to nourish ourselves and the whole community, each of us is at the same time a cell in the Buddha body. We will actively build brotherhood and sisterhood, flow as a river and practice to develop the three real powers — understanding, love and cutting through afflictions— to realise collective awakening.

Note of SCCK

But with collective awakening, seeing deeply the interbeing of everything. We must dare to speak out our position facing a collective injustice

11- Right Livelihood

Note of SCCK

interbeing with mother earth, deeply linked with the ecosystem, we only have one planet to live.

Aware that great violence and injustice have been done to our environment and society, we are committed not to live with a vocation that is harmful to humans and nature. We will do our best to select livelihood that contributes to the well being of all species on Earth and help realize our ideal of understanding and compassion. Aware of economic, political andsocial realities around the world, as well as our interrelationship with the ecosystem, we are determined to behave responsibly as consumers and as citizens. We will not invest or purchase from companies that contribute to the depletion of natural ressources, harm the Earth or deprive others of their chance to live

We are committed not to live with a vocational that is harmful to humans and nature respon

12/Reverence for life of animal, vegetal and mineral

Note of SCCK (Diamond Sutra, no distinction among gods humans, earth species and lifespans, we are one with Mother Earth)

Aware that much sufferings is caused by war and conflict, we are determined to cultivate non violence, compassion, and the insight of interbeing in our daily lives and promote peace education, mindful meditation and reconciliation within families,

communities, ethnic and religious groups, nations and in the world, we are committed not to kill and not to let others kill, we will not support any act of killing in the world, in our thinking, or in our way of life, we will diligently practice deep looking with our sangha to discover better ways to protect lives, prevent war and build peace.

13/Generosity

Aware of the suffering caused by exploitation, social injustice, stealing and oppression, we are committed to cultivate generosity in our way of thinking, speaking and acting .We will practice loving kindness by working for the happiness of people, animals, plants and minerals, sharing our time, energy and material ressources with those who are in need. WE are determined not to steal and not to possess anything that should belong to others. We will respect the property of others but will try to prevent others from profiting from human suffering or the suffering of other beings

14/ True Love

for lay members:

Relations motivated by craving cannot dissipate the feeling of loneliness... but willcreate more suffering, frustration, and isolation, we are

we are determined **not to engage in sexual relation without mutual understanding, love and a deep long-term commitment** made known to our families and friends. Seeing that body and mind are one, we are committeed to learning appropriate ways to take care of our sexual energy and to cultivate loving kindness, compassion, joy and inclusiveness for our own happiness and the happiness of others. We must be aware of future suffering that may be caused by sexual relations. We know that to preserve the happiness of ourselves and others, we must respect the right and commitments of ourselves and others. We will do everything in our powers to protect children from sexual abuses and to protect couples and families from being broken by sexual misconduct.

We will treat our body with compassion and respect. We are determined to look deeply into the 4 nutriments and learn ways to preserve and channel our vital energies such as (sexusl, breath, spirit) for the realization of our bodhisattva ideal. We will be fully aware of of the responsibility of bringing new lives into the world and will regularly meditate upon their future environment

and for monastic members

Aware that the deep aspiration of a monk or a nun can only be realized when she or he wholly leaves behind the bonds of sensual love, we are committed to practicing chastity and to helping others protect themselves. We are aware that loneliness and suffering cannot be allieviated through a sexual relationship but through practicing loving kindness, compassion, joy and inclusiveness. We know that a sexual relationship will destroy our monastic life, will prevent us from realizing our ideal of serving living beings, and will harm others, We will learn appropriate ways to take

care of our sexual energy. We are determined not to suppress or mistreat our body or look upon our body as only an instrument, but will learn to handle our body with compassionandrespect. We will look deeply into the Four Nutriments in order to preserve and channel our vital energies (sexual, breath, spirit) for the realization of our bodhisattva ideal

The Origin of Conflict

- The brahmin Ārāmadaṇḍa approached the Venerable Mahākaccāna,12 exchanged friendly greetings with him, and asked him: "Why is it, MasterKaccāna, that khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders?"
- •"It is, brahmin, because of attachment to sensual pleasures, adherence to sensual pleasures, fixation on sensual pleasures, addiction to sensual pleasures, obsession with sensual pleasures, holding firmly to sensual pleasures that khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders."
- "Why is it, Master Kaccāna, **that ascetics fight with ascetics?**" "It is,brahmin, because of **attachment to views**, adherence to views, fixation on views, addiction to views, obsession with views, holding firmly to views that ascetics fight with ascetics."

(AN 2: iv, 6, abridged; I 66)

Mindfulness in the Tibetan Tradition

Ācharya Lama Kesang Wangdi

Introduction

The concepts of view and path must always be kept in mind when discussing mindfulness practices in the Vajrayana tradition. Mindfulness practices can be viewed as six progressive stages or can be condensed into two progressive stages. First the six stages will be presented and then the two condensed stages.

I. Six Stages of Mindfulness Practice

Tibetan great Master Longchen Rabjam (1308-1364) says:

As beginners we should apply deliberate mindfulness without distraction.

Training ourselves in meditative equipoise and post meditation, we should apply the mindfulness of Dharmatā.

When accustomed to this, thoughts and perceptions (in post meditation) should be practiced as the mindfulness of wisdom.

When having gained mastery in terms of direct experience, there is no distracting object and no one being distracted.

Within the accomplished state of stability, objects of distractions are ascertained as the Dharmatā.

When phenomena exhaust themselves, they go beyond all objects of verbal expression.

Having gained such measure of realisation, may we perform the conduct.

Mindfulness practices can be broken down into six progressive stages: 1) deliberate mindfulness or mindfulness of effort, 2) mindfulness of dharmatā or mindfulness of the nature of phenomena, 3) mindfulness of appearances in post-meditation, 4) direct experience mindfulness, 5) mindfulness of experiential domains, and 6) mindfulness of the exhaustion of all phenomena.

1. Deliberate Mindfulness (Tibetan: 'du byed kyi dran pa)

As it is said.

"apply deliberate mindfulness without distraction."

a) View

In the Mah $\bar{a}\bar{u}$ tradition, which is often associated with the Vajray \bar{a} tradition, the view is of utmost importance. This must be understood. 'View' here means searching for the truth of ultimate reality in our meditation.

b) Path

Once the practitioner begins to understand this view, he or she takes mindfulness as the path, it is a way of training in this view.

Deliberate mindfulness or mindfulness with effort in the Mahāūyana tradition is practiced through the four foundations of mindfulness: mindfulness of body, of feelings, of mind, and of phenomena. One comes to understand that the body, feelings, mind, and phenomena do not exist independently, i.e. they have no independent, inherent nature. In other words, they are empty in nature. This means there is no experiencer or perceiver of the body, feelings, mind, and phenomena at this point.

The reason it is called deliberate mindfulness is because, when our minds become distracted, it brings us back to the view again and again. In the same way, if you want the light to come on in a room at night, a conscious act is necessary. You must put your finger on the light-switch and press it; the light doesn't turn itself on.

2. Mindfulness of Dharmatā or Mindfulness of the Nature of Phenomena (Tib: *chos nyid kyi dran pa*)

As it is said.

when "training ourselves in meditative equipoise and post meditation, we should apply the mindfulness of Dharmatā without distraction."

a) View

Dharmatā is synonymous with the view of 'suchness', which is also referred to as emptiness. This form of mindfulness is a path that sustains the view of Dharmatā. This means that we are able to experience the moment when thoughts and emotions cease and

we remain in bare, naked awareness, in a state purified of thoughts. In other words, all distraction has vanished into the state of Dharmatā.

b) Path

Once the practitioner begins to understand this view, he or she takes mindfulness as the path, it is a way of training in this view. In the beginning, thoughts are like snow flakes falling on the surface of a lake. The lake is a body of water. The snowflakes are also water. When they meet, they mingle indivisibly. The snow flakes are like thoughts, and the lake is like the Dharmatā. When thoughts vanish into Dharmatā, the thoughts have no power to exist on their own. The crucial point here is to be mindful of the vanishing aspect of thoughts and to relax naturally.

3. Mindfulness of appearances in post-meditation : (Tib: rjes snang gyi dran pa)

As it is said,

"when accustomed to this, thoughts and perceptions(in post meditation) should be practiced as the mindfulness of wisdom without distraction."

a) View

The view of the illusionary nature of phenomena, or absolute truth, can be been expressed in many different ways. Examples of this from the Mahayana sutras and shastras are:

It is said in the *Sūtra of the Noble Collection*:

Know the five skandhas are like an illusion Don't separate the illusion from the skandhas Free of thinking that anything is real-This is perfect wisdom's conduct as its best!

It is said in the King of Samādhi Sūtra:

When in the noonday heat of the sun in the summer, Someone tormented by thirst wanders on and on, Then starts seeing patches of water, but these are mirages Know that all phenomena are like that.

Although there is no water in these mirages Beings in the darkness of the mind want a drink of it. They cannot drink the water; it is unreal. Know that all phenomena are like that. From Nāāgarjuna's Knowledge Fundamental to the Middle Way:

Like a dream, like an illusion, Like a city of gandharvas, That's how birth, and that's how living, That's how dying are taught to be.

b) Path

The practice here is to bring mindfulness of *dharmatā* (the nature of phenomena) into post-meditation or ordinary activities. This means that in everyday life, whenever thoughts arise we train in recognising them as a display of the nature of mind or of Dharmatā. Thoughts are seen as being a reflection of Dharmatā (the true essence of thoughts). In other words, they are merely dream-like and illusionary. One needs mindfulness to constantly remind oneself to stay on track, i.e. to see thoughts in their true nature.

4. Direct experience mindfulness (Tib: *mngon sum gyi dran pa*)

As it is said,

"when having gained mastery in terms of direct experience, there is no distracting object and no one being distracted."

a) View

Same as above.

b) Path

By diligently training in the mindfulness of appearances in post-meditation in our daily activities, such as eating, talking and so on, we become masters of mindfulness of *dharmatā in* post-meditation, in the sense that we do not lose the natural state of the mind, i.e. the mindfulness of *dharmatā*, in our ordinary activities. this is direct mindfulness in which one stably attains the mindfulness of dharmata *and* remains in it continually.

5. Mindfulness of Experiential Domains (Tib: *spyod yul gyi dran pa*)

As it is said,

"within the accomplished state of stability, objects of distractions are ascertained as the Dharmatā."

a) View

Same as above.

b) Path

This kind of mindfulness meditation involves the training to intentionally blend meditation (samadhi) and non-meditation (post-meditation). There is no difference between the thought arising and the thought ceasing. Arising and ceasing happens simultaneously. Arising is ceasing and ceasing is arising. The meditator experiences this. There is a perfect balance, a continuity of non-distraction present throughout meditation and non-meditation.

Normally the arising and ceasing of thoughts is in relation to time and space. But here, we are talking about the point beyond time and space, because arising and ceasing are happening simultaneously.

6. Mindfulness of the Exhaustion of All Phenomena (Tib: chos zad kyi dran pa)

As it is said,

"when phenomena exhaust themselves, they go beyond all objects of verbal expression."

a) View

Through the aforementioned five mindfulness practices, one realises absolute truth, which means that all experiences are experienced beyond time and space. At this moment, all the obscuring layers — habitual patterns of the afflictive obscurations (Skt: *kleśāvaraṇa*) and cognitive obscurations (Skt: *jñeyāvaraṇa*) — are eliminated and we abide in our own bare awareness, completely pure without any distractions.

b) Path

Once the practitioner begins to understand this view, he or she takes mindfulness as the path; it is a way of training in this view.

II. Two Stages of Mindfulness Practice

The two stages of mindfulness practice are: 1) deliberate mindfulness, and 2) effortless or innate mindfulness.

1. Deliberate Mindfulness or Mindfulness with Effort (Tib: 'du byed kyi dran pa) This is the same as explained above.

2. Effortless Mindfulness (Tibetan: 'du byed med pa' dran pa)

At this stage, the practitioner's view — because of practicing deliberate mindfulness — has become more stable.

Now with effortless mindfulness practice, the moment we notice that we are carried away, we realise that we are distracted. By recognising the identity of who has been distracted, we automatically arrive back at the view. This moment is like pressing the light-switch. Once the light is on, you do not have to keep on pressing it. But after a while, we tend to forget and we get distracted again.

When this happens, we must re-apply deliberate mindfulness. First apply the method; then, once you are in the natural state, simply allow it to continue, without further exertion. Here there is a sense of natural ongoingness or continuity.

It is called effortless mindfulness because here, aside from the slight exertion of acknowledging "i have wandered off," no additional conceptual effort is needed. instead, it is more spontaneous; there is no transformation involved here at all. It is the original state of awareness that is sustained by natural mindfulness, merely recognising that one has wandered off settles the mind it its original state without requiring any additional effort. We need to train in this again and again.

Symposium Session 3: Contemporary Application of Mindfulness

IABU Conference, 2017 Mindfulness-based Cognitive Therapy

Professor Padmasiri de Silva

"Mindfulness lies at the core of Buddhist meditative practice, yet its essence is universal. It has to do with refining our capacities for paying attention, for sustained and penetrative awareness and for emergent insight that is beyond thought but can be articulated through thought.

Strictly speaking mindfulness is not a technique or method, although there are different and techniques methods for its utilization. Rather it is more aptly described as a way of being.

(Jon Kabbat-Zinn, 2002)

Kabat-Zinn adds that we intentionally suspend the impulse to characterise, evaluate and judge what one is experiencing and thus we move away from the auto-pilot, the conditioned and habitual unexamined thought and emotional processes. In my practice as a therapist using Buddhist meditation techniques these insights opened up new horizons for using Buddhist meditation techniques in therapy. Most of the early work emerged in the cognitive therapy for depression by Mark Williams.

Mindfulness-Based Cognitive Therapy started as Mindfulness-Based Stress Reduction Therapy by Kabbat-Zinn and then had links with MBCT for depression. In general the universal vulnerabilities and challenges that people had was the focus of these emergent therapeutic systems. Kabbat-Zinn emphasises the point that it is basically paying attention to experience in a particular manner, on purpose in the present moment, so that the mind does not slip into the past.

It also implies a systematic unfolding of practice through body scan, sitting meditation and mindful moment. There is a focus on the body, feelings, emotions and thought patterns reminding us of the layout of the Buddhist Satipatthana Sutta. Developing kindness and compassion towards oneself, an intrinsic curiosity with a focus on the present are important features. Like the emphasis of the Buddha there is a focus on human vulnerability.

Automatic Pilot

The habitual pattern of avoiding unpleasant emotions and thoughts, and what is described as rumination and experiential avoidance are the features of the mind working as automatic pilot—the weight of habits. The ruminating tendency attempts to get rid of unwanted problems. And there tend to grow a load of unprocessed material.

Mindfulness in Therapy

With this background I wish to focus on mindfulness practice in therapy:

It is non-conceptual—it is an awareness without absorption in the past; present centered; as it is always in the present movement; non-judgmental; intentional; participant observation; non-verbal; explorative; liberating; freedom from conditioned suffering. These qualities would occur simultaneously in each movement of mindfulness (Germer, 2005).

Working alongside Segal, Williams and Teesdale, Kabbat-Zinn inspired and assisted in what is now known as mindfulness-based cognitive therapy (MBCT).

Focus on the Body and Emotions

I have introduced the basic perspectives of MBCT and instead of presenting a long introduction to MBCT, I am selecting two areas of common interest to MBCT and my practice as a therapist using Buddhist meditation both in therapy and normal practice, which will indicate the larger terrain of Buddhist practice.

Our breath is the royal road to getting in touch with the body. We often take our breath for granted but when we open ourselves to the breath it gets to the core of our being and it is a sensitive monitor for our body and emotions and is a check when the mind is wandering and about to get distracted.

"Because the theme of connecting to the present is examined in the sitting meditation, participants are asked to observe in the body these reactions of aversion or attachment that arise during the practice. They are invited to notice how such reactions are powerful competitors for attention and often take awareness from the breath, moving the focus to other, seemingly vital thoughts or feelings. The practice of mindfulness can be a powerful ally, allowing us to notice when this has occurred and to regain the ability to choose where we wish to place our attention in the moment. Note that the aim of the practice is not relaxation or even happiness. Rather it is the freedom from the tendency to get drawn into automatic reactions to pleasant and unpleasant thoughts, feelings, and events", Segal et al, 2002, 193).

Buddhist Perspectives of Managing the Body and Emotions

There has been an important question. To what extent does early Buddhism, while integrating the above reflections of MBCT go beyond it as a *vipassana* meditation tradition? The best answer to this question has been given by a therapist working on both MICBT (Mindfulness Integrated Cognitive behaviour therapy) and the Buddhist *vipassana* tradition, Bruno A.Cayoun (Cayoun, 2015). He also brings an ethical dimension referring to the unproductive ways in which people seek happiness, what we describe as immoral behaviour but using psychological categories for recovery. He presents an insightful four stage path for recovery (2015, 55). (i) Mindfulness meditation requires us to pay attention to our bodily experience, increasing awareness of body sensations in an objective way without making judgments about the experience; (ii)increase sensory perception without judgments about the experience (ii) decreasing evaluation (iii) decrease reaction. (iv) The more we practice more established is the mental equilibrium. If there is a disequilibrium, it is difficult to handle reactive habits.

The other important point is to use the technique of developing interoception (*indriyapatibaddha nana*) which implies meditative access to bodily sensations. Here is the clarification of what is described by neuroscientists as *interoception*:

When the breath becomes finer and the mind settles, we arrive at a consciousness unrelated to the senses. The mind is no longer running after sense impingements. This state of mind cannot discern good and bad or react to pleasure and disappointment. It is a state of mind that stays in the middle...At this stage, we observe a preliminary or primordial form of consciousness—one that cannot be experienced through sense faculties. In Pali, this consciousness is called *anindriyapatibattha vinnana*. (Dhammajiva, 8).

The technique of *vipassana* meditation presented by Venerable Dhammajiva is the development of four elements of vibration patterns which been skilfully integrated by Bruno Cayoun. Body sensations will emerge in consciousness with a one or two dominant vibration patterns: mass, motion, temperature, fluidity. Body sensations are strictly neither physical nor purely mental, they are a link between the body and mind. Different patterns of body sensations generate different emotion maps. For example anger will tend to manifest itself with a predominance of increased temperature (heat) and motion, increased heart rate with agitation. Sadness is experienced with a predominance of increased heaviness in head, neck and shoulder and perhaps decreased fluidity (constriction of the throat). Fear generally manifests with decrease of fluidity in chest and abdomen.

