

THE CONCEPT OF MINDFULNESS AND ITS PRACTICE: A STUDY OF ENGAGED BUDDHISM

*A thesis submitted to the University of Hyderabad
in partial fulfilment of the requirements for the award
of*

DOCTOR OF PHILOSOPHY
IN
BUDDHIST STUDIES

BY

PARANEE CHIARAKIAT



CENTRE FOR BUDDHIST STUDIES
SCHOOL OF HUMANITIES
UNIVERSITY OF HYDERABAD
HYDERABAD-500046
DECEMBER 2015

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DECLARATION

I, PARANEE CHIARAKIAT, hereby declare that this thesis entitled **“The Concept of Mindfulness and Its Practice: A Study of Engaged Buddhism”** submitted by me under the supervision of Dr. M.N. Rajesh is a bonafide research work which is also free from plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma. I hereby agree that my thesis can be deposited in Shodhganga/INFLIBNET.

Hyderabad
Date: 31.12.2015

Paranee Chiarakiat
Regd. No. 10CBPH04



CERTIFICATE

This is to certify that the thesis entitled **“The Concept of Mindfulness and Its Practice: A Study of Engaged Buddhism”** submitted by PARANEE CHIARAKIAT bearing Regd. No. 10CBPH04 in Partial fulfilment of the requirements for the award of Doctor of Philosophy in Buddhist Studies is a bonafide work carried out by her under my supervision and guidance which is a plagiarism free thesis.

The thesis has not been submitted previously in part or in full to this or any other University or Institution for the award of any degree or diploma.

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Abbreviations¹

A	Āṅguttara-nikāya
-a	commentary
Abh	Abhidhānappdīpikā
Abhidh-av	Abhidhammāvatāra
Abhidh-r-m	Abhidhānaratnamālā
Abhidh-s	Abhidhammatthasaṅgaha
Anāg	Anāgatavaṃsa
Ap	Apadāna
As	Atthasālini
Att	Attanagaluvihāravamsa
Bv	Buddhavaṃsa
Cp	Cariyāpiṭaka
Cpd	Compendium
D	Dīgha-nikāya
Dhp	Dhammapāda
Dhs	Dhammasaṅgaṇī
Dukap	Dukapaṭṭhāna
It	Itivuttaka
Jm	Jātakamālā
J.S.	The Jātaka or Stories of the Buddha's Former births
Khp	Khuddakapāṭha

¹ 'Abbreviations, Symbols, and Sutta Reference Numbers', accessed 31 July 2013, <http://www.accesstoinsight.org/abbrev.html>.

Kv	Kathāvatthu
M	Majjhima-nikāya
Mil	Milindapañha
Mp	Manorathapurāṇī (Aṅguttara-nikāya Commentary)
MV	Mahavagga of the Vinaya-Piṭaka
Ndd I	Mahaniddesa
Ndd II	Cullaniddesa
Nett	Nettipakarāṇa
Pp	Pukkalapaññatti
Pv	Petavatthu
Pv-a	Petavatthu Commentary (Paramatthadīpanī IV)
S	Saṃyutta-nikāya
Sn	Suttanipāta
Th	Theragāthā
Thi	Therīgāthā
Ud	Udāna
Vibh	Vibhaṅga
Vibh-a	Sammohavinodanī
Vin	Vinaya
Vism	Visuddhimagga
Vism. tr.	Path of Purify
Vv	Vimānavatthu
Yam	Yamaka
Yam-a	Yamaka-aṭṭhakathā

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Chapter I

INTRODUCTION

The present thesis is concerned with the problem of mindfulness in the contemporary context and thus tries to engage with the same from a reading of the early Theravada sources. In the present day, there is a renewed interest in many aspects of Buddhism, one strand of which is the area of mindfulness. It is also an important fact that, in the present day the rise in the disorders related to the mind has increased phenomenally and is one of the important problems of modernity. Thus, one of the problems of modernity has led to a renewed interest in the ancient idea of mindfulness following which; there is a revival in Buddhism. The root question is that undoubtedly there is material advancement in the modern world but ‘real happiness’ is elusive and much sought after. The question that once again comes to the fore is how to achieve a balance between the material and the emotional/spiritual aspects in life?

While many other critiques focus on material aspects alone, developing the idea of how it leads to the one dimensional man as a critique of modernity, the present approach to mindfulness is lightly different. It arises from the fact that the present world has a crisis, and this crisis is not only material or social and cannot be reduced as such but is also a part of the idea of dealing with the mind in the present context as both of them react and influence each other. Another associated question therefore, is how can mindfulness make an important intervention in the contemporary period and

by extension do the ancient texts of Buddhism provide solutions for addressing current problem from a perspective of mindfulness?

In other words, does Buddhism of the Theravāda tradition have enough cultural resources to address the problem of modern day problems? Can we have a universal understanding drawing from the ancient texts and thus receive them from a trans-historical experience is another question.

The first chapter begins with an Introduction to the thesis and it outlines the major arguments, i.e.: the need to study mindfulness and the limitations of the project along with the scope. The theme, plan and outline of the chapter are examined in detail. This chapter also contains a lengthy review of literature.

1.1.0 The Title of the Thesis: The Concept of Mindfulness and its Practice:

A Study of Engaged Buddhism

Man is a combination of body and mind. For the body we can develop by food, but for the mind we must have mindfulness to control our verbal acts and actions and develop by practice.

In the modern world many people have more convenience in life but less happiness in mind. For a more convenient life, they will work more but would take less rest for getting money or something that they want. When they get that object, their minds want other things such as: clothes, cosmetics, smart phones, cars, and etc. This circle goes on again and again until it becomes a materialistic society or a materialist mind. When people have a materialistic mind, they think only about themselves and not about others and not about the environment. However, they are

still unhappy because their happiness depends on material goods and not on themselves.

Real happiness is difficult to find today. The real happiness is to understand the Law of Universe or the Law of Nature (impermanence, suffering and non-self)¹ and accept it the way it is. Normally, people are far from the nature based life. Globalization has forced people to change their lifestyle, social perspective, and mind. Therefore, this research will bring to the reader an analysis of the narrative of the way of returning to real happiness.

Law of nature exists, even while people can understand but it is still difficult to accept. People can understand and accept only by using mindfulness in daily life.

Mindfulness or Sati has many meanings. Some of the proposed translations are: conscience, attention, meditation, memory, contemplation, insight and thought.² The book of Mindfulness in Early Buddhism³ by Tse-Fu Kuan said that: ‘mindfulness is a function of mind. Thich Nhat Hanh talked about the meaning of mindfulness in his book called ‘The miracle of Mindfulness’⁴: ‘mindfulness is to be aware about what is going on in the present moment’. In the book “Mindfulness and Mental Health⁵ by Chris Mace” there are definitions of mindfulness such as: mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally (Kabt-Zin 1994: 4), (a) Mindfulness reminds us of what we are supposed to be doing; (b) it sees things as they really are; (c) it sees the true nature of

¹ S IV 1; Dh XX 277-279.

² D II Introduction to Mahāsatipatṭhāna Suttanta.

³ Tse-fu Kuan, *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources* (Routledge, 2007), p. 1.

⁴ Thich Nhat Hanh, *The Miracle of Mindfulness: An Introduction to the Practice of Meditation* (Beacon Press, 1996), p. 3.

⁵ Chris Mace, *Mindfulness and Mental Health: Therapy, Theory and Science*, 1 ed. (New York: Routledge, 2007), p. 4.

all phenomena. (Gunaratana 1992: 156), In mindfulness, the meditator methodically faces the bare facts of his experience, seeing each event as though occurring for the first time (Goleman 1988: 20), [Mindfulness is] keeping one's consciousness alive to the present reality (Hanh 1991: 11), [Mindfulness is] awareness of present experience with acceptance (Germer 2005b: 7).

How to develop mindfulness? As the Buddha said in Satipaṭṭhāna-saṃyutta 'Bikkhus, this is one-way path for the purification to begin, for the overcoming of the sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of Nirvana.⁶ Mindfulness Meditation or Satipaṇṇhāna has four establishments of Mindfulness⁷: dwell contemplative the body in the body, feelings in feelings, mind in mind, phenomena in phenomena, internally and externally, ardent, clearly, comprehending, mindful, having removed covetousness and displeasure in regard to the world.

Ānāpānasati Bhāvanā (meditation) is the way to liberate our mind from the binding of all desire and other defilements. The Buddha enlightened and reached

Nibbāna by practicing Ānāpānasati Bhāvanā (mindfulness-of-breathing)⁸ and it is the method in Satipaṭṭhāna Sutta which the Buddha taught.

1.1.1 The scope of the thesis

This research bases its scope in the concept of Mindfulness in Theravada Buddhism, the method of practicing (Ānāpānasati Bhāvanā: mindfulness-of-breathing) and applying of method of Mindfulness Practicing in Engaged Buddhism.

⁶ S II 141. (PTS)

⁷ S II 143. (PTS)

⁸ Bhikkhu Buddhadasa, *A Handbook for a Perfect Form of Ānāpānasati Bhāvanā Meditation*, trans. Bhikkhu J. RatanaNantho (Bangkok: Mental Health Publishing House, 2003), p. 15.

There are so many places in Thailand for practicing Ānāpānasati Bhāvanā. For example, Wat Bowonniwet Vihara Rajavaravihara of His Holiness Somdet Phra Nyanasamvara, The Supreme Patriarch(Charearn Suvaddhano), Suanmokhbalaram of Buddhasa Bhikkhu, Wat Nyanavesakavan of P.A. Payutto Bhikkhu, and etc.

In Thailand, the word ‘Engaged Buddhism’ was used in the first time by Sulak Sivaraksa for setting up the organization named ‘International Network for Engaged Buddhists (INEB)’⁹ in 1989. INEB brings together Buddhist and non-Buddhist based organizations around the world to share resources and to support each other, healing work in the world. The network also links activists, spiritual leaders, academics, and young people in areas of common concern.

Engagement of Buddhism in society is used as a part of practicing the method of mindfulness-of-breathing, which was not only used in the Buddha’s time but it is still used at present in many countries in the world such as: USA, England, Germany, Norway, Australia, New Zealand, Taiwan, Thailand, and etc. The benefits of practicing Mindfulness can help in various ways.

1.1.2 The central focus of the thesis

This research focuses on the knowledge about the concept of mindfulness, the method of practicing Mindfulness, and the benefit of mindfulness practicing that what is the significance of mindfulness, how to practice Mindfulness, and what are the benefits of practicing mindfulness today is.

⁹ ‘International Network of Engaged Buddhists (INEB)’, accessed March 2013, <http://www.inebnetwork.org/>.

1.1.3 Main Themes – An overview

Referring to the essentials of Dhamma that the Buddha taught in “Mahā Satipatṭhāna Sutta in Dīgha Nikāya” that The one and only path leading to the purification of beings..., to the realization of Nibāāna.¹⁰ Mindfulness and practicing of mindfulness is what the Buddha cultivated for his mind and developed until the mind was purified or Enlightenment.

Nowadays, problems in the world are economical, environmental, social etc. The results of problems make many people stressed, anxious, sleepless, short-tempered, mentally ill, depressed and suicidal in the end. For illness of body can be cured by medicine or by operation but illness of mind can be cured by mindfulness meditation.

For example, research in Taiwan (Chu 2010) mindfulness can help to develop EQ by reducing stress level,¹¹ In USA, 800 children have improved behavior in 6 weeks,¹² etc.

In USA, Research about Developmental Disabilities volume 24, Issue 3, May–June 2003, Pages 158–169 talk about: Soles of the Feet: a mindfulness-based self-control intervention for aggression by an individual with mild mental retardation and mental illness. The conclusion in this research shows that uncontrolled low frequency, high intensity aggressive behavior is often a barrier to community living for individuals with developmental disabilities. Aggressive behaviors are typically treated with psychotropic medication, behavioral interventions or their combination;

¹⁰ D II 290. (PTS)

¹¹ Liz Hall, *Mindful Coaching: How Mindfulness Can Transform Coaching Practice* (Philadelphia: Kogan Page, 2013), p. 181.

¹² ‘Mindful School’, accessed March 2013, <http://www.mindfulschool.org>.

but often the behaviors persist at a level that is problematic for the individual as well as care providers. We developed a mindfulness-based, self-control strategy for an adult with mental retardation and mental illness whose aggression had precluded successful community placement. He was taught a simple meditation technique that required him to shift his attention and awareness from the anger-producing situation to a neutral point on his body, the soles of his feet. After practice, he applied this technique consistently in situations that would normally have elicited an aggressive response from him. The data shows that he increased self-control over his aggressive behaviors, met the community provider's requirement for 6 months of aggression-free behavior in the inpatient facility before being transitioned to the community, and then successfully lived in the community without readmission to a facility. No aggressive behavior was seen during the 1-year follow-up after his community placement. Mindfulness-based intervention may offer a viable alternative to traditional interventions currently being used to treat behavioral challenges in children and adults with mild mental retardation.¹³

¹³ Nirbhay N Singh et al., 'Soles of the Feet: A Mindfulness-Based Self-Control Intervention for Aggression by an Individual with Mild Mental Retardation and Mental Illness', *Research in Developmental Disabilities* 24, no. 3 (May 2003): pp. 158–69.

The results after practice as follows:

Table of Mean number of occurrences of target variables across phase

	History	Baseline	Intervention	Follow-up
Staff-reported behaviors				
Incidents		25.4	9.5	4.5
Self-control		0.0	5.4	4.5
	History	Baseline	Intervention	Follow-up
Physical aggression	18.8	15.4	2.0	0.0
Verbal aggression	16.2	10.0	2.1	0.0
PRN medication	14.2	12.2	0.8	0.0
Physical restraints	11.8	10.4	0.0	0.0
Staff injuries	9.7	9.2	0.0	0.0
Resident injuries	9.1	8.6	0.6	0.0
Socially integrated activities	3.2	3.6	44.0	100+
Physically integrated activities	0.0	0.0	43.0	100+
Self-reported behaviors				
Incidents		30.8	11.5	6.3
Self-control		5.4	7.4	6.3

From the above table, we can notice that mindfulness meditation that the Buddha taught 2,600 years ago still can be useful to help people to develop society.

For practicing or Meditation, it is not to get out of society, to escape from society, but to prepare for engaging with the society. We call this ‘Engaged Buddhism,’¹⁴ in the book of ‘Zen Awakening and Society’ by Christopher Avery Ives, the term Engaged Buddhism by Thich Nhat hanh: as a way of asserting that Buddhism should be passive or otherworldly, but on the contrary, that Buddhist should be deeply, compassionately involved in every aspect of society where suffering arises.¹⁵ The book of “Cross-Culture Studies in Curriculum: Eastern Thought, Educational Insights”¹⁶ in Chapter 4 by Robert Hattam: Engaged Buddhism entails to inner and outer works. We must change the world, we must change ourselves, and we must change ourselves in order to change the world. Awareness and compassionate action reinforce each other.

1.1.4 A survey of the topic and themes (Review of literature)

A survey of the concept and its practice: A study of Engaged Buddhism has been studied on Tipitaka, commentaries, Buddhist text, and some books on Engaged Buddhism. The summarized some books as follows:

The Tipitaka or Pāli canon is the collection of primary Pāli language texts which form the doctrinal foundation of Theravāda Buddhism. It is divided into three divisions: Vinaya Pitaka, Suttanta Pitaka, and Abhidhamma Pitaka.

¹⁴ Christopher Ives, *Zen Awakening and Society* (Honolulu: University of Hawai’i Press, 1992), p. 107.

¹⁵ Susan Moon, *Not Turning Away: The Practice of Engaged Buddhism* (Colorado: Shambhala Publications, 2004), back cover.

¹⁶ Robert Hattam, *Cross-Cultural Studies in Curriculum: Eastern Thought, Educational Insights*, ed. Hongyu Wang and Claudia Eppert (Routledge Press, New York 2010), p. 114.

Vinaya Pitaka: The collection of texts concerning the rules of conduct governing the ways of living and administration of monastic affairs for monks and nuns.; Suttanta (Sutta) Pitaka: The collection of discourses, sermons, or explanations of Dhamma attributed to the Buddha and a few of his closest disciples, occasions, along with composition, narratives, and stories.; Abhidhamma Pitaka: The collection of texts in which the underlying doctrinal principles in purely academic term without any example, such as, life story.

Arahant Upatissa, the author of the book named “The path of freedom (Vimuttimagga)”¹⁷ that is translated from the Chinese by Rev. N. R. M. Ehara, Soma Thera, and Kheminda Thera. Vimuttimagga is probably the work of a famous Buddhist monk of Ceylon living in the first century after Christ. The original text in the Pāli no longer exists; but the work has survived in a sixth century Chinese translation; and it is from this that the present translation has been made. The Path of Freedom, or Vimuttimagga, which serves as a meditation instruction, is broadly considered a great and important work. It is similar to the Path of Purification, or Visuddhimagga, but less analytical and more practical in its treatment of the traditional meditation objects, the whole style of the Vimuttimagga makes for brevity and it is not commentary, but very relevant to Pāli Canon and very little Abhidhamma is found in the Vimuttimagga, it follows the Sutta and its commentary.

¹⁷ Arahant Upatissa. *The path of freedom (Vimuttimagga)*, tr. from Chinese by Rev. N. R. M. Ehara, Soma Thera, and Kheminda Thera, The Saman press, Colombo, 1961. The Arahant Upatissa, *The Path of Freedom (Vimuttimagga)*, trans. The Rev N. R. M. Ehara, Soma Thera, and Kheminda Thera (Colombo: Dr D Roland D Weerasuria, 1961).

Bhadantācariya Buddhaghosa the author of “Visuddhimagga or The Path of Purification”.¹⁸ It systematically summarizes and interprets the teaching of the Buddha contained in the Pāli Canon (Tipitaka). As the principal non-canonical authority of the Theravāda, it forms the hub of a complete and coherent method of exegesis of the Tipitaka, using the Abhidhamma method as it is called. And it sets out detailed practical instructions for purification of virtue, concentration, and understanding the Four Noble Truth then the mind will develop and purify. In the course of this treatise full and detailed instructions are given on forty subjects of meditation aimed at concentration, an elaborate account of Buddhist Abhidhamma philosophy, and explicit descriptions of the stages of insight culminating in final liberation.

H.H. Somdet Phra Ñyāṇasaṃvarā the author of the book “A Guide to Awareness”¹⁹ the content of this book explained the way of the Buddha’s teaching that is found in the Discourse on the Foundation of Mindfulness, which contains the essential and graduated steps of practice, such as, the place of practice, the basic of practicing, the section concerning Breathing, two methods of Calm, the Body and feeling together, the section of Mental Object (Dhamma), The stage of Practice in summarized, the Five aggregates. It is a way which those who practice, respect and appreciate. And another main point in this book is integrating into the Noble Truth of Suffering, the Cause of Suffering, the Extinction of Suffering, and the Truth of the Path (Magga).

¹⁸ Bhadantacariya Buddhaghosa, *The Path of Purification*, trans. Bhikkhu Ñyāṇamoli, fourth ed. (Colombo: Buddhist Publication Society, 2010).

¹⁹ H.H. Somdet Phra Ñyāṇasaṃvarā, *A Guide to Awareness* (Bangkok: Mahamakut Rajavidyalaya Press, 1961).

Buddhadāsa Bhikkhu the author of the book named “A Handbook of the Practice of Ānāpānassati-Bhāvanā”²⁰ and translated by J. Ratana Nantho Bhikkhu. Buddhadāsa Bhikkhu explained about the unique way of applying mindfulness in a systematic manner of controlling the breathing to bring the ‘coolness’ (Nibbāna) of life. It was the method used by the Buddha himself in his striving for enlightenment. The total abandonment of attachment (upādāna) and hence the mental defilement is the total abandonment of mental defilement too. The mind is totally free and is devoid of any extreme trend of thought and action. For the harmonious life, people need to take good care of both material and spiritual aspects of their lives. They have to be mindful of their thinking and deeds. Before they can achieve social and world peace, they have to bring the peace of mind. And before their mind can have peace, it has to set free, free from all clinging, grasping and attachment.

Ajaan Lee Dhammadharo (Phra Saddhidhammarāsi Gambhiramedhācariya) is the author of the book “Keeping the Breath in Mind and Lesson in Samadhi”²¹ and translated from Thai to English by Thānissaro Bhikkhu (Geoffrey DeGraff). This book is a guide to the practice of centering the mind. There are two sections: the first deals almost exclusively with mind; the second section is how to use the body benefit the mind. From the experience of the author observed in his own practice, there is only one path that is short, easy, effective and pleasant, and at the same time has hardly anything to lead you astray: the part of keeping the breath in mind, the same path that the Buddha used for enlightenment. Practitioner practices centering the mind

²⁰ Bhikkhu Buddhadasa, *A Handbook of The Practice of Ānāpānasati Bhāvanā*, trans. Bhikkhu Ratana Nantho (Bangkok: Thammasapa & Bunluetham Institution, 2000).

²¹ Ajaan Lee Dhammadharo, *Keeping the Breath in Mind & Lessons in Samadhi*, Fifth Edition edition (California: Metta Forest Monastery, 2000).

as to build a landing strip for them. Then when discernment comes, they will be able to attain release, safely.

Phra Dhammapitaka (P.A. Payutto) is the author of the book “Samādhi in Buddhism”,²² tr. by Janet Chan, ed. by Susan Kirchhoff. In the Overview of this book, it is the fundamental of Samādhi intended to familiarize practitioners with the underlying purpose of Samādhi in Buddhism, its benefits and values, both the attendant finds benefits and real goal. Some people use Samādhi as tranquilizer, a means to become comfortable and happy. The ascetics and yogis before the Buddha’s time isolated themselves from society to dwell alone in the forests. They savour the pleasure acquired from Samādhi and enjoyed in Jhāna. However, they were not concerned with the real life with the rest of society. This way is not really beneficial from Samādhi. Buddhism is very different from the sects of ascetics, yogis or hermit. In this book he explained the real benefits that Samādhi and also gives the correct method of practicing Samādhi. Samādhi can be used as tranquilizer or for mental energy, but the practitioner has to know the limits. So, that the practitioner will not become careless and stop half way before reaching the goal. The real benefit from the long run of practicing Samādhi is the end defilements and to know the truth of nature: impermanence, subject to suffering, and not-self. When the practitioner trains the three folds, he will see the truth through the wisdom that he has developed.

Bhikkhu Thanissaro is the author of the book named “The Wings to Awakening - An Anthology from the Pāli Canon”.²³ The Wings to Awakening (Bodhi-Pakkhiya-Dhamma), the material is arranged in three parts. The concept of

²² Phra Dhammapitaka, *Samādhi in Buddhism*, ed. Susan Kirchhoff, trans. Janet Chan, 2nd ed. (Bangkok: Buddhadhamma Foundation, 2002).

²³ Bhikkhu Thanissaro, *The Wings to Awakening*, 2nd edition (Massachusetts: Dhamma Dana Publications, 1998).

Awakening is to give a clear sense of where the Wings to Awakening are headed. It does this by discussing the Buddha's accounts of his own Awakening, with special focus on the way in which the principle of skillful kamma formed both "how" and "what" of that Awakening: The Buddha was able to reach Awakening only by developing skillful kamma. Part I, focuses on aspects of the principle of skillful kamma that shaped the way the Wings to Awakening are formulated. Part II, goes through the seven sets that make up the Wings to Awakening themselves: the four foundations of mindfulness (the four frames of reference), the four right exertions, the four bases for power, the five faculties, the five strengths, the seven factors for Awakening, and the Noble Eightfold Path. Part III, reduces all the terms in the seven sets to the five faculties, and then deals with those faculties in detail. With the fifth and final faculty, discernment showing how discernment focuses on the Wings themselves as topics to be observed in such a way they will spark the insights leading to total release.

Ñyannaponika Thera is the author of "The Heart of Buddhist Meditation"²⁴ This book draws attention to the far- and deep-reaching significance of the Buddha's 'Way of Mindfulness' (Satipatthana), and gives initial guidance to an understanding of these teachings and their practical value. It is issued in the deep conviction that the systematic cultivation of Right Mindfulness, as taught by the Buddha in his discourse on Satipaṭṭhāna, still provides the most simple and direct, the most thorough and effective, method for training and developing the mind for its daily tasks and problems as well as for its highest aim: mind's own unshakable deliverance from Greed, Hatred and Delusion. The variety of the methods of mind development and

²⁴ Thera Ñyānaponika, *The Heart of Buddhist Meditation* (Kandy: Buddhist Publication Society, 1996).

subject of meditation is suitable for various individual needs, temperament, and capacities. All methods of meditation are converging in ‘the way of mindfulness’ or ‘the only way’ to reach Nibbāna and it is called the Heart of Buddhist meditation.

