



THERAVADA BUDDHIST MEDITATION

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Introduction

The Buddhist meditation is an insufficient substitute for the original pali term bhavana. Gunaratana explains Bhavana comes from the root bhu, which means to grow or become. Therefore Bhavana means to cultivate and the word is always used in reference to the mind. Which means is culture or development” i.e. mental culture or mental development. Cultivation of mind the Buddhist bhavana correctly speaking is mental culture in the full sense of the term. It aims at cleansing the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries and restlessness, skeptical doubts, and cultivating such good qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquility, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes the ultimate truth nibbana means the (Buddhist enlightenment) *Bhavana (Pali language) meditation by means of mind development is called Bhavana Unlike other technical terms Bhavana is used to denote only the practical methods of mental training. It embraces in its vast connotation the whole system together with the practices that have been developed from it. When the term Bhavana occurs in the scriptures it generally indicates the practice or cultivation of meditation and the verb Bhaveti is used to denote the act, to practice; or to cultivate,*

Mettam, Rahula, bhavanam bhaveti (Rahula, practice the meditation upon friendliness.)

Asubhaya cittam bhaveti (cultivate the mind by the meditation upon impurities)

Unlike ‘Jhayati’ (which is only used to indicate thinking upon a mental object or holding a mental image taken from an external object) bhaveti is used of any from mental development, e.g. ,kusalam cittam bhaveti’ he cultivates or increases moral consciousness’ Jhanam bhaveti, samadhim bhaveti, vipassanam bhaveti, maggam bhaveti, he practices jhana Samadhi vipassana or the path The term bhavana is to be found compounded with words implying the subject of meditation as ,jhana bhavana’ Samadhi bhavana ,metta bhavana, etc. in order to distinguish the different kinds of meditation.

Buddhaghosa defines the verb ‘bhaveti as a derivation from the root bhu-to be or to become and compares it with janeti (begets) ‘Uppadeti’ (produces or causes to rise) Vaddheti’ (increases or develops) He quotes passages from the scriptures



to show that bhaveti is used in the sense of producing “Uppadana)and increasing ”veddhana) Again Udayi,I have preached the method where by my disciples develop bhaventhi)the four application of mindfulness .here in the Mahasakuludayi sutta”bhavana means producing “and “increasing”

Elsewhere he says “bhaveti” means “to begets ”or “to produce” again and again”,(punappunam janeti),within oneself, that is to say to produce ,to develop the object, keeping it in one’s own heart. from these commentarial definitional and its use in the canon ,it can be seen that the word “bhavanahas a meaning that is stronger and more active than that of the English word meditation .The world has various renderings such as “producing” “acquiring” “mastering” “developing” “cultivating” “reflection”, and “meditation “Here we shall use the word in the sense of “practice “and “cultivation”, translation” translations which bring out more clearly than the word “meditation “its connection with the root “to be “or “to become”

It is that in Bhavana” there is a certain thought process similar to that involved in mental prayer and also the repetition of some particular words or phrases, in different practices, such as “Be happy”, be happy “in the practice of Metta or Earth, earth in (kasina practice) as in verbal prayer. But Bhavana”is more than that It is “thinking “in a special manner, to edify something in oneself, something which is always good. The essential that which produces or manifests the essential quality or truth that is contained in the object of thought ,within one’s character; For example ,when one practices “Metta”bhavana” one not only thinks upon “friendliness” but also makes it come into being ,and grow stronger and stronger in his mind ,so as to eradicate thoughts of enmity, malice ,aversion and the like and finally the aspirant become friendly towards all things. in this sense it is becoming in conclusion let it be said word Bhavana” means the accumulation of all good qualities within oneself to become apt and fit and fit for the attainment of nirvana moreover bhavana is the popular, current expression for meditation as part of religious life in the Theravada school as Broadly categorized into Samadhi and Vidassana,

Samadhi meditation

The world samadhi, best rendered by concentration, is the most important of these technical terms. Moreover it is one of the original terms used by the buddha himself for it occurs in his first sermon. It is used in the sense of samma-samadhi, Right Concentration. samadhi from the root sam-a-dha,to put together, to concentrate “refers to a certain state of mind. In a technical sense it signifies both the state of mind and the method designed to induce that state.