The direct consequence of our judgments is an effect on the body, and modern emotion research shows that that body sensations are crucial elements of emotional processing. But it is necessary to make a distinction between physical discomfort and mental discomfort. Bruno presents a co-emergent processes of thoughts and body sensations.

Co-emergent body sensations are experienced through "interoception", which is the sensory perception of the body interior, including the physical experience of our emotions. This is what the neuroscientists call the "sixth sense", which makes us feel that we exist, that our sense of self is real (Cayoun, 2015, 49).

The more self-referential greater is the intensity of the sensations in the body. Cayoun says that thirty years of psychological research that mindfulness meditation uses skilfully applied mental effort to specifically create a balance between the four vibratory patterns/four elements. Mindfulness meditation is practicing equilibrium. Cayoun says that if we learn to feel body sensations while not reacting to them, not identifying with them, desensitization takes place. We move away from our habitual reactions.

Body Sensations According to MBCT

To come to our senses, both literally and metaphorically, on the big scale as a species and on the smaller scale as a single human being, we first need to return to the body, the locus within which the biological senses and what we call the mind arise (Kabbat-Zinn, 2005, 10)

To learn to be with direct experience as it arises in the mind and focusing on different facets of the body, especially the arising of sensation provide a door to the present moment. As Rebeca Crane sys we had the ability to know our body before we were able to talk: "The price we pay for being language-based is that labelling our experience offers us a means to objectify and separate from it. In our predominantly verbal way of feeling and expressing ourselves it can feel counterintuitive to move into the body and allow the body to reveal to us what is here. One of the processes taking place in a mindfulness-based course is learning to trust in this unfolding and allow space for this more intuitive and intimate knowing and understanding to emerge. Ultimately the learning and insight that arises in this visceral way may be integrated with our thinking processes and even articulated verbally—the dialogue that happens within a mindfulness based course facilitates a translation of felt sense into integrated learning..."Crane, 2009, 50). Thus in a deeper sense we are re-learning our ability to directly perceive through the senses of hearing, smelling, tasting, seeing and touching.

Thoughts, Feelings and the Body

If one glances through the Buddhist *Satipatthana* you will find that there is a focus on the body, feelings and thought patterns. The cognitive theories of emotions as different from the body based theories help us to distinguish fear from anger, sadness from depression, nature of intense jealousy and malice. Cognitive therapy as found in MBCT focuses in changing patterns of thinking Segal et al, 2002,248-250). They first attempt to make the relationship to thoughts more explicit and make them objects of awareness.

Thought patterns make the emotions and we are gripped by the emotions and as the poem below express we need to welcome them:

This being human is a guest house Every morning is a new arrival A joy, as a depression, a meanness Some momentary awareness comes As an unexpected visitor Welcome and entertain them all (RUMI)

Thus we lay out 'a red carpet' for which one recoils and does not want to feel. Unwanted feelings and emotions need to be brought within mindfulness as done in MBCT.

Contemporary Evaluations of MBCT

J.Mark Williams and Jon Kabat-Zinn during recent times consulted practitioners, therapists Buddhist scholars and psychologists across the world to make an evaluation of the practice of MBCT over the years (*Mindfulness: Diverse Perspectives On its Meaning, Origins and Applications*. 2013). This book also included a celebrated Buddhist monk, Bhikkhu Bodhi whose comments I use for the concluding section of the present study.

There have been critical comments occasionally regarding this marriage of the Buddha Dhamma and science and towards the concluding part of the book Kabbat-Zinn writes these most touching words that betray his honest commitment to a worthy project.

It is my hope that people attracted to this field will come to appreciate the profound transformational potential of the dharma in its most universal and skilful articulation through their own meditation training and practice. Mindfullness can only be understood from the inside out. It is not one more behavioural technique to be deployed in behaviour change paradigm but a way of being and a way of seeing that has profound implications for understanding the nature of our own minds and bodies, and for living life as it mattered. (2013, 284).

Kabbat.Zinn says the motivation for this project was to relive suffering and catalyse greater compassion and wisdom in our lives and culture and he says that this is still the primary momentum.

It is inevitable that mindfulness and other practices adopted from Buddhism will find new applications in the modern West where world views and lifestyles are so different from those of southern and eastern Asia. If such practices benefit those who do not accept the full framework of Buddhist teaching, I see no reason to grudge them the right to take what they need. To the contrary I feel that those who adapt the Dhamma to these new purposes are to be admired for their pioneering courage and insight. As long as they act with prudence and a compassionate intent, let them make use of the Dhamma in any way they can help others. (Bhikkhu Bodhi, 2013, 36).

BEYOND MBCT

I have already referred to MiCBT as going beyond MBCT, as Bruno Cayoun its expositor integrates *vipassana* meditation into his system. So in this context, MiBCT is closer to Buddhist vipassana practice. Bruno himself learnt the Buddhist insight practices from Goenka. My own practice in vipassana was learnt under the celebrated guru, Uda Eriyagama Dhammajiva whose guru was Sayadaw U Panditha Maha Thero."

The Deeper Parts of Our Life

The second critical point has been made by Craig Hassad of the Monash University Medical Faculty. He says that with the development of Positive Psychology by Martin Seligman there was a focus on "Caring for the deeper parts of ourselves" (Hassad, 2014, 173): "The third type of happiness comes from having a sense of meaning and purpose. This is more resilient still, because if we are in touch we can find meaning in any moment..." (2014, 173). Thus this goes beyond MBCT.

Peak Experiences

Also another line of criticism is the work done by Mihalyy Csikzentmihalyi on the "flow experience', an experiment conducted with athletes, musicians and dancers and others: the experience of intense effortless focus, where time seems to slow down, thoughts settle and everything becomes calm and clear. This is a new line of research on stress, mental health and wellbeing, beyond stress, anxiety and depression, deeply Buddhistic. (Hassad, 2014, 28-29).

REFERENCES

- 1. Zindel V. Segal, J. Mark G. Williams, John D. Teasdale, 2002, Mindfulness-Based Therapy for Depression, New York: Guidford Press
- 2.J.Mark Williams and Jon Kabbat-Zinn, 2013, *Mindfulness: Diverse Perspectives On its Meaning, Origins and Application*, London, New York: Routledge.
- 3.Rebeca Crane,2009, Mindfulness-Based Cognitive Therapy, London, New York: Routledge.
- 4. Bruno A. Cayoun, 2015, *Mindfulness Integrated CBT for Wellbeing and Personal Growth*, Oxford: Wiley Blackwell.
- 5. Craig Hassad and Richard Chambers, 2014, *Mindful Learning*, Auckland: Exisle Publishers.
- 6. C.K.Germer, 2005, "Mindfulness. What is it? Does it Matter?" In Germer et al eds. *Mindfulness and Psychotherapy*, New York: Guildford Press.
- 7. Uda Eriyagama Dhamajiva Thero, *Towards Inner Peace* meetirigala, Nissarana Vanaya.

Mindfulness meditation: The ancient Buddhist theory and modern applications

"parimukham satim upaṭṭhāpetum"¹ (to surround oneself with watchfulness of mind)²

Dr. Talat Praveen
Assistant Professor
Department of Pali
Savitribai Phule Pune University Pune

Abstract

Etymologically, Pāli word 'sati' derives from 'smṛti' in Sanskrit, means memory, but it was given new implications in the Pali literature, and thus the rendering of 'sati' as memory is insufficient in most contexts. As pointed out by T.W. and C.A.F. Rhys Davids, 'sati' has been translated by different people in different ways, such as conscience, attention, meditation, contemplation, insight. The word 'sati', usually translated as "mindfulness," in early Buddhism, and examines its soteriological functions and its central role in the Buddhist practice of meditation and Psychology.

Mindfulness (sati) is a function or quality of mind, but it is often described as something to be practiced or cultivated. The mindfulness (sati) is one component of the ariya atthangika magga, satipattāna, pañca indriya, pañca bala, satta bojjhanga, Bodhipakkhiyadhamma, etc., that leads to the final religious goal of liberation.

The paper will illustrate how mindfulness and mindfulness meditation functions in the path to liberation from a psychological perspective and how it helps to achieve ultimate religious goal.

The main concern of this paper will be the relationship between 'sati' and two main categories of Buddhist meditation samatha and vipassanā.

-

¹ Majjhimanikaya iii.89 PTS

Pali-English Dictionary, T. W. Rhys Davids and William Stede, PTS. 1921-1925.

The Buddhist meditation technique is non-sectarian, its aims to remove totally of the mental impurities ($\bar{a}savas$) and complete healing from human suffering. The resultant of Buddhist meditation is to achieve the highest happiness of full liberation from the bondages of cyclic or empirical existence.

The paper will be focused the Theravada principle underlying the practice of mindfulness meditation. This involves interaction between the mind and its objects. It will be also discussed the various types and function of mindfulness in terms of such interaction in different states of mind raging from normal consciousness to several kinds of meditation.

It also equips new applications on the ancient teaching or technique by applying the Buddhist masters, which is based on Theravada ideas. The paper will mainly analyse and compare with the two Buddhist meditation masters, Mahāsi Sayādaw and Thic Nath Hanh modern applications and Theravada theory of the meditationThe practice of mindfulness is zealously advocated by the Theravāda tradition for *vipassanā* meditation. The paper will be analysed that mindfulness is not only limited to the role as a method of insight (*vipassanā*) meditation, but it also has a key role in serenity (*samatha*) meditation.

The methodology of this research paper is mainly focused on the Pāli Canon as well as commentaries, sub-commentaries of the Pali literature (the *suttas* of the Pāli literature i.e. *ānāpānasati sutta*, *satipaṭṭhāna sutta*, Pali text Visuddhimagga, Milindapañha, and Pali Commentary etc) text of the above mentioned Buddhist meditation masters and other secondary sources.

Key words: Sati, Samatha, Vipassana, Mindfulness meditation,

Psychotherapy by Karma Transformation : Healing Cognitive Proliferation (PAPANCA)

Dr. G.T. Maurits Kwee, Ph.D. (Em. Hon. Prof.)

Abstract

After a bird's eye review on Buddhism and psychotherapy, a clinically probed comprehensive practice merging the two approaches is concisely described. Psychotherapy by Karma Transformation is a conversational method of emotional re-education which aims at ceasing distress and agony by a process of systematic treatment, constructive coaching and planned intervention. As exemplified by the Buddha, the Buddhist therapist establishes and handles a helping relationship, intimate and distant at the same time, which is based on the non-specific factors of loving-kindness, empathic compassion, sympathetic joy and intra/inter-relational balance through 'deep listening'. The presented helping conversation is structured by an ABC/DE-Form which is a blueprint to applying self-talk with therapeutic content that is firmly anchored in the Buddha's teachings. Thus, this method of eradicating psychological suffering fuses content/spirit informed by the Buddha's discourses (Nikayas) and a dialogue structuring tool derived from Rational Emotive Cognitive Behavior Therapy. Administering this well-defined and evidence-based *specific factor* during ongoing assessment and therapy presupposes attention and awareness regarding karma of action/thought-feeling (body/speech-mind) which is entwined in dependent origination. Aiming at detoxifying-antidoting the three poisons of greed, hatred and ignorance, transforming karma not only serves therapeutic purposes, it also benefits seekers in becoming an arahant, i.e. someone who has eradicated inner enemies.

Introduction

The combination of Rational Emotive Cognitive Behavior Therapy (RE-CBT) and Buddhist psychology is a special blend called Psychotherapy by Karma Transformation (PKT). Meant for Buddhists and others on the spirituality path, there seems to be a percentage of students who suffer from emotional and/or personality disorders, particularly among stream-enterers when starting their Buddhist quest. Their numbers likely correspond with these disorders' prevalence in the general population, which is one out of four to seven of all adults in the Western world (https://en.wikipedia.org/wiki/Prevalence_of_mental_disorders)These disorders will sooner or later hamper the practice of meditation and it is here that counselling or therapy, 'the talking cure', steps in. An exceptional group of people among them stand out by a defensive way of dealing with themselves and others. This was first noted in the eighties by Welwood (1983) who called the phenomenon 'spiritual bypassing'. It is using one's Buddhist pursuit as an ego aggrandizing manoeuvre and a protection against confrontation with unprocessed emotional fragilities. If someone's quest is genuine, then PKT is likely an adequate antidote.

This article outlines a pioneering therapeutic methodology based on the Buddha's discourses which functions as a model for therapeutic conversations meant to teach clients to talk sanely to themselves. This Buddha-talk can be learned through a self-help instrument, an ABC/DE-Form, which is already used in RE-CBT, as an emotional re-educational tool. Thus, PKT is a socially constructed amalgam of instrumental hardware (a paper-and-pencil form) and functional software of sanity as in the *Nikayas*.

There are many variants of Buddhism (Theravada plus more than a dozen denominations of Mahayana) and there are many variants of psychotherapy (a conversational method to heal psychological suffering). In delineating the subject (see Table): do we talk about a psychotherapy using meditation techniques as an adjunct like in MBCT? Or is it about Buddhist meditation with therapeutic side-effects? Or do we talk about a psychotherapy with Buddhist side-effects? Or is it about Buddhist psychotherapy: a fusion of Buddhism as content and a therapeutic form, like old wine in new bottles? Highlighting the latter, this article integrates spirit and content of the Buddha's 17.000 discourses with an ABC/DE structured conversational method of RE-CBT. How does PKT looks like and what does this Buddhist psychotherapy entail?

Buddhism & Psycho- therapy Combinations	Psychotherapy 1	Buddhism
Meditational tech-niques (e.g. mindful-ness, breathing, sensing meditation)	Psychotherapeutic Buddhism: A psychotherapy using a meditation technique, e.g. MBCT or MB-EAT	A Buddhist meditation with (un-intended) therapeutic side-effects, e.g. Breathing Meditation/ relaxation
Conversational tech-niques (e.g. psychoan-alytic, cognitive-beha-vioral, experiential)	A psychotherapy with intended Buddhist side-effects, e.g. Gestalt Therapy/here-now awareness	Buddhist psycho-therapy : A therapeutic conversation with Buddhist content, e.g. Karma Transformation

PKT is a method written about in the eponymous book (Kwee, 2013a) which explains a structured conversational procedure of speech and self-speech/self-talk meant to end psychological suffering and assuage physical suffering. The Buddha did not feature a conversational method per se. As he did not explicitly teach the technique of dialoguing per se, his artful skill of interviewing remains an implicit given. Whereas the Buddhist intervention of choice is meditation to awaken, which I prefer to call mind/heartfulness (Kwee & Berg, 2016), healing of emotional problems is to be accrued unswervingly by psychotherapy rather than by meditation. While mind/heartfulness of speech, self-speech/self-talk by deep and 'kindful' listening to oneself and others are a prerequisite, being wakeful does not automatically create sane self-interlocution. Meditation leaves scenarios of salubrious intentions and wholesome activity instructions in the dark. Intentional action is the definition of karma (Sanskrit) or kamma (Pali) which, if unhealthy and unhelpful, is to be transformed by way of thoughtful conduct. Specificity of healthy and helpful self-talk is required in teaching clients to redirect unwholesome, unrealistic, irrational, dysfunctional and unconstructive cognitions by conceiving and believing wholesome, realistic, rational, functional and constructive thoughts.

PKT helps in developing insight and understanding how to manage harmonious relationship with self as a basis for dealing with others. Sharing the same elementary concern to alleviate mental suffering, Buddhist and psychotherapeutic approaches complement each other by combining the best of two worlds. This article proffers a clinically probed – structured and methodical procedure of conversation – to be skilfully applied in psychotherapy by offering Buddhist content and spirit by a tested format of transferring information and implementing interventions. This therapeutic operating system runs software as supplied by the Buddha in his discourses. This fusion is a new counselling and therapeutic method which aims at transforming regretful *karma* by sowing and reaping cognitive intention and behavioral action which are wholesome.

To be sure, changing irrational cognition, modifying dysfunctional action and transforming disordered emotion is the quintessence of healing in PKT which offers a *secular* Buddhist content via a methodically structured conversation as in RE-CBT (Kwee & Ellis, 1998). Rather than taking the present offering at face value, the reader is invited to use critical thinking skills (Peoples, 2013; www.iabu.org/JIABU2013).

Buddhism and psychotherapy

Buddhist psychology provides an attractive empirical alternative to cognitive psychology by its non-reductionist view of non-dual psyche. Unlike Buddhist psychology, which has been studied and written about during a century, Buddhist psychotherapy is a quite neglected subject. Although few Buddhists will deny the therapeutic value of Buddhism, the history of linking Buddhism and psychotherapy is quite recent. After all, the history of psychotherapy is much younger than that of psychology. Besides, Buddhism in the West is usually known as a religion, not as a secular psychological therapy. No wonder that books on Buddhism as therapy are scarce. Here is a brief impression of the encounter between Buddhism and three major psychotherapy schools: Freudian psychoanalysis, experiential therapy and CBT.

The first well-known book connecting Buddhism to psychotherapy stems from 1957. Written by Fromm, Suzuki and De Martino it bears the German title Zen-Buddhismus und Psychoanalyse. It connects the Freudian method with Japanese Zen. Hailed by many, it offers commonalities and differences whereby contrast strikes, like in the example of appreciating a flower. Buddhists unite with the flower's beauty, leaves it intact, sees the universe in it, while the Westerner picks it, dissects it and forges a subject-object duality. Since this book various other works connect and mix Buddhism and psychoanalysis. They mostly dilute or distort Buddhism by recasting and accommodating Buddhist wisdom into Freudian thought, like narcissism, even though the psychoanalytic view on Buddhist revered mind states is negative and considered to be a pathological regression to an infantile mode of living. While psychoanalysts grapple with the ego having a problem, Buddhists tackle ego or self as being the problem's cause.