Venerable Henepola Gunaratana authored the book “Mindfulness in Plain English”²⁵ the subject of this book is Vipassanā meditation practice and repeat practice. This is a meditation manual, a nuts-and-bolts, step-by-step guide to ‘Insight meditation’. It is meant to be practical. It is meant for use. The author explained step by step through the myths, realities, and benefits of meditation and the practice of mindfulness. He simply points to each tool of meditation, what it does, and how to make it work. This expanded edition includes the complete text, a new chapter on the cultivation of loving kindness, an important subject in today's world.

Soma Thera is the author of the book named “The Way of Mindfulness: The Satipatthana Sutta and Its Commentary”.²⁶ This book talks about the way of Mindfulness reaches the first stage of supramundane fulfillment with what is technically known as entry into the stream or the arrival at the unswerving path to the Goal. Before that the practitioner could be serious deviations, but not from that point where the First Direct Glimpse of the Goal is obtained. The Satipatthāna Sutta deals with the preparatory part, the Mundane Way of Mindfulness which is of immediate practical value to worldlings still in the valley of the spirit far from the supramundane peaks. The Mindfulness of the aspirant of the Highest Goal of Liberation from Suffering reminds him of Virtue, Concentration and wisdom, which constitute the possessions of the good life in the dispensation of the Buddha. The value of the

²⁵ Bhante Gunaratana and Henepola Gunaratana, *Mindfulness in Plain English: 20th Anniversary Edition* (Massachusetts: Wisdom Publications Inc, 2011).

²⁶ Cassius A. Pereira, *The Way of Mindfulness: The Satipatthana Sutta and Its Commentary*, trans. Bhikku Soma (Motana: Kessinger Publishing, 2010).

recollective activity of mindfulness is seen in the increasing awareness of the essentials of holy living in the aspirant's mind, and the growing strength of purpose for realizing these within practitioner self.

Bhikkhu Sujato is the author of the book named “A History of Mindfulness”.²⁷ To sum up briefly, this book is to analyze the textual sources of 20th century Theravāda meditation theory. The Vipassanā-doctrine (the author called vipassanāvāda) is a special interpretation of some central meditation concepts that has become the de facto orthodoxy in Theravāda Buddhism, although not without controversy. The term vipassanāvāda is useful in the Pāli suffix-vāda point to the importance of the theory on which the practices are based. The Buddha taught two systems of meditation, Samatha and Vipassanā. Samatha was taught before the Buddha, it is dangerous (because one can easily get attached to the bliss), and it is unnecessary (because Vipassanā alone can develop the access Samādhi necessary to suppress the hindrances). Vipassanā is the true key to liberation taught by the Buddha. This method was pre-eminently taught in the Satipaṭṭhāna Sutta, the most important discourse taught by the Buddha on meditation and on practice in everyday life. The essence of this practice is the moment-to-moment awareness of the rise and fall of all mind-body phenomena. Thus Satipaṭṭhāna and Vipassanā are virtually synonymous.

Ven. Phra Debvisuddhikavi (Pichitr Thitavaṇṇo) is the author of the book named “Mind Development”²⁸ that was translated by Siri Buddhasukh. It summarized, the various themes of meditation like the ‘anchors’ to which the mind can be bound or chained, so as to be something like a stepping-stone to the heights of

²⁷ Bhikkhu Sujato, *A History of Mindfulness* (Perth: Santipada, 2012).

²⁸ Phra Debvisuddhikavi, *Mind Development* (Bangkok: Mahamakut Rajavidyalaya (Royal Academy) Foundation Under the Royal Patronage, 2005).

Samādhī. These themes, or objects, are for each aspirant to be selected in accordance with the line of interest, or the inclination, of each. They serve him as a soldier's understanding of war strategy before he can take part in a battle, the difference being that, whereas the conventional soldier fights against the enemies from outside, the aspirant is engaged in a battle against the pollutions pouring out from within i.e. from the depth of his own mind.

Walpola Rahula is the author of the book "What the Buddha Taught by: Revised and Expanded Edition with Texts from Suttas and Dhammapāda".²⁹ This book is almost the principle and foundation of Buddha's teaching: the doctrines of the Four Noble Truth, the Five Aggregates, Karma, Rebirth, Condition Genesis, the doctrines of No-Soul, the Setting –up of Mindfulness, Theravada and Mahāyāna Buddhism. The term Hinayāna or 'Small Vehicle' is no longer use in informed circles; it could be translated as 'the school of the Elders' (Thera), and Mahāyāna as 'Great Vehicle'. Nowadays, Theravāda is regarded as the original orthodox Buddhism. Mahāyāna is developed relatively later. There are certain differences, some beliefs, practices and observances between these two schools, but the most important of Buddha's teachings are the same.

Tse-Fu Kuan identifies in the book named "Mindfulness in Early Buddhism"³⁰ about what is sati, usually translated as 'mindfulness', in early Buddhism, and examines its soteriological functions and its central role in the early Buddhist practice and philosophy. Using textual analysis and criticism, it takes new approaches to the subject through a comparative study of Buddhist texts in Pāli, Chinese and Sanskrit. It

²⁹ Walpola Rahula, *What the Buddha Taught: Revised and Expanded Edition with Texts from Suttas and Dhammapada*, Revised edition (New York: Grove Press, 1974).

³⁰ Tse-fu Kuan, *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources* (London: Routledge, 2007).

also furnishes new perspectives on the ancient teaching by applying the findings in modern psychology. In contemporary Buddhism, the practice of mindfulness is zealously advocated by the Theravāda tradition, which is the only early Buddhist school that still exists today. Mindfulness is not only limited to the role as a method of insight (Vipassanā) meditation, but it also has a significant part in serenity (Samatha) meditation. It elucidates how mindfulness functions in the path to liberation from a psychological perspective, that is, how it helps to achieve an optimal cognitive capability and emotional state, and thereby enables one to attain the Nibbāna.

Sarah Shaw the author of the book “Buddhist Meditation: An anthology of texts from the Pāli canon”.³¹ In summarized, Meditative practice lies at the heart of the Buddhist tradition. This book gives a representative sample of the various kinds of meditations described in the Pāli canon. It provides a broad introduction to the traditional context and practice and supplies explanation, context and doctrinal background to the subject of meditation. The main themes of the book are the diversity and flexibility of the way in which

the Buddha taught meditation. It covers fundamental features of Buddhist practice such as posture, lay meditation, and meditative technique. The content of the book demonstrates that the Buddha's meditative tradition still offers a path of practice as mysterious, awe-inspiring yet as freshly accessible as it was centuries ago, and will be of interest to students and scholars of Buddhism as well as Buddhist practitioners.

³¹ Sarah Shaw, *Buddhist Meditation: An Anthology of Texts from the Pali Canon* (London: Routledge, 2006).

Chris Mace is the author of the book named “Mindfulness and Mental Health: therapy, theory, and science”.³² Overview, being mindful can help people feel calmer and more fully alive. Mindfulness and Mental Health examines other effects, it can also have and presents a significant new model of how mindfulness awareness may influence different forms of mental suffering. The book assesses current understandings of what mindfulness is, what it leads to, and how and when it can help. It looks at the roots and significance of mindfulness in Buddhist psychology and at the strengths and limitations of recent scientific investigations. Finally, mindfulness' future contribution to positive mental health is examined with reference to vulnerability to illness, adaptation and the flourishing of hidden capabilities. As a cogent summary of the field that addresses many key questions, Mindfulness and Mental Health is likely to help therapists from all professional backgrounds in getting to grips with developments that are becoming too significant to ignore.

Karen Lynn Celedonia is the researcher and author of the research work, “Mindfulness-based interventions for antenatal depression or anxiety: perspectives of midwives”.³³ In summarized, antenatal depression and anxiety are significant public health problems. Birth and neonatal outcomes suffer as a result of maternal depression and anxiety during pregnancy. As such, effectively treating depression and anxiety in the expectant mother is imperative to the overall health of mother and child. Psycho-Pharmaceuticals are effective in alleviating depressed and anxious symptoms, but the evidence of the safety of their use during pregnancy is inconclusive. Furthermore, pregnant women themselves express the desire for non-psychopharmaceutical options

³² Chris Mace, *Mindfulness and Mental Health: Therapy, Theory and Science*, 1 ed. (New York: Routledge, 2007).

³³ Karen Lynn Celedonia, ‘MINDFULNESS-BASED INTERVENTIONS FOR ANTENATAL DEPRESSION OR ANXIETY: PERSPECTIVES OF MIDWIVES’, *University of Pittsburgh*, 2009, 1–15.

when deciding how to manage their depression or anxiety. Mindfulness-based interventions show promise as a non-invasive, non-pharmaceutical option for managing negative affective states. To help predict the likelihood of a successful adoption of mindfulness based interventions, midwives' perspectives on using mindfulness in clinical settings with their depressed or anxious patients were investigated. Results indicated favorable attitudes towards using mindfulness, along with various barriers that may prevent the adoption of mindfulness in clinical settings.

Paul Grossmana, Ludger Niemannb, Stefan Schmidtc, and Harald Walac are a group of the authors of the journal called "Mindfulness-based stress reduction and health benefits: A meta-analysis".³⁴ It is a structured group program that employs mindfulness meditation to alleviate suffering associated with physical, psychosomatic and psychiatric disorders. The program, nonreligious and nonesoteric, is based upon a systematic procedure to develop enhanced awareness of moment-to-moment experience of perceptible mental processes. The approach assumes that greater awareness will provide more veridical perception, reduce negative affect and improve vitality and coping. In the last two decades, a number of research reports appeared that seem to support many of these claims. Authors performed a comprehensive review and meta-analysis of published and unpublished studies of health-related studies related to MBSR. And results are both controlled and uncontrolled. Although derived from a relatively small number of studies, these results suggest that MBSR may help a broad range of individuals to cope with their clinical and nonclinical problems.

³⁴ Paul Grossmana et al., 'Mindfulness-Based Stress Reduction and Health Benefits: A Meta-Analysis', *Journal of Psychosomatic Research* 57 (2004): 35–43.

Sallie B. King is the author of the book “Socially Engaged Buddhism”.³⁵ The brief review about what is Engaged Buddhism, what makes it Buddhist social activism? This is important to note not because being Buddhist makes these ideas and approaches to social activism better or worse than the Western counterparts, but only because they are different from them. Because of different, when people encounter them, they may stimulate their own thinking in creative directions. So, the author considers them in the light: (1) The signature contribution of Engaged Buddhism to global thinking about spiritual social activism; (2) The Buddhist idea of no-self is absolutely fundamental to Buddhism and also very challenging, both philosophically and spiritually; (3) Engaged Buddhist ethics, and ideally its activism, are free of judgmentalism and exhibit a radical acceptance of all persons, no matter what they may have done; (4) Engaged Buddhists do not think in terms of political justice, an Alien concept that does not occur in Buddhism. Rather than seeing a given action as unjust, they instead tend to see it as an unskillful response to a situation produced by karmic causes and conditions; (5) The Engaged Buddhists deeply believe in nonviolence and are pushing the envelope to see how far nonviolence can be taken in conflict situations.

Susan Moon, is the editor of the book named “Not Turning Away: The Practice of Engaged Buddhism”³⁶ concise that the term ‘Engaged Buddhism’ was coined by the Zen teacher Thich Nhat Hanh as a way of asserting that Buddhism should not be passive or otherworldly, but on the contrary, that Buddhists should be deeply, compassionately involved in every aspect of society where suffering arises.

³⁵ Sallie B. King, *Socially Engaged Buddhism*, 1 edition (Honolulu: University of Hawai’i Press, 2009).

³⁶ Susan Moon, *Not Turning Away: The Practice of Engaged Buddhism* (Colorado: Shambhala Publications, 2004).

The summarized, *Not Turning Away* provides a history of the Engaged Buddhism movement, an analysis of its underlying principles, and inspiring practical examples of real people's experiences in putting spiritual practice to the test on the personal, national, and global levels. The range of topics—from political oppression to prison work, disability, racism, poverty, nonviolence, forgiveness, the student-teacher relationship, and homelessness—demonstrates the applicability of Buddhist teaching to every concern of modern life.

Paul Griffiths in the article named “Concentration or Insight: The Problematic of Theravada Buddhist Meditation Theory.”³⁷ Concludes the tension between the methods and aims of concentrative meditation and those of insight meditation runs very deep in the Theravāda texts and is mirrored there by another radical tension that is between ignorance (*avijjā*) and desire (*taṇhā*). In the standard formulation of the four truths, the root cause of all suffering is said to be *taṇhā*-craving or lust. In the standard formulation of the *paticcasamuppāda* the root cause of the chain of becoming is said to be *avijjā*-ignorance. Clearly, if ignorance is regarded as the root of all evil for the Buddhist, then he should take steps to remedy this condition by gaining insightful knowledge. There is no better way of doing so than the practice of insight meditation, which, as people have seen, results in just such clarity of knowledge about the universe as would be required to dispose of *avijjā*. If, on the other hand, craving and desire are regarded as the root causes of suffering, then the Buddhist should at once take the steps to rid his mind of all desire. Once again, there is no better way of doing this than the practice of concentrative meditation, which as we have seen, rids the mind first of all emotional content and then of all intellectual content, culminating

³⁷ Paul Griffiths. ‘Concentration or Insight: The Problematic of Theravada Buddhist Meditation Theory’, *Journal of the American Academy of Religion* 49 /4 (2012): 614.

finally in the supreme desirelessness of the deathless realm, the Nibbāna-in-life which is the complete cessation of cognition and sensation.

Winston L. King is the writer of the article “The Structure and Dynamics of the Attainment of Cessation in Theravada Mediation”.³⁸ In brief, the attainment of cessation (nirodha-samāpatti) is the highest meditational state possible in Theravāda Buddhism. Those in this stage are to all appearances dead, for it is the extinction of all feeling and perception, continuing for as long as seven days. It is seen as the actual realization of Nibbāna in this life. The basic technique of this achievement is yogic. The meditator proceeds through four Jhānic states, each one of deeper concentration than the previous one, and then on through four formless meditation by increasing subtilization of the object of meditation and a correlate weakening of the sense of individuality. The eighth level has neither perception nor non-perception as its object and is semi-conscious. All these stages are transitory in nature, i.e. locked into speechless, conception less, irresponsive concentration on one object. Cessation is the consummation of this process Nicole E. Ruedy and Maurice E. Schweitzer are authors of the journal “In the Moment: The Effect of Mindfulness on Ethical Decision Making”.³⁹ Summarize as many unethical decisions emerge from a general lack of awareness in totality. In this article, Authors consider how mindfulness, an individual's awareness of his or her present experience, impacts ethical decision making. In their first study, they demonstrate that compared to individuals low in mindfulness, individuals high in mindfulness report that he or she is more likely to act

³⁸ Winston L King, ‘The Structure and Dynamics of the Attainment of Cessation in Theravāda Mediation’, *Journal of American Academy of Religion* 45/2 (2012): 707–25.

³⁹ Nicole E. Ruedy and Maurice E. Schweitzer, ‘In the Moment: The Effect of Mindfulness on Ethical Decision Making’, *Journal of Business Ethics* 95 (2010): 73–87.

ethically, is more likely to value upholding ethical standards (self-importance of moral identity, SMI), and is more likely to use a principled approach to ethical decision making (formalism). In their second study, they test this relationship with a novel behavioral measure of unethical behavior: the carbonless anagram method (CAM). They find that of participants who cheated, compared to individuals low in mindfulness, individuals high in mindfulness cheated less. Taken together, their results demonstrate important connections between mindfulness and ethical decision making.

1.1.5 Objective

1.1.5.1 To study the concept of Mindfulness in Theravāda Buddhism Texts.

1.1.5.2 To study the Method of the practice of Mindfulness in the Theravāda Buddhism

1.1.5.3 To study the benefits of Practicing Mindfulness.

1.1.6 Aims of research

1.1.6.1 To reassess the concept of Mindfulness in Theravāda Buddhism texts.

1.1.6.2 To understand the methods of the practice of Mindfulness in Theravāda Buddhism.

1.1.7 Method

Methods are largely taken from the history of religions, sociology and psychology. A survey of the primary texts and the secondary texts are done to establish data and thematic coherence. Following this, an intensive study of themes is

undertaken and analyzed. Selected themes are then elaborated with findings from secondary sources being cross checked in the Primary sources.

1.1.8 Sources-Primary and secondary.

They have two main sources of Reference about the concept of Mindfulness, Mindfulness method, and the fruitful of practicing mindfulness, as follows:

Primary source: all document from Tipitaka (PTS, BMU, MCU, and etc.) Commentaries, Vimuttimaggā, Visuddhimaggā, and etc.

Second source: Buddhist textbooks; books of H.H. Somdet Phra Nyaṇasamvarā , Soma Thera, Venerable Nyanatiloka, Venerable Nyannaponika; Venerable Henepola Gunaratana, Buddhadaśa, P.A. Payutto, Thanissaro Bhikkhu, Wolpala Rahula , K.Sri Dhammananda, Sarah Shaw, and etc., and books about Engaged Buddhism; articles, case studies from research in today, etc.

1.1.9 Chapterization

1.1.9.1 Chapter I Introduction

This chapter is an overview about the scope, the central focus, main themes, and a survey of the topic and themes, objective, aims of research, method of the thesis.

1.1.9.2 Chapter II The concept of Mindfulness in Theravāda Buddhism Texts.

1.1.9.3 Chapter III The method of Mindfulness Practice in Theravāda Buddhism.

1.1.9.4 Chapter IV the benefits of Mindfulness Practicing.

1.1.9.5 Chapter V Conclusion.

1.1.10 Appendices and Glossary

Summary

A survey of the topics associated with mindfulness shows that there are many works and approaches to the same over a period of time spanning many centuries. We understand that there is a gap in the translation of knowledge during certain centuries and we see a revival in Buddhism. The ancient Pāli texts are now being reread and new interpretation has come. As a result of this we have a large number of works on mindfulness in the modern period. We may thus say that there is enough scope for research on this topic.

Chapter II

THE CONCEPT OF MINDFULNESS AND PRACTICES IN THERAVĀDA BUDDHIST TEXTS

It is important to have a clear idea of the concept of mindfulness and the associated terms as there is a confusion on how these terms are employed and their complex interrelations. In this chapter, an attempt has been made to understand the practice of mindfulness from a Theravada Buddhist perspective based on a synthesis of texts and practices.

2.0.0 The concept of Mindfulness and practices in Theravāda Buddhist texts

Mind is very important and acts as a leader, and this saying is invoked repeatedly and is attributed to the Buddha who said in Dhammapāda Yamaka vagga as follows:

“Mental phenomena are preceded by mind, have mind as their leader, and are made by mind. If one acts or speaks with an evil mind, from that sorrow follows him, as the wheel follows the foot of the ox.”¹

In the Commentary of Dhammapāda it is explained about Cakkhupāla² story (a monk's name) who refused to lie down for taking medicine to his eyes, so the disease got worse. He realised Arahantship, but simultaneously went blind. Because, in the previous life, he was a doctor and had treated a poor woman's eyes, after that

¹ Dh. 1. (PTS)

²K. Sri Dhammananda, *The Dhammapāda (Taipei: The Corporate body of the Buddha Education Foundation, 1992)*, p.41.

she did not do the thing that she promised when the doctor restored her eyesight. In that time, Cakkhupāla committed a very bad action because of anger within the evil mind, to make her eyes blind. Therefore, this is the wheel that follows the foot of the ox.

“Mental phenomena are preceded by mind, have mind as their leader, and are made by mind. If one acts or speaks with a pure mind, from that happiness follows him, like a shadow not going away.”³

The story in the Commentary of Dhammapāda explained about Maṭṭhakuṇḍalī⁴ that he was only son of a miserly millionaire. He was sick for long time, but his father was very illiberal. He did not send his son to get treated with the doctor but he rather treated him by himself. When his son was getting more ill, his father made him lie on the bed outside their house. Because he was scared that people in their village, will visit his son in his house and know that he is a millionaire. In the last state of life, the Buddha saw Maṭṭhakuṇḍalī with his clairvoyance, so the Buddha walked to his house and stood in front of the door. Maṭṭhakuṇḍalī saw the Buddha’s shadow aureole effect on the wall of his house, suddenly he felt elated. Then he was reborn as a male deity and came back to help his father and this had changed the sorrow and miserly mind to pleasant and charity mind. The cause is from Maṭṭhakuṇḍalī elation of faith of the Buddha. Therefore, this is happiness follows him, like a shadow not going away.

Thus, mind can create suffering or happiness. Everyone wants to escape from suffering and want real happiness. If you have mindfulness with thinking, speaking or

³ Dh 2. (PTS)

⁴ K. Sri Dhammananda, *The Dhammapāda* (Taipei: The Corporate body of the Buddha Education Foundation, 1992), p.42.

acting, you will have happiness in his life. Hence, everyone can create happiness in daily life by balancing mind with Mindfulness Practice.

2.1.0 Scope of the chapter

2.1.1 The main questions of the chapter

The scope of this chapter deliberates upon the concept of mindfulness in Theravāda Buddhism.

The concept of mindfulness has several meanings which are as follows: The derivation of Mindfulness or Sati means memory, but in early Buddhism it was given new connotation, because the meaning of sati as memory is inadequate in most contexts as follows:

T.W. and C.A.F. Rhys Davids (1910: 323-324) mentioned that sati has been translated by different people in different ways, for instance conscience, attention, meditation, contemplation, insight.

Gyatso (1992:4) said that sati can have two basic meanings: recollective memory (or more generally, memory of the past), and what is most often rendered as “mindfulness”.

Jaini (1992: 47) indicates that, sati appears as a conditioning factor that occurs only in good consciousness and hence is invariably called “right mindfulness”.⁵

The book of Mindfulness in Early Buddhism by Tse-Fu Kuan said that: mindfulness is a function or quality of mind, but it is often described as something to be practiced or cultivated.⁶

⁵ Tse-fu Kuan, *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources* (London: Routledge, 2007), p.1.

⁶ Ibid. p. 8.

Thich Nhat Hanh talks about the meaning of mindfulness in his book called 'The miracle of Mindfulness': mindfulness is to be aware of what is going on in present moment, for example: While washing dishes one should only be washing the dishes, which means that while washing the dishes one should be completely aware of the fact that one is washing the dishes.⁷

In the book of Mindfulness and Mental Health⁸ by Chris Mace collected the definitions of mindfulness such as: Mindfulness is a way of being aware. Mindful awareness is receptive and not exclusive. Sensations, thoughts, or feelings are simply Experienced for what they are. To be mindfully aware means, strangely, there can be an absence of 'mind'. Even if thoughts are chattering away, they receive no more attention than anything else that has arisen.

Mindfulness means paying attention in a particular way: on purpose, in the present moment, and none judgmentally. (Kabt-Zinn 1994: 4). (a) Mindfulness reminds us of what we are supposed to be doing; (b) it sees things are as they really are; (c) it sees the true nature of all phenomena (Gunaratana 1992: 156).

When the meditator methodically in Mindfulness, then he faces the bare facts of his experience, seeing each event as though occurring for the first time. (Goleman1988: 20).

Mindfulness is keeping one's consciousness alive to the present reality (Hanh 1991: 11).

Mindfulness is awareness of present experience with acceptance (Germer 2005b: 7).

⁷ Thich Nhat Hanh, *The Miracle of Mindfulness: An Introduction to the Practice of Meditation* (Massachusetts: Beacon Press, 1996), p. 3.

⁸ Chris Mace, *Mindfulness and Mental Health: Therapy, Theory and Science*, 1 ed. (New York: Routledge, 2007), pp.1-4.

The book called “The Wings to Awakening - An Anthology from the Pāli Canon⁹ by Thanissaro Bhikkhu mentioned that: the ability to keep something in mind.

Sarah Shaw described in the book called Buddhist Meditation¹⁰: An anthology of texts from the Pāli canon that Mindfulness is that quality that characterizes the mind that is alert, awake and free from befuddlement.

The Buddha said about mindfulness meaning in Saṃyutta Nikāya¹¹: to remember or to recollect what was done and said long time ago.

In Visuddhimagga¹² it is mentioned about Mindfulness in many terms as follows:

Mindfulness (sati) itself is recollection (anussati) because it arises again and again; or alternatively, the mindfulness (sati) that is proper (anurūpa) for a clansman gone forth out of faith, since it occurs only in those instances.