In the dialogue between the sister dhammadinna and the devotee visakha, samadhi is discussed both as a state of mind and a method of mental training visakha asked what is samadhi, The sister replied samadhi is cittassa



ekaggata” (literally one pointedness of mind.) What induces it. The four applications of mindfulness induce it. what are its requisites. What is the culture Bhavana Of it cultivation and increase of those self same principles mindfulness and supreme effort, are the culture of it. The Dhammasangani cittassa ekaggata as follows, Stability, steadiness and steadfastness of mind, absence of scattering and distraction ,unscathed mentality, tranquility, the faculty of and the power of concentration, Right Concentration Visuddhimagga gives the same definition, but makes use of one more word. The special world which sheds more light upon the meaning is ‘kusala-Cittekkaggata ”that is to say one-pointedness of mind is the collected state of moral consciousness (Kusala-Citta) in the Atthasalini the same meaning is attributed to samma Samadhi : in Buddhist teaching therefore, Samadhi is to be understood as a state of pure mind, a necessary preliminary to the higher progress towards Arhatship, or final emancipation. as Samatha meditation which precedes vipassana meditation samatha meditation is different from vipassana meditation in both the purpose and result .The purpose of samatha meditation is to attain deep concentration. Such as jhana appanaconcentration.(fixation-concentration. absorption concentration)The purpose of vipassana meditation or mindfulness meditation is to attain not only some degree of concentration but also the understanding of bodily and mental processes as they really are. The result of samatha meditation is the attainment of deep concentration, while that of vipassana meditation or mindfulness meditation is the attainment of the cessation of suffering through the understanding of body –mind processes and their true nature. Just as the purpose and the result of the two kinds of meditation are different. the way of practicing also differs .when we practice samatha meditation, we must have only a single object. When we practice vipassana meditation .we have a variety of objects of mental and physical processes, .in the practice ssamatha meditation. we bring our mind to the object of meditation and focus our attention on it as much as possible. When the mind begins to wander. We do not observe the wandering mind but instead bring it back to the object of samatha meditation. On the other hand when the mind becomes distracted and wanders during vipassana meditation, we do not bring it back to the primary object but instead follow and observe it as it really is. We observe it as long as it exists. Only after that process has disappeared will the mind return to the abdominal movement. Which is the primary object? This is the difference between the two type s of meditation. so the result of Samadhi meditation is the to attainment of deep concentration such as jhana The Pali word Jhana is best translated as “meditative absorption state.” It is the same as the Sanskrit Dhyana, which derives from Dhayati, meaning to think or meditate. You know what an “absorption state” is — it’s when you get so involved in a TV show or video game or mystery novel that you are surprised when the phone rings and brings you back to reality. The Jhanas are eight altered states of consciousness which can arise during periods of strong concentration. The Jhanas are naturally occurring



states of mind, but learning how to enter them at will and how to stay in them takes practice. The term Jhana is to be understood in a collective sense as the progress of mind from its initial transition from a lower to a higher state, and the mental image taken from an external object (Kammattana) which burns the defilements of the mind, whereby the meditative experiences supernormal consciousness in the intensity of Samadhi. In order to avoid unnecessary confusion, the Pali term jhana will be used to imply the developed mental process of meditation in both the Samadhi and vipassana methods

Defines “Jhana” as follows: *jhāna*: ‘absorption, ecstasy’ (meditation) refers chiefly to the four material ecstasies of the material sphere (*rūpa-jjhāna* or *rūpāvacara-jjhāna*; s. *avacara*). They are achieved through the attainment of full (or ecstatic) contemplation (*appanā*, s. *samādhi*), during which there is a partial, suspension of the fivefold sense-awareness and of the 5 hindrances (s. *nīvaraṇa*). In the Yoga Sūtras of Patañjali they are called “samprajāna-samādhi.” The state of consciousness, however, is one of full alertness and lucidity. This high degree of absorption is generally developed by the practice of one of the 40 subjects of meditation as described in the various *sati* suttas (D 22, M 10, 118, 119). Often also in the commentaries the 4 immaterial spheres (*arūpāyatana*) are called absorptions of the immaterial sphere (*arūpa-jjhāna* or *arūpāvacara-jjhāna*).

The *rūpa jhāna* are free from 5 things (i.e. the hindrances, *nīvaraṇa*, q.v.). *Jhāna* in its widest sense (e.g. as one of the 24 conditions; s. *paccaya* 17). They are the source of at least 3 of the 7 factors of enlightenment (bliss *piīti*, tranquility *passaddhi*, and equanimity *upekkha*); they are the consequence of another of the factors of enlightenment (mindfulness *sati*); and they are the very definition of another (*samādhi*). The 6th factor of enlightenment, bliss (*piīti*), remains the backbone of all the *jhānas*, getting rarefied with each *jhāna*. Thus *jhāna* accounts for at least 5 of the 7 factors of enlightenment, and through experience this contemplative can say that the remaining two factors of enlightenment are also a consequence of the attainment of *jhāna* [Wisdom (*pañña*) and Energy (*virīya*)]. And, *jhāna* are the very definition of the 8th fold of the Noble Eightfold Path (D 22).