Historically interesting is Allan Watts' 1961 book *Psychotherapy East and West* wherein the philosopher describes the therapies of the seventies. He notably weighs in the Freudian, Jungian, Rogerian, existential and Gestalt approaches on Buddhism, Taoism, Vedanta and Yoga, leaving the subject of psychotherapy in Buddhism underexposed. Like most other books this one compares Buddhism and psychotherapy without offering Buddhism as a conversational treatment. Indeed, the therapist focusses on psychological disorder, while the Buddhist teacher is concerned with advancing orderly minds. A recent overview of the two approaches in comparative tenet is presented by *Padmasiri de Silva in his 2014 book An Introduction to Buddhist Psychology and Counselling*.

Several interesting links can be found on Buddhism and various other humanistic/experiential denominations, like those innovated by Perls and Rogers; however, none of them offer a method of Buddhist psychotherapy. Noteworthy therefore, is David Brazier's Zen Therapy as formulated in two books, the 1995 Zen Therapy: Transcending the Sorrows of the Human Mind and the 2001 Zen Therapy: A Buddhist Approach to Psychotherapy. Questioning Western psychology from a Zen point of view, the author blends a demystified Buddhism with an experiential outlook and suggests that Zen Therapy or rather 'Zen as therapy' is the oldest form of psychological treatment which aims to stop yearning that life should be perfect while life is and will stay imperfect.

A Japanese therapy form, Morita Therapy (Shoma Morita, 1874–1938) might be considered the first Buddhist inspired behavioural approach using sensory deprivation, occupational tasks and complex activity assignments. Although Zen-stirred it is not a Buddhist psychotherapy. This can also be argued about the fashionable Dialectical Behavior Therapy, Acceptance and Commitment Therapy and Mindfulness-Based Cognitive Therapy. These denominations use (Western) mindfulness as an adjunct to already existing cognitive-behavioral procedures. Mindfulness-Based Stress Reduction and other mindfulness-based approaches is about a Western variant of an isolated practice of mind/heartfulness which was once an integral part of awakening and inner liberation.

Links between psychoanalytic and psychodynamic therapies and Buddhism and meditation have been laid by quite a good many therapists among others by the earlier mentioned Welwood (1983), who covers: converging psychodynamic psychology, Buddhist spirituality, and its practical implications for health/healing and relationship/community. Another author is Epstein (1995). He writes about an integration of Buddhist and Freudian approaches and offers a psychoanalytic framework for a meditation-inspired healing toward a Buddhist understanding of a healthy emotional life. Many other authors are in this field of combining or integrating Buddhism and psychodynamic thought, but their writings will not be covered here due to space constraints.

Buddhist Psychology and Cognitive-Behavioral Therapy: A Clinician's Guide, by Tirch, Silberstein and Kolts (2016), presents a psychotherapy which combines and integrates Buddhist philosophy and techniques with the practice of CBT. They share the cognitive behavioral notion that the root of emotional suffering is one's reaction to events not the events themselves. Aiming at improving therapy and cultivating a positive mind, the authors coin a transmodern futuristic concept of the Behavioral Bodhisattva who is a cognitive-behavioral practitioner equipped with a succinct roadmap of Buddhist concepts. The bodhisattva ideal of a scholar-practitioner-activist is an appealing one. After articulating the functional relationship between Buddhist psychology and CBT, they bridge and unite the two worlds. Using the 'Four Truths' and the 'Eightfold Path' as an overarching

framework, they feature psychopathological suffering, Buddhist underpinnings of mindfulness, compassionate helping, experiential exercises, guided meditation and clinical vignettes. The authors facilitate a Buddhist offering of evidence-based interventions. This is quite different from the present endeavour which merges and fuses Buddhist content in a RE-CBT jacket.

The cognitive-behavioral approach to Buddhism started three decades earlier with the ground-breaking writings of Padmal de Silva, William Mikulas and myself as reported in my 1990 edited book *Psychotherapy, Meditation and Health: A Cognitive-Behavioural Approach* which contains chapters of these pioneers. While Mikulas (2007) introduced terms like the 'behaviors of the mind', De Silva (1984, 1990) listed two dozen behavioral interventions with striking similarity to Buddhist operations. Most illustrative is the behavioral assignment given by the Buddha to Kisa Gotami who mourned her two-year son bitten by a snake. She was in despair but repressed her grief by denying her kid's death. Desperately asking how her son can be cured, the Buddha replied: *There is only one way to help you and your child. Look for a black mustard seed from a house where no one ever died given to you by someone who has no deceased relatives*. Carrying the dead body, Kisa Gotami sought everywhere but could nowhere find such seed. Finally realising the assignment's meaning, she cremated her baby and was healed.

My own elaborations lead to editing books supporting the idea of Buddhist psychology and psychotherapy, including: Western and Buddhist Psychology (1996), Meditation as Health Promotion (2000), Horizons in Buddhist Psychology: Practice, Research and Theory (2006) and New Horizons in Buddhist Psychology: Relational Buddhism for Collaborative Practitioners (2010) (Kwee, Gergen & Koshikawa, 2006; Taams & Kwee, 2006). Ideas of more than sixty international collaborators confluence in discerning two major methods of intervention, meditation and conversation, outlined in two monographs. Meditation is laid down in Buddha as Therapist: Meditations (Kwee, Kwee & Shaub, 2015) and conversation is laid down in Psychotherapy by Karma Transformation: Relational Buddhism and Rational Practice (Kwee, 2013a). The present article reflects a comprehensive description of PKT, a Buddhist psychotherapy, as an amalgam of a Western mode of conveying the Buddha's healing system. It details a central technique of RE-CBT whose operational system is suitable to run the software of Dhamma's content and spirit. The therapist applies skilful practice by working on past karmic emotional episodes to arrange future wholesome karma. Therapy tackles the ABC-centrepiece of a causal emotional episode which reads: 'I am not stressed by external Activating events (A), but I stress myself by my own unwholesome Beliefs (B) about these events with the inevitable logical fate or Consequence of emotionally motivated behavioral karma (C)'. Wholesome Dhamma Disputation (D) of unwholesomeness is required to ensue new future wholesome emotional and behavioral karmic Effects (E): PKT serves 2600-year-old wine in a 21st century bottle. The proposed conversational practical method finds corroboration in

the Buddha's discourses. Its sutta back-up is reviewed by Jenny Quek in her 2007 dissertation: *The Buddha's Technique and Practice of Counselling as Depicted in the Pali Canon.*

On emotion, cognition and action/karma

Living in a Western world with psychology and psychotherapy as clinical professions, clients are aware that deep-rooted psychological problems is to be *solved* by psychotherapy rather than be *dissolved* by meditation. In PKT, mind/heartfulness of body/speech-mind, self-talk and kindfulness to deeply listen is a prerequisite for clients to facilitate recognition that there is a problem at all and to enable awareness that psychological defence mechanisms truncate clarity of mind that there is a problem at hand. Being mindful/heartful helps noticing mind's cognitive avoidance tactics, like denial, projection, regression, sublimation and so forth, to repress painful material. In practice this implies that psychotherapy advises not to accept mind content at face value nor to take thoughts for granted.

The client's report is often only the tip of the iceberg with lots of ice-pack below. Beneath could be cognitions of emotional craving (tanha), sensual yearning (raga), disturbed or disturbing emotions (kilesa) and regrettable actions (karma). The cognitive causes of unhappiness engendering karma require analysis. PKT matches the ABC as backed in the Dhammapada (Byrom, 1993, italics added; www.insightflorida. org/uploads/dhammapada.pdf).

We are what we *think*All that we are arises with our thoughts
With our thoughts we make the world
Speak or act with an impure mind
and trouble will follow you
as the wheel follows the ox that draws the cart
We are what we *think*All that we are arises with our thoughts
With our thoughts we make the world
Speak or act with a pure mind
and happiness will follow you
as your shadow, unshakable

In keeping with the Buddha, we are body/speech-mind. As we think (mind) so we speak (speech) and act (body). *Karma* is action that we have chosen for and which co-arises with overt and covert self-chosen intentional thoughts. Intentions, implicating activity and its fruits (*karmaphala*), are a state of heart-mind (*Cetana Sutta*) leading to volitional action of body/speech-mind. Per the Buddha: '[action by] intention... [I say] is *kamma*' (*Nibbedhika Sutta*). Thus, *karma* transformation implies behavior modification

which takes place in conjunction with cognitive change, particularly inner speech or self-talk, i.e. the things one says to oneself. PKT is a Buddhist psychotherapy *pur* sang, a conversational practice aimed at detoxifying virulence and antidoting poisonous, irrational self-talk and consequent unwholesome *karma*.

The Buddha discerned three poisons (3P): greed (lobha), hatred (dosa) and ignorance (moha). The latter entails not-knowing how psyche functions which includes not understanding mind projections, latent yearning-craving, toxicity-irrationality and ego-inflation (anusaya), and how these create illusions of self/soul and delusions of god and separateness. The human predicament is that 'it rains thoughts' which is a phenomenon that needs to be made visible to enable transformation. This presupposes observation of knowing what is or has been said during inner chatter creating unwholesome karma. Knowing by mind/heartfulness of what one says to oneself (and to others) is necessary before being able to detoxify poisoned self-talk and antidote unwholesome irrationality by wholesome rational self-instruction. Thus, mind/heartfulness is an assessment instrument for diagnosis which is tantamount to making karmic 3P self-talk transparent. Having tapped and taped the verbatim of private dialogues in clinical practice for decades, I espouse the Buddha's thesis that suffering begins with craving which instigates the affliction of greed and hatred going berserk due to ignorance on how psyche functions. The Buddha's ancient categorisation of affliction is topical when we consider two worldwide mammoth disasters rampant today: a banking crisis due to greed and extremists' terrorism due to hatred.

Streamlining greed and hatred with contemporary psychological terminology, here is a detailed classification of basic or primary emotions in contemporary vocabulary. An emotion comprises a certain pattern or conglomerate of specific bodily sensations which adhere to the metaphor of water. Since we are 75% water this water metaphor reverberates our inner emotional experiencing. Thus, anxiety-fear feels ice cold, sadness runs like water, anger boils and joy evaporates. My clinical insight and understanding regarding emotions is that greed contains *anxiety* or *fear* about the anticipation of future loss and contains *grief* about a foregoing valuable loss of a person or another relevant 'object'. Hatred contains *anger* which could escalate to aggression, violence and hostility and contains self-hatred which ensues *depression*. Thus, we ascertain *depression*, *anxiety*, *anger* and *sadness* which hides *joy*, *love*, *stillness* which encloses in its deepest center a state of being unmoved, an absolute silent condition which is the starting point of these basic emotions. These states are layered like an onion. The cognitive style of each basic emotion can be illustrated as follows:

Depression: 'I'm a loser with no future, I hate myself...'
Anxiety: 'What if I fail, if I lose, if I'm laughed at...'
Anger: 'She or he must not and should not be like that...'

Sadness: 'I will never ever can get over it...'

Joy: 'Life is good, hahahaha...'

Love: 'I feel happy, I smile within...'
Silence: unspeakable emptiness (MTN)...

If body no longer listens to mind, it's time that mind starts listening to body. There are for about 4000 words in English denoting emotional states of various intensities which can all be captured by the psychologists' catchword 'affect' comprising the entire range of moods, feelings and emotions. Their varieties, colours and shades are derivatives of the basic emotions and can be inferred as secondary emotions which manifest as a mix of primary emotions or as a mix of emotion and cognition. For example, 'feeling guilty' is a mix of the cognition 'I am guilty' and the emotion anxiety to be wrong and punished; 'I feel ashamed' is likely a mix of the cognition being nude and the fear to be defenceless. The self-talk inherent in these two affective states is 'I am guilty because I am wrong and will be punished' and 'I am ashamed to be nude and defenceless'. The rationale of discerning secondary emotions is to reveal the unwholesome irrational self-talk which results in unfortunate karma, for instance self-incarceration due to guilt or avoiding social situations due to shame. Depression equivalents include feeling blue, despondent, dejected, downhearted, etc.; equivalents of anxiety are apprehension, fright, panic, horror, etc.; anger: livid, hostility, irritation, resentment, etc.; sadness: pity, sorrow, pain, agony, etc.; joy: glad, humour, happy, delight, etc.; love; kindness, compassion, affection, tenderness, etc.; stillness; serenity, relaxation, peaceful, grateful, etc. In silence, we remember who we are.

Can we step out of *karma*? Cognition, emotion and action do not arise independent from each other but concur interdependently. If the three modalities are in a condition of disharmony, something is likely wrong (*Khanda Sutta*). The Buddha, who called himself a *kammavadin*, an expert who helps transforming *karma* (and concomitant cognition and emotion), dealt with wisely applying conversational skills to redirect thinking (cognition-imagery) by changing intentional thought, ceasing emotional suffering and arranging wholesome *karma*. Transforming karmic intention and action is essential to bend and step out of regretful *karma*. By formulating wholesome rational self-talk amid a thicket of unwholesome cognitions, unwholesome emotion can be eradicated accruing wholesome action. Transforming *karma* is a collaborative practice aimed at the 'non-rebirth' of the 3P. Heading to nirvana, a state of quenched negative emotional flames, one develops 'heavenly' feelings of non-greed and non-hatred by extinguishing 'hellish flames' of depression, anxiety, anger and grief by non-ignorance, knowledge and wisdom. Nirvana has become a household term for the extinction of emotional arousal. Eventually, there is inner peace.

Emotional re-education by keeping a rational outlook facilitates stepping out of *karma*. Serving survival, an emotion cannot as such be eradicated and is therefore to be accepted by tolerating; once accepted, it will disappear and replaced by another emotion. An emotion is not a fact, is neither right nor wrong, neither good nor bad. Even if powerful and felt like 'it's true', an emotion just is. If an emotion comes up strongly,

there is no need to act upon it. The quickest way to get rid of an unwanted emotion is to feel it deeply until it reaches a turning point; fighting perpetuates its presence. Like everything in life, emotions do not last forever.

Karma is a 'dependent origination' process

The taste in all of the Buddha's discourses is that of dealing with *dukkha* as this-worldly psychological suffering caused by self-chosen *karma* due to birth, illness, aging and death. In addition suffering is equivalent to these psychological states (*Dhammacakkappavattana Sutta*):

sorrow, lamentation, pain, grief, despair, being with the unloved, not being with the loved and frustration when not reaching a goal. In short, the khandas of clinging are dukkha

'Death' and 'birth' are events which are to be dealt with in life. Remember the Buddha's reply to the metaphysical question whether he would exist after physical death: 'I expound and point out only the reality of suffering and the cessation of suffering' (*Anuradha Sutta*). Consequently, the Buddha exhorted (*Malunkyaputta Sutta*):

I've not explained that the *arahant* exists or doesn't exist after death; I've not explained that the *arahant* both exists and doesn't exist after death or that the *arahant* neither exists nor doesn't exist after death. Why have I not explained this? Because this profits not, nor has to do with awakened life, nor leads to the aversion, absence, cessation, quiescence of craving, wisdom and nibbana; therefore I haven't explained it.

And what have I explained? *Dukkha* have I explained, its origin, its cessation and the path leading to cessation and why have I explained this? Because this does profit, has to do with awakening and lead to the aversion, absence, cessation, quiescence of craving, supreme wisdom and nibbana; therefore have I explained it.

Buddhadasa Bhikkhu (1906-1993) brightly contends that inferring 'birth' in Buddhist Pali literature as physical birth is a major obstacle in comprehending the Buddha. For an adequate understanding of Buddhism, birth and rebirth are to be viewed as the delivery of *karma* or the reappearance of emotional action. The wise and mindful are familiar with two modes of speech: ordinary speech and *Dhamma* speech. The awakened who is aware of these two modes of speech understands that birth and death refer to karmic *dukkha*, which might last an entire life because, due to life's imperfection, the births and deaths of karmic suffering usually last an entire life. 'Deathless', as used by the Buddha, might denote *nirvana*, the cessation of suffering found in the ultimate reality of not-self/MTN, which is the rationale of Buddhism's 'timeless' way including psychotherapy (*Magandiya Sutta*).

It is only by training dexterous responding to the human predicament of *karma*'s life and death, comparable to the skillful drill of a 'smith, seamstress, horse or elephant trainer' will one be able to come to grips with existental suffering. *Nirvana* is not a geographical travel destination, but is located in one's very body, with its perceptions and thoughts, where the 'All' can be found (*Sabba Sutta*) and where the Buddha declared 'the world, its origin, its cessation and the way leading to its cessation' (*Rohitassa Sutta*). Thus, the 'All' and the world are not in the beyond out there, but in the inner world experienced through our senses.

The end of the world [ordinary speech] can't be known, seen or reached by going; yet without reaching the end of the world [Dhamma speech] there is no making an end to suffering (*Lokanta Gamana Sutta*).

Consequently, karmic rebirth in the various realms of 'gods, titans, humans, hungry-ghosts, animals or hell-beings' refers to this-worldly states of 3P affliction which relates to irrational thinking.

Afflicted *karma* is described by the Buddha as comprising 12 factors related in 11 links of dependent origination (*paticcasamuppada*). The sequence starts with *avidya* or ignorance as a condition for the next condition, which is a condition for the next condition, etc. The links connect like domino pieces (*Paticcasamuppadavibhanga Sutta*):

From ignorance comes *sankhara*/karmic activity, from karmic activity comes *vinnana*/consciousness, from consciousness comes *nama-rupa*/mind-body, from mind-body comes *sanna*/6sense-perception, from perception comes *phassa*/contact, from contact comes *vedana*/feeling, from feeling comes *tanha*/craving, from craving comes *upadana*/clinging, from clinging comes *bhava*/becoming, from becoming comes *jati*/birth, from birth comes *jara-marana*/aging-decay/death.

In plain wording, ignorance breeds regrettable *karma* appearing in consciousness of mind/body, where perception senses contact, that generates feeling, which provokes craving, that energises clinging, which impregnates becoming, that leads to the (re)birth of new karmic suffering (*dukkha*) or karmic happiness (*sukha*), which will age, decay and finally die.

This 'entire mass' of karmic *dukkha* is to be ceased by meditation-contemplation on knowledge and wisdom which enables the end of ignorance which halts *karma*,

consciousness, mind-body, perception, contact, feeling, craving, clinging, becoming, birth and aging-decay/death. Determined by *dukkha*'s sequelae, we mostly feel-think/ act habitually (on autopilot) in the flux and fickle of dependent origination. Exposing the relevance of dependent origination, the Buddha asserted: 'Whoever sees dependent origination sees the Dhamma, whoever sees the Dhamma sees dependent origination' (*Upanissa Sutta*).