Where it should occur, is “recollection” (anussati). The recollection aroused and inspired by the Enlightened One is the recollection of the Buddha. This is a term for mindfulness with the Enlightened One’s special qualities as its object.

The recollection arisen inspired by the Law is the recollection of the Dhamma. This is a term for mindfulness with the special qualities of the Law’s being well proclaimed, etc., as its object.

The recollection has arisen inspired by the community and is the recollection of the Saṅgha. This is a term for mindfulness with the community’s special qualities of being entered on the good way, etc., as its object.

⁹ Bhikkhu Thanissaro, *The Wings to Awakening*, 2nd edition (Massachusetts: Dhamma Dana Publications, 1998), p.83.

¹⁰ Sarah Shaw, *Buddhist Meditation: An Anthology of Texts from the Pali Canon* (London: Routledge, 2006), p.76.

¹¹ S V 197. (PTS)

¹² Bhaddantacariya Buddhaghosa, *The Path of Purification*, trans. Bhikkhu Ñāṇamoli, fourth ed. (Colombo: Buddhist Publication Society, 2010), p. 186.

The recollection that has arisen inspired by virtue is the recollection of virtue. This is a term for mindfulness with the special qualities of virtue's untornness, etc., as its object.

The recollection arisen inspired by generosity is the recollection of generosity. This is a term for mindfulness with generosity's special qualities of free generosity, etc., as its object.

The recollection arisen inspired by deities is the recollection of deities. This is a term for mindfulness with the special qualities of one's own faith, etc., as its object with deities standing as witnesses.¹³

In book of P.A. Payutto "BuddhaDhamma": Sati (Mindfulness) translates most simply as "recollection." This meaning of word gives stress to the perspective of memory, which is correct in one sense, but it may not convey the most important objective of the term. In a negative sense, sati not only means not-forgetting, non-inattention and non-neglect. These negative senses point to the positive senses of "attention", "circumspection", a state of alertness and readiness to deal with whatever one encounters and recognition of responsibility in relation to it.¹⁴

Venerable Ñyanatiloka explained in the book named Buddhist Dictionary¹⁵ that mindfulness (sati) is one of the five spiritual faculties and power (s.bala), one of the seven factors of enlightenment (bojjhanga), and the seventh link of the Eight-fold Path (magga), and is, in its widest sense, one of those mental factors inseparably

¹³ Bhadantacariya Buddhaghosa, *The Path of Purification*, trans. Bhikkhu Ñyāṇamoli, fourth ed. (Colombo: Buddhist Publication Society, 2010), 186-187.

¹⁴ P.A. Payutto, *Buddhadhamma*, ed. and trans. Bruce Evans (Bangkok: Buddhadhamma Foundation, 1996), 459.

¹⁵ Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, forth (Kandy: Buddhist Publication Society, 1980), pp. 349-350.

associated with all kammically wholesome (kusala) and kamma-produced lofty (sobhana) consciousness.

Ñānaponika Thera mentioned in the book “The heart of Buddhist Meditation” that, Mindfulness or Attention is kept to a bare registering of the facts observed, without reacting to them by deed, speech or by mental comment which may be one of self-reference (like or dislike, etc.), judgment or reflection.¹⁶

Encyclopedia of Buddhism mentioned that: Mindfulness is a spiritual practice that is common in early Buddhism.¹⁷

The Greater Good Science Center at the University of California gave the meaning of mindfulness that Mindfulness means maintaining a moment-by-moment awareness of our thoughts, feelings, bodily sensations, and surrounding environment. Mindfulness also involves acceptance, meaning that we pay attention to our thoughts and feelings without judging them without believing, for instance, that there is a “right” or “wrong” way to think or feel in a given moment.¹⁸

Karen Lynn Caledonia’s research “Mindfulness-based interventions for antenatal depression or anxiety: perspectives of midwives” mentioned that Mindfulness is a practice rooted in Buddhist practice and philosophy, but its premise is simple and has a secular quality to it: nonjudgmental acceptance and awareness of the present moment.¹⁹

¹⁶ Thera Ñānaponika, *The Heart of Buddhist Meditation* (Kandy: Buddhist Publication Society, 2005), p.32.

¹⁷ Robert E. Buswell., *Encyclopedia of Buddhism*, ed. , Jr., Editor in Chief, vol. 1 (New York: The Gale Group, Inc.), p. 545.

¹⁸ Jon Kabat-Zinn, ‘Mindfulness Definition’, *Greater Good*, accessed 15 June 2014, <http://greatergood.berkeley.edu/topic/mindfulness/definition>.

¹⁹ Karen Lynn Celedonia, ‘MINDFULNESS-BASED INTERVENTIONS FOR ANTENATAL DEPRESSION OR ANXIETY: PERSPECTIVES OF MIDWIVES’, *Journal of University of Pittsburgh*, 2009, 13.

Mindfulness-Based Stress Reduction Central Pennsylvania website said that: Mindfulness is non-judgmental, open-hearted, friendly, and inviting of whatever arises in awareness; the awareness that is not thinking but which is aware of thinking.²⁰

Psychology today mentioned that Mindfulness is a state of active, open attention on the present.²¹

Post Traumatic Stress (PTSD) defines that Mindfulness refers to being completely in touch with and being aware of the present moment, as well as taking a non-evaluative and a non-judgmental approach to your inner experience.²²

In some source the meaning of mindfulness has two meanings: Mindfulness is the quality or state of being conscious or aware of something their mindfulness of the wider cinematic tradition; Mindfulness is a mental state achieved by focusing one's awareness on the present moment, while calmly acknowledging and accepting one's feelings, thoughts, and bodily sensations, used as a therapeutic technique.²³

“Collins English Dictionary - Complete & Unabridged 10th Edition” definition synonym of mindfulness: heedful, thoughtful, and regardful.²⁴

J. Mark G. Williams and Jon Kabat-Zinn mentioned in the book called Mindfulness: Diverse perspectives on its Meaning, Origins and Applications that Mindfulness is the chief factor in the practice of satipaṭṭhāna, the best known system

²⁰ ‘What Is Mindfulness Meditation?’, *Mindfulness-Based Stress Reduction in Central Pennsylvania*, accessed 1 January 2014,

<http://meditationscience.weebly.com/what-is-mindfulness-meditation.html>.

²¹ ‘Mindfulness | Psychology Today’, accessed 1 December 2013,

<https://www.psychologytoday.com/basics/mindfulness>.

²² ‘Mindfulness - Definition of Mindfulness’, accessed 1 January 2014,

http://ptsd.about.com/od/glossary/g/Mind_def.htm.

²³ ‘Mindfulness - Definition of Mindfulness in English from the Oxford Dictionary’, accessed 1 December 2013, <http://www.oxforddictionaries.com/definition/english/mindfulness>.

²⁴ ‘Mindfulness | Define Mindfulness at Dictionary.com’, accessed 1 January 2014, <http://dictionary.reference.com/browse/mindfulness>.

of Buddhist meditation. In descriptions of satipaṭṭhāna two terms constantly recur: mindfulness (sati) and clear comprehension (satipaṭṭhāna). An understanding of these terms based on the canonical texts is important not only from a philological angle but because such understanding has major bearings on the actual practice of meditation.²⁵

Minndful.org gives the definition about “mindfulness that Mindfulness is the innate ability that we have to be present, composed, and to pause before we overreact to the challenges of our busy lives.

Mindfulness & Wellness Training by Natalie Bell mentioned that Mindfulness is the practice of awareness that makes practitioner feels alive.²⁶

Bluclyff monastery publications mentioned that Mindfulness is the energy of being aware and awakening to the present moment. It is the continuous practice of touching life deeply in every moment of daily life. To be mindful is to be truly alive, present and at one with those around you and with what you are doing. We bring our body and mind into harmony while we wash the dishes, drive the car or take our morning shower.²⁷

Mindfulness is the English translation of the Pāli word sati. Sati is an activity. What exactly is that? There can be no precise answer, at least not in words. Words are devised by the symbolic levels of the mind, and they describe those realities with which symbolic thinking deals. Mindfulness is pre-symbolic. It is not shackled to logic. Nevertheless, mindfulness can be experienced-rather easily-and it can be described, as long as you keep in mind that the words are only fingers pointing at the

²⁵ J. Mark G. Williams and Jon Kabat-Zinn. *Mindfulness: Diverse perspectives on its Meaning, Origins and Applications*, Routledge, New York, USA, 2013, p. 19.

²⁶ Natalie Bell, ‘Mindfulness & Wellness Training’, *Nataliebell*, accessed 1 January 2014, http://nataliebell.com/Home_Page_2_9A1E.php.

²⁷ ‘Mindfulness in Daily Life’, *Blue Cliff Monastery*, accessed 1 January 2014, <http://www.bluecliffmonastery.org/be-mindful-in-daily-life/>.

moon. They are not the thing itself. The actual experience lies beyond the words and above the symbols. Mindfulness could be described in completely different terms

Than will be used here, and each description could still be correct.

Mindfulness is a subtle process that you are using at this very moment. The fact that this process lies above and beyond words does not make it unreal, rather quite the reverse. Mindfulness is the reality that gives rise to words; the words that follow are simply pale shadows of reality. So, it is important to understand that everything that follows here is analogy. It is not going to make perfect sense. It will always remain beyond verbal logic. But you can experience it. The meditation technique called Vipassanā (insight) that was introduced by the Buddha about twenty-five centuries ago is a set of mental activities specifically aimed at experiencing a state of uninterrupted mindfulness.²⁸

Mindfulness, the meaning used in the seventh factor in the fourth Noble truth; it called “Right Mindfulness”. It will happen after practicing Mindfulness Meditation, Right Mindfulness will not happen immediately but it will take time to slowly change your mind.

What is Right Mindfulness? The Buddha said in Vibhaṅga (The book of Analysis), the second book of Abhidhamma that “Herein a Bhikkhu dwells contemplating body in the body, ardent, aware, mindful, removing covetousness, and mental pain in the world (i.e., in the body), in feelings, in consciousness. Dwell contemplative ideational object in ideational object (i.e., aggregates of perception and mental concomitant), ardent, aware, mindful, removing covetousness, and mental pain

²⁸ Bhante Gunaratana and Henepola Gunaratana, *Mindfulness in Plain English: 20th Anniversary Edition* (Massachusetts: Wisdom Publications Inc, 2011), p. 82.

in the world (i.e., in ideational object).”²⁹ That which is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path, this is called Right Mindfulness.³⁰

In the first book of Abhidhamma called Dhammasaṅgānī gave the meaning that the mindfulness which on that occasion is recollecting, calling back to mind; the mindfulness which is remembering, bearing in mind, the opposite of superficiality and of obliviousness; mindfulness as faculty, mindfulness as power, right mindfulness.³¹

Buddhamma, the book by P.A. Payutto explained the sati that is continuous recollection, remembering; the sati that is state of recollecting, the state of remembrance, the non-fading, non-forgetting; the sati that is faculty (indriya), a power (bala), Right Mindfulness, and the enlightenment factor (bojjhanga) of mindfulness, that are factors of the Path, that are included in the Path.³²

Walpola Rahula mentioned in his famous book, “What the Buddha taught” that Right Mindfulness (Attentiveness) is to be diligently aware, mindful and attentive with regards to (1) the activities of the body (kāya), (2) sensations or feelings (vedanā), (3) the activities of the mind (citta) and (4) ideas, thoughts, conceptions and things (Dhamma).³³

Mindfulness practice began in the ancient times more than 2600 years ago. Some people misunderstand the teachings of the Buddha that Buddhism is so magnificent and a supreme system that can be practiced only by monks and nuns but it cannot be practiced by laymen and laywomen, someone wants to practice it to be a

²⁹ Vbh 205. (PTS)

³⁰ Vbh 206. (PTS)

³¹ Dhs 14. (PTS)

³² P.A. Payutto, *Buddhadhamma*, ed. and trans. Bruce Evans (Bangkok: Buddhadhamma Foundation, 1996), p. 458.

³³ Walpola Rahula, *What the Buddha Taught: Revised and Expanded Edition with Texts from Suttas and Dhammapada*, Revised edition (New York: Grove Press, 1974), p. 48.

real Buddhist but one must quit from their daily life to a monastery or to a quiet place. This happens to someone who has not understood all aspects but has been given some partial and biased view of it.

The book named *A Guide to Awareness* by H.H. Somdet Phra Nāṇasaṃvarā (Venerable Suvaḍḍhano Bhikkhu) Supreme Patriarch of Thailand points out that Mindfulness (practicing) is awareness fixed and firmly established without any drifting from the chosen object. Should another mental object suddenly interrupt leading to rapture or excitement, then you do not lose yourself in it but quickly return to your base. For example, reject all distraction and tore your full attention back to the in-and-out breathing.³⁴

In Mindfulness practicing, it uses Samādhi or Concentration too. Generally, some people misunderstand the meaning of Samādhi and Meditation. The book called “Samādhi in Buddhism”³⁵ by Phra Bramkunaborn (Bhikkhu P.A. Payutto) has mentioned that some people use the word Meditation without understanding. An American professor had that practicing Samādhi in the West wasn’t the same way like Buddhism, as their methods are very different. Such as, the Quakers (member of Quaker),³⁶ Quaker’s method is sitting quietly and calmly and if someone experiences some thoughts, he will stand up and tell his thoughts to the people. This happens in the meeting of the Quakers. The method that Quakers follow, it is dissimilar from Samādhi in Buddhism.

³⁴ H.H. Somdet Phra Nāṇasaṃvarā, *A Guide to Awareness* (Bangkok: Mahamakut Rajavidyalaya Press, 1961), p. 8.

³⁵ Phra Dhammapitaka, *Samādhi in Buddhism*, ed. Susan Kirchhoff, trans. Janet Chan, 2nd ed. (Bangkok: Buddhaddhamma Foundation, 2002), p. 1.

³⁶ ‘Quaker Adjective - Definition, Pictures, Pronunciation and Usage Notes | Oxford Advanced Learner’s Dictionary at OxfordLearnersDictionaries.com’, accessed 12 February 2014, http://www.oxfordlearnersdictionaries.com/definition/english/quaker_1?q=quaker.

In the truth of Buddha's teaching, practicing mindfulness is for everyone. No matter where it is, when it is, people can practice the Noble Eightfold Path or the Path leading to Cessation of Suffering. This is known as Middle Path because this path avoids two extreme ways: self-mortification and sensual indulgence and at the end, this is the only way to bring the practitioner to Nibbāna.

2.1.2 The importance of the topic in early Buddhism

Mindfulness and its practice were very important in early Buddhism, as the Buddha taught in Dhammapāda as below:

Carefulness (mindfulness) is the place of death-free (Nibbāna); carelessness (mindlessness) is the place of death. The mindful do not die; the mindful less are like (already) dead. Learned men, knowing this especially in respect of mindfulness, rejoice in mindfulness, delighting in realm of noble ones (Ariyas).

Meditating, persevering, constantly making a firm effort, those wise ones attain Nibbāna, supreme rest for exertion.³⁷

The story about these three verses happened while the Buddha in Kosambi, taught the above verses with reference to story of Samavati.

Queen Samavati had five hundred maids-of-honor staying with her at the palace; she also had a maid servant called Khujjuttara. The maid had to buy flowers for Samavati from the florist Sumana every day. On one occasion, Khujjuttara had the opportunity to listen to a religious discourse delivered by the Buddha at the home of Sumana and she attained Sotapatti (the first state on noble ones) Fruition. She repeated the discourse of the Buddha to Samavati and the five hundred maids-of-

³⁷ Dh 21-23. (PTS)

honour, and they also attained Sotapatti Fruition. From that day, Khujjuttara did not have to do any menial work, but took the place of mother and teacher to Samavati.

Samavati and her maids wished very much to see the Buddha and pay obeisance to him; but they were afraid that the king might be displeased with them. So, making holes in the walls of their palace, they looked through them and paid obeisance to the Buddha everyday as he was going to the houses of the three rich men, namely, Ghosaka, Kukkuta and Pavariya.

At that time, King Udena had also another chief queen by the name of Magandiya. She was the beautiful daughter of Magandiya, a Brahmin. When he saw the Buddha, he thought the Buddha was the only person who was worthy of his very beautiful daughter. So, he hurriedly went off to fetch his wife and daughter and offered to give his daughter in marriage to the Buddha. Turning down his offer, the Buddha said,

"Even after seeing Tanhā, Arati and Raga, the daughters of Mara, I felt no desire in me for sensual pleasures; after all, what is this which is full of urine and filth and which I don't like to touch even with my foot."

On hearing those words of the Buddha, both the Brahmin and his wife attained Anagami (the third state on noble ones) Magga and Phala. They entrusted their daughter to the care of her uncle and they joined the Order. Eventually, they attained arahatship (the fourth or highest state on noble ones). Nevertheless, the daughter Magandiya became very bitter and sore and she vowed to take revenge when an opportunity arose.

Later, her uncle presented Magandiya to King Udena and she became one of his chief queens. Magandiya came to learn about the arrival of the Buddha in

Kosambi and about how Samavati and her maids paid obeisance to him through holes in the walls of their living quarters. So, she planned to take her revenge on the Buddha and to harm Samavati and her maids who were ardent devotees of the Buddha. Magandiya told the king that Samavati and her maids had made holes in the walls of their living quarters and that they had outside contacts and were disloyal to the king. King Udena saw the holes in the walls, but when the truth was told he did not get angry. But Magandiya kept on trying to make the king believe Samavati was not loyal to him and was trying to kill him.

On one occasion, knowing that the king would be visiting Samavati within the next few days and that he would be taking along his lute with him, Magandiya inserted a snake into the lute and closed the hole with a bunch of flowers. Magandiya followed King Udena to Samavati's quarters after trying to stop him on the pretext that she had some presentiment and felt worried about his safety. At Samavati's place Magandiya removed the bunch of flowers from the hole of the lute. The snake came out hissing and coiled itself on the bed. When the king saw the snake he believed Magandiya's words that Samavati was trying to kill him. The king was furious. He commanded Samavati to stand and all her maids to line up behind her. Then he fitted his bow with an arrow dipped in poison and shot the arrow. But Samavati and her maids bore no ill-wills towards the king and through the power of goodwill (*metta*), the arrow turned back, although an arrow shot by the king usually went even through a rock. Then, the king realized the innocence of Samavati and he gave her permission to invite the Buddha and his disciples to the palace for alms-food and for delivering discourses.

Magandiya sent a message to her uncle with full instructions for burning down the building of Samavati's place with all the women inside. While the house was burning, Samavati and all maids kept on meditating. Thus, some of them attained Sakadagami (the second state on noble ones) Fruition, and the rest attained Anagami Fruition.

As the news of the fire spread, the king rushed to the scene, but it was too late. He suspected that it was done at the instigation of Magandiya but he did not show that he was suspicious. Instead, he said, While Samavati was alive I had been fearful and alert thinking I might be harmed by her; only now, my mind is at peace. Who could have done this? It must have been done only by someone who loves me very dearly. Hearing this, Magandiya promptly admitted that she had instructed her uncle to do it whereupon the king pretended to be very pleased with her, and said that he would do her a great favor, and honor all her relatives. Therefore, the relatives were sent for and they came gladly. On arrival at the palace, all of them, including Magandiya, were seized and burnt in the palace courtyard, by the order of the king.

When the Buddha was told about these two incidents, he said that those who are mindful do not die; but those who are negligent are as good as dead even while living.³⁸

Mindfulness or Appamādavagga in Dhammapada has said about mindfulness and mindlessness that 'mindlessness should be conquered by heedfulness.' As below:

When the learned man trusts away mindlessness by mindfulness, climbing on to the palace of knowledge, he grazes griefless on the grieving people. The wise man

³⁸ K. Sri Dhammananda, *The Dhammapāda* (Taipei: The Corporate body of the Buddha Education Foundation, 1992), pp.83-85.

gazes down on fools as one standing on a mountain gazes down on those standing on the ground (below).³⁹

This verse happened in the story when the Buddha taught that Thera Kassapa wants to know the number of births and deaths.

On one occasion, while Venerable Mahā Kassapa was staying at Pippali cave, he spent his time developing the mental image of light (aloka kasina) and was trying to find out through Divine Vision, beings who were mindful and beings who were negligent, also those who were about to die and those who were about to be born.

From his monastery, the Buddha saw through his Divine Vision what Venerable Mahā Kassapa was doing and wanted to warn him that he was wasting his time. So he sent forth his radiance and appeared seated before there and exhorted him thus: My son Kassapa, the number of births and deaths of beings is innumerable and cannot be counted. It is not your concern to count them; it is the concern only of the Buddhas.⁴⁰

H.H. Somdet Phra Ñyāṇasaṃvarā (Venerable Suvaḍḍhano Bhikkhu) Supreme Patriarch of Thailand describes about mindfulness practicing in his book called “The guide to awareness”⁴¹ that Practicing Mindfulness is a way, which those who practice, respect and appreciate. However, some people may charge that it is inappropriate and lacking of benefit because it brings a feeling of weariness and depression. It is rather likely that the people who say this are actually afraid of

³⁹ Dh 28. (PTS)

⁴⁰ K. Sri Dhammananda, *The Dhammapāda* (Taipei: The Corporate body of the Buddha Education Foundation, 1992), p.91.

⁴¹ H.H. Somdet Phra Ñyāṇasaṃvarā, *A Guide to Awareness* (Bangkok: Mahamakut Rajavidyalaya Press, 1961), p. Introduction.

realizing the truth. It is similar to being fearful of the doctor's examination of one's illness or closing one's eyes to the truth

Soma Thera mentioned in his book *The Way of Mindfulness: The Satipaṭṭhāna Sutta and Its Commentary*⁴² that As the Buddha said, "o bhikkhus, in order to talk on the contemplation of mental objects, by way of the Factors of Enlightenment, the mental limbs of a being who is awaking from the stupor of the passions that soil or who is penetrating the Real Truths of Suffering, its Cause, its Cessation, and the Way Leading to the Cessation of Suffering. Mindfulness is the enlightenment factor.

P.A., Payutto. Explained in "BuddhaDhamma"⁴³ that Mindfulness (sati) is very important in ethical senses, the functioning of sati is compared to a gatekeeper who keeps watch over the people passing through the gate, allowing exit and egress only to those who should be allowed to pass. Sati is thus a very important condition in field of ethics: it is the condition that governs and restrains actions, guarding against evil action or evil states of mind, it incites the performance of good actions and prevent bad actions., Mindfulness or Heedfulness is an internal factor, like clear thinking (yonismanasikāra), which is often coupled with the external factor of the Good Friend (kalyāṇamitta). The reason for this is that both conditions are equally important, but indifferent in a way: clear thinking is a wisdom factor, a tool to be implemented, whereas heedfulness is concentration factor; it governs how the tools are used.

⁴² Cassius A. Pereira, *The Way of Mindfulness: The Satipatthana Sutta and Its Commentary*, trans. Bhikku Soma (Motana: Kessinger Publishing, 2010), p. 151.

⁴³ P.A. Payutto, *Buddhadhamma*, ed. and trans. Bruce Evans (Bangkok: Buddhadhamma Foundation, 1996), pp. 459-460.

The significance of Mindfulness⁴⁴ is being first the emergence of consciousness from its unconscious subsoil. Because it is an important function of consciousness without which there cannot be perception of any object at all. If a sense object exercises a stimulus that is sufficiently strong, mindfulness is roused in its basic form from an initial taking notice of the object, as the first turning towards.

The Art of Power⁴⁵, the book written by “Thich Nhat Hanh” mentioned about the importance of mindfulness that ‘Mindfulness is the miracle that around us becomes fully alive in each moment. It is the essential basis for healing and transforming ourselves and creating harmony in our family, our work, life, and our society.

Thus, Mindfulness or Heedfulness is an internal factor, like clear thinking. It is very important in the field of ethics; it includes the senses that incite the performance of good actions and prevents bad actions. Practicing Mindfulness is a way, which those who practice, respect and appreciate. Mindfulness is the place of death-free (Nibbāna).

2.1.3 The contemporary importance of mindfulness

Generally, mindfulness is very important in daily life. Nowadays, they have so many practitioners particularly in the West; nevertheless, they have only small group practice and they make an effort for achieving the awakening as the essential Buddhist practice. But they have many lay Buddhists in the East and the West who pay much attention to do mindfulness meditation in their daily life.

⁴⁴ Thera Ñyānaponika, *The Heart of Buddhist Meditation* (Kandy: Buddhist Publication Society, 2005), p.25.

⁴⁵ Thich Nhat Hanh., *The Art of Power* (New York: Harper Collins Publishers, 2007), p. 42.