The stereotypical text, often met with in the Suttas, runs as follows:

Kayagata-sati Sutta (MN 119) “Mindfulness of the Body”

(The Four Jhanas)

“Furthermore, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first absorption (*jhāna*): bliss (*pīti*) and joy (*sukha*) born from withdrawal, accompanied by applied and sustained attention (‘*vitakka*’ and ‘*vicāra*’). He permeates and pervades, suffuses and fills this very body with bliss (*pīti*) and joy (*sukha*) born from withdrawal. Just as if a skilled batman or batman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder becomes



saturated, moisture-laden, permeated within and without — would nevertheless not drip; even so, the contemplative permeates... this very body with bliss (piti) and joy (sukha) born of withdrawal. There is nothing of his entire body that is not pervaded by bliss (piti) and joy (sukha) born from withdrawal. And as he remains thus heedful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness of the body.

“And furthermore, with the stilling of applied and sustained attention (vitakka and vicāra), he enters and remains in the second jhana, with bliss (piti) and joy (sukha) born of tranquility, unification of awareness free from applied and sustained attention (‘vitakka’ and ‘vicāra’) and with internal assurance. He permeates and pervades, suffuses and fills this very body with bliss (piti) and joy (sukha) born of tranquility. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south (1), and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake not pervaded by the cool waters; even so, the contemplative permeates... this very body with the bliss (piti) and joy (sukha) born of tranquility. There is nothing of his entire body not pervaded by bliss (piti) and joy (sukha) born of tranquility. And as he remains thus heedful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness of the body.

“And furthermore, with the fading of joy (sukha), he remains in equanimity, mindful and alert, and physically sensitive of pleasure (piti). He enters and remains in the third jhana, of which the noble ones declare, ‘Equanimity and mindful, he has a pleasurable abiding.’ He permeates and pervades, suffuses and fills this very body with the bliss (piti) divested of joy (sukha). Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be not pervaded with cool water; even so, the monk permeates... this very body with the bliss (piti) divested of joy (sukha). There is nothing of his entire body not pervaded with bliss (piti) divested of joy (sukha). And as he remains thus heedful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness of the body.

“And furthermore, with the abandoning of pleasure (sukha) and pain (dukkha)— as with the earlier disappearance of elation and anxiety — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, with neither pleasure (sukha) nor pain (dukkha). He sits, permeating the body with a pure, bright awareness. Just as if



a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body not pervaded by pure, bright awareness. And as he remains thus heedful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness on the body.”

Buddhanussathi Meditation

Anussathi Means Recollection “Mindfulness arising repeatedly or, that mindfulness which is suitable for a disciple who has entered the religious life through faith. The constantly arising mindfulness as to the Buddha’s virtue, and the concentration of the mind on this object .which is tantamount to access jhana is termed” buddhanussati” Buddha-recollection or recollection of the buddhashould practice it in a seceded dwelling contemplating the supreme qualities of the Buddha as given in the world of the following formula

Itip iso Bhagava arahana samma sambuddho, vijjacarana sampanna, sugato, lokavido, anuttaro purisadamma-sarathi, sattha devamanussanam, budho bhagava ti,(He,the.Lord Is Arhat, perfectly Enlightened, Endowed with knowledge and conduct, the happy one, knower of the worlds, the peerless charioteer of men to be tamed. Teacher of gods and men, the Buddha, the Blessed one.

The heart of him recalls the virtues of the Buddha, by way of recollecting that for such and such reasons the lord is and Arahata ,fully Enlightened, and so on, is not obsessed by greed ,hatred or delusion, and his mind becomes quite straight with reference to the tathagata, when, in the absence of obsession with dread, etc. ,the hindrances are impeded ,and the mind has become straight by facing towards the subject of meditation ,then(1)applied and(2)discursive thinking can turn towards the Buddha’s virtues. Thinking is repeatedly applied to them, the practitioner discourses to himself about them. And as a result (3) rapturous zest arises in him. After he has felt rapturous zest (\$) the tranquility which is based on it makes the cares of body and mind subside. When his cares subside (5) a feeling of happiness, both mental and physical, arises in him. Happy, with the virtues of the Buddha for his object, he concentrates his mind. In this way the five jhana-limbs arise in due order in one single moment. But because of the profundity of the Buddha’s virtues, and the effort required to keep in mind virtues of so great a variety and manifoldness, the trance does not reach full ecstasy, but only access. And the monk who is devoted to this recollection of the Buddha is respectful and reverent to the teacher, reaches an abundance of faith, mindfulness, wisdom and merit, Is always full of zest and joy,: overcomes fear and dread: is able to bear pain: obtains a sense of intimacy with the teacher: and his body which has embodied this recollection of the Buddha is, like a shrine, worthy of worship: his mind steers in the direction of the buddhahood: when he



is confronted with reprehensible situation, a sense of shame and a dread of blame are set up in him, as though he saw the teacher before him. Even if he does not penetrate any further, he is at least bound for a happy rebirth. The Buddhānussati Bhavana is one of the most important and most frequent practices of Buddhists, and the formula is recited at least twice a day as part of the service.