Whereas the above sequence displays a domino metaphor of karma's dependent origination suitable for meditation-contemplation, the candlelight metaphor highlights karma's dependent origination in the conversational method emphasized here. Partly overlapping the 12 factors the khandas comprise: feeling (vedana), perceiving (sanna) and activity (sankhara), all functioning in body/nama with consciousness/vinnana. The candlelight sequence typically starts with a 'craving' affliction as the root cause of self-chosen psychological suffering. Luxuriating in Buddhist terminology, this is caused by craving/tanha conjured up by an impinging outer or inner stimulus that begins with contact/phassa, feeling/vedana, perception/sanna which evoke irrational cognition/vitakka and cognitive proliferation/papanca. Unwholesome thinking arouses emotional affliction/kilesa and elicits action/karma, a ditto unwholesome deed-conduct-behavior. This sequence, lays the groundwork for a structured format to transform karma. Reflecting on these metaphors, the Buddha's enigmatic statement on dependent origination becomes understandable: 'When this is, that is, from the arising of this comes arising of that; when this isn't, that isn't; from the cessation of this comes the cessation of that' (Mahakammavibhanga and Culasakuludayi Sutta).

Dependent origination implies an MTN of the self that is constituted by the khandas or psychological modalities of clinging. We are karmic body/speech-mind with consciousness with modalities which act/interact, think/intend and feel/emote. Suffering comes about when we cling to a modality, while relinquishing modality attachment liberates from bondage to illusory self. Because neither modality exists in isolation but co-arises and co-subsides in conjunction, none of the modalities can be identified as I, me, mine or myself. Because of this co-dependency, the self lacks permanent substance or inherent existence and is thus completely empty. Insight in not-self and understanding MTN by experiencing empty self by letting go of clinging, warrant karmic liberation and fundamental happiness. Consequently, while knowing in-depth that there is no self at an ultimate level of reality, we can live by the conclusion that self, ego or soul is nothing but an illusion at a provisional level of daily reality. Astoundingly, like behaviorism that refuses to see a 'ghost in the machine', Buddhism, after 2600 years of investigation, could not find a sole self to identify with. Tons of books and trillions of words can be spent on the notion of MTN because of dependent origination, but no language can replace the reset or reboot experience of no-mind and the remembrance who we really are

Eradicating self-talk of ignorance

When coming to therapy clients cherish opinions reflecting their ignorance on how psyche works, for example: 'Never express emotions, control what comes to the surface' (repression); 'All emotional problems disappear by itself, my effort is not necessary' (magical thinking); 'My emotional misery or stress is caused by someone else or by circumstances' (projection); 'I am not responsible for my own emotional fate: serenity, love, joy, grief, anger, fear and depression' (false attribution). The two latter types of irrational thinking are particularly unwholesome and a most common blunder if the aim is to lead a fulfilling and happy life. Declaring not to be responsible for one's own actions/karma and intentions/vitakka is erroneous, unrealistic and unconstructive. Slipping these off to somebody or something else implies a choice not to take charge of one's very own craving (tanha), emotional fate (kilesa) and unfortunate action (karma).

Suffering is inflicted by ourselves through the things we say to ourselves. PKT teaches sane self-talk, while underlining, that:

By oneself unwholesomeness is done, by oneself one suffers, by oneself unwholesomeness is left undone, by oneself one is purified, purity and impurity depend on oneself, no one can purify another (*Dhammapada*)

Furthermore, the Buddha's last words sound therapeutic when he urged to invest in ourselves (*Mahaparinibbana Sutta*):

And whoever... now or after I am dead, shall be an island unto... and a refuge to themselves, shall take to themselves no other refuge, but seeing Dhamma as an island, seeing as a refuge Dhamma, shall not seek refuge in anyone but themselves – it is they... who shall reach the Further Shore! But they must make the effort themselves. Accept only what you can self perceive as valid, rely on your own efforts and be a light to yourself.

As emotion-action co-arise with self-talk, the Buddha advised to apply four balancing efforts requiring energy (*viriya*) to safeguard wholesomeness (*Padhana Sutta*):

- (1) Guard/prevent unwholesome unskillful/irrational self-talk to arise, if not yet arisen
- (2) Abandon/disregard unwholesome unskillful/irrational self-talk, if already arisen.
- (3) Develop/make wholesome skillful/rational self-talk arise, if not yet arisen.
- (4) Sustain/save wholesome skillful/rational self-talk if already arisen.

This safeguarding behooves the prerequisites of awareness and attention to emotional and behavioral states of suffering and mind/heartfulness of accompanying unwholesome thinking, i.e. concomitant unskilful and irrational cognitions. To be sure,

being able to mindfully/heartfully observe feelings, thoughts and *karma* is a necessary beginning for transforming which happens in dependent origination of these modalities. PKT is especially keen to catch and target irrational/unskilful self-talk regarding the 3P and transform the *karma* of depression, fear, anger and grief into the *karma* of joy, love and serenity-silence.

PKT is in accord with the pristine teaching of the Buddha in pertaining a structured dialogue. Well rooted to a basic source, he explicated that 'what one perceives, that one thinks about, what one thinks about, that one mentally proliferates' (Madhupindika Sutta). Mental, conceptual or cognitive proliferation, papanca in Pali, is the habitual and unconscious profusion of irrational self-talk running wild. This process starts with the six senses: eyes, ears, nose, tongue, skin and what I have called 'the mind's eye'. Using the example of seeing, the course is that dependent on eye and forms, eye-Cs arises, the meeting of these three is contact (phassa) with a positively, neutrally or negatively felt sense effect and ditto feeling (vedana), whose perception (sanna) generates thinking/self-talk (vitakka); negativity engenders irrational proliferation with unwholesome emotional and behavioral results. Papanca is illustrated in the following anecdote:

A man wants to hang a painting. He has a nail, but no hammer and intends to borrow from his neighbour he saw yesterday, but then he started to doubt: 'What if he refuses? Yesterday he said no hello. He might be in a hurry or maybe only pretended. What if he dislikes me? I haven't done anything wrong. If he would want to borrow from me, I would immediately give it to him, why wouldn't he? How can a fellow human being refuse a simple request? People like him are awful. He thinks I depend on him, just because he owns a hammer. I'm fed up!' So, the man rushed next door, rang and shout: 'Keep your fucking hammer!'

Clients' narratives require therapist's structuring to keep seeing the forest for the trees. One way of structuring a client's story flood is by discerning events and using the ABC-centrepiece to create sanity (Kwee & Ellis, 1998). Here is a Jataka inspired explanation of the ABC:

Once in a forest, a sleeping hare heard a hullabaloo, He believed it's the end of the world and started to run. Other animals thought the same and joined him fleeing. One species after the other started running and all were in a frantic sprint that would have led to their demise. When the Buddha, as Bodhisattva, saw them panicking, he asked: 'What's the matter?' 'The world ends', they said. 'That can't be true, let's find out why you think so'. Questioning them in succession, he finally arrived at the hare who started the run: 'Where were you and what were you doing when you thought it's the end of the world?' 'Sleeping under

a mango tree'. Then, the Buddha hypothesized: 'You heard a mango fall, that shocked you (Activating event), you thought that it's the end of the world (irrational/unvalid Belief), took fright (negative emotional Consequence) and started to run' (karmic behavioral Consequence). 'Let's go back to that tree to verify'. Thus, the Bodhisattva saved the animal kingdom from demise.

As it rains thoughts, there are uncountable 'emotional re/births' a day. Human beings have up to 100 billion brain cells (neurons) and when we think 1 million to 1 billion connections flicker. This boils down to about 750 thoughts an hour which is about 12.000 to 70.000 thoughts per day; 95% of these thoughts are the same as yesterday's and 85% is seemingly negative (National Science Foundation; C. Greer, www.hvacprofitboosters.com).

Papanca lives its own life in the ongoing stream of consciousness due to exploding irrational self-talk and karmic activity (sankhara) via one of six sense -contact-feeling-perceiving-cognitive-proliferative/evaluative-emotional/behavioural processes. The ABC structure of karma is applicable to papanca escalation which discerns seven stages of consciousness (Cetana Sutta), as follows:

- (1) A Visual or other sense consciousness (vinnana), 'bare sensation' *before object apprehension: sense consciousness*.
- (2) A Contact (*phassa*): the meeting of sense-organ/object/consciousness converges in *contact consciousness*.
- (3) A Feeling (*vedana*), the hedonic tone of the sensory experience: positive/ neutral/negative elicits *feeling consciousness*.
- (4) A Perception (*sanna*: 'bare reaction'), a distinctive positive/neutral/negative awareness of *perceptual consciousness*.
- (5) B Thinking (*vitakka*): interpretation-evaluation of the sensed, contacted, felt and perceived object influenced by the 3P, cognitive consciousness.
- (6) B Proliferation (*papanca*) of irrational self-talk, resulting in mushrooming concepts/images: *evaluative consciousness*.
- (7) C Emotional colour and behavioral action (*tanha-kilesa and sankhara-kamma*): *emotional/behavioral consciousness*.

The latter engenders suffering's (re)birth in relation to decay-illness-death, sorrow, lamentation, pain, grief, despair, being with non-loved ones, not being with loved ones and frustration.

Papanca in the end is like a dramatic monkey-mind: unsettling, restless, capricious, whimsical, fanciful, inconstant, confused, indecisive and uncontrollable. Even though energised by three latent causes (anusaya): emotional craving/tanha (or lust/raga), irrational views/ditthi and conceit due to ego inflation/mana, papanca can be eased by breaking the seven step-cycle, which can be done in two ways:

- (1) Meditation that restrains the senses at the bare sense/ feeling-experience without colouring, like in the instruction to Malunkyaputta or Bahiya (Malunkyaputta/Bahiya Sutta): in the seen there will be only the seen; in the heard there will only be the heard; in the sensed there will only be the sensed; in the cognized there will only be the cognized, and so forth.
- (2) Self-talk correcting conversation; thinking's self-reflexiveness concocts languaging about languaging, but the map is not the territory and the word is not the thing.

Sanity is based on mind/heartfulness of the ladder-of-abstraction that starts at the concrete/non-verbal/silent/unspeakable level of impermanence and climbs up the verbal levels from describing to interpreting to evaluating, emoting and acting.

From an ABC format to an ABC/DE-Form

The confluence of RE-CBT and Buddhist psychology creates the current PKT with the ABC *karma* sequence as a centrepiece, comprising the *khandhas*, *phassa*, *sanna*, *vedana*, *vitakka*, *papanca*, *tanha*, *raga*, *kilesa*, *viriya*, *sankhara*, *karma and paticasamupadda in vinnana-nama/rupa* as the most essential components one is largely ignorant (*avijja*) about.

In order to anchor the ABC principle deeper in the Buddhist teaching, here are 17 cognitive-emotional mind/heart moments as described in the *Abhidhamma* ($3^{rd}c$ BCE $-0/5^{th}c$), the canonical deeper teachings, which parallels the ABC sequence:

00000000000000000

A detailed depiction of a 'firing order', a 'street' (*vithi*), as discerned in Theravada's 3^{rd} canon of numerical abstractions by anonymous adepts scans these 17 steps (10 non-karmic, 7 karmic as in above line) of cognitive-emotional 'nano' mind-moments (*cittas*) which correspond with the present ABC *karma* sequence. There is an *Activation*, an event (*e.g.* mango falling) starting at (1) deep sleep (non-awareness), (2) vibration (sound awareness), (3) interruption (waking awareness) (4) sensation of (6-sense based awareness, (5) perception (feeling awareness: + 0 –), (6) attention (concentrativeawareness), (7) investigation (memory awareness), (8) noting (determination awareness) or mindful awareness (for transforming unwholesome to wholesome *karma*), (16) reflection by wholesome *Beliefs* in context of karmic history and a fresh intention to new action as *Consequence* prompting a wholesome emotional and behavioral output, and finally (17): memory storage and retention of the experience

The ABC-centrepiece is anchored five-fold in Buddhism. In the foregoing the ABC was explained in the context of the Jatakas, *papanca* and the *Abhidamma*.

In the following, the *karma* of suffering is further elaborated in the ABC of the *khandhas*/modalities depicting a *karma* sequence, a sheet or form to work with, and in the ABC of an emotional episode that is based on the 'four ennobling realities' (4ER), thus called as a more realistic alternative to 'noble truths'. Applying *Dhamma* talk, the term truth is misleading because in Buddhism there is MTN but no transcendental or eternal truths. Besides, the adjective noble is deceptive because nobody will become a member of the royal family. Buddhism is about ennobling our hearts.

Here is an explanation of the ABC/DE in the context of the 4ER and the 'eightfold balancing practice' (8FBP), whereby D stands for dispute or disputing unwholesome/irrational thoughts and E stands for the targeted emotional and behavioral (karmic) effects. The ABC/DE components reflect an emotional episode by tracking the 4ER/8FBP and subsequently working toward wholesome karmic (re)births:

1st ER *Dukkha*/Affliction (A): An activating event evokes karmic emotional suffering of agony, adversity and stress.

2nd ER *Samudaya*/Beliefs (B): This was caused and causes a karmic unwholesome intending, irrational craving and self-sabotaging thoughts (thus, transform irrational cognitions).

3rd ER *Nirodha*/Consequences (C): the way out is *emotional restructuring* of greed, hatred and *cognitive restructuring* of ignorance by enacting constructive intentions and behaviors via Disputing (D) ignorance toward Effects (E) wholesome emotion and (inter)action (*nirvana*).

4th ER Magga/PKT: designing karmic wholesome/rational intentional cognition-imagery; walking the talk of the 8FBP.

Transforming the *dukkha* of *karma* requires wakefulness, mind/heartfulness regarding the 8FBP (a topic addressed elsewhere; Kwee, 2017; JIABU in press). Altogether the 8FBP impresses as a psychotherapy proposition. Each of these items – views, intentions, speech, actions, living, effort, awareness and attention – requires change. Working on these issues is exactly what psychotherapeutic healing demands:

- (1) Changing views on the causes and conditions of *karma* and how to transform future karma;
- (2) Changing intentions, discerning un/wholesome, un/realistic, ir/rational and de/constructive;
- (3) Changing speech, changing karmic intentions takes place through speech/dialogue and self-talk;
- (4) Changing activity, intentional self-talk breeds karmic affliction/ emotion and behavior-interaction;
- (5) Changing living, transforming thought/action and way of being to generosity and caring for relationships;
- (6) Changing effort to for bearance/commitment/resolve when transforming

karma of action-cognition-emotion;

- (7) Changing awareness: mindful awareness gives insight and understanding of the ABC/DE of *karma*'s vicissitudes;
- (8) Changing attention: mindful attention starts *karma* transformation; focussed concentration is the first step.

To close, here is an elaboration of the ABC of *khandhas* reflecting a *karma* sequence, highlighted before in a candlelight metaphor. The below format is a scheme that forms a blueprint for an ABC/DE-Form to work with clients when structuring the therapeutic dialogue in PKT.

Activating event	Phassa/vedana/sanna: 6 sense door	
Ap/perception	contact incl. mind's eye's internal stimuli,	
Memory	felt + 0 –	
Beliefs	Ditthi/vitakka/papanca: karmic conceiving	
Ir/rational	& projecting of illusion (self/soul) & delusion	
	(separateness/god) & ignorant self-talk to	
	be transformed to wholesome intending	
Consequences	Tanha-kilesa/sankhara-karma: craving of	
Emotional	greed (fear-grief) & hatred (depressed-	
Behavioral	angry) result is grasp-&-cling attachment	
Disputing	Self-talk of reasoning leads to wholesome	
Empirical	karma by questioning: is it realistic,	
Awfull?	rational, constructive & will it result in	
	kindness/compassion/joy-intermind?	
Effect	Nama/rupa-vinnana//Body/speech-mind	

Before presenting the ABC/DE-Form, first, a short example of the result when applying the ABC/DE format as a *karma* sequence of the birth or rebirth of an emotional episode due to ignorance (*avijja*). Not an Activating event (*phassa*, *vedana and sanna*) per se, but irrational Believes about the event (*ditthi*, *vitakka* and *papanca*) lead to disturbing emotional (*raga*, *tanha* and *kilesa*) and behavioral Consequences (*viriya*, *sankhara* and *karma*).

An example of one irrational Belief and its disputation: *He must love me or else I am a worthless human being*. The disputing questions are: is this wholesome, realistic, rational and constructive? Will it lead to contentment (kindness, compassion or joy)? The alternative thinking based on rationality reads: Thus, *I won't reach my goal of joy or contentment. It is not compassionate to talk this way to myself, I will, by saying such things to myself, be sadder and depress myself. Besides, there is no evidence whatsoever that he must love me, nor is there any proof that my worth depends on being loved by him. If he loves another woman, logic says that he must not love me which feels sad but no reason to detest myself. My worth of self can't be judged, because there is no*

accurate way to rate it. My mere existence warrants my value unconditionally. His not loving me does not magically make me a worthless human being. Thinking this way will avoid a conflict with myself and makes me feel OK to let him go.

Finally, in the appendix of this article, the ABC/DE-Form which reflects a *karma* sequence and a *khanda* analysis, a tool for methodologically structuring a therapeutic dialogue in PKT when transforming *karma* and during training of the client in wholesome, realistic, rational and constructive self-talk to secure wholesome birth and re-birth of karmic intentional action.

Closing discussion: specifics and non-specifics

The first discussion theme is the question whether there can be a Buddhist psychotherapy? PKT works from a meta-psychological growth paradigm toward the non-suffering of clients with certain circumscribed methods discernible in conversation and meditation. Although this article is limited to the therapy module, there is a meditation module that has therapeutic value but which is not psychotherapy per se (Kwee, Kwee & Shaub, 2015; Kwee, 2017 in press). The literature on the question reveals that 15 of the major therapy systems are declared bona fide because of four trans-theoretical characteristics (Prochaska & Norcross, 2014). PKT meets the requirements of having a theory of personality (self and not-self) and a theory of psychopathology (3P). Clients embark on a transformational process of four stages (Sutta Pitaka): stream enterer, once returner, non-returner and arahant, a designation for 'someone who has eradicated his inner enemies'. The last characteristic is outcome research, which PKT lacks in the empirical-statistical sense, but can boast by claiming that a 2600 year surviving method of yielding arahants suggests a favourable outcome. So, it seems that the question posed can be answered by 'yes, there can be a Buddhist psychotherapy'. PKT is one exponent able to spawn Buddha-talk in a conversational frame of reference (Kwee, 2010, 2012ab, 2013abc, 2014).