In South-East Asia today, such as in Thailand, many monasteries (temples) and Buddhist organizations practice various forms of mindfulness meditation. In every month or every week, they have more than 50 places in Thailand for practicing. Thus, it is significant to practicing mindfulness in daily life.

‘The Making of Buddhist Modernism’ a book written by David L McMahan explained that while the practices of most Buddhists throughout the world still consist primarily of following its ethical precepts and performing rituals for Gaining karmic merit, a growing number of educated, middle-class men and women in Asia and the West now consider meditation essential to their practice of Buddhism. Contemporary Dhamma teachers routinely invite people of all religious traditions and to practice meditation and mindfulness for a wide variety of purposes, including increasing awareness, compassion, peace of mind, and even enhancing their practice of other faiths.

Rear Admiral E. H. Shattock, a British naval officer who studied meditation in a Theravada monastery near Rangoon, wrote: Meditation . . . is a really practical Occupation: it is in no sense necessarily a religious one, though it is usually thought of as such, It is itself basically academic, practical, and profitable (1960: 17).

Jon Kabat-Zinn explained in the book named *Wherever you go, there you are: Mindfulness Meditation* that mindfulness has nothing to do with Buddhism per se or with becoming a Buddhist, but it has everything to do with waking up and living in harmony with the world. It has to do with examining who we are, with questioning our view of the world and our place in it, and with cultivating some appreciation for

the fullness of each moment we are alive.⁴⁶

William Hart mentioned in the book called “The Art of Living: Vipassanā Meditation as Taught by S.N. Goenka”, a well-known Indian (Burmese) lay teacher of Vipassanā meditation, insists that what he teaches” is universal. The Buddha, he argues, did not teach any religion or philosophy or system of belief. But the Buddha teaches the Law of Nature (Dhamma). He never established or taught any religion, any ‘ism.’ He never instructed his followers to practice any rites or rituals, any blind or empty formalities. Instead, he taught just to observe nature as it is, by observing the reality inside.⁴⁷

While not all meditation teachers today share Goenka’s explicit anti traditionalism, many present meditations as a freestanding way of discovering things as they are, more an ‘interior science’ than a religious practice. The mindfulness meditation (Vipassanā) “movement, emerging from the Theravada traditions of Burma (Myanmar), Thailand, and Sri Lanka, has become a kind of modern meditation tradition of its own. It takes the Sutta on the Foundations of Mindfulness (Satipaṭṭhāna Sutta) as its central text, and it has become an increasingly independent movement in which meditation is offered about the ritual, liturgical, and merit-making elements integral to Theravāda Buddhism, with which westerners often consider it synonymous. Joseph Goldstein, Jack Kornfield, and Sharon Salzberg, and other American teachers who studied with Burmese and other Southeast Asian teachers have made Vipassanā especially popular in North America.

⁴⁶ Jon Kabat-Zinn, *Wherever You Go, There You Are: Mindfulness Meditation* (New York: Hyperion, 1994), p.3.

⁴⁷ William Hart, *The Art of Living: Vipassana Meditation as Taught by S.N. Goenka*, (New York: HarperCollins, 1987), pp. 14-15.

One of the most important founders of the modern Vipassanā movement, the Burmese monk Mahāsi Sayādaw (1904–82), like many modern meditation teachers, focused almost exclusively on the practice of meditation and the goal of awakening, but deemphasizing ritual and monasticism.

Western Buddhists and Buddhist sympathizers have often been the most eager to extract meditation from the larger doctrinal and praxiological frameworks of Buddhism, yet widespread lay meditation is also an important phenomenon in modernized strata of Asian Buddhism—indeed, modern lay meditation movements originated there before being exported to the West. Monasteries in Japan, Taiwan, Sri Lanka, and across much of the Buddhist world now offer meditation instruction to laypeople, while uniquely modern “meditation centers”, where people can take classes and attend retreats, have sprung up all over the world.

David L McMahan pointed to different aims of using mindfulness practicing from early Buddhism and today: Indeed, the early formulations of such practices seem to have little to do with “opening to the world” or “appreciating everyday life”, much less being more productive and efficient in the workplace (another current application of mindfulness). They were designed, first to bring heightened awareness of various states of mind and free the practitioner from entanglement in them, with the ultimate end of achieving nirvana, overcoming suffering, and ending the cycle of rebirth.

The modern period that has provided an arena for mindfulness to emerge as central to the practice of Buddhism among the laity. The first sketch is one of the constituent features of modernity—so deeply ingrained in modern cultures that it is in fact hard to see is a new kind of world-affirming attitude that began with the

reformation and continues to our time.⁴⁸

Charles Taylor contrasts this attitude-which he calls affirmation of ordinary life to pre-modern ones such as the medieval warrior ethic of honor and glory, the monastic ethic of self-denial and asceticism, and the Platonic view of the forms, all of which saw the ordinary life of work and family as profane. Modernity, he suggests, inaugurated a new valuation of ordinary life, an ethic that saw production, family, work, and reproduction as the loci of a good life. This world-affirmation entails the idea that human dignity, even sacrality, is not found outside the ordinary life but rather in the particular manner of living it (1989: 211–304).

One need not become a great warrior or live solely for the next world for life to have meaning and dignity; one can instead embrace the possibilities and potentials afforded by whatever circumstances one's life offers. There is a nobility to ordinary life here that is absent in previous eras of western culture, as well as a critique of previous ideals for their implied elitism.

Robert H. Sharf, the author of the journal called "Buddhist Modernism and the Rhetoric of Meditative Experience"⁴⁹ explained that: The category experience has played a cardinal role in modern studies of Buddhism. Few scholars seem to question the notion that Buddhist monastic practice, particularly meditation, is intended first and foremost to inculcate specific religious or mystical experiences in the minds of practitioners. Accordingly, a wide variety of Buddhist technical terms pertaining to the states on the path are subject to a phenomenological hermeneutic-they are interpreted as if they designated discrete states of consciousness experienced by

⁴⁸ McMahan L. David, *The Making of Buddhist Modernism* (New York: Oxford University Press, 2008), pp. 184-219.

⁴⁹ Robert H. Sharf, 'Numen: Buddhist Modernism and the Rhetoric of Meditative Experience', *Brill Publishing* 42, no. Fasc. 3 (1995): 228–29.

historical individuals in the course of their meditative practice. Moreover, he argues that the role of experience in the history of Buddhism has been greatly exaggerated in contemporary scholarship. Both historical and ethnographic evidence suggests that the privileging of experience may well be traced to certain twentieth-century Asian reform movements, notably those that urge a return to Zazen or Vipassanā meditation, and these reforms were profoundly influenced by religious developments in the West. Even in the case of those contemporary Buddhist schools that do unambiguously exalt meditative experience, ethnographic data belies the notion that the rhetoric of meditative states functions ostensibly. While some adepts may indeed experience altered states in the course of their training, critical analysis shows that such states do not constitute the reference points for the elaborate Buddhist discourse pertaining to the path. Rather, such discourse turns out to function ideologically and performativity wielded more often than not in the interests of legitimation and institutional authority.

The notion that the referent of the term experience is self-evident betrays a set of specifically Cartesian assumptions, according to which experience is held to be immediately present to consciousness. It would appear that the phenomenological transparency of consciousness what Richard Rorty has called the "glassy essence" or "mirror of nature" picture of mind (Rorty 1979)-is reproduced in the conceptual transparency of the category "experience," obviating the need for definitional precision or critical analysis."

Thich Nhat Hanh said about significance of using mindfulness in today's era, in the book called 'The Art of Power'⁵⁰ that Many large companies spend significant resources on research and development because they know that for their business to

⁵⁰ Thich Nhat Hanh., *The Art of Power* (New York: Harper Collins Publishers, 2007), pp. 41-42.

thrive, they must constantly improve and stay on top of the latest information. The same is true of figuring out how to create a mindful business: it takes an investment in developing insight that will guide you, protect you, and put you and your business on the right path.

The foundation of investment, the key to transforming your professional life, is mindfulness. Mindfulness is the energy of attention. It is the capacity in each of us to be present in one hundred percent to what is happening within and around us.

Political and financial cannot fully satisfy us when we do not have mindfulness. We need the energy of mindfulness to help us come back to ourselves and look deeply in our situation. We work in a profession, but we bring to the work our own individual difficulties, pain, and suffering. Mindfulness practice allows us to embrace and understand our suffering.

Mindfulness practicing is the heart of Buddhism. It has a technique of self-investigation, awareness, concentration in doing things, and being tolerant, for using in daily life and reaching the aim of practicing (Nibbāna).

In summaries, in present, the world society uses Mindfulness practicing in some treatments by Psychotherapists for reducing anxious, stress, high blood pressure, and pain in some cases. This meditation is also taught in hospitals, schools, prisons, soldier, some companies use for increasing worker productivity and decreasing stress from boring atmosphere in office, and even use for doctors and psychotherapists too.

2.2.0 The early practitioners and the history of mindfulness in Theravāda

2.2.1 Literature survey on mind and mindfulness in Theravāda tradition.

The story of Yasa, the son of a great merchant conveys that his mind was transforming from a suffering mind to liberation mind.

“What distress indeed, what affliction indeed?” The uttered solemn from Yasa the young man (son of a great merchant) in Banares (Varanasi). Although he has three mansions for summer, winter, and rainy season, surrounded with female musicians among whom there is no man. Nevertheless, his mind still suffers.

One night, while he was attended (by those female musicians), fell asleep; and after him his attendants fell asleep. Now an oil lamp was burning through the whole night. When he awoken first, saw his own suit sleeping, one with a lute in the hollow of her arm, one with the tabor at her neck, one with the drum in the hollow of her arm, one with disheveled hair, one with saliva dripping on her mouth, muttering in their sleep, like a cemetery before his very eyes. Seeing this pain, his mind was set on disregarding it. Afterwards, he puts on his golden sandal and going forth from home to the Deer-park Isipatana without obstacles.

At that time, the blessed one having risen in the night towards dawn was pacing up and down in the open air. The blessed one saw Yasa coming in the distance, when seeing him the Blessed one having come down from the pacing up and down and sat down on the appointment seat. When Yasa was near, he uttered his solemn “What distress indeed, what affliction indeed?” And the Blessed one heard that and answered to Yasa

This, Yasa, is not distress, this, Yasa, is not affliction. Come, sit down, Yasa, I will teach you Dhamma.

When Yasa heard that, he felt exultant and uplifted, having taken off his golden sandals approached the Buddha; having approached, having greeted the Blessed one, he sat down at a respectful distance. After that, the Buddha gave a progressive talk to Yasa. That is to say, a talk on giving, moral habit, heaven, and explained the peril, the vanity, the depravity of pleasures of the senses, the advantage of renouncing them.

After that the Buddha knew Yasa's mind was ready, malleable, devoid of hindrance, uplifted, pleased, then the Blessed one explained to Yasa about the Dhamma which the Enlighten ones have discovered: ill, arising, ceasing, the Way (in sense of with the teaching, prepared to follow it), and just as a clean cloth without black specks will take a dye easily. The Dhamma-vision dustless, stainless, arose to Yasa, that whatever is of nature up rise, all that is of a nature to stop.

Yasa's father went out from Yasa's mansion to find Yasa. His father approached the deer-park at Isipatana, and then he saw the prints of golden sandals, and followed them along.

The Buddha saw that the great merchant was coming, and did not want him to see his son at this time, because he will take his son home and would not allow his son to become a monk. Thus, the Blessed one performed such a psychic wonder. When the great merchant came, he asked the Buddha about his son. The Blessed one said: Well, householder, sit down. Perhaps, sitting here you may see Yasa, the young man of family, sitting here. After Yasa's father thought about the Buddha's words while sitting down there.

The Buddha gave a progressive talk to the great merchant on giving, moral habit, heaven, and explained the peril, the vanity, the depravity of pleasures of the

senses, the advantage of renouncing them. Yasa's father attained full confidence in the teacher's instruction spoke thus to the Buddha: Excellent, Lord! Just as one might set upright what has been upset, or might uncover what was concealed, or might show the one who is astray, or might bring an oil lamp in to the darkness, thinking, those with eyes may see shapes, even so is Dhamma explained in many figures by the Lord. I myself go to the Lord as refuge, to Dhamma, and to the Order of monks. Let the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts. Thus he is the first lay-disciple in the world using the three-word formula (for here the Bhikkhu saṅgha is including in the refuge-formula).

After the father of Yasa reviewing his state of knowledge, as it was seen, known, his mind was freed from the cankers without grasping. When the Buddha saw that he knew, now not only Yasa having turned back to low life, to enjoy the pleasures of the senses as he did formerly while leading a household life. Then the Buddha annulled that psychic wander. Then the great merchant saw his son, Yasa.

Yasa's father asked the son to go back home to see mother, because she was full of lamentation and grief. Then the Buddha talked to Yasa's father that Yasa cannot go back to have low life to enjoy pleasures of the senses as he did formerly while leading a household life again, because Yasa has reviewed his state of knowledge, as it was seen, known, as his mind was freed from the cankers without grasping as his father.

The great merchants listened to what the Buddha taught that he changed his mind and did not ask his son to go back. After that next day, Yasa's parent and his former wife came, the Buddha gave a progressive talk to the great merchant that talk on giving, moral habit, heaven, and explained the peril, the vanity, the depravity of

pleasures of the senses, the advantage to renouncing them. The Dhamma-vision dustless, stainless, arose to them that, whatever is of a nature to up rise, all that is of the nature to stop.

Then Yasa's mother and his former wife having seen Dhamma, attained Dhamma, and said we ourselves would go to the Lord as refuge, to Dhamma, and to the Order of monks. Let the Lord accept us as women lay-disciple gone for refuge from this day forth for as long as life lasts. Thus, these were the first women lay-disciple in the world using the three-word formula.⁵¹

In Citta Vagga of Dhammapāda talked about troubled mind and awaked mind. As verses follows:

The wisdom of one who's thought is unsteady, who does not know the true doctrine, whose serenity of mind is troubled, is not perfected.

There is no fear for one whose thought is untroubled (by faults), whose thought is unagitated, who is freed from good and evil, who is awake.

The story explained two verses and is called the mind-tossed elder, it is as follows:

After searching in the forest for his lost ox, a farmer approached the monks hoping to get some food. The leftovers he received were so delicious he became a monk thinking it would be an easy life. He soon became fat and lazy. Thinking it was too arduous to walk for alms every day, he disrobed and resumed farming.

He disrobed and re-entered the Saṅgha six times, so the monks named him "Cittahattha Thera - Mind-tossed Elder." On returning from the field, seeing his

⁵¹ V IV 14-17. (PTS)

Pregnant wife snoring, he became disgusted with worldly life, and left the house for the seventh time.

On the way to the monastery he contemplated impermanence and suffering, and gained the fruit of Stream-entry. He implored the monks to ordain him once more. They refused at first, saying that his head was like a whetstone. Finally they relented, and he soon attained Arahantship. When he stayed for a long time, the monks asked him why, and he told them that he was now free from attachment. The monks told this to the Buddha, who explained his state of mind before and after his realization of Nibbāna.⁵²

Stories about mind and mindfulness in Theravāda Buddhism show that the mind of laity was very confused, sad and difficult. Their minds are full of passions. But when the Buddha taught Dhamma and that gave them mindfulness to see and understand the nature of life. So their minds were changed and became peaceful.

2.2.2 The context of Saṅgha and the question of the mind

Saṅgha meaning is monk society. The Buddha prescribed many disciplines for monks' mind. Because monks who had not reached the Noble state that their minds were not well practiced. Thus, their minds like a human being; they have desire in their minds.

Some disciplines used to control monks' mind from doing bad deeds. For instance, The Buddha taught about monk's mind in Aṅguttara-nikāya,⁵³ for example:

⁵² K. Sri Dhammananda, *The Dhammapāda* (Taipei: The Corporate body of the Buddha Education Foundation, 1992), pp. 104-05.

⁵³ A I chapter i-iii, iv. (PTS)

No other single form by which a man's heart is as enslaved as it is by a woman's form, voice, scent, savour, and touch obsesses a man's heart. And woman's heart is enslaved as it is by that of a man too.

In the tranquil-minded excitement-and –flurry arises not: or, if arises, it is abandoned.

The uncultivated mind is indeed a thing intractable, conduces to great loss, and brings great woe. But the cultivated mind is indeed a tractable thing, conduces to great profit, and brings great bliss.

Luminous, monk is the mind. It is cleansed of defilements. This is what the educated Ariyan disciple understands as it really is, which is I declare, wherefore for the educated Ariyan disciple there is cultivation of the mind.

Monks should be cultivating their mind for bringing great bliss, cleansing of all defilements, and reaching Nibbāna.

2.2.3 The condition and question leading to the birth of mindfulness

Mindfulness is birth by the practice or developed mind. The Buddha taught about the foundation of Mindfulness.

Satipaṭṭhāna Sutta or foundation of Mindfulness explains the training of mind. And it is the only way to see the natural law (Dhamma), the truth of life and ending the suffering by freeing from all attachment (Nibbāna).

There are four fundamentals of practicing Mindfulness as explained in the book named A Guide to Awareness of Somdet Phra Nyanasamvara as follows:

First, the practitioner must have energy and endeavour (ātāpa), and conscientious. Such as, the practitioner should set the time to practice for one hour then he must practice for one hour or fulfill the aim. Even if, he will feel cramped, he should not

give up, but he must continue practice to attain his aim. Thus, endeavour is the first principle for condition to establish Mindfulness.

The second essential feature is using awareness and clear-comprehension (sampajañña) to prevent the practitioner from straying from the path and falling into a pit. Because the practitioner's negligent self may result in falling asleep or losing mindfulness.

The third principle is fixed and affirms that mindfulness without any drifting away with the thoughts and moods that have arisen. The harm comes when the practitioner too readily abandon mindfulness and become heedless. Therefore, steadfastly establishes his mindfulness and does not allow his mindfulness to drift away.

The last principle is to overcome hankering and dejection concerning the world. Being pleasurable or un-pleasurable with anything that has arisen in between practicing, just to bring mindfulness back to the established object and install it there. In this way tranquility (samādhi), and latterly wisdom (pañña), will arise and one's practice will progress well.⁵⁴

These four fundamentals of practicing mindfulness: determination, awareness and clear-comprehension, fix and firmly of mindfulness, and overcome hankering and dejection are the conditions to establish firm mindfulness and cause of tranquility and wisdom.

⁵⁴ H.H. Somdet Phra Nyaṇasamvarā, *A Guide to Awareness* (Bangkok: Mahamakut Rajavidyalaya Press, 1961), pp. 4-8.

2.3.0 Defining mindfulness-approaches

Mindfulness approaches to self (rūpa), feeling (vedanā), perception (saññā), and mental cognition.

2.3.1 Mindfulness and self (Rūpa)

In Majjima-nikāya⁵⁵, the Buddha preaches that when monk breathes and he comprehends that it is long or short when breathing in or out. The monk trains himself with the thought, ‘I shall breathe in experiencing the whole body...I shall breath out tranquilising the activity of the body.’ In this way, monk fares along contemplating the body in the body internally or externally, or both. Or he fares along contemplating origination-things or dissolution-things in the body, or both. Or thinking, ‘There is the body,’ his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world. And in other postures, standing still, walking, sitting down, lying down or doing everything. So that however his body is disposed he comprehends that it is like that it means mindfulness is already established.

2.3.2 Mindfulness and feeling (Vedanā)

Buddhist Dictionary the book by Ñyānaponika Thera has explained about vedanā⁵⁶ that Vedanā (feeling or sensation) is the second of the five groups of existence (khandha). According to its nature, it may be divided into five classes:

(1) bodily agreeable feeling (kāyikā sukhā-vedanā = sukha); (2) bodily disagreeable feeling (kāyikā dukkhā-vedanā = dukkhā); (3) mentally agreeable feeling (cetasikā

⁵⁵ MI 56-57. (PTS)

⁵⁶ Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, forth (Kandy: Buddhist Publication Society, 1980), pp. 349-350.

sukhā-vedanā = somanassa); (4) mentally disagreeable feeling (cetasikā dukkhā-vedanā = domanassa); (5) different or neutral (adukkhamasukhā vedanā = upekkhā, q.v.).

With regards to the six senses, one distinguishes six kinds of feelings: feeling associated with seeing, hearing, smelling, tasting, bodily impression and mental impression.

Feeling is one of the seven mental factors inseparable associated with all consciousness whatever, nāma, in the formula of the dependent origination for the arising of craving (taṇhā).

Feeling explained in Vimuttimaggā is as follows: From the point of characteristic, feeling is of one kind, as being experienced by the mind only.

From the point of sense-organ, it is of two kinds thus: bodily and mental.

From the point of intrinsic nature, it is of three kinds: blissful feeling, painful feeling, feeling that is neither blissful nor painful.

From the point of the Law, it is of four kinds: meritorious, demeritorious, retributive and objective.

From the point of faculties, there are five kinds, namely, pleasure-faculty, pain-faculty, joy-faculty, grief-faculty, indifference-faculty.

From the point of black and white, it is of six kinds, namely, cankerous feeling of pleasure, non-cankorous feeling of pleasure, cankerous feeling of pain, non-cankorous feeling of pain, and cankerous feeling of neither pain nor pleasure, non-cankorous feeling of neither pain nor pleasure.

From the point of method, it is of seven kinds thus: feeling born of eye-contact, of ear-contact, of nose-contact, of tongue-contact, of body-contact, contact of

mind-element, contact of mind consciousness. Fully one hundred and eight kinds of feeling are fulfilled.

Six states of feeling are aroused from craving; six from renunciation; six from grief-craving; six from grief-renunciation; six from equanimity-craving; six from equanimity-renunciation. Six times six are thirty-six, and in the three divisions of time, these thirty-six are increased three times. This is called the aggregate of feeling.⁵⁷

The descriptions of the thirty-six modes are below:

The six fold sense-field or six internal sense-fields: to “the sense-field of eyes, ear, nose, tongue, body and mind.

The six external sense-fields: to the sense-field of material shape, sound, smell, taste, touch, and mental states.

The six classes of consciousness: to visual, auditory, olfactory, gustatory, tactile, and mental consciousness.

The six classes of (sense-) impingement are to be known, it is said in reference to this.

The eighteen mental ranges: having a material shape with the eyes one ranges over the material that gives rise to joy, gives rise to sorrow, and gives rise to equanimity., having heard a sound with the ear... having smelt a smell with the nose... having tasted a flavour with the tongue... having felt a touch with the body... having cognized a mental state with the mind one ranges over the mental state that

⁵⁷ Arahant, Upatissa. *The Path of Freedom—Vimuttimaggā*, tr. into Chinese {Gedatsu Do Ron} by Tipitaka Sanghapala of Funan, tr. from the Chinese by the Rev. N. R. M. Ehara, Soma Thera and Kheminda Thera, Dr. D. Roland D. Weerasuria Publish, Colombo, Ceylon, 1961 p. 246.

gives rise to joy, to sorrow, and to equanimity. Thus, there are six ranges to joy, to sorrow, and to equanimity.

The summary of Mindfulness (Satipaṭṭhāna) approaches to feeling (vedanā) in the thirty-six modes for creatures are: the six joys, the six sorrows, and the six equanimities connected with: worldly life and the renunciation. Described as follows:

The six joys connected with worldly life: Joy that arises either from attaining, or from beholding the attainment of material shapes cognizable through the eye, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly attained is past, arrested, altered. (same as other five sense-field).

Six Joys connected with renunciation: Joy arises when one has known all material shapes are impermanence, suffering, and soullessness, and thinks, from seeing this thus as it really is by mean of perfect wisdom (same as other five sense-field).

Six sorrows connected with worldly life: Sorrow that arises either from not attaining and from beholding the non-attainment of material shapes cognizable through the eye, pleasant, agreeable, liked, delightful, and connected with the material things of the world; or from remembering that what was formerly not attained is past, arrested, altered. (same as other five sense-field).

Six sorrows connected with renunciation: Sorrow arises when one has known that all material shapes are impermanent, suffering, and soullessness, and thinks, from seeing this thus as it really is by means of perfect wisdom. , he evinces a desire for the incomparable Deliverances, thinking, ‘When can I, entering on dwell in that plane with the ariyans, now entering on, are dwelling in?’ Thus, from evincing a desire for

the incomparable Deliverances sorrow arises because of desire. (same as other five sense-fields).

Six equanimities connected with worldly life: Equanimity arises in a foolish delinquent ordinary person, in an uninstructed ordinary person that has seen the material shape with the eyes, who has not overcome (his defilements), fruition, danger – equanimity such as this does not go further than material shape (same as other five sense-field).