Dhammanussathi meditation

Dhamma as a subject of meditation includes only the pariyatti and (that which is to be studied) pativedha (that which is to be practiced) and the disciple who wishes to attain concentration by meditating on it should establish mindfulness of the dhamma by recollecting the various virtues of this twofold Dhamma as cited in the following formula:

Svakkhato Bhagavata Dhammo Sanditthiko, akaliko, Ehipassiko, opanayiko, paccattam veditabbo vinnuhiti. (well taught has the Lord the Dhamma, it is verifiable, not a matter of time. inviting all to come and see, Leading to Nirvana, to be known by the wise, each one for himself) The disciple thus recollecting the virtues of the Dhamma, in due course attains to the state of access concentration, and his mind becomes free from all hindrances. But here also, as in the Buddhānussati meditation, the disciple does not attain to the Appana stage because the virtue of the Dhamma is so profound as to be difficult to comprehend, and the recollection of its various qualities requires such intentness. But as his mind is free from all hindrances, it can attain full concentration which renders it apt and for the development of insight that will finally lead him the happiness of Nirvana.

When a mediator diligently contemplates Lord Buddha's Doctrine, the mind will not be disturbed by lust or anger. Calming the Five Hindrances, he will attain the Jhanas. However, because the virtues of the Dhamma are profound and also because one contemplates different kinds of virtues, the state of Jhana may only reach access concentration, not attainment concentration.

Sanghanussati Bhavana (Meditation on the Sangha)

Sangha literally means "assembly" and is the general term applied to the Order of Buddhist monks. But in the Sanghanussati as a subject of meditation, and one of the three refuges of Buddhists, Sangha refers only to the order of those Noble ones (Ariya Sangha) who have attained the four noble paths, and their fruits. The disciple who wishes to meditate on this subject should develop his meditation in solitude and seclusion, recollecting the virtues of the Noble order of the Buddha's disciples as cited in the following formula

Supatipanno Bhagavato Savakasangho, Ujupatipanno Bhagavato savakasanghao, nayapatipanno Bhagavato savakasangho, samicipatipanno



Bhagavato savakasanghao,yadidam cattari purisayugani attha purisa puggala ,esa Bhagavato savakasangho,ahuneyyo,pahuneyyo,dakkhineyyo,(Well-behaved is the community of the Lord's disciples, straight is their behavior, proper and correct.The four pairs of men, the eight persons, these are the community of the lord,s disciples worthy they are of offerings, worthy of hospitality, worthy of gifts, worthy of respectful salutation, they, the world's peerless field of merit.

The disciple thus recollects the virtues of the Sangha, his mind is not invaded by lust, nor by hate, nor by delusion, but is upright and joyful, free from all hindrances, Then the jhana factors arise in him at one and the same moment. But because of the profundity of the virtues of the sangha, and the intentness required for the recollection of the various virtues, jhana develops only to access concentration. Recollection of the Sangha, comes to have respect and faith in it, and is not overcome by fear and dread. He is able to bear pain ,can form the idea that he is living with the Sangha ,and his mind aims at attaining the virtues of the Sangha if, developing this mindfulness of the virtues of the Sangha, he fails to reach Arhatship in the present life, certainly he is assured of a happy destiny.

Recollection of Morality (Silanussati)

One who wishes to practice Silanussati should find a quiet, secluded place and contemplate his or her own moral conduct (Sila) in accordance with the eight virtues of moral conduct which are:

1. Sila are not torn: Precepts (Sila) for householders and for monks are not broken at the beginning or at the end [first or last precept], like a cloth which is frayed at the edges, therefore, the precepts are not torn. [This means if one breaks the first or the last precepts, his or her precepts are like the cloth which is frayed at the edges.]
2. Sila are not holed: No single precept is broken in the middle [such as the third of five precepts], like a cloth with a hole in the middle.
3. Sila are not blotched: Precepts are not broken in consecutive order. No two or three consecutive precepts are broken, like a cow with big black or red spots on her back or belly. These precepts are not blotched.
4. Sila are not mottled: Precepts are not broken here and there like a cow speckled with different colored spots. Such precepts are not mottled.