The second theme is the helping relationship, a condition 'sine qua non' of any therapy and therefore elaborated here. Rapport, the framework for any effective therapy, needs to be handled in a professional way. A trustworthy relationship wherein the client confides in the therapist could do about half of the work. Known as a 'common factor', a harmonious working alliance and a client's favourable expectancy, it is a significant contributor to success (Lambert, 1992). The Buddha's model for a working relationship is contained in the *kalyanamittata* concept (*Kalyanamitta Sutta*) which models a highly confidential relationship of a protagonist with a virtuous, admirable and eminent fellow-traveller, friend, colleague, advisor, mentor, teacher, or therapist for that matter. Such companionship or camaraderie is 'the whole of the wholesome life'; many were liberated through 'good friendship' with the Buddha (*Upaddha Sutta*).

The third theme is being a 'professional friend', professional because it is in principle a temporary, task-oriented and paradoxically 'intimate but distant' working

relationship. Like 'dawn, the harbinger of the rising sun' leading to liberation from suffering by wise counsel (*Pathamamitta* and *Dutiyamitta Sutta*), professional friendship contributes in developing 'wings to self-awakening' (*Sambodhi Sutta*). It is the strongest external factor that might harm (*Meghiya Sutta*) or help (*Dighajanu Sutta*). There are five proficiencies to emit helpfulness (*Udayi Sutta*): (1) speaking step-by-step, (2) explaining *karma*, (3) talking compassionately, (4) teaching not for material reward and (5) expounding without exalting or downgrading. Harming is omitted by rendering *loving-kindness, empathic compassion, sympathetic joy* and *relational equanimity*. Mobilising self-healing (*Sigalovada Sutta*), the Buddha explicated the topics when rendering compassionate professionality:

Talk which [does not lead] to... freedom from passion... to tranquillity, to higher knowledge, to awakening, to Nibbana, namely, talk about kings, robbers and ministers, talk about armies, dangers and war, about food and drink, clothes, couches, garlands, perfumes, relatives, cars, villages, towns, cities, and provinces, about women and wine, gossip of the street and of the well, talk about the ancestors, about various trifles, tales about the origin of the world and the ocean, talk about what happened and what did not happen, such and similar talk I shall not entertain... But... talk which is conducive to... Nibbana... about a life of frugality, about contentedness, solitude, aloofness from society, about arousing one's energy, talk about virtue, concentration, wisdom, deliverance, about the vision and knowledge of deliverance, such talk I shall entertain (*Mahasunnata Sutta*).

The fourth theme is that therapy exists by the grace of 'the miracle of education'. This points at the importance of the unique personal and marvellous connectivity of the educator and the student during transferring knowledge, wisdom and skills (*Kevaddha, Sangarava and Samannaphala Sutta*). The therapist is flexible and willing to adapt to the client. This is exactly what the Buddha did when delivering discourses by attuning to the level, needs, capacities and vocabulary of the people he communicated with. He did so by disseminating his *Dhamma* in Magadhi (a variant of Pali) instead of using high-brow Sanskrit. Local language secures infiltration in the listeners' hearts. This is part of the principle of 'skilful means' (Kusala Sutta) which allows adjusting *Dhamma* to various audiences, like the present metamorphosis of *Dhamma* as psychotherapy.

In conclusion, whereas the above discussion refers to common or non-specific factors of the working relationship, this article is mainly devoted in laying a Buddhist foundations for a specific factor which is a dialogical tool that can structure *karma* transforming conversations. In PKT the quintessence is changing cognitions or the 'things that you say to yourself' to transform emotion and modify *karma*. A prerequisite to revise thoughts and thinking is knowing that one thinks at all. Most people just think but do not meta-think or think about their thinking. That is why be-

ing mindful by observing thinking is a precondition to change the self-talk of *karma*. Thus, some mind/heartfulness meditation in advance is helpful. To be sure, rather than just thinking, training in awareness by bare attending and perceiving cognitions to know that one thinks is necessary for transforming *karma*. Using the ABC/DE-Form as an instrument assists in teaching awareness of self-talk and adjusting thoughts by skilfully rendering the Buddha's teachings. The form serves as a nutshell that can bring about Buddha-talk, i.e. the major content and the grand spirit of the *Dhamma*, like 'the universe in a single dewdrop'. Using the form empowers clients of all faiths in helping themselves to solve their psychological problems on their own and will benefit seekers of Buddhist liberation as well.

References

- De Silva, P. (1984). Buddhism and behaviour modification. *Behaviour Research and Therapy*, 22, 661-678.
- De Silva, P. (1990). Buddhist psychology: A review of theory and practice. *Current Psychology: Research and Reviews*, *9*, 236-254.
- Epstein, M. (1995). Thoughts without a thinker. New York: Basic Books.
- Kwee, G.T.M. (Ed.) (2010). *New horizons in Buddhist psychology: Relational Buddhism for collaborative practitioners*. Chagrin Falls, OH: Taos Institute Publications.
- Kwee, G.T.M. (2012a). Relational Buddhism: Wedding K.J.Gergen's relational being and Buddhism to create harmony in-between-selves. Psychological Studies, 57, 203-210.
- Kwee, G.T.M. (2012b). Relational Buddhism: A psychological quest for meaning and sustainable happiness. In P.T.P. Wong (Ed.,) The *human quest for meaning: Theories, research and applications* (2nd ed.) (pp. 249-274).
 New York: Routledge.
- Kwee, G.T.M. (2013a). *Psychotherapy by Karma Transformation: Relational Buddhism and rational practice*. Chagrin Falls, OH: Taos Institute Publications (WorldShareBooks, downloadable @www.taosinstitue.net).
- Kwee, G.T.M. (2013b). Relational Buddhism: An integrative psychology of happiness amidst existential suffering. In S.A. David, I. Boniwell & Conley Ayers, A. (Eds.), *The Oxford handbook of happiness* (pp. 357-370). Oxford: Oxford University Press.

- Kwee, G.T.M. (2013c). Psychology in Buddhism. In A. Runehov & L. Oviedo (Eds.), *Encyclopedia of Sciences and Religions* (Vol. 3, Ch. 159; pp. 1892-1901).Dordrecht, Netherlands: Springer.
- Kwee, G.T.M. (2014). Karma assessment for healthy living: A Buddhist contribution.
 In Thich, N.T. & Thich, D.T. (Eds.), A Buddhist approach to healthy living.
 Vietnam Buddhist University Series, 23, 137-152.
 Hanoi: Religion Press.
- Kwee, G.T.M., & Berg van den, P.T. (2016). Buddhist heartfulness: *Beyond Western mindfulness*. *International Journal of Psychotherapy*, 20, 177-196.
- Kwee, M.G.T., & Ellis, A. (1998). The interface between Rational Emotive Behavior Therapy (REBT) and Zen. *Journal of Rational-Emotive & Cognitive-Behavior Therapy*, 16, 5-44.
- Kwee, M.G.T., & Lazarus, A.A. (1986). Multimodal therapy: The cognitive behavioural tradition and beyond. In W. Dryden & W.L. Golden (Eds.), *Cognitive-behavioural approaches to psychotherapy* (pp.320-355). London: Harper & Row.
- Kwee, G.T.M., Gergen, K.J., & Koshikawa, F. (Eds.) (2006). *Horizons in Buddhist psychology*. Chagrin Falls, OH: Taos Institute Publications.
- Kwee, G.T.M., Kwee, D.M., & Shaub, M.H. (2015). *Buddha as therapist: Meditations*. Chagrin Falls, OH: Taos Institute Publications (WorldShareBooks, downloadable @www.taosinstitue.net).
- Lambert, M.J. (1992). Psychotherapy outcome research: implications for integrative and eclectic therapists. In J.C. Norcross & M.R. Goldfried (Eds.), *Handbook of psychotherapy integration* (pp. 94-129). New York: Basic Books.
- MIkulas, W. (2007). Buddhism and Western Psychology: Fundamentals of Integration. *Journal of Consciousness* Studies, 14, 4-49.
- Prochaska, J.O., & Norcross, J.C. (2014). *Systems of psychotherapy: A transtheoretical analysis.* Stamford, CT:Cengage.
- Quek, J. (2007). The Buddha's Technique and Practice of Counselling as Depicted in the Pali Canon. Singapore: Kep Media.
- Taams, M.K., & Kwee, M.G.T. (2006). Himalaya Buddhism meets cognitive therapy: The Dalai Lama and Aaron T. Beck in dialogue, narrated by Marja

Taams and Maurits Kwee. In M.G.T. Kwee, K.J. Gergen, & F. Koshikawa (Eds.), *Horizons in Buddhist Psychology: Practice, Research & Theory* (pp. 27-48). Chagrin Falls, OH: Taos Institute Publications.

Welwood, J. (1983). Awakening the heart: East-west approaches to psychotherapy and the healing relationship. Boston:Shambhala.

APPENDIX

Glossary to the ABC/DE-Form

Phassa: sensory contact through the six senses

Vedana: felt sensation or feeling negative, positive or neutral

Sanna: perceptual awareness of the sensory feeling

Ditthi: unwholesome-unrealistic-irrational-unconstructive Vitakka: thinking by cognitions, concepts and images

Papanca: irrational self-talk as interpretations and evaluations Raga: grasping-clinging to continue greed, hatred and ignorance Tanha: thirst or craving due to fear, grief, anger or depression Kilesa: affliction, defiled by disturbing emotions and moods Viriya: motivation, effort, commitment, diligence, energy Sankhara: action, conjoint with emotion and cognition Karma: intentional action by dependent origination

The ABC/DE-Form of a Karma Sequence

Activating event (sense-based) (video/audio taping-tracking)

Beliefs: karmic (un)wholesome (ditthi/vitakka/papanca)

D-A: Dispute by sense control (video/audio taping-tracking)

D-B: Dispute by questioning each thought/image*

233

4

4

Consequence of emotion Effect/emotional: nirvana by

(raga/tanha/kilesa) balanced contentment,

kindness, compassion or joy?

Consequence of action Effect/behavioral: wholesome (viriya/sankhara/karma) karma by balanced effort & wise

interaction of kindness, compassion, joy?

^{*(1)} Is this B wholesome/realistic/rational/constructive: absolute or relative? (2) Will B lead to contentment & inter-mind: balanced kindness, compassion, joy? (3) Phrase a new self-talk intending-instructing wholesome emotion & constructive action.

Mindfulness in Therapy: With Reference to Contemplation of Mind

Prof. Galmangoda D. Sumanapala, Sri Lanka

Abstract

This short article is an attempt to explain how "mindfulness of mind" can be successfully utilized to prevent almost all mental disorders and used in Buddhist counselling and psychiatry. And this has been used over three years at Nagananda Buddhist Ayurvedic Teaching Hospital treating more than thousand patients.

However, this article pays attention to common basis of mindfulness. It attempts to clarify the relevance of mindfulness to the whole personality at the very outset and point out the relationship with it.

Personality means five grasping groups in this context. Contemplation of mind is explained here with special reference to rootless consciousness (**ahetukacitta**) in Abhidhamma. Attention is focused here only on therapeutic aspect of contemplation of mind (**cittanupassan**@).

Is Mindfulness sufficient? Exploring Buddha's counseling methods as an aid for Mindfulness techniques.

Neelam Oswal¹ & Mahesh Deo²

Abstract

Mindfulness Meditation is not just about a technique of meditation. It is about understanding the true nature of reality consisting of impermanence, insubstantiality and suffering. There were many among the Buddha's disciples who could not be given instructions of Mindfulness Meditation at once. Exploring Buddhist literature for what Buddha had done in such cases would help us understand the unique paradigm of Buddhist Psychotherapy.

Recent 'Mindfulness turn' in psychology is a welcome step considering that Buddha's teaching is nothing but the study of mind. But the Mindfulness revolution can not be complete only by importing the Mindfulness techniques. The whole Buddhist therapeutic paradigm with its unique goals needs to be understood.

In this paper we have tried to analyse stories of two of the Buddha's disciples from Therigatha whose grief at the death of dear ones had become pathological. We have tried to understand how the Buddha had counseled these two women before giving them instructions of meditation. This analysis has been useful to understand the differences between the Buddhist and modern psychological perspective about grief counseling in terms of their respective methods and goals.

Mahesh Deokar: Professor and HOD, Dept of Pali, Sawitribai Phule Pune University, India

Neelam Oswal: Clinical Psychologist. Visiting Faculty, Dept of Pali, Sawitribai Phule Pune University, India

Introduction

Two independent events in latter half of the 20th century had been instrumental to make Vipassana meditation visible on the horizon of psychologists in India. The first of them is that Acharya SN Goenka, who learnt Vipassana meditation from his teacher, Sayagyi U Ba Khin in Myanmar moved to his homeland, India and started systematic training of Vipassana for lay persons in secular settings in the form of a 10 day course since 1969 in India first and then throughout the world since 1979. In fact the movement of making Vipassana available for lay persons, and not limiting it only for monks had started almost 150 years ago for the first time by Ledi Sayadaw, a visionary Burmese monk (Goenka, 2008, p.100; VRI, 1999).

The second event is that Jon Kabat-Zinn, Professor of medicine at University of Massachusetts and student of Buddhist Vipassana Meditation (grounded in Zen tradition) started stress reduction clinic incorporating practice of mindfulness (=Sati in Pali) for his patients with chronic stress, pain and illness in 1979. Starting with this seminal Mindfulness based Stress reduction (MBSR), mindfulness has become a key word in interventions in various fields like healthcare, education, sports and even military (Kabat-Zinn, 2013).

Theory, research and practice of Mindfulness has been spreading gradually among Western scientists of mind for almost four decades now, though their Indian counterparts have started taking notice of this new development very recently. However mental health professionals in India are being exposed to Vipassana courses since 1970s. Many of them had found similarities between Vipassana meditation and various psychotherapies (VRI, 1990). Vipassana is a practical method to understand and heal one's own mind is very well understood. However Vipassana is also different from psychotherapy, as psychotherapy is generally practiced in a dyadic relation between therapist and a patient, whereas in Vipassana meditation a person is working on his/her own. It means that the person him/herself is the therapist as well as a client.

Truly speaking, this is an advantage of Vipassana over psychotherapy. However it has been the main challenge while trying to incorporate Vipassana into mental health profession. From the traditional sources, it has been permitted to use Anapana or the initial breath awareness technique in a clinical set up, though it is advised not to mix Vipassana with other therapies and to maintain the pristine purity of the technique (Goenka, 2002; p.169, 170). For further learning of Vipassana a patient is to be sent to a course whenever he/she is ready for the same.

However many of the patients may not be ready to go to another helping agency (Ayyar, 1990). There are other difficulties in sending patients to a course. They can be cultural difficulties like perceiving Vipassana as limited only to Buddhism or difficulties might be related to individual mental make-up. Despite these challenges, in my opinion,

mental health professionals themselves getting trained in Vipassana had been useful to improve their therapeutic relationship in all these years.

Mindfulness based therapies being based in Vipassana meditation, at the same time introducing many more techniques like mindful eating, mindful walking, or body scan (Kabat-Zinn, 2013) have been useful to bridge the gap between clinical practice and a Vipassana course. Many psychologists are experimenting with this new methodology of Mindfulness. These mindfulness techniques are useful to introduce the taste of mindfulness in a clinical set-up. This is important as illness makes people ready to this new approach, and once the person is stable and experiences the usefulness of the same, those who are open can be referred to a serious course of Vipassana.

In therapeutic arena Mindfulness has been defined as, "the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the moment to moment unfolding of experience" (Kabat-Zinn, 2013, p.xlix). There are three important components in the definition of therapeutic mindfulness: 1. Awareness, 2. of present experience and 3. With acceptance (Germer, Siegel & Fulton, 2005, p.7). Mindfulness based therapies are being useful for various clinical conditions like anxiety, psychosomatic illnesses (MBSR; Kabat-Zinn, 2013), relapse prevention of depression (Teasdale, Segal and Williams, 1995) and also for relapse prevention in substance use (Baer, 2003). Dialectical Behavior therapy for Borderline personality disorder and Acceptance and commitment therapy do incorporate mindfulness based techniques (Baer, 2003).

At present in many of the Mindfulness based therapies clients are taught mindfulness or concentration exercises by therapists who themselves are meditators. However Germer, Siegel & Fulton (2005, p.19) differentiate between Mindfulness informed therapies in which therapists practice mindfulness meditation and identify with a frame of reference based on Mindfulness but do not explicitly teach patients how to practice mindfulness techniques, and mindfulness based therapies which involve teaching patients specific mindfulness techniques like breath awareness, mindful eating and or other ways of regulating attention.

Vipassana meditation and Mindfulness based therapies are unique because of their working on body based awareness of a person. In the traditional language it can be said, that suffering is being addressed at the level of Vedana i.e. feeling or sensation, unlike at the level of 'evaluation' or sanna of an experience as other psychotherapies do. Vipassana meditation, which is the core part of the Noble Eightfold path taught by the Buddha has helped millions of people in last 2500 years to eradicate their suffering completely. However, as mindfulness based therapies are to be used for a special population like mental illness, it needs to be explored if mindfulness as it is defined today is sufficient for these people.

Despite the enthusiasm about the new development, which is sometimes called as Mindfulness revolution, there are newer challenges to be dealt with. First of all like any psychotherapy, there are some natural limitations for the use of Mindfulness based psychotherapies as well as for referring patients to Vipassana courses. For cases like schizophrenia and bipolar disorders psychiatric medicines have been a boon and cannot be supplanted by Vipassana. Even while applying for a Vipassana course a person with psychiatric illness is advised to continue his/her medication³ even during the course.

Even in clinical conditions in which mindfulness practice has been found as useful, there might be persons for whom turning their attention to breathing which is the heart of most of the Mindfulness based therapies is difficult at least in the beginning. Patients with depression have sometimes reported that they feel as if they are being diverted from their main issue when they are instructed to practice the breath awareness.