Six equanimities connected with renunciation: Equanimity arises when one known the nature of the material shapes themselves... mental states, their alteration, disappearance and arrest, and thinks, ‘all these mental states are impermanent, suffering, and soulless. By seeing this as it really is by means of perfect wisdom.’⁵⁸

Thus, the full awareness of mindfulness practicing prevented the joy, sorrow, and equanimity feeling. Because practicing mindfulness involves contemplating the true nature that are impermanence, suffering, and soullessness. Whenever practitioner experiences the true nature then the wisdom arises in his mind.

2.3.3 Mindfulness and perception (Saññā)

Saññā or perception has various meaning as follows:

Ñyānaponika Thera has explained about saññā in the book named Buddhist Dictionary that: Saññā or perception is one of the five groups of existence (khandha) and one of the mental factors (cetasika) that are inseparable bound up with all consciousness. It is a sixfold perception of the five physical sense-objects and of mental object and phenomena. It is the awareness of an object’s distinctive marks. If, in repeated perception of an object, these marks are recognized, saññā function as

⁵⁸ M III 217-219. (PTS)

memory. And saññā may also refer to the idea which are objects of meditation, e.g. in a group of seven ideas, of impermanence (aniccā), etc. (A. VII, 46); of: impurity (asubha), etc. (A.X, 56), and another set of 10 in A.X. 60; or to wrong notions, as in nicca, subha. (the notion of permanence, beauty), etc.⁵⁹

Sue Hamilton explained in the book named *Identify and Experience: The Constitution of The Human Being According to Early Buddhism*⁶⁰ that demonstrates, according to many passages in Nikāyas, saññā has a function of recognition or identification. And suggests, Perhaps the most satisfactory translation of saññā would be ‘apperception’, which implies both that its function is discriminatory, and also that it incorporates a function of assimilation or comprehension of what has been perceived so that identification can take place. And saññā is the faculty of conception. If the function of saññā is depending on the co-temporal input of sensory data, it is called apperception, otherwise, called conception.

The commentary of the first book of Abhidhamma (Atthasālinī)⁶¹ explained that saññā memories are characterized by making signs.

R.M.L. Gethin expounded in the book called *The Buddhist Path to Awakening*⁶² to comment on saññā’s definition in Abhidhamma that in its capacity of labeling or marking (which seems to be intended here) saññā must be understood as playing a major role in the psychology of memory, at least as far as this is conceived of as a simple matter of recognition and recall.

⁵⁹ Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, forth (Kandy: Buddhist Publication Society, 1980), p. 305.

⁶⁰ Hamilton Sue, *Identify and Experience: The Constitution of The Human Being According to Early Buddhism* (London: Luzac Oriental, 1996), pp. 57-59.

⁶¹ Dhs trsl. P.313. (MBU. Electronic Tipitaka).

⁶² R. M. L. Gethin, *The Buddhist Path to Awakening* (London: Oneworld Publications, 2001), p. 41.

According to the faculty of Mindfulness (sati) with practicing of the four Satipaṭṭhānas involve both right recollection and right thought. These two functions support to each other reciprocally, and prevent saññā associated with unwholesome (akusala) consciousness.

Saññā and sati seem to refer to the same thing. In Aṅguttara Nikāya explained about ten ideas (saññās). Such as, asubhasaññā is the same as one of the practices in the Satipaṭṭhāna Sutta: Thus one dwells contemplating this body is impurity, and called the idea of the foul⁶³

Mindfulness of Breathing is the third stage in the four stages of Mindfulness practice. In Aṅguttara Nikāya about the book of ten ideas mentioned that when one mindfully breaths in and out and knows the breath that is long or short. And put into practice the intention when one breathes in, feeling it to go through the whole body then breathe out. Breathe in, calming down the body-aggregate then breathe out. And breathe in and out for gladdening, composing, detaching mind, contemplating impermanence ...dispassion...ending ... and contemplating renunciation. All these called “the idea of concentration on in-breathing and out-breathing”⁶⁴

The implication between Mindfulness and saññā is that mindfulness is a decisive factor in the proper functioning of saññā, and the practice of mindfulness consists in developing correct and wholesome cognition, a perfect and undistorted form of saññā.

⁶³ A V 109-112. (PTS)

⁶⁴ A V 111-112. (PTS)

As the meaning of mindfulness presented in the mental factor (cetasika) that is wholesome and kamma produced lofty consciousness. But saññā exists in wholesome, unwholesome, and neutral mind.

Mindfulness prevents saññā from developing the unwholesome mind. When saññā exists the unwholesome surfaces, mindfulness has immediately to work together with saññā and switch off the unwholesome then change to wholesome mind. In the case of mindfulness dissociation from saññā, the cognition of saññā must change to unwholesome.

2.3.4 Mindfulness and cognition

Mindfulness in early Buddhism, the book by Tse-fu Kuan explained about Mindfulness and cognition as: (1) Saññā and conceptual proliferation; (2) problem of saññā in the term of the senses; and (3) Mindfulness prevents Saññā to expand conceptual proliferation.

2.3.4.1 Saññā and conceptual proliferation

In the Madhupiṇḍika Sutta in Majjhima Nikāya, The Buddha answered about his preaching and proclaims that the Brahmin who dwells detached from sensual desire, without doubt, without worry, free from craving for existence and non-existence is the one that saññā do not lie latent.

After that some monk requested the Buddha to explain his answer that the end of the underlying tendencies to passion, to aversion, to views,...the end of taking up cudgels, of swords, of quarrels, disputes, argument, strife, slander and false speech. Because there is nothing to be delighted in, to be welcomed, to cling to that source from which saññā and naming conceptual proliferation assail a person.

Monks went to ask to Mahā Kaccāna, then he elaborated that depending on the eyes and visible forms, consciousness arises. The combination of three is contact. With contact as condition, feeling arises. What one feels, one apperceives. What one apperceives, one thinks about. What one thinks about, one conceptually proliferates? With that one conceptually proliferates as the source, apperception and naming conceptual proliferation assail a person with regards to past, future and present visible forms cognized by the eye. And it is the same for ear, nose, tongue, body and mind-organ.⁶⁵

From the clear answer of Mahā Kaccāna, it indicates a formula of the cognitive process in unwholesome mind. And if saññā do not line latent in person, he is free from samsara.

2.3.4.2 Problem of saññā in terms of the senses

In Saḷāyatana Saṃyutta explained about What is seen, heard, or thought of refers to what is perceived and conceived through any of six senses.⁶⁶ And the Buddha exhorts Mālunkya-putta to practice thus:

Regarding things seen, heard, thought of, and cognized by you: among those seen there will be merely the seen; in the heard there will be merely the heard; in what is thought of there will be merely what is thought of; in the cognized there will be merely the cognized (viññāta).⁶⁷

Vice versa, if one pays attention to what one perceives through the six senses, it is probably meant to criticize saññā operating in an unwholesome way.

⁶⁵ Tse-fu Kuan, *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources* (London: Routledge, 2007), pp.17-19.

⁶⁶ S II 95-96. (PTS)

⁶⁷ Tse-fu Kuan, *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources* (London: Routledge, 2007), p. 21.

2.3.4.3 Mindfulness prevents Saññā to expand conceptual proliferation

The four Satipaṭṭhānas are practiced to rectify the unwholesome functioning of saññā that it can lead to conceptual proliferation (which is hindrance to the wisdom that effects to liberation) by focusing on empirical objects without any conceptual proliferation contemplating the body, etc., as they are.⁶⁸

Daniel Goleman described in the book *The Buddha on Meditation and States of Consciousness*⁶⁹ that Mindfulness practicing is to break through the natural tendency to substitute abstract cognitive patterns or perceptual preconceptions for the raw sensory experience. And In Satipaṭṭhāna Sutta mentioned that His mindfulness that ‘there is a body (or feeling, etc.)’ is established to an extent sufficient for knowledge and recollection.” These could signify that mindfulness is established to such an extent that one apprehends the bare objects of sensory experience without stimulating the mind into cognitive chains of reaction.⁷⁰

Thus, the practitioner has established mindfulness and experiences the object then cognitive chain of reaction does not change.

2.3.5 The aim of mindfulness

The aim of mindfulness is to cut off the unwholesome by thought, speech, and action that are the Path leading to Cessation of Suffering or Nibbāna.

Dīgha Nikāya expounds the story about Sakka (lord of gods) called Sakkapañhā Sutta. He asked the Buddha that how monk (practicing mindfulness) has gone about who has reached the path suitable for and leading to the cessation of obsession that happens by the idea.

⁶⁸ Ibid. p. 24.

⁶⁹ Goleman, Daniel. *The Buddha on Meditation and States of Consciousness*, ed. by Charles T. Tart, Routledge & Kegan Paul, London, 1975, p. 219.

⁷⁰ Kuan, Tse-Fu. *Mindfulness in early Buddhism*, Routledge, New York, 2008, p. 24.

The Buddha answers about happiness, sorrow, and equanimity, then declared to be two folds to be followed after or to be avoided for all of them. To sum up, the person has to follow after the happiness, sorrow, or equanimity that he has perceived and the good quality that has developed and bad quality has decreased. On the other hand, the person has to avoid the happiness, sorrow, or equanimity that he has perceived through the bad quality that has developed and good quality that has decreased. Now such happiness, sorrow, or equanimity are not accompanied, the first is the more excellent, and of such as are so accompanied by preoccupation and travail of mind. Thus, happiness, sorrow, or equanimity to be developed is path leading to the cessation of obsession.⁷¹

In Potthapāna Sutta, Potthapāna asked the Buddha about arising of the saññā (idea) and knowledge (ñāṇa), what is arising first, the Buddha explained that it is idea, the state of consciousness that arises first, and after that knowledge. And the springing up of knowledge is dependent on the springing up of idea, of the state of consciousness. And this may be understood from the fact that a man recognizes: ‘It is from this cause or that knowledge has arisen to me’.⁷²

Lust, greed, hatred and delusion make the mind unbalanced and obstructs the development of wisdom. Thus, the Buddha taught about two kinds of meditation to break through all passion and free from samsara (Nibbāna). The two kinds of meditation are Tranquility (Samatha) meditation and Mindfulness (Vipassanā) meditation.⁷³

⁷¹ D II 277-279. (PTS)

⁷² D I 185. (PTS)

⁷³ H.H. Somdet Phra Nyanasamvarā, *A Guide to Awareness* (Bangkok: Mahamakut Rajavidyalaya Press, 1961), p. 1.

Serenity or Tranquility concerns feeling (vedanā), while Mindfulness concerns cognition (saññā).⁷⁴

Thus, Tranquility meditation makes the mind calm and relieves it from defilement then Mindfulness meditation can develop the clean mind to seek wisdom.

Summary

The mind can create suffering or happiness. Everyone wants to decrease suffering and increase happiness. If a person has mindfulness with thinking, speaking or acting, he will have happiness in his life. Hence, everyone can create happiness in daily life by cultivating Mindfulness by Practicing.

Mindfulness (sati) has been translated by different people in different ways such as awareness, conscience, attention, circumspection, meditation, contemplation, insight. It is that quality that characterizes the mind that is alert, awake and free from befuddlement. It is also recollection (anussati) because it arises again and again. It is calling back to mind; the mindfulness which is remembering, bearing in mind, the opposite of superficiality and of obliviousness; mindfulness as faculty, mindfulness as power, right mindfulness.

Awareness (Mindfulness) is a function or quality of the mind, but it is often described as something to be practiced or cultivated. It appears as a conditioning factor that occurs only in good consciousness and hence is invariably called right mindfulness. It is kept to a bare registering of the facts observed, without reacting to them by deed, speech or by mental comment which may be one of self-reference (like

⁷⁴ Tse-fu Kuan, *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources* (London: Routledge, 2007), p. 40.

or dislike, etc.), judgment or reflection. It means maintaining a moment-by-moment awareness of our thoughts, feelings, bodily sensations, and surrounding environment. Mindfulness also involves acceptance, meaning that we pay attention to our thoughts and feelings without judging them or without believing, for instance, that there is a "right" or "wrong" way to think or feel in a given moment.

Mindful awareness is receptive and not exclusive. Sensations, thoughts, or feelings are simply experienced for what they are. To be mindfully aware means, strangely, there can be an absence of 'mind'. Even if thoughts are chattering away, they receive no more attention than anything else that has arisen.

An understanding of mindfulness (*sati*) and clear comprehension (*Satipaṭṭhāna*), based on the canonical texts, is important not only from a philological angle but because such understanding has major bearings on the actual practice of meditation.

Practicing mindfulness is awareness fixed and firmly established without any drifting from the chosen object. Should another mental object suddenly interrupt leading to rapture or excitement, then do not lose yourself in it but quickly return to your base. In Mindfulness practicing, it uses *Samādhi* or Concentration too.

In the truth of Buddha's teaching, practicing mindfulness is for everyone. No matter where it is, when it is, people can practice the Noble Eightfold Path or the Path leading to Cessation of Suffering. This is known as Middle Path because this path avoids two extreme ways: self-mortification and sensual indulgence and at the end, this is the only way to bring the practitioner to *Nibbāna*.

Heedfulness or Mindfulness is an internal factor, like clear thinking. It is very important in ethics as it senses by incites, the performance of good actions and

prevents bad actions. Practicing Mindfulness is a way, which those who practice it, respect and appreciate. Mindfulness is the place of death-free, free from samsara.

Nowadays, mindfulness meditation (Vipassanā) movement, emerging from the Theravadā traditions of Burma (Myanmar), Thailand, and Sri Lanka, has become a kind of modern meditation tradition of its own. And it has become an increasingly independent movement in which meditation is offered absent the ritual, liturgical, and merit-making elements integral to Theravāda Buddhism, with which westerners often consider it synonymous.

One of the most important founders of the modern Vipassanā movement, the Burmese monk Mahāsi Sayādaw (1904–82), like many modern meditation teachers, focused almost exclusively on the practice of meditation and the goal of awakening, deemphasizing ritualism and monasticism.

Modern lay meditation movements originated there before being exported to the West. Monasteries in Japan, Taiwan, Sri Lanka, and across much of the Buddhist world now offer meditation instruction to lay people, while uniquely modern meditation centers, where people can take classes and attend retreats, have sprung up all over the world.

Different aims of using mindfulness practicing from early Buddhism and today: ‘Indeed, the early formulations of such practices seem to have little to do with “opening to the world” or “appreciating everyday life”, much less being more productive and efficient in the workplace (another current application of mindfulness). They were designed, first to bring heightened awareness of various states of mind and free the practitioner from entanglement in them, with the ultimate end of achieving nirvana, overcoming suffering, and ending the cycle of rebirth.

The modern period has provided an arena for mindfulness to emerge as central to the practice of Buddhism among the laity. It is a new kind of world-affirming attitude that began with the Reformation and continues to our time.

Both historical and ethnographic evidence suggests that the privileging of experience may well be traced to certain twentieth-century Asian reform movements, notably those that urge a return to Zazen or Vipassanā meditation, and these reforms were profoundly influenced by religious developments in the West.

Some companies spend significant resources on research and development because they know that for their business to thrive; they must constantly improve and stay on top of the latest information. The same is true of figuring out how to create a more mindful business: investing in developing insight that will guide, protect, and put them and their business on the right path. on the other hand, Political and financial cannot fully succeed when they do not have mindfulness. They need the energy of mindfulness to help them come back to themselves and look deeply in their situation. They work professionally, but they tend to bring to the work their own individual difficulties, pain, and suffering. Mindfulness practice allows them to embrace and understand their suffering.

Thus, the contemporary importance of Mindfulness practicing in the world society, includes, some treatment of Psychotherapists for reducing anxiety, stress, high blood pressure, and pain in some cases. Meditation is also taught in hospitals, schools, prisons, and for soldiers. Some companies use it for increasing workers' productivity and decreasing stress from boring atmosphere in office, and it is even used by doctors and psychotherapists.

The literature, related to mind and mindfulness in Theravāda Buddhism shows the mind of laity as highly confused, sad and difficult to be bearable. This is because their minds are full of desire. But when the Buddha taught Dhamma that gave them mindfulness to see and understand the nature of life. So their minds were changed and became peaceful and reached the highest state of Ariyan (Arahant)

About monks' society or Sangha, the Buddha prescribed many disciplines to prevent monks' mind according to Vinaya. Normally monks who have not reached the Noble state, and their minds are not well practiced, their minds are like a human being; they have desire in their minds. Monks should be cultivating their mind for bringing great bliss, cleansing of all defilements, and reaching Nibbāna.

Four fundamentals of practicing mindfulness: determination, awareness and clear-comprehension, fix and firmly of mindfulness, and overcome hankering and dejection concerning are the condition to establish mindfulness and are causes of tranquility and wisdom.

The full awareness of mindfulness practicing prevents joy, sorrow, and equanimity feeling. Because practicing mindfulness involves contemplating the true nature that is impermanent, suffering, and soulless. Whenever the practitioner experiences the true nature then the wisdom arises in his mind.

As the meaning of mindfulness presented in the mental factor (cetasika) is wholesome and kamma produces lofty consciousness. But saññā (perception) exists in wholesome, unwholesome, and neutral mind. Mindfulness prevents saññā from developing in the wholesome mind. When saññā exists, the unwholesome and mindfulness immediately work together with saññā and switches off the unwholesome

changing the mind to wholesome. In the case of mindfulness dissociation from saññā, the cognition of saññā must change to unwholesome.

When the practitioner establishes mindfulness and experience the object just as an object, then, cognitive chain of reaction is not changed.

Thus, Tranquility meditation makes the mind calm and reliefs it from defilement, but the aim of Mindfulness has developed the clean mind to have wisdom. We may conclude that a survey of the texts of Mindfulness and the rich tradition of stories associated with them have to be read together as they will only then give us an idea of the unity of practices and the contexts in which they have arisen and thus offer us a clear understanding.

Chapter III

THE METHODS OF THE PRACTICE OF MINDFULNESS IN THERAVĀDA BUDDHISM

A clear understanding of the methods is needed to understand the practice and also the theories that lie behind the ideas of Mindfulness in Theravada Buddhism. This clarity is a unity of the texts and practices and is indivisible and this chapter tries to look at the main aspects of the practice of mindfulness in their larger settings.

3.0.0 The Methods of The practice of Mindfulness in the Theravāda Buddhism

In the Pāli Canon, it is elucidated that Buddhist meditation is “based primarily upon the experience of the Buddha in the attainment of Enlightenment (paṭivedha). The methods of practice have been developed into two complex systems shown as Samatha Kammaṭṭhāna and Vipassanā” Kammaṭṭhāna. Meditation’s importance is enhanced by emphasis on mental purity.

The theory of meditation aims at “the culmination of the Noble Eightfold Path which is explicated for the first time in the Buddha's inaugural sermon, known as "Dhammacakkappa vattana", “the Turning of the Wheel of the Doctrine." The Noble Eightfold Path as the Method of self-enlightenment, which is the goal of Buddhist doctrine, is called “Majjhimāpaṭipadā”, the Middle Path. It is so called because it tends towards moderation, avoiding the two extremes: indulgence in sense pleasures, and, on the other hand, adherence to the practices of self-mortification.”

Theravāda Buddhism is the original Buddhism that follows the Buddha taught. Before the Blessed One attained enlightenment, he practiced various methods of

meditations, and in some various he tried many ways but he could not find the purify path that can get him out of the cycle of existences. But finally, he found the method or the way that made him not rebirth and does not suffer any more. It is called Mindfulness meditation (Vipassanā Kammaṭṭhāna).

Thai Buddhists started to practice meditation by way of giving, observing the precepts, and then meditation. Because practitioners who are always giving to others, their minds will decrease greed and develop more kindness, and who are not maintaining their precepts, person's actions of body and speech and the responsibility for these is that which sets a limit to the "high-spirited" in a actions and their results rests with the heart. They will increase their problems and social problems too, vice versa.

About practicing, Mindfulness, it is a stratagem to end the suffering with not only knowing the nature in the present of body and mind, and should not adhere. Because when they know their body is under the Three Characteristics: impermanent, suffering, and not-self, their mind will free from suffering and defilement.

As the Buddha said in Dhammapada (Verse 25) and illustrated in the book named Treasury of Truth: Text from the illustrated Dhammapada as follows:

utthānēna appamādeṇa saññāmēna damēna ca

mēdhāvī dīpam kayirātha yam ōghō na abhikīrati¹

The wise person builds steadfastly with mindfulness that restrains the defilement, like the island is built steadfastness, the flood cannot overwhelm.

¹ Maha Thero Weragoda Sarada, *Treasury of Truth: Illustrated Dhammapada* (Taipei: The Corporate Body of the Buddha Educational Foundation, 1993), pp.129-130.

Mindfulness, this word is use in Buddhism as Right Mindfulness. It is the seventh factors in the fourth Noble truth or Magga and how to have Mindfulness?

Normally humans have mindfulness but that is not Right Mindfulness. The concept of mindfulness and Right Mindfulness are different. As described in Chapter II, Mindfulness meaning is memory or sati, but Right Mindfulness meaning is to remember or to recollect what was done and said long time ago; Right Mindfulness (Attentiveness) is to be diligently aware, mindful and attentive with regard to (1) the activities of the body (kāya), (2) sensations or feelings (vedanā), (3) the activities of the mind (citta) and (4) ideas, thoughts, conceptions and things (Dhamma).

As the passage above shows, the practitioner tries to develop his mind to have Right Mindfulness. But it is difficult to develop the mind. Because the mind is like the monkey, it is never stopping thinking like monkey never stop moving except sleeps. So, before develop the mind like this, the practitioner must make his mind calm first and to stop thinking like the monkey moving. How to stop?

3.1.0 The scope of the chapter

This chapter's scope and the method of the practicing mindfulness in Theravāda Buddhism is focusing on Mindfulness of Breathing (Ānāpānasati Bhāvanā). The researcher focuses on Mindfulness of Breathing, because this method has shown to give Tranquillity and meditation and Insight meditation.

The mindfulness practicing is the only way to bring the practitioner out of samsāra or to reach Nibbāna. Because the Buddha taught about Suffering, Cause of Suffering, End of the Suffering, and How to cease the Suffering. They are called the Four Noble Truths; all are Suffers and how to get rid of Suffers forever?

The details of Mindfulness practicing method are elaborate and the researcher will explain about two main systems of Meditation. The first system is Tranquil meditation (Samatha Kammaṭṭhāna)², this system will make the practitioner has calm and develop inner peace to has happy mind, and the second system is Mindfulness meditation or Insight meditation (Vipassanā Kammaṭṭhāna)³, this system will make practitioner have cultivated wisdom then he can see the true nature of life and to see nature of everything that arisen, continue, and cease. When the practitioner is knowing and accept the nature like this, they have insight and can reach Nibbāna.

As the Buddha said in Dhammapada (Verse 423) and illustrated in the book named Treasury of Truth: Text from the illustrated Dhammapada as follows:

Yōpubbēnivāsam vēdī saggāpāyam ca passati,
athō jātikkayam pattō abhiññā vōsitō munī
sabbavōsitavōsānam tam aham brāmanam brumī⁴

He knows his former existences; He has capacity to see heaven and hell-stage of ecstasy and stage of woe. He has ended the cycle of existences. He has his higher awareness. He has reached the stage of sage. He has achieved the final perfection. Him, I describe as a bhāmana.

Thus, meditation effects to body and mind. Practitioner who practices Mindfulness meditation, he will get rid of the suffering cycle by birth, decay, illness, and death.

² Phra Brahmaganabhorn (P.A. Payutto), *Dictionary of Buddhism*, 16th ed. (Bangkok: S.A. Printing Mass Products Co., Ltd., 2008), 2.

³ Ibid.

⁴ Maha Thero Weragoda Sarada, *Treasury of Truth: Illustrated Dhammapada* (Taipei: The Corporate Body of the Buddha Educational Foundation, 1993), p.1246.

3.1.1 The different practices that from the subject

The different practices of Samatha Kammaṭṭhāna and Vipassanā Kammaṭṭhāna exist and are prominent. Before knowing differences of practices, the researcher will explain in brief.

Samatha and Vipassanā are difference in their function and methods, as well as their results. Whereas the function of Samatha is to concentrate the mind without attentiveness outside, the function of Vipassanā is to eradicate ignorance and to know things as they really are.