In another sense, Sila are not torn, holed, blotched or mottled when they are not destroyed by the seven bonds of sexuality (Methunasanyoga) or by unwholesome states such as anger and hatred.

5. Sila are liberating: Precepts liberate one from the slavery of craving.
6. Sila are praised by the wise: Precepts are praised by the wise such as Lord Buddha and the Noble ones.



7. Sila are untouch by craving and wrong view: Precepts are untouched by craving and wrong view. They are precepts that nobody can criticize by saying, ‘There are flaws in your Sila.’

8. Sila are for concentration: Precepts bring one to gain access concentration and they also help one to develop the paths and fruits of concentration.

When the meditator reviews his or her precepts both extensively and intensively, the power of Sila such as being untorn will protect one’s mind from being disturbed by lust, anger or delusion. The mind is filled with morality. The Jhana will be attained by the one who calms the Five Hindrances. He or she will attain at least access concentration. However, the virtues of morality are both multiple and profound. A mediator may contemplate various virtues of morality and, as a result, the Jhàna may reach only access concentration level, not attainment concentration.

5. (Caganussati) meditation on liberality

One who wishes to practice Caganussati contemplates the virtues of generosity and frequent donations such as giving away and sharing things. One might start by mentally reciting, “If I cannot give away even a spoonful of rice today, I will not consume anything.” One contemplates his or her own generosity in a quiet, secluded place to develop the virtues of being without stains such as miserliness. One reflects, “When others are overtaken by greed, I will be the one without any stain such as miserliness. I will sacrifice completely. I will have clean hands. I will be happy to sacrifice. I will be happy to be asked. I will be happy in generosity and sharing. This is my Noble Good Fortune.”

When one repeatedly contemplates one’s own kindness while focusing on the virtues of generosity, he or she will gain the power of virtues such as being without stain or miserliness. The mind will not be disturbed by lust, anger or delusion. It will be filled with generosity and the Jhana will be attained to calm the Five Hindrances. However, generosity virtues are profuse and profound. One who contemplates various virtues of generosity may only reach access concentration, not attainment concentration. The virtue of liberality as follows

“Indeed it is a gain to me, a great gain, that I, among people oppressed by the taint of stinginess, live with mind free from the taint of stinginess, liberal ,clean of hands, delighting in dispensing(alms)accessible to begging delighting in distributing gifts”

Thus when he recollects his own liberality which has such qualities as freedom the taint of meanness ,his mind is not invaded by lust ,nor by hate, nor by delusion, but is upright and strengthened with the mindfulness of his liberality, as in the previous cases, when his mind is freed from hindrances and concentrated on this subject, then the jhana factors arise at one and the same moment in the state of upachara Samadhi this is called caganussati since it arises through



recollection of the qualities of liberality. the disciple who practices this recollection is all the more intent on liberality, and becomes free from covetousness.

Anapanasati Meditation

The section contemplation of the body starts with mindfulness on breathing in and breathing out,(anapana-sati).it is an exercise in mindfulness, and not a breathing exercise like pranayama of Hinduistic yoga. In the case of the Buddhist practice there is no “retention “of breath or any other interference with it. there is just a quiet “bare observation” of its natural flow, with a firm and steady, but easy and buoyant attention, i.e. without strain or rigidity. The length or shortness of breathing is noticed, but not deliberately regulated, by regular practice. how’re, a calming, equalizing and deepening of the breath will result quite naturally: and the tranquillization and deepening of the entire life-rhythm.in this way. Mindfulness of breathing is an important factor of physical and mental health, though that is only incidental to the practice

These instances will show that mindfulness of breathing is very effective in quietening bodily and mental unrest or irritation, for ordinary as well as for higher purposes .It is further a simple way to the initial stages of concentration and meditation, used either as a prelude to other exercises, or as a practice in its own right. for attaining, however, to a more advanced in its own right. for attaining ,however, to a more advanced degree of concentration, or even for achieving complete mental one-pointedness in the meditative absorption(jhana).Mindfulness of breathing is not at all a simple method but ,for all that, most worthy of adoption progress on that higher level of the practice can lead to the four stages of meditative absorption, and even to still higher attainments, About this developed stage of the practice, Buddhist tradition says: Mindfulness of breathing takes the first place among the various subject of meditation(kammatthana).to all Buddhas,pacceka-Buddhas,and holy disciples it has been the basis of their attainment of the Goal, and of their well-being here and now.