The problem and method of its resolution

So a question arises if mindfulness which is commonly understood as closing eyes and paying attention to the present moment experience in the framework of mind and body is sufficient for persons with mental illness. If Vipassana or Mindfulness based therapies are the medicine for disturbance of mind, or for human suffering in general the question is related to the indications and contra-indications for this medicine.

This question is addressed in this paper by exploring what Buddha had done in such cases in his time. By such cases it is meant as the persons who are not in their senses even to follow the behavioral norms in contemporary society because of their psychological distress or the so called mad people. The knowledge about the symptoms, reasons and treatment of mental illness is very much advanced nowadays compared to the time of the Buddha and the term 'mad' may not be appropriate for all the mental illnesses today.

While elaborating the foundations of Vipassana in Mahasatipatthana sutta, Buddha asserts that this is the one and only path (ekayano ayam maggo) for individuals to purify themselves (VRI, 1999, p.10). Still, Buddhist literature does tell us stories of persons whom Buddha could not give meditation instruction in the beginning itself. Here we are focusing on stories of two women, Patachara and Kisa Gautami from Therigatha. Therigatha is collection of spontaneous utterances at the time of their enlightenment of the women following the path of the Buddha. We have chosen these two stories for a common factor in both of them i.e. both the Theris are grieving over the death of their near and dear ones.

_

³ www.dhamma.org

Both the stories are the most famous ones in the Theravadin Buddhist world. Versions of the story of Patachara are found in the commentary on Dhammapada and the commentary on the Anguttarnikaya section of Pali canon. Kisa Gautami's story is found in Dhammapala's commentary of Therigatha as well as in the commentary on Dhammapada. Here both the stories are taken from the notes to Therigatha translated by Charles Hallisey (2015). For the details of the story of Patachara, MG Dhadphale's research on Therigatha (2003) is also referred to. We have started the analysis by giving both the stories in short. The stories are then analyzed in terms of the stage of the grief process of these Theris and the therapeutic element in what Buddha had done with them.

The story of Kisa Gautami

Kisa Gautami was born in a poor family. When she was married, her husband's family treated her badly, looking down on her because she was from a poor family. They felt more favorable towards her when she gave birth to a son. That son died as a child and Kisa Gautami became 'mad' with grief. Carrying her son's body, she went about asking everyone for medicine for her son, not able to take in the reality of her son's death. Eventually she came before Buddha and also asked him for medicine to cure her dead son who she felt was not dead but just sleeping.

The Buddha told her that he could make such a medicine and instructed her to bring mustard seeds that he would use in preparing the medicine from a house where no one has ever died. She went from house to house looking for such a residence so that she could get the necessary mustard seeds. She quickly realized that every house had more deaths than could be counted, and this restored her back to the normal mind. She also realized that Buddha foresaw that this would happen for her and did what he did out of sympathy and kindness to her. Kisa Gautami became a nun and became enlightened with the aid of further instruction from the Buddha.

(Therigatha, translated by Charles Hallisey (2015): p. 267)

The story of Patachara:

Patachara was born in the family of a wealthy merchant. When she was a young adult, she had an affair with a servant in the household and although he was an unsuitable partner, she ran away with him. Eventually she became pregnant and wanted to return home to give birth in her family's home. She did not reach home before her labor began and she gave birth on roadside.

When she became pregnant the second time, she again wanted to return home. Again her labor began before she reached there and she gave birth on the roadside, this time in the middle of a violent rainstorm. Her husband died of a snakebite trying to build a shelter to protect her. She tried to continue going on to her parent's home with both her

sons. Her first child and the new born died as she tried to cross a river flooded by the rain. When she approached the parent's village, she learned that her whole family had died when their house had collapsed in the storm. She became mad with the grief. She even lost sense of her own self and started wandering on the street naked. (Charles Hallisey (2015): p. 260-261)

When she heard Buddha giving sermon in the town, she tried to enter the place, still in the senseless state. People tried to stop her from coming in considering her mad. Buddha tells the people "Don't stop her. Let her in." Then he addressed her with compassion, "Come back to senses, sister." Buddha further tells her, "The tears of the grieving human beings so far would be much more than the water of all the oceans together. Why are you losing your basic sense while grieving for your relatives?" (Dhadphale, 2003)

With these words, Buddha was able to pierce the madness of her grief and restore her back to senses. Then he began to teach her the Dhamma.

Normal and pathological Grief:

Grief is the subjective feeling precipitated by the death of a loved one. As per the latest psychological understanding grief with its predictable symptoms and course is considered as a normal response to loss of something or someone to which one is very much attached. The usual stages of a normal grief reaction are initial short-lived state of shock characterized by numbness and bewilderment, followed by expression of suffering through sighing and crying as per the cultural norms. A longer duration of physical (for example difficulties in eating, sleeping, breathing) and emotional problems (for example, self reproach, and low motivation for work) may follow which eventually results in acceptance of the loss. The grief becomes pathological when grief reaction is absent or delayed or the duration of grief reaction is excessively long associated with suicidal thinking and frank psychotic symptoms (Kaplan, Sadock, Grebb, 1994).

Psychosis is a mental disorder characterized by symptoms of delusions (firm and unshakeable belief in something which does not exist), hallucinations (false perceptions) and loss of insight. In older psychiatric literature, any mental impairment grossly interfering with the capacity to meet with the ordinary demands of life or gross impairment in reality testing was considered as psychosis (Colman, 2006). In lay language these are the so-called characteristics of madness. The stories of Patachara and Kisa Gautami tell us that both of them showed symptoms of pathological grief.

As per the current psychological understanding the greatest risk for abnormal grief reaction is for those who suffer a loss suddenly or through horrific circumstances, who are socially isolated, who believe that they are responsible for (real or imagined) the death, who have a history of traumatic losses and who have an intensely ambivalent

relationship to the diseased (Kaplan, Sadock, Grebb, 1994, p.82). The stories of Kisa Gautami and Patachara reveal that they were at high risk for pathological grief.

For Kisa Gautami who was always despised by her in-laws because of coming from a poor family, her son was her only wealth. It was after the birth of a son, that her in-laws started treating her more favorably. Loss of such a precious son equaled to loss of everything in her life.

The story of Patachara is actually a series of traumatic and unexpected losses. Patachara was from a wealthy family but was isolated socially due to her marrying with an unsuitable servant in the family. Her only shelter in the social isolation, her husband died unexpectedly of snakebite while looking for a shelter for her in a storm when she was about to deliver a baby. Now her two sons, the new born and the elder one who was one year old were her hopes for reuniting with parents, but unfortunately the hope was lost due to their sudden death. Her weak expectation of support from parents was also over when she saw that parents themselves were dead in the storm. Thus she was feeling completely unsupported.

The sudden, unexpected loss in the lives of Kisa Gautami and Patachara had precipitated their mad behavior. Kisa Gautami had a delusional denial of the death of her son; instead she was considering him as sleeping and wanted a remedy to make him awake. Patachara's shock was so intense that she had lost touch with reality completely and even lost her sense of appropriate behavior including dressing herself while in public. In today's psychological terminology, both the women would be diagnosed as having pathological grief. And unfortunately no practicing psychologist today would be able to refer such persons to Mindfulness meditation in such extreme conditions.

Management of pathological grief

Today pathological grief is dealt with in individual or group counseling sessions. The management of pathological or complicated grief generally includes encouraging the person to express suppressed feelings specially, sadness, anger and guilt. The person is also encouraged to go over to the memories of the lost relationship. They are assured that these are normal feelings (Kaplan, Sadock, & Grebb, 1994, p.85). The goal of the therapy is to help the person to accept the loss. Psychiatric medicines are generally not necessary in cases of normal grieving. However, in cases like Patachara where psychotic symptoms are apparent, psychiatrist would be consulted for appropriate drug therapy.

On this background let's see what Buddha had done with these two grieving women. Kisa Gautami is in the stage of Denial. Buddha's therapy starts with his accepting her belief that her son is in fact alive, but sleeping, as true. He gives her confidence by saying that it is possible to make a medicine to wake him up, if she brings

mustard seeds from a residence where nobody is dead. Buddha's goal is not only to help her accept the death of her son, but to make her realize that death is inevitable among living beings.

Patachara is having psychotic symptoms. Buddha's letting her inside, when in fact everybody is stopping her from entering, and generally teasing her over her appearance, communicates Buddha's acceptance to her. He gives her confidence by saying that she has reached a right refuge which is more wholesome than the one she was seeking for. He further says that, if the tears of the grieving people so far is collected it would be more than all the oceans on the earth. So it is not advisable to lose one's basic sense over such a universal thing.

Buddha's intervention in both the cases started with accepting the persons in whichever conditions they are. Giving them confidence for betterment was the next step. These two steps look very much similar to the practice of psychological counseling today. The Buddha not explaining mad behavior with the concepts like ill fate or some external agencies, but to work with the persons themselves seem to be in alignment with the general psychological ethos today. However, unlike the psychologists today the Buddha did not encourage these two women to speak about their losses, neither he tells them that their feeling sad is in fact normal.

The Buddha had accepted them as they are when they approached him. He had realized that they could not be given the instruction of Dhamma or Vipassana immediately. They were confused about and not ready to accept the reality. But Buddha did not give any verbal discourse about the nature of reality. Such words would not have conveyed any meaning to either of them. Instead in case of Kisa Gautami he asks her to do a simple thing which is understood and accepted easily and facilitates the construction of knowledge by herself. In case of Patachara he uses a metaphor full of exaggeration. It facilitated both the things, a thing which was immediately necessary for her i.e. she covering herself and also she having right understanding about the nature of things.

The hallmark of Buddha's counseling or therapeutic methods at least in these cases seem to be in his unique therapeutic goal. Buddha's goal of intervention was not only to help them accept the death of the close ones, but to help them understand the universality of death and impermanence. Buddha's therapeutic strategy may appear as harsher than psychologists today. But the stories in Therigatha say that both the Theris realized their mistakes with this initial therapeutic exchange with the Buddha and turned to him for further instructions in Dhamma. Further following the instructions of Vipassana meditation both of them become enlightened, that is they could eradicate the roots of passion (raga), aversion (dosa) and confusion (moha) completely.

Discussion:

The first and foremost thing to be noted from the above stories in Therigatha is that though the Buddha had asserted that Mindfulness or Vipassana meditation is the only path for eradication of suffering, not everybody among his disciples could immediately turn to meditation. The therapeutic factor in Vipassana meditation is experiential understanding of the nature of reality which is characterized by impermanence (anicca), insubstantiality (anatta) and suffering (dukkhata). Many among Buddha's followers did have this experiential understanding on their own during the process of Vipassana meditation. However there were also people like Patachara or Kisa Gautami for whom skillfully facilitating right understanding, called as samma ditthi in Pali, of these three characteristics had been a necessary preliminary step to turn them to Vipassana largely called as Dhamma.

Buddha's counseling methods in the above two stories started from accepting the clients as they are, not judging them for their conditions and giving them confidence about better conditions. These methods are in fact similar to psychological counseling. The difference between Buddha's intervention and present day therapeutic intervention lies in their respective therapeutic goals. Unlike the psychologists today the goal of the Buddha is not just helping the grieving persons to accept the loss. In fact he has helped them to transcend the loss. The personal grief of these Theris has been turned by the Buddha to an opportunity to reveal them the true nature of suffering. The present psychotherapeutic goal in grief counseling which is 'acceptance of the loss' can be a subset of this wider goal. It needs to be decided if such transcending of the goal of psychotherapy is possible and necessary, for which a thorough reworking of theory and practice of psychotherapy would be required.

The present psychological and even lay understanding gives very much importance to catharsis or expression of emotions. The above analysis of the stories suggests that contrary to the present understanding catharsis may not be the ultimate strategy for overcoming grief reaction. Catharsis may give temporary relief at the most. The stories also suggest that therapists' acceptance of the client can be communicated even without letting the person express his/her emotions.

It is a welcome step that psychologists throughout the world are turning towards Mindfulness or Vipassana meditation considering that Buddha's teaching is nothing but study of mind. The way Mindfulness is defined (Germer, Siegel & Fulton, 2005, p.7) or the way Mindfulness is assessed by psychologists (Baer, Smith, Hopkins, Kreitemeyer, & Toney, 2006) indicates that more emphasis is given on observing and enhancing awareness of bodily sensations. Embodied awareness is important, but that is only a first step towards developing insight into true nature of reality or Panna in Pali. In a Vipassana course the insight is facilitated through everyday discourses which are helpful for the meditators to analyze and understand their experiences during meditation hours.

Various Mindfulness techniques developed by psychologists have been a useful step to bring traditional wisdom into psychotherapeutic practice. However the Mindfulness revolution is not only in simplifying the techniques of Vipassana meditation for clinical set-up. Mindfulness revolution is about understanding the nature of reality as in the Buddha's teaching and assessing goals and techniques of various psychotherapies in the light of this understanding. Vipassana meditation facilitates experiential understanding of the three characteristics of reality. However the above stories suggest that developing right understanding through methods appropriate to the person's mental state is an important step for this further insight which leads to complete eradication of suffering.

To develop right understanding, Buddha has used methods like 'facilitating construction of knowledge' or 'exaggeration' in the above stories. It would be the skill of the psychotherapist to develop methods which will facilitate such understanding for his/her clients. For this the psychotherapist will have to be a meditator him/herself. His/her Right understanding (samma ditthi) is essential for the practice of Mindfulness based therapy. For example, in cases like the above mentioned ones, it is necessary for a psychologist to assess what is his/her own feelings and understanding about the reality of death. It may happen that a psychologist does understand the universality of death at intellectual level. However therapist understanding it experientially makes the therapeutic exchange qualitatively different which has happened in above stories.

The story of Kisa Gautami and of Patachara are not the only stories in Buddhist literature wherein the Buddha could not instruct his disciples about Vipassana in the beginning itself. Story of Angulimala is another example. Further study of such stories would be useful to understand the uniqueness of the counseling methods of the Buddha. Again such a study would not only give us a list of his counseling methods, but would also be useful to understand the Buddhist therapeutic paradigm in better ways.

References

- Ayyar, K.S. (1990). The value of Anapana and Vipassana in psychological and psychosomatic illnesses. In Vipassana-Addictions and Health: A seminar December 1989. Dhamma Giri, Igatpuri (pp.26-30). Igatpuri, VRI.
- Baer, R.A. (2003). Mindfulness Training as a Clinical Intervention: A Conceptual and Empirical Review. *Clinical Psychology: Science and Practice*, 10(2), 125-143. DOI: 10.1093/clipsy/bpg015
- Baer, R.A., Smith, G.T., Hopkins, J., Kreitemeyer, J. & Toney, L. (2006). Using self report assessment tools to explore facets of mindfulness. *Assessment*, 13(1), 27-45. [Online version] DOI: 10.1177/1073191105283504
- Colman, A. M. (2006). Dictionary of Psychology, 2nd Edition (Indian Edition). New Delhi: OUP
- Dhadphale, M.G. (2003). Palibhashetil Bauddha sant sahitya. Pune, Vidyanand Prakashan.
- Germer, C.K., Siegel, R.D., & Fulton P.R. (2005). *Mindfulness and Psychotherapy*. NY, London: The Guilford press.
- Goenka, S.N. (2002). For the benefit of many: Talks and answers to questions from Vipassana students 1983-2000. Igatpuri: VRI.
- Goenka, S.N. (2008). Discourses on Satipatthana sutta. Igatpuri: VRI.
- Hallisey, C. (2015). Therigatha: Poems of the first Buddhist women (Translated in English). Murty Classical Library of India.
- Kabat-Zinn, J. (2013). Full catastrophe living (2nd Ed). NY: Bantam Books
- Kaplan, H.I., Sadock, B.J., Grebb, J.A. (1994). Synopsis of Psychiatry, 7th edition (1st Indian edition). New Delhi: Waverly.
- Teasdale, J.D., Segal, Z.V., Williams, J.M.G. (1995). How does cognitive therapy prevent depressive relapse and why should attentional control (Mindfulness) training help? *Behavior Research and Therapy*, 33 (1), pp. 25-39
- VRI (1990). Vipassana-Addictions and health: A seminar December 1989. Dhamma Giri, Igatpuri
- VRI (1999). The manuals of Dhamma by Venerable Ledi Sayadaw. Igatpuri: VRI
- VRI (1999). Mahasatipatthanasutta. Igatpuri: VRI.

Vipassana Meditation: Mental Health and Well-Being

Dr. Ratna Jyothi Kakumanu

Abstract

The practice of Vipassana Meditation is resurfacing in modern times as a way to cultivate 'Well-Being' in mind and body and has received considerable attention in medical and scientific research over the past two decades. A large body of research suggests that Vipassana meditation has effects ranging across psychology, physiology, and biochemistry and can enhance both psychological and physical health. The technique employs a set of practices that support cognitive and affective transformations to enhance subjective expereince of well-being.

With hundreds of millions of people turning to meditative practices for health reasons in recent times Vipassana meditation is also the most researched psycho-therapeutic discipline worldwide. Vipassana Meditation has come to be known as 'Mindfulness' in contemporary neuro-psychology and has been adopted as a clinical approach to manage emotional distress, maladaptive behaviors and psycho-somatic ailments. Several clinical variants involving 'mindfulness' training such as Mindfulness Based Stress Reduction (MBSR), Mindfulness Based Cognitive Therapy (MBCT), Integrative Mind-Body Technique (IBMT) have come into vogue in recent times to address various clinical aspects. During the past decade, mindfulness meditation has been shown to improve a broad range of health and disease outcomes, including slowing of HIV progression and improving healthy aging.

In this context, we intend to give an overall review of clinical studies on Vipassana meditation and we conclude the flavor of Vipassana meditation to be intensely clinical and palliative.

Vipassana Meditation and Mental Health

Neuropsychiatric disorders account for 31% of total disability and are expected to rise by 2020 (Mathers et al 2005). There have been increases in the number of diagnoses of mental health problems such as schizophrenia, dementia, alcohol and substance abuse. Additionally, child psychiatric disorders and suicidal tendencies among youth are going up adding to the overall mental health burden. Conventional behavioural and pharmacological treatments have been effective in the alleviation of symptoms but as such there are no long term cures or preventive measures to control onset and rise of mental health disorders. Additionally, patient noncompliance and relapse rate tend to remain high and there is growing dissatisfaction towards the escalating prescription costs of psychopharmacological drugs and their side effects (Jensen et al., 2007). Also, ambiguity concerning the efficacy and long term benefits of psychopharmacological drugs continues to remain. Innovative conceptual and therapeutic models of care that may be relevant to amelioration of mental illness continue to emerge and clinical application of Vipassana Meditation is one among these (Rubia, 2009). The ability of the technique to clear mental illness of its roots has drawn considerable scientific attention towards its clinical potential. Currently, meditation as a therapy is applied as an adjunct to conventional treatment and occasionally given as solo in psychiatric care and management. Its application is furthermore cost effective and side effect free.