Samatha Kammaṭṭhāna: Concentration, Calm meditation, Serenity, Tranquillity, or One-pointedness meditation are the characteristics. Concentration means that one has purity of mind, endeavours steadfastly, dwells with the truth having the benefit of tranquillity and is not distracted. This is called Concentration. It means not allowing one's mind to be bent by the strong wind of passion. It is comparable to the unflickering flame of the lamp behind the palace.⁵

In Aṭṭhasālinī (Commentary of Dhammasaṅgani) explained about three different kinds of Concentration that differences by degree of intensity of concentration's level: momentary concentration, access concentration and ecstatic concentration.⁶

Buddhaghosa said about two kinds of concentration in Visuddhimagga: access concentration and absorption concentration: the mind becomes concentrated in two ways, as follows:

⁵ Purushottam Vishvanath Bapat, *Vimuttimaggā and Visuddhimaggā: A Comparative Study* (Calcutta: Calcutta Oriental Press, 1937), p.26.

⁶ As 117. (PTS)

- a. On the plane of access and on attain. The mind reaches access concentration by abandonment of the hindrances (obstacle).
- b. On the plane of attain by jhāna factors' appearance.

The difference between the two kinds of concentration: in access concentration: the factors are not strong, when access has arisen, the mind now makes the sign its object and now re-enters the life continuum. But in absorption: the factors are strong, when absorption concentration has arisen, the mind, having once interrupted the flow of the life-continuum, carries on with a stream of profitable impulsion for twenty four hours.⁷

Practitioners who enter level of access concentration can reach the first absorption (jhāna), the second absorption, the third absorption, the fourth absorption. But the fifth absorption until the eighth absorption, practitioners must enter level of ecstatic concentration.

As the Buddha said in Saṃyutta-nikāya about Concentration that monks who practice concentration and understand things as they nature, know the arising and cessation of form, feeling, perception, volitional formation, and consciousness.⁸ In Aṅguttara-nikāya,⁹ the Buddha exhorted monks about using meditation for happiness in this truly life by making concentration, as follows:

- 1) When a monk is aloof from sense-desires then he attains the first absorption (jhāna), in this state there are five factors: applied thought, sustained thought, joy, happiness, and on pointedness.

⁷ Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 126.

⁸ S III 13. (PTS)

⁹ A II 44. (PTS); M I 40. (PTS); Phra Brahmagunabhorn P.A. Payutto, *Dictionary of Buddhism*, 16th ed. (Bangkok: S.A. Printing Mass Products Co., Ltd., 2008), 9.

- 2) When a monk calms down of applied thought and sustained thought then he attains the second absorption (jhāna), in this state there three factors: joy, happiness, and one-pointedness.
- 3) When a monk fades out from joy then he attains the third absorption (jhāna), in this state there two factors: happiness and one-pointedness.
- 4) When a monk rejects from pleasure and suffer then he attains the forth absorption (jhāna), in this state there are one pointedness.

Practicing of Tranquillity Meditation leads concentration and calmness, and mount the mind upon the one object. Such as: Pathvī, Āpo, Tejo, Vāyo and so forth.

Samatha Kammaṭṭhāna (Tranquillity Meditation) will develop the eight mundane attainments consisting of the four material absorptions (rūpa-jhāna) and four immaterial absorptions (arūpa-jhāna). If the practitioner constantly repeated practice of these jhānic states, it will bring five abhiññā (Lokīya (mundane)-abhiññā or Psychic powers) in various modes; the Lord Buddha explained these psychic powers in Dīgha-nikāya and in Anguttara-nikāya¹⁰ as follows:

- i. Iddhividhi-abhiññā (Magical power): the power to become from being one to many; passing the wall, earth, without anything obstructed; walking on the water without sink; though the sky just as a winged; becomes invisible; and reaches the Brahmā state in heaven with body.
- ii. Dibbasota-abhiññā (Deva-ear or Celestial ear): the power to hears far and near. Moreover, celestial-ear has the power to hear from heaven and human.

¹⁰ D I 77. (PTS); D III 281. (PTS); AIII 280 (PTS); Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 373.

- iii. Dibbacakku-abhiññā (Deva-eye, Deva-sight or Celestial eye): the power to see heaven, human, and all sentient being however, it is greatest or smallest.
- iv. Cetopariya-abhiññā (Understand by mind): the power to know other beings mind and human's mind.
- v. Pubbenivāsa-abhiññā (Know previous lives): the power to recall the occurrences of previous life.

When mundane concentration was developed, it will bring five psychic powers. In *Visuddhimagga*¹¹, it is explained about how to develop mundane concentration. The practitioner has purified the moral, excised ten obstructions, approached the true friend who give the meditation subject, understood the forty kinds of tranquillity meditation subjects for choosing one kind that suitable for his temperament, and suitable abode.

There are ten obstructions that said above, as follows:

“A dwelling, family, and gain,
A class, and building too as fifth,
And travel, kin, affliction, books,
And supernormal powers: ten.”¹²

Phra Brahmagunabhorn described in the book named *Dictionary of Buddhism*¹³ because of intrinsic nature (carita or cariyā) of person has six temperaments, thus, they are six types of person, as follows:

¹¹ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 89.

¹²Ibid. p. 90.

¹³ Phra Brahmagunabhorn P.A. Payutto, *Dictionary of Buddhism*, 16th ed. (Bangkok: S.A. Printing Mass Products Co., Ltd., 2008), 262; Anuruddha, *A Comprehensive Manual of Abhidhamma*, ed. Narada and Bhikkhu Bodhi, trans. Narada (Seattle: BPE, 2010), pp. 334-35.

- 1) Lustful temperament (rāga carita): the person who be conscious of one's appearance. Thus, kinds of meditation to suit this temperament are asubhas (foul things) and kāyagatāsati (mindfulness with regard to the Body). Thus, kinds of meditation to suit this temperament are foulness and recollection of body.
- 2) Hating temperament (dosa carita): the person who is irritable or impatient. Thus, kinds of meditation to suit this temperament are bramavihāras (excellent states) and some (devices): blue, yellow, red, and white. Other kasiṇas suit for all temperaments.
- 3) Deluded temperament (moha carita): the person who is deluded. Thus, kinds of meditation to suit this temperament are Ānāpānasati (mindfulness of breathing) and should learn, listen to Dhamma or close to teacher who give the meditation subject.
- 4) Faithful temperament (saddhā carita): the person who is appreciated, cheerful, easy to admire and has reason to believe. Thus, kinds of meditation to suit this temperament are considerate in the first to the sixth anusatis (recollections).
- 5) Intelligent temperament (Buddha carita or ñāṇa carita): the person who is always used ideas to consider should encourage him to use right thinking about Tilakkhaṇ (three characteristics). Thus, kinds of meditation to suit this temperament are maranasati (recollection of death), upasamānusati (recollection of peace; contemplation on the

virtue of Nibbāna), Catudhātuvavaṭṭhānas (the analysis of the four physical elements), and Āhāre paṭikūlasaññā (the perception of loathsomeness where food is concerned).

- 6) Discursive temperament (Vitakka carita): the person who is desultory and distracted. Thus, kinds of meditation to suit this temperament are Ānāpānasati (mindfulness of breathing) or kasiṇas (devices)

According to the way to developed mundane concentration, the practitioner has understood the forty kinds of subject to suit one for his temperament, the forty kinds of meditation subjects, as explained in Anguttara-nikāya¹⁴ and Visuddhimagga¹⁵, as follows:

- (1) Ten kasiṇas (devices)
- (2) Ten asubhas (foul things)
- (3) Ten anussatis (recollections)
- (4) Four brahmavihāras (excellent states)
- (5) Four aromas (formless states)
- (6) Āhāre paṭikūlasaññā (the perception of loathsomeness where food is concerned)
- (7) Catudhātuvavaṭṭhānas (the analysis of the four physical elements)

¹⁴ A V 46. (PTS)

¹⁵ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 118-169.

The Forty meditation subjects are divided by groups, in brief:

i. Ten kasiṇas¹⁶ (devices): the method of inducing concentration by gazing at any of the ten objects. There are divided in three groups¹⁷, as follows:

a. Bhūta kasiṇa (element device): there are four kinds:

- Pathvī kasiṇa (earth device): practitioner who chooses the earth device as the subject of contemplation, whether in a posture: sitting, walking, standing or lying down, should look at a spot of earth on the ground or at a round earth-device and contemplate, saying mentally ‘pathavī, pathavī, pathavī’ or ‘earth, earth, earth.’ After continue saying some time the vivid image of the earth-device will appear in the mind like the eye can see. This appearance of a mental image is called the acquired image (uggaha-nimita). As soon as this image becomes fixed and steady in the mind, if it disappears from mind, practitioner should continue to contemplate on the acquired image by saying mentally, ‘pathavī, pathavī’ or ‘earth, earth. When continue saying s the acquired image for a long time, the acquired image (uggaha-nimita) change to counterpart image (paṭibhāga-nimita): a very brilliant and crystalline appearance. In this state, the impediment cannot disturb the mind. Thus, upacārasamādhī (access concentration)

¹⁶ Venerable Mahāsi Sayādaw, *Buddhist Meditation and Its Forty Subjects*, ed. Bhikkhu Pesala, trans. U Pe Thin (Rangoon: Buddha Sāsana Council Press, 2013), p.3.

¹⁷ Phra Brahmaganabhorn (P.A. Payutto), *Dictionary of Buddhism*, 16th ed. (Bangkok: S.A. Printing Mass Products Co., Ltd., 2008), 315.

was arisen in mind and continually fixing the mind with this. If the mind sinks into the object then fixedness and steadiness in it. Then, appanāsamādhi (attainment concentration) was arisen in mind and there are four absorptions (jhāna) in this stage: the first jhāna, the second jhāna, the third jhāna, and the fourth jhāna.¹⁸ The basis for such powers as the state described as having been one, he becomes many.¹⁹ And stepping or standing or sitting on space or on water by creating earth...²⁰

- Āpo kasiṇa(water device): practitioner who chooses the water device as the subject of contemplation, whether in a posture: sitting, walking, standing or lying down, should look at a spot of water and contemplate, saying mentally ‘Āpo, Āpo, Āpo...’ or ‘water, water, water...’ ... contemplate on the acquired image by saying mentally, ‘Āpo, Āpo, Āpo...’ or ‘water, water, water...’... Then, appanāsamādhi (attainment concentration) was arisen in mind... the first jhāna, the second jhāna, the third jhāna, and the fourth jhāna.²¹ The basis for such powers as diving in and out of the earth²², causing rain,

¹⁸ Venerable Mahāsi Sayādaw, *Buddhist Meditation and Its Forty Subjects*, ed. Bhikkhu Pesala, trans. U Pe Thin (Rangoon: Buddha Sāsana Council Press, 2013), pp. 4-5.

¹⁹ D I 78. (PTS)

²⁰ M II 13. (PTS)

²¹ Venerable Mahāsi Sayādaw, *Buddhist Meditation and Its Forty Subjects*, ed. Bhikkhu Pesala, trans. U Pe Thin (Rangoon: Buddha Sāsana Council Press, 2013), pp. 5-6.

²² D I 78. (PTS)

storms, creating rivers and seas, making the earth and rocks and palaces quake.²³

- Tejo kasiṇa (fire device): practitioner who chooses the fire device as the subject of contemplation,... should look at a spot of water and contemplate, saying mentally ‘Tejo, Tejo, Tejo,...’ or ‘Fire, Fire, Fire,...’,..., Then, appanāsamādhi (attainment concentration) was arisen in mind... the first jhāna, the second jhāna, the third jhāna, and the fourth jhāna. The basis for such powers as smoking, flaming, causing showers of sparks, countering fire with fire...²⁴ causing light for the purpose of seeing visible objects with the divine eye.²⁵
- Vāyo kasiṇa (air device or wind device): as same as pathavī kasiṇa, but change the word from ‘pathvi to vāyo or earth to air or wind’. The same applies to the remaining devices.²⁶ The basis of powers as going with the speed of the wind, causing wind storms.²⁷

b. Vaṇṇa kasiṇa (colour device): there are four kinds:

- Nīla kasiṇa (dark-blue device): the basis of powers as creating black forms, causing darkness, acquisition of the bases of

²³ M II 253. (PTS)

²⁴ S IV 290. (PTS)

²⁵ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 176.

²⁶ Venerable Mahāsi Sayādaw, *Buddhist Meditation and Its Forty Subjects*, ed. Bhikkhu Pesala, trans. U Pe Thin (Rangoon: Buddha Sāsana Council Press, 2013), pp. 5-6.

²⁷ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 176.

mastery by the method of fairness and ugliness.²⁸

- Pīta kasiṇa (yellow device): the basis of powers as creating yellow forms, acquisition of the bases of mastery in the way stated resolving that something shall be gold.²⁹
- Lohita kasiṇa (blood-red device): the basis of powers as creating red forms, acquisition of the bases of mastery in the way stated.
- Odāta kasiṇa (white device): the basis of powers as creating white forms, banishing stiffness and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the deva eye.³⁰

c. Other kasiṇa

- Āloka kasiṇa (light device): the basis of powers as creating luminous forms, banishing stiffness and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the deva eye.
- Paricchinṇākāsa kasiṇa (bounded space device): the basis of powers as revealing the hidden, maintaining postures inside the earth and rocks by creating space inside them, travelling unobstructed through walls, and so forth.

²⁸ M II 12. (PTS)

²⁹ S I 116. (PTS)

³⁰ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 176.

ii. Ten Asubhas³¹ (foul things; corpses): the body without conscious, the method of inducing concentration by at staring and consider the changing of corpse step by step in particular state, as follows:

- The bloated or swollen (uddumāta): the corpse is gradual dilation and swelling.
- The livid (vinīlaka): the corpse is patchy discolouration, mostly blue-black. Some part reddish coloured with flesh but some part white colour with pus.
- The festering (vipubbaka): the area of pus is broken.
- The cut up (vicchiddaka): the corpse split in half, it is fissured from decay.
- The gnawed (vikkhāyitaka): the corpse is bitten by animals such as wild dog, foxes or small creatures.
- The scattered (vikkhitaka): parts of corpse are dispersed, such as hands, legs, so forth.
- The hacked and scattered (hata-vikkhitaka): after scattered corpse in parts, it was cut and thrown away by crows' feet.
- The bleeding (lohitaka): the corpse with red blood oozing out.
- The worm infested (puḷuvaka): the corpse infested with maggots.
- A skeleton (aṭṭhika): the corpse in a heap of bones.

³¹ M I 58 (PTS); Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 178-191.

iii. Ten Anusati³²(ten recollections): the word recollection is the same as constant mindfulness.

- The practitioner’s recollection of the Buddha is contemplation and repeatedly on the glorious virtues and attributes of the Buddha. It is called Buddhānussati.
- The practitioner’s recollection of the Dhamma is contemplation and repeatedly on the virtues and qualities of Buddha’s teaching of the Doctrine. It is called Dhammānussati.
- The practitioner’s recollection of the Saṅgha is contemplation and repeatedly on the virtues of the Order of monks. It is called Saṅghānussati.
- The practitioner recollection of the morality is contemplation and repeatedly on one’s own morals. It is called Sīlanussati.
- The practitioner recollection of the liberality and contemplation and repeatedly of virtues of liberality as can be found in oneself. It is called Cāgānussati.
- The practitioner recollection of Deities and contemplation and repeatedly of virtues which make practitioner become gods as can be found in oneself. It is called Devatānussati.
- The practitioner’s recollections of death and contemplation and repeatedly of inevitability of death thus live with heedfulness. It is called Maraṇānussati.

³² Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 197; Venerable Mahāsi Sayādaw, *Buddhist Meditation and Its Forty Subjects*, ed. Bhikkhu Pesala, trans. U Pe Thin (Rangoon: Buddha Sāsana Council Press, 2013), p. 6.

- The practitioner’s recollection of body and contemplation and repeatedly on the thirty-two parts of the body, such as: head-hair, body-hair, nails, teeth, skin, and so forth. It is called Kāyagatāsati.
- The practitioner’s recollection of breathing and contemplation and repeatedly of in-breathing and out-breathing. It is called Ānāpānasati.
- The practitioner’s recollection of peace and contemplation and repeatedly on the virtue of Nibbāna. It is called Upasamānussati.

iv. Four brahmavihāras³³ (divine abiding; excellent states; sublime

states of mind): details of Four divine abiding, as follows:

- Mettā (loving-kindness): the practitioner should reconsider with the danger in hate and the advantage in patience, then contemplation of loving-kindness and good will. A practitioner pervades loving-kindness to universal by praying with borderless mind ‘May all sentient being be happy.’
- Karuṇā (compassion): A practitioner is contemplation of compassion and share sympathy to all being suffering by praying

³³ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 295; Ñyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, forth (Kandy: Buddhist Publication Society, 1980), p.78; Phra Suputh Kosalo (Chainikorn), *The Way of Buddhist Meditation* (Bangkok: Khumthong Industry & Printing Co., Ltd., 2008), pp. 30-31.

with borderless mind ‘May all sentient being be free from suffering.’

– Muditā (sympathetic joy): A practitioner is contemplation of gladness of another's advancement and happiness without jealousy by praying with borderless mind ‘May they still more advancement and happiness.’

– Upekkhā (equanimity; neutrality): A practitioner feels stoical with equitable attitude that things happen because of their own action and consideration that all sentient beings are in the same condition.

v. Four Arūpas³⁴ (absorption of formless spheres; immaterial states):

details as follows:

– Ākāśānañcāyatana (sphere of space's infinity): in Visuddhimagga refer to words in Majjhima-nikāya³⁵ that It is in virtue of matter that wielding of sticks, wielding of knives, quarrels, brawls and disputes takes place; but that does not exist at all in the immaterial state, and in this expectation he enters upon the way to dispassion for only material things, for the fading and cessation of only those., In Vibhaṅgh³⁶ explained about unboundedness space that He places, settles his consciousness in that space, he pervades unboundedly, hence ‘unbounded space’ is said. Thus, seeing material is still the cause of problems in four rūpa jhāna states

³⁴ D III 224. (PTS); S IV 227. (PTS); Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 326-327; Phra Suputh Kosalo (Chainikorn), *The Way of Buddhist Meditation* (Bangkok: Khumthong Industry & Printing Co., Ltd., 2008), p. 31.

³⁵ M I 410. (PTS)

³⁶ Vibh 262. (PTS)

(material states; absorption of form spheres), thus, when the practitioner develop the base consisting of infinity of space until attain in this state, all effects from seeing material are disappeared and the practitioner know the danger of seeing material, then, he is not cling to any material. As the Buddha said in Vibhaṅga³⁷ and in Majjhima-nikāya: it is precisely because they are abandoned here that the imperturbability of the immaterial attainments and their state of peaceful liberation are mentioned. Thus, he attains and dwells in the fifth jhāna.

–Viññāṇañcāyatana³⁸ (sphere of infinity of consciousness): when the practitioner attains and dwell, and completely passed the fifth jhāna (sphere of infinite of space), and feel sphere of infinity of consciousness is more peacefully than sphere of infinity of space then continue concentrating, thus he attains and the sixth jhāna (sphere of infinity of consciousness).

–Ākiñcaṇṇāyatana (sphere of infinity of nothing): when the practitioner attains and dwell, and completely passed the sixth jhāna (sphere of infinite of consciousness), and feel sphere of infinity of nothing is more peacefully than sphere of infinity of consciousness then continue concentrating, thus he attains and the seventh jhāna (sphere of infinity of nothing).

³⁷ Vibh 135. (PTS); M I 33 (PTS).

³⁸ Vibh 245. (PTS).

– Nevasaññānāsaññāyatana (sphere of neither perception nor non-perception): when the practitioner attains and dwell, and completely passed the seventh jhāna (sphere of infinite of nothing), and feel sphere of neither perception nor non-perception is the more peacefully than sphere of infinity of nothing then continue concentrating, thus, he attains and the eighth jhāna (sphere of neither perception nor non-perception).

vi. Āhāre paṭikūlasaññā³⁹ (the perception of loathsomeness where food is concerned): the conscious or perception of impurity of material food derived from fixing the mind intently on the food and eatable as being detestable. There are four kinds, as follows:

– Kavalīṅkārahāra (material food; physical nutriment): the practitioner perceps the food nourish the body, be aware the nutrition bring on eight nutritive essences: contact as nutriment nourishes (brings on) the three kinds of feeling; mental volition as nutriment nourishes (brings on) rebirth-linking in the three kinds of becoming; consciousness as nutriment nourishes (brings on) mentality-materiality at the moment of rebirth-linking.⁴⁰

Because lustful from sensual pleasures.

– Phassāhāra (nutriment consisting of contact; contact as nutriment): the practitioner has contacted of in and out of six sense bases with consciousness and mental factors will follow, then feeling is

³⁹ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 341.

⁴⁰ Ibid.

arisen. Thus, when the practitioner perceive of above mentioned, he can perceive of feeling too.

- Manosañcetanāhāra (nutriment consisting of mental volition; mental choice of nutriment): the practitioner is intended when acting, speaking, and thinking. All these three things lead to becoming (bhava). When he perceive of nutriment consisting of mental volition, then he can perceive of desire too.
- Viññāṇāhāra (nutriment consisting of consciousness; consciousness as nutriment): conscious is the cause of body and mind. When the practitioner perceive of nutriment consisting of consciousness, then he can perceive of body and mind too.

vii. Catudhātuvavaṭṭhānas⁴¹ (the analysis of the four physical elements; attention given to elements; the meditation subject consisting of elements; and defining of the four elements): the practitioner perceives of disintegrated parts of body and recognize that it is not mine, it is not myself. There are four elements, as follows:

- Paṭhavī-dhātu (the earth-element): it is hard or solid, such as: hair, body hair, nail, teeth, skin, bone, kidney, and so forth.
- Āpo-dhātu (the water-element): it is liquid and cohesion, such as: blood, sweat, and tear, saliva, snot, marrow, and so on.

⁴¹ M III 240-241 (PTS); Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 347; Phra Brahmagunabhorn (P.A. Payutto), *Dictionary of Buddhism*, 16th ed. (Bangkok: S.A. Printing Mass Products Co., Ltd., 2008). 147.

- Tejo-dhātu (the fire-element): it is heat or energy, such as: heat for digestion, for warmth the body, for debilitating, and so on.
- Vāyo-dhātu (the air-element; air-element): it is expansion or repulsive forces, such as: winds going upwards, winds going downwards, winds in the belly, breathing in and out, etc.

In Visuddhimagga⁴² it is explained about the benefits of the development of tranquillity meditation. There are five fold, in brief, as follows:

- a) Blissful abiding here and now.
- b) The proximate cause for insight.
- c) Eight attainments of jhāna and has five abhiññā (psychic power)
- d) Rebirth in the Brahmā-world as the practitioner aspires, if he is not aspiring and his attainment of first jhāna, then his can rebirth in the six heavens of the sense-sphere.
- e) Cessation for the Noble Ones, who have already produced the eight attainments.

Conclusion on forty kinds of tranquillity meditation

The practitioner who wants to practice and develop tranquillity meditation, he must choose kinds of meditation that suit for his temperament. The Buddha separate temperament in six kinds: Lust temperament (rāga carita), Hating temperament (dosa carita), Deluded temperament (moha carita), Faithful temperament (saddhā carita), Intelligent temperament (Buddha carita or ñāṇa carita), and Discursive temperament (Vitakka carita).

⁴² Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 371-72.

According to the goal⁴³ of tranquillity meditation is to develop calmness and stability of mind via proceeds through the ascending series of absorptions to the attainment of cessation of cognition and feeling and to the destruction of passion. Objects of meditation usually include concepts of forty kinds: Ten kasiṇas (devices), Ten asubhas (foul things), Ten anussatis (recollections), Four brahma- vihāras (excellent states), Four aromas (formless states), Āhārepaṭikūla saññā (the perception of loathsomeness where food is concerned), Catudhātuvavaṭṭhānas (the analysis of the four physical elements). When practitioner choose the kind of meditation that suit to him and practice for sometimes, he will get five folds benefits: Blissful abiding, the proximate cause for insight, Eight attainments of jhāna and has five abhiññā (psychic power), Rebirth in the Brahmā-world or six heavens of the sense-sphere, Cessation for the Noble Ones. But concentration is the result attained by mental that is still acting upon the surface level of the consciousness; it cannot eradicate the causes of the miseries of existence.