Beat stands on the threshold between the voluntary and the involuntary bodily functions, and thus offers a good opening to extend the scope of conscious control over the body. in this way, mindfulness of Breathing is able to contribute to that partial task of satipatthana which may be formulated in the words of novalis: Man should become a perfect self instrument. Thought according to tradition, mindfulness of breathing is regarded primarily as a subject for tranquility-meditation samatha bhavana),i.e. for inducing the meditative absorption(jhana)it can, how were, be used also for the development of insight(vipassana-bhavana)because in respiration, used as an object of bare attention the heaving of the ocean of impermanence, it continuous rise and fall,can be well observed. Mindfulness of breathing will also contribute to a general understanding of the body’s true nature. just as ,in ancient mystical thought, breath was identified with the life force itself, so does Buddhist tradition regard breathing as representative of the bodily functions(kaya-sankara).in the obvious evanescence



of breath we perceive the impermanence of the respiratory organs, we become aware of the suffering, associated with the body in breath as a manifestation of the body as activated by impersonal processes becomes evident. either absence of any substance in the body :the dependence of breath on the efficient functioning of the certain organs, and on the other hand the dependence of the living body on breathing, show the conditioned nature of the body. thus does mindfulness of breathing help towards a true understanding of the body and to detachment from it resulting from such understanding.

Kayagatasati Bhavana(meditation on the mindfulness of the body)

Kayagatasati is recommended for those of lustful disposition,this meditation upon the thirty two parts of the body as set forth in the following formula:

Kaye kesa loma nakha danta taco: mamsam naharu atthi atthiminjam vakkam;hadayam kilomakam pihakam papphasam; antam antagunam udariyam karisam matthalungam;pittam semham pubbo lohitam sedo medo;assu vasa khelo singhanika lasika muttam

“again monks the monk considers this body, limited by the skin from the sole of the foot upwards, from the crown of the head downwards, as full of impure things of various kinds: there are in this body hairs of the head, hairs of the body, nails, teeth, skin, fleur, sinew. bones, marrow, kidneys; heart liver, pleura ,spleen, lungs; intestines, intestinal tract, stomach, excrement, brain; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, mucus, fluid of the joints, urine.

The list containing the thirty two parts of the body is so arranged that each part taken separately or each group of them forms a separate kammattana in the course of meditation. In the yoga vacara,s manual(pp.58-63)they are treated separately as thirty-two kammattanas; the first four of which contains five parts each, while of the last two each contains six parts. The following are the practical instructions given in the visuddhimagga: The disciple who wishes to attain Arhatship through the practice of this Kammatthana should approach a good teacher for instruction, The teacher should give him instruction in the subject, explaining the sevenfold method of study and the tenfold method of practice

Asubha Bhavana(Meditation)

The word Asbha usually rendered “foulness: or “impurity “is here applied to the ten stages of the decay of a corpse, the sign or the mental object derived from them, and the jhana induced by that sign. the proper way of thinking, or the development of the idea of the impure nature of the body, is called Aubha Bhavana. This meditation has been recommended as an important practice in passages such as these

Asubham Rahula,bhavanam bhavehi;asubham hi te rahula bhavanam bhavayato yo rago so pahiyissati”M.i.424) (cultivate Rahula asubha bhavana;for when you cultivate it the passion of lust will cease)Asubham bhavetabba ragassa pahanaya(Meditation on Asubha should be practiced for the destruction of lust)A,iv.357)



According to the testimony of the scriptures the practice of Asubha bhavana seems to be exclusively Buddhist and as it occurs in the vinaya in connection with the third parajika rule it must have been introduced during the very early growth of the teaching. The loathsomeness of the body was very widely recognized among the sages of India, but this method of meditating upon a dead body has not yet been found in any Indian system other than Buddhism. As we have already stated the practice is recommended in Buddhist teaching for those who are of a lustful disposition; it contains ten separate subjects corresponding to the ten states of a corpse. They are given in the Dhammasangani in connection with the first jhana formula, and are classified as follows

A swollen corpse, a discolored corpse, a festering corpse, a fissured corpse, a mangled corpse, a dismembered corpse, a cut and dismembered corpse, a bleeding corpse, a corpse infested with worms a skeleton, this meditation is given there as a part of kayanupassana satipatthana; it comprises both samatha and vipassana and in particular it forms the path of deliverance for those of lustful disposition.

Marananussati Bhavana (Mindfulness of Death)

Marananussati meditation which means Mindfulness of death. It virtually belongs to the vipassana meditation, The death that is intended here is twofold: timely death (Kalamarana) and untimely death (akala marana) The former timely death, is threefold; that which comes through the extinction of merit (punnakkhaya), that is the termination of the power of the previous karma; that which comes through the extinction of the term of life (ayukkhaya) and which comes through the extinction of both karma and the term of life. untimely death is that which comes while the power of generative karma and the term of life are still unexhausted, as for example, that produced by accident, sickness, or suicide. All this is included in the term "the cutting of of the life-faculty, and the recollection of it constitutes maranasati, mindfulness of death, The upacara jhana attained through this practice is also termed maranasati Buddha's disciples cited in the following formula cultivate for marana sati meditation

Just as people who have achieved,
great success in the world died,
so too I must certainly die,
Death is harassing me.
Death always comes along,
Together with birth,
Searching for an opportunity,
Like a murderer kill.