Vipassana Meditation and Mindfulness (Vipassana) based Techniques

Vipassana Meditation facilitates direct experience of abstract mental processes, which eventually results in radical transformations and elevations of individual consciousness. The practice is resurfacing in modern times as a way to cultivate "Well-Being" in mind and body and has received considerable attention in scientific research over the past two decades. A large body of research suggests that Vipassana meditation has effects ranging across psychology, physiology, and biochemistry and can enhance both psychological and physical health. In recent times it is also the most researched psycho-therapeutic discipline worldwide with hundreds of millions of people turning to meditative practices for health reasons. Vipassana Meditation has come to be known as 'Mindfulness' in contemporary neuro-psychology and has been adopted as a clinical approach to manage emotional distress, maladaptive behaviours (Bishop & Bishop, 2004) and psycho-somatic ailments.

The seemingly powerful effects of meditation are intriguing and the potential health benefits to individuals have aroused particular interest as individuals search for alternatives to modern-day medicines. To capture the medical potential of the technique and to address pathological states, several clinical variants involving 'mindfulness' training such as Mindfulness Based Stress Reduction (MBSR), Mindfulness Based Cognitive Therapy (MBCT), Integrative Mind-Body Technique (IBMT) are applied therapeutically.

Clinical applications of Mindfulness (Vipassana) techniques

Mindfulness based stress reduction (MBSR) and mindfulness based cognitive therapy (MBCT) have got considerable attention and are found to be effective in

- Stress Management (J. D. Teasdale et al., 2002)
- PTSD (A. P. King et al., 2015)
- Treatment of depression (Teasdale, J. D., Segal, Z., & Williams, 1995)
- Obsessive Compulsive Disorders (Schwartz, 1996)
- Anxiety (J Kabat-Zinn et al., 1992), Psychosis (Bach & Hayes, 2002),
- Borderline personality disorder (Van Den Bosch etal,2005 and suicidal/self-harm behaviour
- Substance use (Bowen et al., 2006)
- Insomnia, eating, panic and phobic disorders (Kabat-zinn1992)

Vipassana Meditation and Physical Health and Well-being

In Eastern cultures the power of the mind to control one's physical state with the use of practices such as meditation and yoga has been recognized for centuries. Today, people in the Western world have begun to adopt these techniques to reduce the psychological distress that accompanies physical disorders. Diseases that are psychogenic and those that manifest as somatic (Psycho-somatic) complaints can potentially be alleviated with meditative practices. Meditation techniques present a notable adjuvant treatment for patients and help them cope with the challenges that the disease may bring. By training the patients to be in the moment, aware, open, and with flexible attitude mindful practices have proved to be beneficial in certain neurodegenerative diseases, chronic pain syndromes, and cases of fibromyalgia. They also have the advantage of being inexpensive, and easy to teach and perform.

Mindfulness based training is shown to

- >> Offset normal age-related cognitive decline or even enhance cognitive function in older adults. (Tim Gard, 2014)
- >> Improve cognition and memory in patients with neurodegenerative diseases (Andrew B. Newberg , 2014)
- >> Enhance immune function in cancer patients,
- >> Reduce symptoms of distress in fibromyalgia and cancer patients, and decrease pain in multiple chronic pain syndromes (Davidson et al 2003).

Conclusion

Western medicine traditionally ignored the role of mind in physical disorders and focused on pharmacological treatments. This approach is being revised and there is now growing emphasis on mind-body techniques for controlling psychological components of somatic disorders. Most patients are turning to cognitive behavioural therapy, yoga and meditation, hypnosis and relaxation procedures to reduce their psychological distress. Preliminary findings from treatment outcome studies provide support for the application of mindfulness-based interventions in the treatment of affective, anxiety and personality disorders. Mindfulness-based therapeutic interventions appear to be effective in the treatment of depression, anxiety, psychosis, and borderline personality disorder and suicidal/self-harm behaviours. Vipassana meditation is shown to improve broad range of health and disease outcomes including slowing of HIV progression and improving healthy aging. However, direct evidence for the effectiveness of mindfulness meditation per se in the treatment of psychiatric disorders is further needed.

References

Mathers, C.D., Loncar, D., (2005).

Rubia K 2009, Biological Psychology

Jensen, P.S., et al 2007. Journal of the American Academy of Child and Adolescent Psychiatry

Bishop, S. R., & Bishop, S. R. (2004).

Teasdale, J. D., et al. (2002), Journal of Consulting and Clinical Psychology,

Teasdale, J. D., et al (1995), Behavior Research and Therapy

Schwartz. (1996), Archives of General Psychiatry.

Bach, P. A., & Hayes, S. C. (2002), Journal of Consulting and Clinical Psychology

Van Den Bosch, et al (2005), Behaviour Research and Therapy,

Bowen, S., et al (2006), Journal of the Society of Psychologists in Addictive Behaviors Kabat-Zinn, et al. (1992), The American Journal of Psychiatry

King, A. P., et al. (2015) Biological Psychiatry

Andrew B. Newberg, 2014, Annals of the NewYork Academy of Sciences

Tim Gard 2014, Annals of the NewYork Academy of Sciences

Davidson, R. J., et al (2003), Psychosomatic Medicine

Mindfulness in Chaplaincy: From the Perspective of a Buddhist Priest

Fuminobu Komura Chaplain Resident Hospital of the University of Pennsylvania, Philadelphia, PA, USA

Synopsis

A chaplain is a professional who provides spiritual care to patients who experience spiritual or emotional pains. Chaplains serve at hospitals, hospices, schools, military and other institutions. A chaplain sits with a person in crisis, creates a safe space for her/him to open her/his heart and supports her/him to face the pains and journey alongside them to find a path to solve them. Attentive listening to what they have to say and acknowledging it is the core of this ministry by achaplain.

The key attitude of a chaplain is non-anxious, non-judgmental presence. It is to stay here and now with no attachment. There is no agenda or nothing to fix when meeting with a person experiencing emotional or spiritual difficulties. A chaplain sees and accepts the situation of the person as it is and embraces it in her/his heart.

Mindfulness is defined as *The awareness that arises by paying attention on purpose in the present moment without judgement.*¹ Mindfulness enables a chaplain to be fully present in front of a person in crisis. A chaplain pays close attention to the person's state of mind and body, the atmosphere of the room, and at the same time, to the state of mind and body of her/himself. When a patient asks a chaplain a hard question, such as, "Why me?" the chaplain tends to become anxious thinking what to say or what to do. At such a time, the chaplain can be aware of the agony of the patient and uneasiness of her/himself and gently embrace them. This mindfulness helps a chaplain prepare her/himself to be firmly present and evokes loving-kindness and compassion to the other person and self. By this way the chaplain and the patient can create a connection at the heart-to heart level.

¹ Kabat-Zinn, John, Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness, New York: Bantam Book, 2013,

As a hospital chaplain, I have offered mindfulness instruction to patients and family members. I teach them a basic practice of mindfulness with paying attention to breaths. It helps them reduce their stress and they are appreciative. Together with a colleague, I am leading mindfulness meditation sessions twice weekly for the hospital staff. Also I gave a mindfulness presentation to the hospital leadership team. The value of mindfulness has been recognized more and more among the health care providers who work in a stressful environment.

Chaplaincy is my Buddhist path. Serving as a chaplain every d day helps me to develop wisdom of non-attachment and loving-kindness and compassion to self and others. Daily meditation of mindfulness supports me to prepare myself as a chaplain. I am appreciative for the encounter to this vocation.

"Beyond the Limitations of Decontextualized Applications of Mindfulness: Utilizing All Three Trainings (tisikkhā) of Buddhism without Normative Claims"

Dr. D. Phillip Stanley Professor of Religious Studies, Naropa University

Abstract

Traditionally the Buddhist path is summarized in terms of a) the Three Trainings of conduct, meditation, and insight (Sanskrit: $\dot{s}\bar{\imath}la$, $sam\bar{a}dhi$, and $praj\tilde{n}f\bar{a}$), or in terms b) the Eightfold Noble Path that is arranged within the elements of the Three Trainings. In the modern mindfulness movement, a limited form of mindfulness is often separated from the rich tradition of meditation practices and instructions, and it is also separated from any reference to conduct and insight. There is documented research on how this decontextualized use of mindfulness can reduce suffering for clients who do not self-identify as Buddhists. Since Buddhism is deeply concerned about reducing the suffering of beings, the reduction of suffering through decontextualized mindfulness is a fine thing. However, there is the issue of whether the effectiveness of mindfulness in non-traditional settings could be significantly increased by joining mindfulness with ethical reflection and the development of insight. This paper will explore this issue through examining 1) how the three trainings are understood to interact and support each other, and what the benefits could be in presenting mindfulness with ethics and insight, and 2) how this could be done in a non-normative manner in non-Buddhist contexts.

The relationship between the three trainings will be explored from the perspective of the Indo-Tibetan tradition, including the Vaibhāṣika Abhidharma tradition. As for a non-normative teaching style, since many of the compassionate applications of mindfulness are in secular, non-Buddhist contexts, especially in the West, there is understandable caution about taking a normative/declarative approach to presenting Buddhist-related ethical reflection and the development of insight. It is thus proposed that Buddhist perspectives be presented in a non-normative approach in such care-giving contexts, e.g., raising ethical issues for clients to consider in conjunction with teaching them mindfulness techniques, rather than declaring how they should normatively view an ethical issue. This style of non-normative exploration of Buddhist teachings—that invites clients to consider their own life experience in light of Buddhist teachings—is

how Buddhism is often taught in the West, where an inherited deference to Buddhist teachings is absent. With the spread of materialism and capitalism in traditional Buddhist countries, there is, presumably, an increasing number of people with a distant connection to Buddhism. Thus, a non-normative approach to teaching Buddhist principles might be more effective with some Asian, whether in formal Buddhist contexts or not.

Care professionals—e.g., therapists, chaplains, social workers and so on—who adapt Buddhist-inspired mindfulness techniques to care-giving contexts and who have some level of knowledge of Buddhism and experience with Buddhist meditation are often non-verbally modeling and implicitly verbally teaching Buddhist ethics and view, while engaging in the skillful means of a) not mentioning that a portion of what they are presenting is drawn from Buddhism, and b) being careful to use wording that does not reveal their Buddhist roots. That is to say, they are trying to be skillful in communicating with the non-Buddhist or minimally Buddhist clients, given their cultural background. This process is sometimes articulated as "I avoid teaching Buddhist ethics and doctrine," but this is in fact not the case. It will be argued in this paper that it is helpful and intellectually honest for care professionals to let go of the fiction that they are not teaching elements of Buddhism, and consciously acknowledge that they are drawing from, modeling, and teaching elements of the Buddhist tradition, whether it is named as such, or not. It is further proposed that their clients will be better served if care professional consciously exert themselves to enhance their use of all three trainings—with or without explicitly stating the Buddhist roots of some of their methods and content.

There is growing awareness in the field that one is actually teaching elements of Buddhism in the field. For example, this is occurring with reference to the increased use of meditation techniques other than basic mindfulness in non-Buddhist settings, such as the *metta* or loving kindness practice of the Theravāda tradition or the *tonglen* or "sending and receiving" compassion practice of the Tibetan tradition. There appears to be more willingness to acknowledge that Buddhist ethical principles are intrinsic to teaching such practices, and one would expect they often use a non-normative teaching style in exploring the ethical principles implied/involved in such practices with non-Buddhist or marginally Buddhist clients. However, one still hears expression of the attitude they may be teaching Buddhist ethical principles "...but I still don't teach Buddhist doctrine." The paper will argue that just as one cannot separate Buddhist ethics from loving kindness and compassion practices (or from mindfulness for that matter), one cannot separate Buddhist meditation and ethics from Buddhist view. That is to say, they are already teaching elements of Buddhist view, however much they may not acknowledge it or make it evident that they are drawing from the Buddhist tradition.

Why is it that care professionals, and also Buddhist teachers teaching to Westerners, often find it possible to teach Buddhist principles in a way that their audience does not feel they are being taught "religion"? Buddhist teachings and contemplative practices can be experienced as intelligible and insightful descriptions of human experience and psychology that do not involve blind belief, but makes sense in light of one's own experience and analysis. There are frequently significant parallels between Buddhism and psychology, cognitive science, philosophy, anthropology, social science, and so on. There are of course contexts and ways of teaching Buddhism that many would identify as "religious." However, as Western Buddhism matures, there is an increasing group of experienced Buddhist teachers and care professionals who move back and forth between secular and religious contexts, applying their experience and understanding of Buddhism, as well as secular disciplines, as appropriate. It is possible to present elements of Buddhism in both contexts with integrity and in a manner that is respectful to their different responsibilities in the different contexts.

Moreover, while there are clearly numerous parallels between Buddhism, psychology, and so forth, only Buddhism has developed and refined, over centuries, how to skillfully engage all three trainings in a synergistic faction. If modern care professionals feel that Buddhist mindfulness methods are beneficial for non-Buddhist clients, why would they presume that insights from Buddhist ethics and view would not also be beneficial for their clients, especially in combination with mindfulness? In short, it is proposed that 1) it is more skillful for care professionals who draw on the Buddhist tradition to consciously acknowledge that they are already drawing from, and teaching, elements of all three trainings, 2) that they will be more effective in applying Buddhism to care giving contexts if they integrate elements of all three trainings in their work, regardless of whether their clients are or are not aware of the Buddhist elements, and 3) this can be done in a manner that is appropriate for the different contexts in which they work, Buddhist or non-Buddhist.

I. Introduction: The Modern Mindfulness Movement and the Three Trainings¹ of Buddhism

Traditionally the Buddhist path is summarized in terms of a) the Three Trainings of conduct, concentration, and wisdom,² or in terms b) the Eightfold Noble Path that is itself arranged within the elements of the Three Trainings, with prajñā stated first, instead of last. This is taught, for example, as follows in the Middle Length Discourses by Dhammadinna, whom the Buddha said was the foremost nun in expounding the teachings:

[T]he Noble Eightfold Path is included by the three aggregates. Right speech, right action, and right livelihood, these states are included in the aggregate of virtue. Right effort, right mindfulness, and right concentration, these states are included in the aggregate of concentration. Right view and right intention, these states in included in the aggregate of wisdom.3

This can be summarized as follows:

The Three Trainings and the Eightfold Noble Path

Three Trainings	Noble Eightfold Path
1. Prajñā/Paññā: Wisdom	1. Right View
	2. Right Intention
2. Śīla/Sīla: Conduct	3. Right Speech
	4. Right Action
	5. Right Livelihood
3. Samādhi: Concentration	6. Right Exertion
	7. Right Mindfulness
	8. Right Concentration

In the modern mindfulness movement, not only is it common to use a limited form of mindfulness that draws minimally from the rich tradition of Buddhist meditation methods and practice instructions, but its presentation of mindfulness is decontextualized even more by excluding any reference to conduct and wisdom. This decontextualization is well-intended in being motivated by the wish to make the benefits of mindfulness more widely available, by presenting it in a form that is more acceptable and attractive to people who might otherwise be put off by more traditional presentations. From a Buddhist perspective, one could say that this use of mindfulness is praiseworthy, since

Sanskrit: śikṣātraya; Pāli: tisikkhā.

 $^{^2}$ Sanskrit: $\pm \bar{\imath}la,\,sam\bar{a}dhi,\,$ and $praj\bar{n}\bar{a};\,P\bar{a}li:\,s\bar{\imath}la,\,sam\bar{a}dhi,\,$ and $pa\tilde{n}\bar{n}\bar{a}.\,$

³ The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya, Bhikkhu Ñānamoli, original translator, Bhikkhu Bodhi, editor/ reviser (Boston: Wisdom Publications, 1995) p. 398 and n. 459.

there is documented research that this approach does benefit a broader audience—such as in improving a person's ability to work with chronic pain—and since Buddhism is deeply concerned about reducing the suffering of beings. However, there is the issue of whether the effectiveness of mindfulness in non-traditional settings could be significantly increased by joining mindfulness with ethical reflection and the development of wisdom, without being "religious" or particularly "Buddhist." Has the mindfulness movement hampered its own effectiveness with such a restrictive use of mindfulness that does not benefit from all three trainings?

This paper will explore this issue through discussing (I) how the three trainings are understood to interact and support each other, and the benefits of presenting mindfulness with ethics and wisdom, and (II) then examining how elements of all Three Trainings could be presented in a non-normative manner in non-Buddhist contexts. "Non-normative" is used here to mean that Buddhist teaching and methods could be presented in language that (1) is not particularly religious, (2) does not need to be identified as specifically Buddhist, (3) is presented as perspectives on, or models of, human experience that could be explored for their potential usefulness by most anyone, and (4) does not presume the material presented is normative for how people should understand their experience. In other words, a "non-normative" approach can present Buddhist-based material in an open-ended manner that invites people to consider their own experience in light of the perspectives shared with them. It is up to them whether they partially or fully agree or disagree with the perspectives presented for their consideration. They can come to their own understanding based on their own examination, in light of hearing the insights of other participants and the facilitators.

Since many of the compassionate applications of mindfulness are in non-Buddhist contexts, especially in the West, there is understandable avoidance of a normative, dogmatic, or declarative approach to presenting Buddhist-related ethical reflection and teachings. In a non-normative approach, one could raise ethical issues for people to consider that are related to difficulties they are experiencing, presented in conjunction with teaching them mindfulness techniques, without declaring how they should normatively view the ethical issues. This style of non-normative exploration of Buddhist teachings is how Buddhism is often taught in the West, where an inherited deference to Buddhist teachings is absent. With the spread of materialism and capitalism in traditional Buddhist countries, there are, presumably, an increasing number of people with a distant connection to Buddhism. Thus, a non-normative approach to teaching Buddhist principles might be more effective with some Asians as well, whether in Buddhist contexts or not.