Vipassanā Kammaṭṭhāna or Satipaṭṭhāna that the Buddha's teachings about where and how a practitioner should aware or focus attention. In etymological, Satipaṭṭhāna was explained in two ways: On one hand, it can be regarded as a compound of sati (mindfulness, reference or the ability to keep something in mind) and paṭṭhāna (foundation, condition or source), thus referring to the object that kept in mind as a frame of reference for giving context to one's experience. Alternatively, Satipaṭṭhāna can be seen as a compound of sati and upaṭṭhāna (establishing near,

⁴³ Phra Suputh Kosalo (Chainikorn), *The Way of Buddhist Meditation* (Bangkok: Khumthong Industry & Printing Co., Ltd., 2008), p. 38.

setting near), thus referring to approach (the how) of keeping something closely in mind, of maintaining solid frame of reference.⁴⁴

Satipaṭṭhāna (Mindfulness meditation or Insight mediation), a practitioner needs good concentration (samādhi), energy and mindfulness (sati). Sati can be translated as heedfulness, awareness, etc. Heedfulness means noticing what is happening. Awareness means noticing what is happening without imagine and reacting. The objects for practicing are body and mind. For the whole body clearly perceives constitute a group of material qualities. Mind or mental phenomena are acts of conscious or mindfulness, clear comprehension, and bare attention. The goal of Mindfulness meditation is to develop insight knowledge and wisdom for knowing and accepting the nature of things or existence as it is.

About the temperament for each person that is suited for each mindfulness practicing,⁴⁵ as follows:

- 1) Lustful temperament (rāga carita) and Faithful temperament (saddhā carita): the person who be conscious of one's appearance. Thus, kinds of meditation to suit this temperament are asubhas (foul things) and kāyagatāsati (mindfulness with regard to the Body). This temperament person suit for practicing 'Mindfulness of Body'.
- 2) Deluded temperament (moha carita) and Discursive temperament (Vitakka carita): the person who is deluded. Thus, kinds of meditation to suit this temperament are Ānāpānasati (mindfulness of breathing)

⁴⁴ Thanissaro Bhikkhu, *The Wings to Awakening*, second ed. (Massachusetts: Dhamma Dana Publications, 1998), p.72.

⁴⁵ Anuruddha, *A Comprehensive Manual of Abhidhamma*, ed. Narada and Bhikkhu Bodhi, trans. Narada (Seattle: BPE, 2010), p. 335.

and should learn, listen to Dhamma or close to teacher who give the meditation subject. This temperament person suit for practicing ‘Mindfulness of Breathing.’

- 3) Intelligent temperament (Buddha carita or ñāṇa carita) and Hating temperament (dosa carita) : the person who is always used ideas to consider should encourage him to use right thinking about Tilakkhaṇa (three characteristics). This temperament person suit for practicing ‘Mindfulness of Peace and Mindfulness of Death.’

The advantages or benefits in develop mindfulness meditation come as the Buddha said in Majjhima-nikāya This is the one and only way to purification of beings, for overcoming of sorrows and griefs, for going down of suffering and miseries, for winning the right path, for realizing Nibāṇa.⁴⁶ And whoever, should thus develop these four applications of mindfulness for seven years, six years...one year, seven months,..., one month, half month or seven days, one of two fruits is to be expected to him: either profound knowledge here-now, or, if there is residuum grasping (lead to again-becoming or rebirth), the states of non-returning (the third state in supra mundane fulfillment).⁴⁷

As in Visuddhimagga⁴⁸ it was explained that the benefits of mindfulness meditation, as follows:

⁴⁶ M I 55-56. (PTS)

⁴⁷ M I 62-63. (PTS)

⁴⁸ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 698-710.

- 1) Removal of the various defilements that beginning with false view of individuality. It is the benefit of mundane development of wisdom by starting with the delimitation of mind (mentality) and matter (materiality).
- 2) The experience of the taste of the noble fruit, not only removal various defilements but it is the fruitions of stream-entry, etc. the fruits of asceticism or the Noble fruit. The experience of taste is in two ways: the first way is occurred in the process of the path; the second way is occurred in the attainment of fruition.
- 3) The Attainment of Cessation: It means consciousness and mental factors are progressive to cease.
- 4) Worthiness to Receive Gifts: It is a benefit of supramundane development of understanding. And the practitioner developed in these four ways: fit for its deities; fit for its hospitality; fit for its offering and fit for its reverential salutation.

There are other minor benefits that depend on each method of mindfulness meditation, such as: walking, breathing, and so on. Walking with mindfulness (alley-walking) is one method in the one of four practices (four Satipaṭṭhāna) that named Kāyānupassanā (Contemplation of the Body). There are five advantages able to travel by walking longer distance without tired; Stronger effort: effort becomes more and more that make practitioner can sit more long time that he ever sit in sitting meditation; Free of Illnesses, because it disposes the practitioner knee pain, back pain, headache, and etc.; Digest food easily; Obtain longer concentration, because the

concentration will be obtained longer when the practitioner is in movement (walking).⁴⁹ Other benefits from other practices will explain later.

Conclusion: the different of practices from Samatha Kammaṭṭhāna and Vipassanā Kammaṭṭhāna about the methodology, range of meditation subjects and the advantages, as follows:

- Samatha: tranquillity meditation, calmness of mind, access concentration and One-pointedness of mind.
 - Kind of meditation subjects for developing tranquillity are seven categories that amount to forty kinds of subject.
 - Temperament (carita) refers to personal nature, the character of a person as revealed by practitioner natural attitudes. There are six temperaments. It is the way to developed mundane concentration; the practitioner has understood the forty kinds of subject to suit one for his temperament.
 - The advantages:
 - 1) Blissful abiding here and now.
 - 2) The proximate cause for insight.
 - 3) Eight attainments of jhāna and has five abhiññā (psychic power)
 - 4) Rebirth in the Brahmā-world as the practitioner aspires, if he is not aspiring and his attainment of first jhāna, then he can attain rebirth in the six heavens of the sense-spheres.

⁴⁹ A III 29. (PTS)

5) Cessation for the Noble Ones, who have already produced the eight attainments and to the destruction of passion.

- Vipassanā: mindfulness, insight, heedfulness, awareness, etc.
 - Kind of meditation subjects for developing wisdom is meditating on four bases by four practices.
 - Temperament (carita) refers to personal nature, the character of a person as revealed by practitioner natural attitudes. There are six temperaments.
 - The advantages:
 - 1) Removal of the various defilements that beginning with false view of individuality.
 - 2) The experience of the taste of the noble fruit by stream-entry, etc. the fruits of asceticism or the Noble fruit. The first way is occurred in the process of the path; the second way is occurred in the attainment of fruition.
 - 3) The Attainment of Cessation: both consciousness and mental factors are ceasing.
 - 4) Worthiness to Receive Gifts: developed in four ways: fit for its deities; fit for its hospitality; fit for its offering and fit for its reverential salutation.

Table 1: Conclusion of the different of practices from Samatha and Vipassanā

Items	Details	<i>Samatha</i>	<i>Vipassanā</i>
1	Other meanings	Tranquillity, calmness of mind, access concentration and One-pointedness of mind.	Mindfulness, awareness, heedlessness, wisdom, insight.
2	Kind of meditations	seven categories that amount to forty kinds of subject.	Fourfold practices with regard to its objects and on four bases.
3	Temperament	six temperaments .	Six temperaments.
4	Advantages	1) Blissful abiding here and now. 2) The proximate cause for insight. 3) Eight attainments of jhāna and has five abhiññā (psychic power). 4) Rebirth in the Brahmā-world as the practitioner aspires or rebirth in the six heavens of the sense-sphere. 5) The one who have already produced the eight attainments and destruction of passion, he is the one who attain cessation for the Noble	1) Extraction of the various defilements. 2) Experience of the taste of the noble fruit. 3) To attain of Cessation. 4) Worthiness to receive gifts.

3.1.2 A brief note on the four practices

Mindfulness meditation is practice on four bases call ‘Four Satipaṭṭhāna (Setting up of mindfulness, Foundation of mindfulness or Establishing of Mindfulness). The Buddha explained Satipaṭṭhāna Sutta⁵⁰ in Majjhima-nikāya and in Dīgha-nikāya named Mahāsatipaṭṭhāna Sutta⁵¹ and so forth. This is the one and only method for enlightenment of the Buddha. As the Buddha said The one and only path, Bhikkhus leading to the purification of beings, passing far beyond grief and lamentation, to the dying-out of ill and misery, to the attainment of right method, to the realization of Nirvana. And explained in the four setting up of mindfulness: Here, a monk contemplating the body in the body that remain ardent, comprehending and mindful, having overcome both craving and sorrow in this world; a monk contemplating the feelings in the feelings that remain ardent, comprehending and mindful, having overcome both craving and sorrow in this world; a monk contemplating thoughts in thoughts that remain ardent, comprehending and mindful, having overcome both craving and sorrow in this world; a monk contemplating ideas in ideas that remain ardent, comprehending and mindful, having overcome both craving and sorrow in this world.⁵²

According to Setting up of mindfulness, it is one partaking in enlightenment. There are seven sets are known as thirty seven aids to enlightenment: the four frames of mindfulness (satipaṭṭhāna), the four right exertions (sammappadhāna), the four bases for power (iddhipāda), the faculties (indriya), the five strenghts (bala), the seven

⁵⁰ M I 55-63. (PTS)

⁵¹ D II 305-315. (PTS)

⁵² D II 290. (PTS)

factors of awakening (bojjhaṅga), the eight noble paths (ariya-magga).⁵³

Table 2: The Aids to Enlightenment by Way of mental factors⁵⁴

Mental factors		Aids to Enlightenment	Four frames of mindfulness (satipaṭṭhāna)	Four right exertions (sammappadhāna)	Four bases for power (iddhipāda)	Five faculties (indriya)	Five strenghts (bala)	Seven factors of awakening (bojjhaṅga)	Eight Noble path (ariya-magga)	Total
1	Faith				1	1				2
2	Energy		4	1	1	1	1	1	1	9
3	Mindfulness	4			1	1	1	1	1	8
4	Concentration				1	1	1	1	1	4
5	Wisdom			1	1	1	1	1	1	5
6	Desire			1						1
7	Mind			1						1
8	Tranquillity							1		1
9	Rapture							1		1
10	Equanimity							1		1
11	Right intention								1	1
12	Right speech								1	1
13	Right action								1	1
14	Right livelihood								1	1
Total										37

⁵³ S V Introduction. (PTS); Thanissaro Bhikkhu, *The Wings to Awakening*, second ed. (Massachusetts: Dhamma Dana Publications, 1998), p. x.

⁵⁴ S V Introduction. (PTS); Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 680; Thanissaro Bhikkhu, *The Wings to Awakening*, second ed. (Massachusetts: Dhamma Dana Publications, 1998), p. x.

In brief, the fourfold setting up of Mindfulness, as follows:

- 1) Contemplation of the Body (Kāyānupassanā)
- 2) Contemplation of Sensations (Vedanānupassanā)
- 3) Contemplation of Mind (Cittānupassanā)
- 4) Contemplation of Mental Objects (Dhammānupassanā)

- 1) Contemplation of the Body (Kāyānupassanā) means mindfulness limits to investigate of the body, then to know the truth that this body is just body, not a being, a person, myself or him/herself.⁵⁵ The practices listed under contemplation of the body are mindfulness of breathing, mindfulness of the body, mindfulness of peace and mindfulness of death.
- 2) Contemplation of Feeling (Vedanānupassanā) means mindfulness limits to investigate of feeling and clearly aware about the feeling that pleasant feeling, painful feeling or neither pleasant nor painful feeling, then to know the truth that this feeling is just feeling, not a being, a person, not myself or him/herself.⁵⁶
- 3) Contemplation of Mind (Cittānupassanā) means mindfulness limits to investigate of mind and clearly aware about the mind that it is pure and clean from lustful, angry, and delusion or not, then to know the truth that this mind just the mind, not a being, a person, not myself or him/herself.⁵⁷

⁵⁵ Phra Brahmagunabhorn (P.A. Payutto), *Dictionary of Buddhism*, 16th ed. (Bangkok: S.A. Printing Mass Products Co., Ltd., 2008). 182.

⁵⁶ Ibid.

⁵⁷ Ibid.

- 4) Contemplation of Dhammas (Dhammānupassanā): it is concerned with a specific set of mental qualities: the five hindrances and the seven awakening factors), and analyses of experience into specific categories: the five aggregates, the six sense-spheres, and four noble truths.⁵⁸

Briefly of four practices of Mindfulness meditation, as follows:

- a) Mindfulness of Breathing
- b) Mindfulness of Body
- c) Mindfulness of Peace
- d) Mindfulness of Death

- a) Mindfulness of Breathing

In Samyutta-nikāya, the Blessed One recommended monks This concentration through mindfulness of breathing, when monks developed and cultivated, is peaceful and sublime, an ambrosial pleasant dwelling, and it disperses and quells right on the spot evil unwholesome states whenever they arise.⁵⁹ Walpola Rahula, the author of the book named What the Buddha taught, talked about mindfulness of breathing that This method of meditation is the most well-known, popular and practical examples of contemplation of body called the mindfulness or awareness of in and out breathing (Ānāpānasati).⁶⁰

- b) Mindfulness of Body

The Buddha explained about mindfulness occupied the body in many ways, such as, in Anguttara-nikāya: Monks, when one thing is developed and repeatedly

⁵⁸ Bhikkhu Anālayo, *Satipaṭṭhāna: The Direct Path to Realization* (Kandy: Buddhist Publication Society, 2010), pp.182-183.

⁵⁹ S III 321-22. (PTS); Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 267.

⁶⁰ Walpola Rahula, *What the Buddha Taught: Revised and Expanded Edition with Texts from Suttas and Dhammapada*, Revised edition (Grove Press, 1974), p. 69.

practiced, it leads to a supreme sense of urgency, to supreme benefit, to supreme surcease of bondage, to supreme mindfulness and full awareness, to acquisition of knowledge and vision, to a happy life here and now, to realization of the fruit of clear vision and deliverance, that is mindfulness occupied with the body.⁶¹

In Majjhima-nikāya, the Buddha taught monks to reviews the body, down from top of the hair and up from the sole of the feet that contained in the skin, as full of manifold defilement. There thirty two parts connected with body: ‘hairs of head, hairs of body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidney, heart, liver, membranes, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine.’ In Majjhima-nikāya, there are thirty one parts because the brain being included in the bone marrow⁶²

c) Mindfulness of Peace

As the Buddha explained in Anguttara-nikāya that Mindfulness of peace is the Dhamma that stilling of all suffering, as follows: Monks, as compared with things formed or unformed, fading away from passion is reckoned the best of them, that is, the subduing of pride in self, the removal of thirst, the abolition of reliance, the halting of the round, the destruction of craving, fading away, cessation, Nibbāna.⁶³

⁶¹ A I 43-44. (PTS); Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 239-40.

⁶² M III 90. (PTS); Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 239-40.; Edward Conze, *Buddhist Meditation*, 1 edition (Routledge, 2008), p. 95.

⁶³ A II 34; Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 293.

d) Mindfulness of Death

The meaning of Death is “To cutting off the life stream, end of one’s existence.”⁶⁴ In other words, Buddhaghosa explained in the book named ‘The path of purification’ that The Arahant’s termination of the suffering of the round, is not intended here, nor is momentary death, in other words, the momentary dissolution of formations, nor the death of conventional usage in such expressions as ‘dead tree, dead metal,’ and so on. It is two kinds of death: 1) Timely death comes about with the exhaustion of merit or with the exhaustion of a life span or with both. 2) Untimely death comes about through kamma that interrupts [other, life-producing] kamma.⁶⁵

3.2.0 The subject and his/her initiation to the practice of Mindfulness

3.2.1 The common factor leading to the adoption of Mindfulness

In virtually everyone mind is always thinking, and concocting, leading to the arising of lust (rāga), greed (lobha), hatred and aversion (dosa), and to the birth of delusion (moha). Thus, the mind is developed in contriving of issues and affairs and habitually smothered in defilement. Such as disquieted and until mind can find no peace. All about lust, greed, hatred and delusion make mind unbalance and agitate. Then also blocks the development of wisdom too, which would be penetrate to the actual state of things. Thus, the Buddha taught about two kinds of meditation to establish for working on mind. They are Samatha Kamatthāna and Vipassanā Kamatthāna. Samatha Kamatthāna is the mind’s working place to develop Calmness and Tranquillity. Vipassanā Kamatthāna is where the mind can attain wisdom and

⁶⁴ Edward Conze, *Buddhist Meditation*, 1 edition (Routledge, 2008), p. 86.

⁶⁵ Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010). 229.

insight into truth. When practicing mindfulness meditation (Foundation of Mindfulness), it includes the perfection both of calm and insight that to transcend sorrow, to see the truth of things that need to be seen and to come to the end of suffering with the realization of Nibbāna.⁶⁶

After practice calm meditation for sometimes, the mind steadfast in concentration then start to practice mind to have mindfulness to aware every moment of things that happen here and now by passing internal and external sense-fields, they are called six fold sense-fields (Saḷāyatana).

Mindfulness adopts everything and sent to mind by passing internal and external sense-fields. Internal sense-fields are the eye, the ear, the nose, the tongue, the body, and the mind. External sense-fields are: form (visible objects), sound, odour, taste, touch (tangible objects), and Dhamma (mind objects).

To be mindful on the object that passing by eye and the eye can visible objects by contact (Phassa), if does not has contact, a practitioner look pass something but cannot see. Because do not have contact when he look, thus the eye and visible object do not working together. And for other five sense-fields are the same, such as: the ear and hears, the nose and odour, the tongue and taste, the body and touch, and the mind and mind objects. When a practitioner has adoption of mindfulness, all internal and external sense-fields will contact in every mindful.

3.2.2 The portion of this subject practicing Mindfulness in general

A practitioner when start to practicing mindfulness meditation, someone feel difficult to adjust themselves to practice. Because of the mind disordered. Normally,

⁶⁶ Somdet Phra Nyanasamvara, *A Guide to Awareness* (Bangkok: Mahamakut Rajavidyalaya Press, 1961), pp. 5-7.

the beginner practitioner's mind was not trained before, thus he must make his mind calm first then the mind steadfast and start to has power to mindful on the objects. In some mediation schools, the master will let all practitioners chanting for a while about thirty minutes for calming their minds after that they listen to Dhamma for thirty minutes for making their mind calmer and concentrate then they start to meditate.

For the practitioner who practices for some time, he can start with meditation. Because the practitioner is already concentrate his mind.

3.2.3 The concept of Mindfulness as part of their everyday routine

Mindfulness meditation is a principle of awareness that a practitioner can adopt mindfulness to use in daily life. During the day, a practitioner has many activities that start when wake up until sleep. Every activity that adopt of mindfulness, for example: arising from bed, washing face, brushing teeth, showering, eating, walking, driving car, crossing street, reading, writing, doing housework, talking, working, connecting with other people, sleeping and so on. Practicing mindfulness can relieve mental suffering, such as: stress, depress and control emotion.

A practitioner practicing mindfulness, he will develop the ability to make wise distinctions in thoughts, speak and actions.

3.3.0 Mindfulness and Breath

Mindfulness meditation is cultivating and training mind. Vipassanā has many different systems and techniques for training the mind and the best of them is mindfulness of breathing.

The Blessed One has been recommended: And, monks, this concentration through mindfulness of breathing, when developed and practiced much, is both

peaceful and sublime, it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise.⁶⁷ In Dīgha-nikāya, connect up the four foundation of mindfulness with the pivotal doctrine of the Four Noble Truths that Monks, if not discovery of mindfulness of breathing, it is not penetrating the Four Noble Truths. Thus, both I and you have been still traversing in samsara (round of rebirth).⁶⁸

The Buddha taught about Ānāpānasati Sutta in Majjhima-nikāya that Monks, there are monks in this Order of monks who dwell devoted to the practice of the four foundations of mindfulness...of four right effort... of the four bases of psychic power...of the five controlling faculties...of the five powers...of the seven factors of enlightenment...of the noble eightfold path...of loving-kindness...of compassion... of altruistic joy... of equanimity...of meditation on the foul... of perception of impermanence... of mindfulness of breathing.⁶⁹

Ñāṇamoli explained in the book named ‘Mindfulness of Breathing: Ānāpānasati’ that Mindfulness of breathing is one part of the first branch of the mental training known as the ‘four foundation of mindfulness’ that called ‘the only path for the realizing of Nibbāna.’⁷⁰

Mindfulness of Breathing is a meditation technique anchored in our breathing. It is an exquisite tool for exploring life through subtle awareness and active investigation of the breathing and life. The breath is life; to stop breathing is to die.

⁶⁷ S V 321; V. III 70; Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 266.

⁶⁸ D II 90. (PTS)

⁶⁹ M III 81-82. (PTS)

⁷⁰ Bhikkhu Ñāṇamoli, *Mindfulness of Breathing: Ānāpānasati*, 7th ed. (Kandy: Buddhist Publication Society, 2010), p. viii.

The breath is vital, natural, soothing, revealing. It is our constant companion. In every place and time, the breath sustains life and provides the opportunity for spiritual development. Practicing mindfulness upon and through the breathing, we develop and strengthen our mental abilities and spiritual qualities.⁷¹

For developing of Mindfulness of Breathing, the practitioner must necessary basing the mind in Samādhi, first. Otherwise wisdom will arise only with difficulty. The practitioner follows the method of Samādhi which the Lord Buddha laid down, stage by stage. Once the mind is sufficiently concentrated, one turns to investigate within oneself.

3.3.1 The concept of Breath-Prāna in the Indic tradition

In the book named 'Prana and Pranayama' gave the concept of Prāna that Thousands of years ago, the yogis living in the shadow of the Himalayas fathomed the inherent quality of motion in creation and they called it prāna. One may roughly translate the word prāna as 'energy' or 'vital force', but neither definition offers a precise equivalent of the Sanskrit term that emerged from higher states of contemplation. The word prāna assumes the quality of 'livingness'. From the yogic point of view, the entire cosmos is alive, throbbing with prāna.

Prāna is ever present in every aspect of creation. The prāna within every created object gives existence and material form, whether it is a planet, an asteroid, a blade of grass or a tree. If there were no prāna, there would be no existence. If prāna were withdrawn from the universe, there would be total disintegration. All beings, whether living or non-living, exist due to prāna. Every manifestation in creation forms

⁷¹ Bhikkhu Buddhadasa, *Anapanasati = Mindfulness with Breathing : Unveiling the Secrets of Life*, trans. Bhikkhu Santikaro, New Edition (Dehiwala: Buddhist Cultural Centre, 2002), p. v.

part of a never-ending matrix of energy particles, arranged in different densities, combinations and variations. The universal principle of prāna may be in a static or dynamic state, but it is behind all existence on every plane of being from the highest to the lowest.

Prāna is the simplest as well as the most profound concept propounded by the seers. A stone worshipped sincerely may have a finer quality of prāna than the force of a leopard in full flight. The tangible strength that enables the movement of one's hand is prāna and the intangible force invoked through a complex fire ritual is also prāna. The wind blows and rivers flow because of prāna. Aircrafts, trains and cars move because of prāna; laser beams and radio waves travel because of prāna. Every object in creation is floating in the vast, all-encompassing sea of prāna, and receiving everything they need to exist from it.⁷²

The breath is the external manifestation of prāna. The yogis state that prāna is sustained and the duration of life is prolonged by deliberately decreasing the distance of the exhaled air. Based on this fact, they devised a technique to measure the prāna expended during different actions. They stated that the prānic outflow can be gauged by observing the length of the exhalation during different actions. The longer the air current, the more prāna is utilized. Maximum prāna is utilized by the brain. If the brain is not supplied with sufficient prāna, the mind becomes restless and disturbed, and constantly dives into negative thoughts. This is evident from the fact that when one is hungry or ill, one tends to become irritable. The quantum of prāna in the body has gone down and the brain circuits are protesting the lack. Although the breath is

⁷² Swami Niranjanananda Saraswati, *Prana And Pranayama*, 1st edition (Munger, Bihar, India: Bihar School Of Yoga/Yoga Publications Trust/Munger, 2010), pp. 9-10.

gross and prāna is subtle, the two are intrinsically connected. One can influence the level of prāna shakti in the body with the help of the breath.

When prāna is influenced through modification of the breath, all the functions of the body, brain, mind and consciousness are affected. The practices of pranayama raise the levels of prāna by working with the breath and lead to prāna vidya, inner knowledge or experience of prāna. A significant outcome of prānic awareness is that one is able to gain control over the mind. By developing sensitivity to prāna, one becomes more aware of the subtle forces of the mind, which arise in the form of thoughts, feelings, emotions, responses, impressions, symbols and knowledge. Prāna is grosser than the mind and hence easier to control. Thus, when prāna is caught the flighty mind is caught too. As one works with prāna and its quantum and quality improve, the dormant areas of the brain awaken. Normally only one-tenth of the human brain is active and the other nine parts remain inactive. This is because a high level of energy is required for the whole brain to function simultaneously. The yogic practices are able to supply such a quantum of energy and awaken the genius in an average individual.