Like lightning a bubble dew drops,
Or a water line life is destroyed,
Death is like a murder after his foe,
.completely unrestrainable



There is no possibility,
Those mortals shall not die,
Having reached old age they die,
Such the nature of living beings.

The young and the old,
The foolish and the wise,
All move in the grip of death,
All finally end in death.

Impermanent are all conditional things,
Subject to rise and fall away,
Having arisen they must cease,
blissful is it when they subside.

Before long this body will lie,
Cast away upon the ground,
bereft of all consciousness,
Like a useless block of world.

The disciple who devotes himself to this meditation is always vigilant and takes no delight in phenomenal existence. He gives up hankering after life: he censures evil doing. He is free from craving as regards the requisites of life: his perception of impermanence become established, in consequence of these things he realizes the painful and soulless nature of existence. at the time of death he is devoid of fear, and remains mindful and self possessed. If in this present life he fails to attain to deathlessness (Nirvana), upon the dissolution of the body he is bound for a happy destiny.

Vipassana Meditation

Vipassana is a meditation term or a Dhamma term which is a combination of two words. "Vi" is one word "passana" is the other. "Vi" means the three characteristics of mentality and physicality, i.e. anicca (impermanence), dukkha (unsatisfactoriness or suffering) and anatta (no-soul, no-self, non-ego). "passana" means right understanding or realization through deep concentration which is attained by means of the mental and physical processes. So, vipassana means realization or right understanding of the three characteristics of nama and rupa (mentality and physicality). When we practice vipassana meditation or mindfulness meditation. The purpose is to realize anicca, dukkha, anatta (the three characteristics of phenomena).

By realizing these three characteristics of mentality and physicality. We will



eradicate every defilement such as lust, greed, desire, craving, hatred, ill-will, jealousy. Conceit, sloth and torpor, sorrow and worry, restlessness and remorse. After destroying all these faring or deliverance. As long as we have any of these defilements, we will certainly experience many kinds of dukkha(suffering).Defilement, therefore, when defilements have been destroyed, all kinds of suffering cease to exist. Samatha bhavana the development or cultivation of concentration, and vipassana bhavana, the development of insight. Vipassana is given under the name Nanadassana,” Knowledge of insight “with reference to the body and mind, as the entrance to the Noble path for those disciples who have achieved mental purity through the attainment of jhanas during the practice of Samadhi meditation. So vipassana meditation is explained in the visuddhimagga under the heading of “panna bhavana”the development of full knowledge” and is the last item of the disciple’s training.”panna” it means the essential knowledge required to grasp the fundamental truths and is here rendered “full knowledge “when used in relation to vipassana,it is translated “wisdom “that is “sureme wisdom” insight or intuitive knowledge The disciple of vipassana meditation is required ,even in the preliminary stage, to possess a thorough understanding of the fundamental characteristics(lakkhana)of phenomenal existence; this is an essential part of his kammatthana exercise, if he is to proceed to further development .There are three characteristics which mark all animate organisms and inanimate object in the universe. indeed all conditioned things without exception. they are designated in the Buddhist doctrine as anicca, impermanence, dukkha, suffering ,and antta,” non-self or soullessness, these characteristics are logically explained and carefully molded into a definite system; for not only do they form a doctrine that is found in Buddhism alone, but when fully realized. they become the very basis of supreme enlightenment.

Vipassana meditation includes many methods which have been Developed upon the basis of the lastfive of the seven staged of purity.it consists of three contemplation ;the contemplation of transistorizes(aniccanupassana),of suffering(dukkhanupassana)and of non_ego(anattanupassana).As mentioned above,in the section dealing with “Maggamagga-nanadassana visudhi,the practice of vipassana meditation begins with “kalapa-sammasana,the contemplation of groups “or “concise contemplation “of material and immaterial states: that is to say the meditation upon the constituents of the individual, which are taken in different categories and determined as anicca, dukkha, and anatta in due succession. This is “methodical insight”(naya-vipassana)and it is divided into various divisions according to the various conditions of the phenomenal states. Further it is stated in the patisambhida Magga(i.53),and more fully explained in the visuddhimagga(P.607-F)that this method of contemplation is based upon the development of insight which is known as “sammasananana” lit “the knowledge of reflection or :determination “The following is an abbreviated from of the context in which the exposition of this method occurs. Comprehension of states of the past ,present and future, all taken together, is the knowledge of contemplation of groups; that is to say ,whatever matter there is, whether past, present of future, internal or external ,coarse or delicate ,low or eminent ,near or far-all matter is impermanent thus



he determines, this is one4 contemplation(sammasana) All is suffering thus he determines. Thus is one contemplation. All is non-self thus he determines. This one contemplation.