Care professionals—e.g., therapists, chaplains, social workers and so on—who adapt Buddhist-inspired mindfulness techniques to care-giving contexts and who have some level of knowledge of Buddhism and experience with Buddhist meditation may

well be non-verbally modeling and implicitly verbally teaching Buddhist ethics and view, while engaging in the skillful means of not mentioning that a portion of what they are presenting is drawn from Buddhism, and being careful to use wording that does not reveal their Buddhist roots. That is to say, they are trying to be skillful in communicating with the non-Buddhist or minimally Buddhist clients. This approach may be articulated as "I avoid teaching Buddhist ethics and doctrine," but it is suggested that this may not, in fact, be what they are doing. It can be argued that it is more skillful and intellectually honest for care professionals to let go of the fiction that they are not teaching elements of Buddhism ethics and view, and consciously acknowledge that they are drawing from, modeling, and teaching such elements of the Buddhist tradition, whether it is named as such or not. It is further proposed that their clients will be better served if care professionals consciously exert themselves to enhance their use of all three trainings—with or without explicitly stating the Buddhist roots of some of their methods and content.

II. The Beneficial Interaction of the Three Trainings A. All Three Trainings

The Theravāda monk Bhikkhu Bodhi provides a well articulated statement of a classic view of the three trainings in English. He writes that "the path evolves through its three stages, with moral discipline as the foundation for concentration, concentration the foundation for wisdom, and wisdom the direct instrument for reaching liberation." More specifically he writes:

The order of the three trainings is determined by the overall aim and direction of the path. Since the final goal to which the path leads, liberation from suffering, depends ultimately on uprooting ignorance, the climax of the path must be the training directly opposed to ignorance. This is the training in wisdom...Wisdom unfolds by degrees, but even the faintest flashes of insight presuppose as their basis a mind that has been concentrated, cleared of disturbance and distraction. Concentration is achieved through the training in the higher consciousness, the second division of the path, which brings the calm and collectedness needed to develop wisdom. But in order for the mind to be unified in concentration, a check must be placed on the unwholesome dispositions...[that] continue to rule as long as they are permitted to gain expression through the channels of body and speech as bodily and verbal deeds. Therefore, at the very outset of training, it is necessary restrain the faculties of action... This task is accomplished by the first division of the path, the training in moral discipline.⁵

-

⁴ Bhikkhu Bodhi, *The Noble Eightfold Path: Way to the End of Suffering* (Kandy: Buddhist Publication Society, 2nd rev. ed. 1994) 14.

⁵ Bodhi, Noble 13-14.

He notes that wisdom, as right view and right intention, occurs first in the eightfold noble path, rather than last, as in the three trainings, because a "preliminary type" of wisdom is needed at the start of the path: "Right view provides the perspective for practice, right intention the sense of direction." He also notes that, "With a certain degree of progress all eight factors [and three trainings] can be present simultaneously, each supporting the others. However, until that point is reached, some sequence in the unfolding of the path is inevitable." This indicates that a preliminary type of wisdom/understanding and some level of virtuous conduct are needed as supports for initially undertaking meditation. Does the mindfulness movement neglect these supporting factors?

To explore the three trainings in more experiential terms, Khenpo Tsultrim Gyamtso Rinpoche, a present-day scholar-meditation master of the Tibetan traditions, provides a succinct description of how one progresses on the path: "Erring and erring, we walk the unerring path." That is to say, progress on the path involves working with one's propensity to go astray, namely, working with one's afflicted mental states, with one's non-virtuous mental, verbal, and physical actions that arise from those afflicted states, and with the results of one's actions. The transformation of these elements of human experience is not achieved just by using a minimal mindfulness practice. Traditionally, the most effective way of working with all three of these elements—with one's afflictions, karmic actions, and karmic results—is to apply all three trainings. Applying just one, or just a simplified part of one as in many modern uses of mindfulness, does not benefit from the synergism, the mutual support, that all three trainings provide each other. The development of ethical insight and of wisdom, both of which involve the study of view, are crucial to such transformation.

The Khenpo expresses a very skillful view of the path, namely, the understanding that working with one's non-virtuous mental states and actions is integral to progress on the path. Rather than being "proof" that one is incapable of being on the path, one's non-virtuous states and actions are the very working basis for transforming oneself through the path. This is vividly expressed in the essay "The Manure of Experience and the Field of Bodhi," (i.e., the field of awakening) by the Vidyadhara, the Venerable Chögyam Trungpa Rinpoche, who was the twentieth century Tibetan scholar-meditation master that founded Naropa University:

It is said, I think in the Lankavatara Sutra, that unskilled farmers throw away their rubbish and buy manure from other farmers, but those who are skilled go on collecting their own rubbish, in spite of the bad smell and the unclean work, and when it is ready to be used they spread it on their

Bodhi, Noble 14-15.

⁷ Bodhi, Noble 13

land, and out of this they grow their crops. That is the skilled way. In exactly the same way, the Buddha says, those who are skilled Bodhisattvas will not throw away desire and the passions and so on, but will first gather them together...recognize and acknowledge them, and study them and bring them to realization...[H]e really knows that he has all these terrible things in him, and although it is very difficult and unhygienic...to work on, that is the only way to start...So out of these unclean things comes the birth of the seed which is Realisation...[O]ne has achieved a certain amount of understanding and that is what is known as real theory.

Trungpa Rinpoche also writes, "It is often mentioned in the Scriptures that without theories, without concepts, one cannot even start [the path]." By "theory" he means a form of wisdom or understanding that develops on the path through interaction with the other two trainings, i.e., with intensive engagement of meditation and of ethical conduct in the midst of one's challenging life. This is evident in the other chapters on conduct and meditation in this book that, after all, is named *Meditation in Action*.

B. The Relationship between the Training of Concentration and the Training of Wisdom/Understanding

The teaching of the Three Wisdoms or Understandings (Skt: $praj\tilde{n}\bar{a}$ $trividh\bar{a}$) of the Vaibhāṣika tradition sheds insight into their view of the relationship between the two trainings of wisdom and concentration. They present the three understandings in the order of understanding that arises from hearing, from contemplation, and from meditation, which differs from their order in the Theravāda tradition, which is contemplation, hearing, and meditation. The Vaibhāṣikas present the Three Understandings ($praj\tilde{n}\bar{a}$) as three sequential stages of development. Vasubandhu describes their presentation in his Treasury of $Higher\ Knowledge\ (Abhidharmakośa)$ as follows:

- (1) The understanding arisen from hearing observes [just] terms.
- (2) The understanding arisen from contemplation observes terms and [their actual referent] objects. Sometimes, words lead to [contemplation of the actual referent] object.
- (3) The understanding arisen from meditation only observes [the actual] object; it engages the object without relying on terms.

346

⁸ Chögyam Trungpa, "The Manure of Experience and the Field of Bodhi," in Meditation in Action (Berkeley: Shambhala Publications, 1969) 23–27.

⁹ Sanskrit: \$rutamayī-prajñā, cintāmayī-prajñā, and bhāvanāmayī-prajñā. As noted above, these three also occur in the Theravāda tradition, but in the order of cintāmaya-paññā, sutamaya-paññā, and bhāvanāmaya-paññā.

For example, the understanding arisen from hearing is like a person who is not properly trained in swimming without a float, who never lets go of what they are holding on to when crossing a river. Understanding arisen from contemplation is like a person with a little training, who sometimes lets go of their float and sometimes holds on to it when crossing a river. Understanding arisen from meditation is like a person who is properly trained, who is able to cross the river without relying upon holding on to a float.¹⁰

In this three stage process, one progress from 1) the conceptual engagement of terms, to 2) alternating a) engagement with terms and b) direct engagement with the actual referent objects of the terms, but without the terms, then 3) to the direct, non-conceptual realization of the actual objects without a need for terms at all. Meditation is directly involved in the developing the deeper levels of wisdom/ understanding.

This is very similar to the method used in analytical meditation, or insight meditation, in the Tibetan Buddhist tradition, as transmitted from the Karma Śrī Nālandā Institute (NSNI) in Sikkim to Nitartha Institute in the US. NSNI is a traditional Tibetan Buddhist monastic college, and Nitartha Institute is translating NSNI's full nine-year Tibetan monastic curriculum into English. In this approach, the cultivation of wisdom/ understanding involves meditation in the phases of both contemplation and meditation. The understanding arisen from hearing is a necessary step in preparing you for the actual practice of analytical meditation, but is not analytical meditation itself. Based on the understanding developed through study, one then engages in analytical meditation on the teachings. There are three stages of a session of analytical meditation:

- Stage 1: Preparation—Settling the mind in Calm Abiding (*śamatha*).
- Stage 2: Contemplation–Engaging in the Analytical Meditation (Insight Meditation (*vipaśyanā*)) of alternating:
 - a) Analysis joined with meditation and...
 - b) Resting Meditation that rests in the experience of insight arisen from analysis.
- Stage 3: Meditation–Abiding in Resting Meditation without analysis.

Of the three understandings, contemplation corresponds to Stage 2 and meditation corresponds to Stage 3. Calm abiding itself does not involve formal analysis, so Stage 1 is not actual analytical meditation, but is an important preparation for the actual analysis. To have the proper insight meditation of analytical meditation, the analysis must be conjoined with calm abiding, which occurs in the understanding arisen

Translation by D. Phillip Stanley from the Tibetan edition of D4090, vol. Khu, folio 8a.1-3. However, Vasubandhu prefers a somewhat different presentation to that of the Vaibhāṣikas: "(1) The understanding arisen from hearing is the certainty that has arisen from the valid cognition of the words of an authoritative person. (2) The understanding arisen from contemplation is the certainty that has arisen from definitive analysis by reasoning. (3) The understanding arisen from meditation is the certainty that has arisen from the Tibetan edition of D4090, vol. Khu, folio 8a.4-5.

from contemplation in Stage 2. Stage 3 is a union of calm abiding and the experiential result or impact of the analysis, so it too is a union of calm abiding and insight, but without the overt engagement in analysis. This mixing of conceptual analysis with meditation is viewed as deepening one's conceptual understanding, as well as one's non-conceptual meditative realization, which becomes imbued with the resonance of what one has realized through analysis. If there is time at the end of this presentation, we can do a brief session of analytical meditation.

Naturally, wisdom/understanding and meditation also interact with, and can be deepened by, a person's engagement in ethical conduct. For example, one might develop pride about one's meditation and understanding, and the pride could come to imbue one's meditation and efforts to develop wisdom. This attitude might well display itself in daily life and be exposed through one's conduct. Conduct can thus lead to insight into one's state of mind that was previously hidden to you, thus contributing to the purification of your meditation and understanding. In short, the implication here is again that the benefits of using meditation to help in non-Buddhist contexts will likely be increased if one can skillfully join such meditation with reflections on ethic and view, e.g., through reflecting on models for working with ethics and human psychology. The depth one can go in presenting elements of the three trainings would need to accord with the parameters of a given situation.

III. Presenting the Three Trainings in a Non-Normative Manner

How then are care-professionals rooted in the Buddhist tradition to present the three trainings in non-traditional contexts where it is skillful to use terminology and methods that are accessible and useful to those who do not necessarily identify as Buddhist, and who may well be running away from their "manure," denying it, trying unsuccessfully to throw it away as terrible? Given that people are often habitually engaged in self-deprecation, one response to this question is to broaden the range of meditative methods one uses, particularly forms of meditation that have an affective impact on participants, such as the loving kindness practice (Pāli: *metta*) from the Theravāda tradition, the compassion practice of sending-and-taking (Tib: "tonglen", *gtong len*) and the stages of the path (Tib: *lam rim*) contemplations from the Tibetan tradition, and guided meditations on the four immeasurable from a range of Buddhist traditions

There is increased use of these methods of meditation in the mindfulness movement. As a result, there appears to be more willingness to acknowledge that Buddhist ethical principles are intrinsic to teaching such practices. One would expect that care professionals often use a non-normative teaching style in exploring the ethical principles implied/involved in such practices with non-Buddhist or marginally Buddhist participants. For example, care-professionals might pose questions to participants

of whether each party in a difficult relationship have at least some responsibility for the difficulty, rather than viewing it as entirely the responsibility of the other person? Or more generally, does one have at least some responsibility for what happens to oneself? Is at least some of what happens to oneself a consequence of one's own past actions? Such questions are deeply ground in Buddhist ethics and worldview, but can be readily phrased in language that is not specifically Buddhist and that invites participants to reflect on their experience without normative presuppositions.

However, one still hears expression of the attitude that they may be teaching Buddhist ethical principles when teaching these forms of affective meditation, "...but I still don't teach Buddhist doctrine." However, just as one cannot separate Buddhist ethics from loving kindness and compassion practices, one cannot separate Buddhist meditation and ethics from Buddhist view. All three are deeply intertwined. One can also say this for teaching simplified mindfulness. Are there not teaching elements of Buddhist view (and ethics) already implicitly present, however much they may not acknowledge it. Simply because they do not make it evident that they are drawing from the Buddhist tradition by avoiding foreign terms or English terms commonly used in Buddhism does not mean they are not teaching elements of Buddhist view. Moreover, they are likely communicating their knowledge of Buddhist teachings and experience with Buddhist meditation through non-verbal modeling, through their overall demeanor and the way in which they relate to participants' emotional difficulties and to the relational difficulties in groups. Some of the participants will learn and articulate to themselves what they see you doing, even if you have not verbally stated the view behind your approach. How much more beneficial could it be if you also explicitly articulated the view behind your actions, while still avoiding Buddhist jargon? The key point here is that care professionals are likely already teaching all three trainings, including ethics and view, in a non-normative way, at least to some degree.

To approach this from a different angle, why is it that care professionals, and also Buddhist teachers teaching to Westerners, often find it possible to teach Buddhist principles in a way that their audience does not feel they are being taught "religion"? Buddhist teachings and contemplative practices can often be experienced as intelligible and insightful descriptions of human experience that do not involve religious belief. Participants can make sense of what is being presented in light of their own experience and reflection, without experiencing it as belonging to a "religious" tradition. There are frequently parallels between Buddhism and psychology, cognitive science, philosophy, anthropology, social science, and so on. There are of course contexts and ways of teaching Buddhism that people would identify as "religious." However, as Western Buddhism matures, there is an increasing group of experienced Buddhist teachers and care professionals who move back and forth between secular and religious contexts, utilizing their experience and understanding of Buddhism, as well as of other disciplines, as appropriate. It is possible to present elements of Buddhism in both contexts with

integrity and in a manner that is respectful to their different responsibilities in the different contexts

Moreover, while there are clearly numerous parallels between Buddhism, psychology, and so forth, Buddhism has developed and refined methods for skillfully engaging all three trainings in a synergistic faction over centuries. If modern care professionals feel that Buddhist mindfulness methods are beneficial for non-Buddhist clients, why would they presume that insights from Buddhist ethics and view would not also be beneficial for their clients, especially in combination with mindfulness? In short, it is proposed that 1) it is more skillful for care professionals who draw on the Buddhist tradition to consciously acknowledge to themselves that they are already drawing from, and teaching, elements of all three trainings, 2) that they could be more effective in applying Buddhism to care giving contexts if they consciously worked to integrate elements of all three trainings in their work, regardless of whether their clients are or are not aware of the Buddhist elements, and 3) this can be done in a manner that is appropriate for the different contexts in which they work, whether Buddhist or non-Buddhist.

A further implication of these considerations, is that care professionals would benefit from continuing engagement in all three trainings, both personally and professionally. It is proposed that this especially true of studying the view of Buddhism in order to strengthen one's wisdom/understanding. Many of the great masters of Buddhism where not only profound meditators, but great scholars as well. Clearly not everyone needs to be a highly trained scholar. Continuing to study in whatever way and at whatever level of detail you choose is going to help both yourself and those you serve.

The situation in the United States may be an extreme in this regard. Anti-intellectualism is deeply rooted there because of the dominant historical role that Protestant Christianity has played.¹¹ It has often been unconsciously presumed by American Buddhist that anti-intellectualism is an appropriate attitude to have towards Buddhism. This is exacerbated by a pervasive alienation from their high school and college education. By contrast the Buddhist view of the use of intellect is that, whatever the limitations and defects the intellect may have, it should be used to develop emotional insight, selflessness, compassion, humility, and so forth, not arrogance, aggression, egotism, and ambition. Trungpa Rinpoche expresses this point well:

Learning and practice are the essence of the Buddhist way. The mark of practice is a lessening of the kleshas, or neurotic thought-patterns ... The mark of learning is gentleness. It is being tame and peaceful. So learning is not purely academic... You might think "I couldn't

350

¹¹ See, for instance, Richard Hofstadter, Anti-intellectualism in American Life (New York: Knopf, 1963), which won the 1964 Pulitzer Prize for General Non-Fiction.

care less about scholarship. I just want to sit and make myself a good Buddhist." But that's not quite possible. You cannot become a real, good, enlightened person if you do not understand what your life is all about. With gentleness, what you study becomes part of your psychological geography....without having to push...

How to be in your life is meditation practice; how to understand your life is scholarship. That combination comes up in ordinary life as well. For instance, eating food is meditation practice, and talking about how to cook that food is scholarship. So those two factors work together. If you rely on sitting practice alone, quite possibly you could become just a stupid meditator. But if you study too much and don't meditate enough, you could become busy-stupid...So both sides are important, both the heart and the brain. 12

One hears the view of anti-intellectualism expressed by some American Zen students. On the other hand, it is not uncommon for professors of the Ch'an tradition to ironically note that while the Ch'an tradition frequently rejects the value of conceptual study, it has the most extensive literature of all the Chinese traditions. While it is renowned for its emphasis on direct experience, Ch'an has a sophisticated literary tradition, and it is naïve to understand its verbal rejection of conceptual study in a simplistic manner. In summary, from a traditional Buddhist perspective, whatever the variations in emphasis within the different traditions, there will be personal benefit in continuing to engage in all three trainings, which will, in turn, enhance your skills as a care professional.

351

¹² Chögyam Trungpa, *The Path of Individual* Liberation, Vol. 1 of *The Profound Treasury of the Ocean of Dharma*, Judith L. Lief, ed. (Boston: Shambhala Publications, 2013) 40-41.