“Whatever feeling there is All is impermanent one contemplation All is suffering one contemplation. All is non-self. One contemplation. Whatever perception. Mental activities...consciousness...all is impermanent, one contemplation, all is suffering. One contemplation. All is non-self.. one contemplation The disciple should first take that which is more vividly evident and is grasped easily for his subject of meditation .those who wish to develop the method of contemplation by way of the five khandha should apply themselves to the following scheme of scriptural formulas; these formulas should be repeated orally and mentally in the course of the practice.

Contemplation of five aggregates

1Rupam aniccam,dukkham,anatta.(form(or matter)is impermanent, subject to suffering ,egoless

2 Vedana anicca,dukkha,anatta. Feeling is impermanent subject to suffering,egoless.

3Sanna anicca dukkha,anatta. Perception is impermanent, subject to suffering egoless.

4Sankhara anicca dukkha anatta. Mental activities are impermanent, subject to suffering, egoless.

5vinnanam aniccam ,dukkham,anatta. Consciousness is impermanent, subject to suffering, egoless.

Feeling, perception, mental activities and consciousness, each in five ways. thus he sees the rise of the five aggregate in twenty-five ways, the fall in twenty five ways when he gains knowledge and insight into the rise and fall of the five khandhas from these fifty aspects, the four noble truths and the law of causality become more and more evident to him. At this stage he attains the insight which is called “taruna-vipassana” budding insight and is therefore said to be” araddha-vipassaka” he who has begun his insight it is this stage that the ten defilements of insight, illumination, ect, as explained above occur. The disciple overcoming them continues his practice for the attainment of the path to nirvana by means of the purity of knowledge and insight into progress which is termed patipada-nanadassana-visuddhi

Benefit of Vipassana meditation

The Buddha explains to the seven kinds of benefits a mediator can gain through his own experience of dhamma.The first benefit is the purification of a being.when a person practices mindfulness, develops mindfulness or cultivates mindfulness ,he can purify his being from all defilement sit is pali word kilesa. this kilesa consists of mainly 10 kinds,Logha (greed) Dosa (hatred,anger,ill-will,aversion) Moha (ignorance) mana (Conceit) Ditthi (wrong view or false view)Vicikiccha (doubt) Thina-middha (sloth and torpor Uddhacca-kukkucca (restlessness and remorse) Ahirika



(shamelessness Anottappa (fearlessness) these are the ten kinds of defilements which must be abandoned or removed from our minds by means of vipassana meditation. The Buddha says. One who practices mindfulness meditation can be purified of all defilements

That means, he can attain arahant ship and are purified from all kinds of defilements. This is the first benefit the second benefit of mindfulness meditation is overcoming sorrow and worry. Will not be worried about failure. or be sorry over the death of relatives. Or about the loss of your work. You will not be sorry about anything if you practice this mind fullness meditation. .Although you have not yet attained any path and fruition. You will be mindful of them as they are. When your mindfulness become powerful. That worry or sorrow will stop and disappear .when you have completely developed mindfulness, you will attain Arahantship, after that attainment ,you will not have to worry or be sorry about anything, in this way. Sorrow and worry can be overcome by vipassana meditation

The third benefit is overcoming lamination .although you parents or children or Relatives die. You will not have any lamentation for them because you will have Realized that bodily and mental processes constitute the so-called child or the so-called parent. In this way lamentation can be overcome by mindfulness

Meditation. As for the third benefit

The fourth benefit is the cessation of physical suffering. The fifth benefit is the cessation of mental suffering or mental dukkha. Physical dukkha such as pain, stiffness, itchiness, numbness and so on can be overcome by this vipassana meditation in meditation retreats as well as outside meditation retreats. When you have some experience in this meditation practice. You can overcome your physical dukkha as well as mental dukkha(physical suffering and mental suffering)to a large extent .But if you have enough effort and time for vipassana meditation, you can uproot and eradicate both physical and mental suffering. Then .you can say good bye to them because by then you will have attained Arahantship.

The sixth benefit is the attainment of enlightenment, Magga and phala(the path and Fruition)when you have enough effort and time to devote to your vipassana meditation, you will attain the first faith ,sotapatti Magga. This is the sixth benefit of vipassana meditation; The seventh benefit is that you are sure to attain Nibbana, emancipation through your vipassana meditation

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