However, just a few rounds of pranayama performed hurriedly will not achieve this. Sustained practice with deep concentration, acute awareness and unshakeable faith are the requisites of a yogi.⁷³

3.3.2 The elaboration of Prāna in the early Buddhist text

In the book named ‘The path of purification’ was elaborated of Prāna that is called breathing things (pāṇa): due to the state of breathing (pāṇanatā); it means, because their existence depends on in-breaths and out-breaths. Creatures: so called

⁷³ Swami Niranjanananda Saraswati, *Prana And Pranayama*, 1st edition (Munger, Bihar, India: Bihar School Of Yoga/Yoga Publications Trust/Munger, 2010), pp. 16-18.

because of being; the meaning is, because of their being fully become, because of their being generated. Persons: ‘pūṇa’ is what hell is called; they fall into that, is the meaning. Personality is what the physical body is called; or it is just the pentad of aggregates, since it is actually only a concept derived from that pentad of aggregates included in that personality, thus ‘it has a personality’. ‘Included in’ is delimited by; ‘gone into’ is the meaning.⁷⁴

3.3.3 The preparation for the practice of Breath-Mindfulness

The Buddha explained in Mahāsatipatṭhāna Sutta about preparation for the practicing of mindfulness of breathing that Monks, going to the forest, or the root of a tree, or an empty place, then sit down cross-legged holding the body erect, and set mindfulness in front of him.⁷⁵ It means a practitioner must choose favourable location or suitable abode (quiet and peaceful).

Buddhadāsa explained in the book called Ānāpānasati Mindfulness with breathing: Unveilings the secrets of li about preparation for practicing mindfulness with breathing, as follows:

Body preparation, a practitioner must have sufficiently normal, free of disease, and without any respiratory or abnormal digestion. Most importantly are the nose functions smoothly and correctly.

Time, preparation for time to practice, a practitioner chooses the suitable and appropriate time that he can do without distractions and disturbances. If has no time, but has completely free of distraction, will use the best available time. Then the mind

⁷⁴ Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 310.

⁷⁵ D II 291. (PTS)

learns to be undistracted disregard about all disturbances. Thus, the mind will learn to be peaceful.

Teacher or master or a good friend (kalyāna-mitta) is someone who has extensive personal experience and knowledge of the practice, explain something that a practitioner cannot understand, answer questions and help practitioner work through certain obstacles.

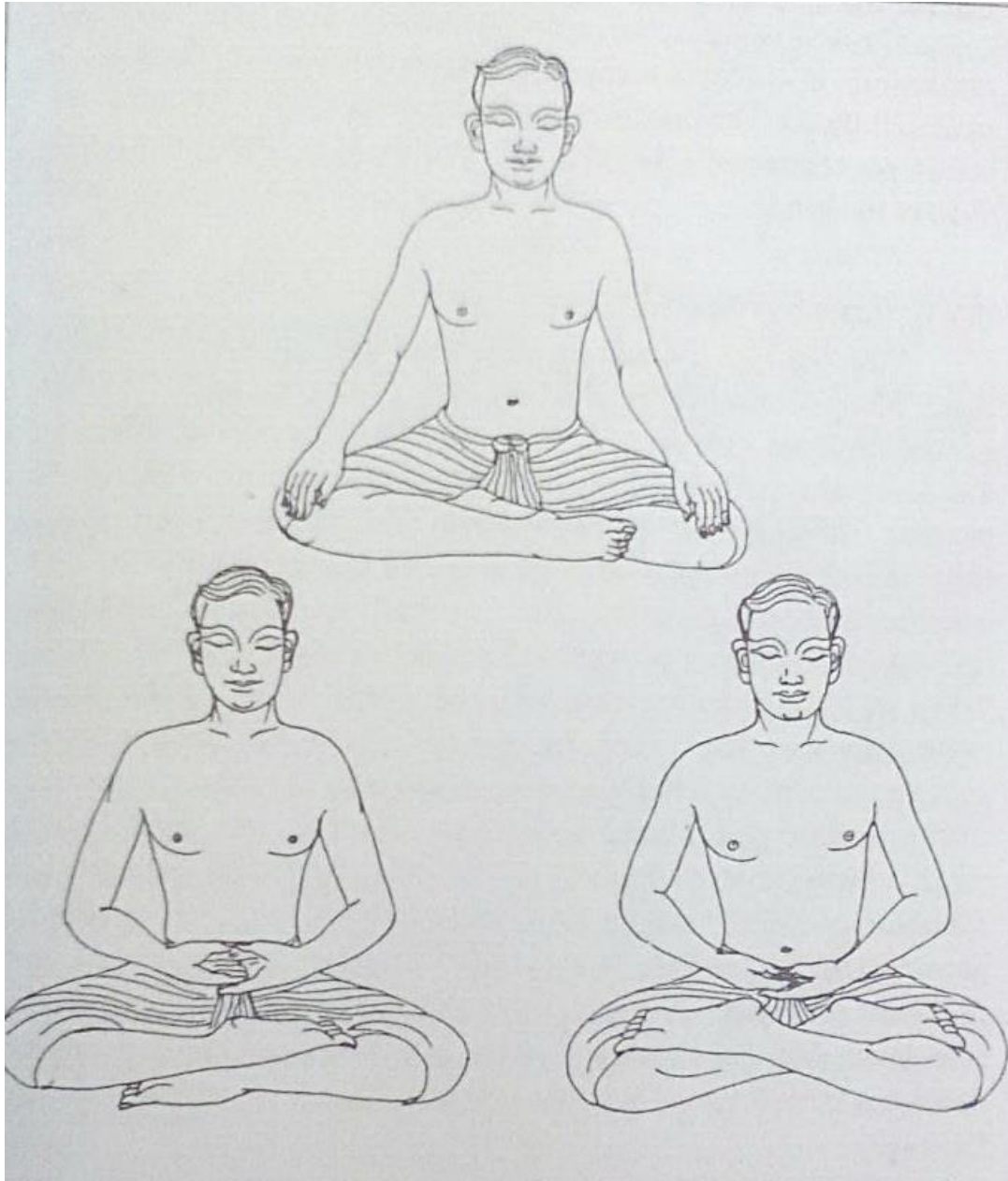
Sitting posture, it is necessary to sit in a way that is stable and secure, in the case of the mind is semiconscious the practitioner will not fall down. The correct sitting posture is to sit cross-legged (as the Buddha explained in Mahāsatiṭṭhāna Sutta). It means put your legs out in front of you and take the right foot onto the left lap and the left foot up onto the right lap. In ancient times, this sitting posture has been called ‘the lotus posture’, some practitioners just practice in the first or beginner, the lotus posture is too difficult, thus they can fold their legs in front without crossing them in the begin. After practicing for sometimes, they can put the right leg on the top of the left leg. And the last, they can sit in the lotus posture. When sitting in this posture, they will not fall down, fall forward, fall backward, and fall sideways. The important thing about sitting posture, they sit up straight without any bends or curves of the spine.

After setting sitting posture then explained about hands. There are three positions: the first position, it is easiest by lay hands onto the knees; the second position, to lay the right hand on top of the left hand and put them in the lap (it may be making hot to the practitioner hands and feel uncomfortable); the last position, to fold the hands in the lap with the thumbs touching, when press the hands together can help concentration and it is not making hands hot.

The last thing to preparation is the eyes. A practitioner can open or close his eyes. Normally, he closes his eyes with relaxing the eyelids. Some practitioners open their eyes and stare at the nose's tip; it is automatically noticeable level of concentration. Meditation with the eyes open will help the practitioner to stay awake and will keep the eyes cool and comfortable.⁷⁶

⁷⁶ Bhikkhu Buddhadasa, *Anapanasati = Mindfulness with Breathing : Unveiling the Secrets of Life (a Manual for Serious Beginner)*, trans. Bhikkhu Santikaro, New Edition (Dehiwala: Buddhist Cultural Centre, 2002), pp. 19-25.

Picture 1: Sitting posture with various hands positions⁷⁷



⁷⁷ Bhikkhu Buddhadasa, *Anapanasati = Mindfulness with Breathing : Unveiling the Secrets of Life (a Manual for Serious Beginner)*, trans. Bhikkhu Santikaro, New Edition (Dehiwala: Buddhist Cultural Centre, 2002), p. 23.

3.3.4 The preliminary practices

After preparation of body and posture, to start, a practitioner must have mindfulness and begin to use mindfulness being mindful of each in and out breathing. For the beginning, a practitioner develop and train mindfulness by using a technique called ‘following’ .When breathing in, a practitioner start to mindful at the nose tip and imagine that the air go into the body then end at the navel. When breathing out, a practitioner imagines that the air begins from the navel then ends at the tip of the nose. In between is the space through which the breath runs in and out. It does not allow any gaps.⁷⁸ This is the preliminary of practicing mindfulness of breathing. So, the first point is using the in and out breathing as the base for establishing mindfulness of breathing.

In Majjhima-nikāya, the Buddha explained about Breathing that When breathing in-out long or breathing in-out short, he knows⁷⁹ bodily formation and mental formation that Visākha, breathing in and breathing out are the bodily formation; initial and sustained thought are the speech formation; perception and feeling are mind formation.⁸⁰

3.3.5 The continuous and regular practice and stabilization-the Ānā-Pāna

The Blessed one described about sixteen bases that Here, monks, a monk, gone to the forest or to the root of a tree or to an empty place, sits down; having

⁷⁸ Bhikkhu Buddhadasa, *Anapanasati = Mindfulness with Breathing : Unveiling the Secrets of Life (a Manual for Serious Beginner)*, trans. Bhikkhu Santikaro, New Edition (Dehiwala: Buddhist Cultural Centre, 2002), p. 25.

⁷⁹ M I 56. (PTS)

⁸⁰ M I 301. (PTS)

folded his legs crosswise, set his body erect, established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.⁸¹

The sixteen bases, as follows:

- (1) Breathing in long, he knows: 'I breathe in long;' or breathing out long, he knows: 'I breathe out long.'
- (2) Breathing in short, he knows: 'I breathe in short;' or breathing out short, he knows: 'I breathe out short.'
- (3) He trains thus: 'I shall breathe in experiencing the whole body;' he trains thus: 'I shall breathe out experiencing the whole body.'
- (4) He trains thus: 'I shall breathe in tranquilizing the bodily formation;' he trains thus: 'I shall breathe out tranquilizing the bodily formation.'
- (5) He trains thus: 'I shall breathe in experiencing happiness;' he trains thus: 'I shall breathe out experiencing happiness.'
- (6) He trains thus: 'I shall breathe in experiencing bliss;' he trains thus: 'I shall breathe out experiencing bliss.'
- (7) He trains thus: 'I shall breathe in experiencing the mental formation;' he trains thus: 'I shall breathe out experiencing the mental formation.'
- (8) He trains thus: 'I shall breathe in tranquilizing the mental formation;' he trains thus: 'I shall breathe out tranquilizing the mental formation.'

⁸¹ Bhadantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010), 266.

- (9) He trains thus: ‘I shall breathe in experiencing the consciousness;’
 he trains thus: ‘I shall breathe out experiencing the consciousness.’
- (10) He trains thus: ‘I shall breathe in gladdening the consciousness;’
 he trains thus: ‘I shall breathe out gladdening the consciousness.’
- (11) He trains thus: ‘I shall breathe in concentrating the
 consciousness;’ he trains thus: ‘I shall breathe out concentrating
 the consciousness.’
- (12) He trains thus: ‘I shall breathe in liberating the consciousness;’
 he trains thus: ‘I shall breathe out liberating the consciousness.’
- (13) He trains thus: ‘I shall breathe in contemplating impermanence;’
 he trains thus: ‘I shall breathe out contemplating impermanence.’
- (14) He trains thus: ‘I shall breathe in contemplating fading away;’ he
 trains thus: ‘I shall breathe out contemplating fading away.’
- (15) He trains thus: ‘I shall breathe in contemplating cessation;’ he
 trains thus: ‘I shall breathe out contemplating cessation.’
- (16) He trains thus: ‘I shall breathe in contemplating relinquishment;’
 he trains thus: ‘I shall breathe out contemplating
 relinquishment.’⁸²

3.3.6 The common impediment of the concentration during initial practice.

The main obstacles to meditation, that prevent the mind from experiencing calm and alertness, are termed hindrances (*nivarāṇa*). The texts indicate that work on these obstructions needs to occur in daily life, but they are particularly associated in the canon with the preparatory stages of *samatha* meditation. Technically opposed to

⁸² S V 321–22. (PTS); Bhaddantacariya Buddhaghosa, *The Path of Purification*, fourth ed. (Colombo: Buddhist Publication Society, 2010). 267.

jhāna, they take many and often quite subtle forms: the last vestiges are only finally removed at the attainment of arahatship, when they are cut off like a palm stump.⁸³ They are called defilements (upakkilesa): obstructions, hindrances, defilements of the mind that weaken wisdom.⁸⁴ While the suttas and the Abhidhamma reveal many different difficulties and obstructions that can cloud the mind at different levels of practice, all are associated with this ‘heap of bad things’⁸⁵:

- 1) Desire for objects of the five senses (kāmacchanda)
- 2) Ill will (vyāpāda-padosa)
- 3 Sloth and torpor (thīna-middha)
- 4 Restlessness and worry (uddhacca-kukkucca)
- 5 Doubt (vicikicchā)

The practice of meditation as an exercise which not only works on cultivating certain states but which also, as a necessary preliminary, averts and, in the final stages of insight, eradicates from the mind the presence of elements which in some way distort or defile perception so that things as they are not seen clearly.

A person who has made up his mind to take up mental training has first to get rid of the impediments (palibodha). It is the physical things that may tie the practitioner down in various ways. They are ten well-known impediments”, as follows:

- (1) Dwelling (āvāsa palibodha): the practitioner concerns about his dwelling, worried, about where to live and also comfortable monastery that he has to abandon in order to train in the forest or elsewhere. And it includes

⁸³ S V 327. (PTS)

⁸⁴ S V 92-93. (PTS)

⁸⁵ A III 63.(PTS)

concern with responsibilities to the small hut in which one is to practice, for example: mending a leaking roof, get rid of termites, and so on. All these are impediments, obstacles in the way of practice. For the beginner, it is better to practice in a completely new environment where is not belongs to him. It is better to practices under the tree rather than the hut, and that tree must be in secluded place where the practitioner will not be disturbed by curious people. To live under the tree, it gets completely rid of the impediment of Dwelling.

- (2) Family (kula-palibodha): It is concern on the part of practitioner regarding his supporters the people who maintain and help him in many ways: missing them, worry about their being ill or not, and so on. Affection and attachment to supporters is bounded to be a cause of worry. The practitioner must change his mental attitude in such a way that for him his supporters are, for time being, as if no longer alive.
- (3) Worldly gain (lābha-palibodha): The practitioner is afraid of losing his advantages that he got before taking up the practice. Included under this impediment is the feeling expectation of still more gain, name, fame, and etc. after completing the practice. The practitioner must clearly see gain, name, and fame as repulsive because detrimental to the practice for the attainment of Nibbāna on any level. In practice, the practitioner must give up all possession, past, present, and even future, and accept a life of poverty. If needs arise during the practice, he should not talk or think about them but should leave them to be dealt with later.

- (4) Social commitment (gaṇa-palibodha): This consists in concern about people under one's authority, care, and responsibility. The practitioner must determine to live alone. Although he is going back to live in society at the end on training, he must, until then, be free from all concern about such matters.
- (5) Work (kamma-palibodha): The practitioner must see clearly that any kind of work left unfinished for his responsibility, or of which he is extremely fond, or which he is habituated are impediments are not important than the present practice of mental development. Or if it is possible to solve in some way the problem of trivial job, such as: assigning it to some suitable person and should do it before start to practice.
- (6) Travel (addhāna-palibodha): Worry resulting for making journeys constitutes an impediment for two kinds of person. The first is anyone who practices while travelling. In this case the practitioner must not allow himself to be worried about anything related to his journey, such as where he is going to stay the following day, and the like. The technique for eliminating this impediment is to feel as if one is travelling only a short distance. Secondly, a person who trains while stays in one place, but who enjoys to travelling in distant parts. Such a person must overcome his feeling of attachment to travelling.
- (7) Relatives (ñāti-palibodha): Worry about kith and kin is an impediment. The practitioner must not allow to concern about happiness or suffering of relatives, far or near, to be stumbling block in the way of his practice. Further, both monks and house-holder may reflect that no relative can

help one freedom from the vicious circle of saṃsāra. Even the nearest relatives, parent, sons, daughters, cannot be of any help at all. Everyone has to help himself and so should be given every chance to do so. Only a person who has freed himself from the round of saṃsāra is in a position to help relatives still wandering on and on in saṃsāra. No-one can help others to become free if he is not to some extent free himself.

(8) Sickness (ābāda-palibodha): A practitioner must not be afraid of possibly falling ill as a result of the unfamiliar way of practice and living he has adopted; and if he fall ill while practicing, and cannot cure, then he should cheerfully tolerate his condition and preserve in practice without caring for his life. The main thing is not to be worried about possibly illness in the future. Because he will be to get treatment, or get medicine. He should not consider these matters of any importance. To practice mental culture is to take medicine of immortality, which can cure the most dangerous disease of defilement and suffering. The Dhamma medicine guarantee permanent freedom from these diseases and this each one can realize within him.

(9) Study (gantha-palibodha): The word ‘study’ refers to scholarly study. The practitioner must suspend his studies. Because it is not practicable to practice mental development and study at the same time. Anyone who is addicted to bookish learning have will definitely to give up his attachment.

(10) Supernormal power (iddhi-palibodha): Anyone who is infatuated with the desire to possess supernormal powers and practices meditation

specifically for the purpose may very easily become deranged. The attaining of supernormal powers is certainly a way of getting name, fame, and wealth, but it is useless for destruction of mental defilements.

These ten impediments are examples of stumbling block lying in the way of mental development. The practitioner must know how to clearing away them. It is very important preliminary task, that has to be attended to.⁸⁶

3.3.7 Benefits from practicing Mindfulness of Breathing

A practitioner will receive benefits or fruitful from practicing Mindfulness of Breathing as follows:

1) Mindfulness of Breathing is completely covers three of four types of mental training, as follows:

- a) Practicing Mindfulness of Breathing leading to happiness here and now.
- b) Practicing Mindfulness of Breathing leading to awareness and clear comprehension (*sati-sampajañña*).
- c) Practicing Mindfulness of Breathing directly to the extinction of the inflows (*āsava-khaya*).
- d) The practice leading to Knowledge and Vision (*ñāṇa-dasana*), of the sort called divine ear and divine eye.

Other meditation objects cover as wide a range of benefits as does Mindfulness of Breathing.

⁸⁶ Buddhadasa Bhikkhu, *Anapanasati (Mindfulness of Breathing)*, trans. Nagasena Bhikkhu, 1st ed. (Sublime Life Mission, 1980), pp. 52-61.

- 2) Mindfulness of Breathing is very calm and subtle as regards both object and destruction of defilements.⁸⁷
- 3) Mindfulness of Breathing can be used throughout the entire course of training. There is not necessary to change it to another meditation object. The practitioner can develop first of all concentration, secondly concentration accompanied by intuitive insight which eradicates the inflows (*āśava*). Other objects of meditation, especially the *kasiṇa*, stop short at concentration. To go on and develop insight the practitioner has to change over to another object. But with the Mindfulness of Breathing, when the practitioner has developed fully all the sixteen stages, he has completed both practices of concentration and insight.

As mentioned above Mindfulness of Breathing alone leads to three kinds of concentration in one; no other meditation object is as convenient and comfortable or as highly praised as this one.⁸⁸

Summary

We may conclude that the two systems of Mindfulness have a long history and thus the practices are elaborate and it is this nature of elaborate practices that help us to understand the types of the interrelations between the mind, practices and the external world and how our perceptions of the same influences us. Both *Samatha* and

⁸⁷ Buddhadasa Bhikkhu, *Anapanasati (Mindfulness of Breathing)*, trans. Nagasena Bhikkhu, 1st ed. (Sublime Life Mission, 1980), pp. 89-90.

⁸⁸ *Ibid.*, pp. 90-92.

Vipassana have benefits and a comparative evaluation has shown us that tranquility and insight are realized and that the meditational techniques by themselves do not give us any large scale benefit in the absence of a changed outlook.

Chapter IV

A STUDY OF ENGAGED BUDDHISM

4.1.0 The rise of Engaged Buddhism

Modern day Buddhism has been influenced by wide movement. Many of these new social movements and the new age spiritual movements have influenced Buddhism to large degrees. While the 19th century orientalist, saw the rise of Buddhism as an important philosophical movement. The social linked was not emphasized strongly. With the rise of national movements in Asia a particularly in Sri Lanka, Vietnam, and Cambodia, Buddhism became the important factor in a formation of a national identity. We now see the entry of Buddhism affecting politics, literature, Art, and Society. For the ambit of Buddhism became more and more diverse in cooperating to many aspects for this moment. The rise of Socially Engaged Buddhism is one such aspect that has become an important aspect of the modern day.

4.1.1 Definition of Engaged Buddhism

There are many definitions of this term and since it is a reason coinage, the term has not been fully defined to the satisfaction of all. The definition is proceeding and dynamic. The popular definition of Engaged Buddhism is largely accessed from Wikipedia and hence should be engaged with this definition:

Engaged Buddhism refers to Buddhists who are seeking ways to apply the insights from meditation practice and Dhamma teachings to situations of social, political, environmental, and economic suffering and injustice. Finding its roots in Vietnam through the Zen Buddhist teacher Thich Nhat Hanh, Engaged Buddhism has grown in

popularity in the West. The meaning of Engaged Buddhism in the West is a way of attempting to link authentic Buddhist meditation with social action.¹

Another definition is given by Charles Prebish in the Princeton dictionary of Buddhism, which is actually more proactive and the term used here is action Dharma. In this volume, Christopher queen and Charles Prebish along with Daniel Kewon take up the daunting task of trying to understand the new Buddhist movements basing from the early historical roots to Soka Gakkai of Japan which is still a popular name in the west on account of the activities of the Soka Gakkai in the Buddhist popularization activities throughout the west and many parts of Asia². The main focus of this book is the part two which is actually titled as Asian narratives, which introduces western readers to whom the book is aimed at to audiences of Thailand, Taiwan, South Korea and Japan touching upon aspects of ecology, society and social exclusion³. It is this aspect of Buddhism as a social activity that brings out this worldly aspect of Buddhism.

In this vein, one may also mention the name of Nalin Swaris who has brought about the idea of social justice into Buddhism and is one of the main objects of inquiry in the volume free thinking dhamma.

At the academic end, we see the emergence of academic courses in socially engaged Buddhism whose course outline largely stresses on the problems in modern day Buddhist society and at the same time draws from the early Theravada texts⁴. Thus we

¹ 'Engaged Buddhism', *Wikipedia, the Free Encyclopedia*, 16 December 2015, https://en.wikipedia.org/w/index.php?title=Engaged_Buddhism&oldid=695499041.

² Ibid pp. 63-64

³ Ibid pp. 95,110,183

⁴ 'Post Graduate Diploma in Socially Engaged Buddhism', http://www.unipune.ac.in/dept/fine_arts/pali/syllabus_pdf/Post%20Graduate%20Diploma%20in%20Socially%20Engaged%20Buddhism%20%281%29.pdf, n.d.

may conclude that the definition of socially engaged Buddhism is one of its social engagements.

4.1.2 The main element of Engaged Buddhism

While Buddhism was earlier thought of as an individual activity with the individual as the cornerstone, the present day socially engaged Buddhism as its central focus seeks to locate the engagement of the Buddhist religion with the large scale societal transformation, be it environmentalism or war or any other large scale or simple set of activities that impact individual and societies.

These may range from bioethics to gender to other aspects that even include non-human and human interactions⁵. It is thus the Buddhism in this world from the global to the local as Sulak Sivaraksa calls.

4.1.3 The context of Engaged Buddhism

Buddhism was earlier viewed according to western orientalists as an activity isolated from society in the mould of an esoteric tradition and is much visible in the orientalist narratives⁶. The idea of the Tibetan lamas or Buddhist monks of the Theravāda tradition living in monasteries and spending most of their time in advanced literary pursuits unmindful of the everyday activity characterizes the orientalist narrative. This esoteric idea continued even after the assault on Orientalism. However, the recent works on Buddhism by scholars like Richard Gombrich and Melford Spiro have clearly pointed out that there exists two strands in the Buddhist societies, the nibbānic and kammatic

⁵ James Hughes, 'Buddhism and Medical Ethics: A Bibliographic Introduction', *Journal of Buddhist Ethics* 2 (1995): 105-124.

⁶ Judith Snodgrass, 'Review of Review of Presenting Japanese Buddhism to the West: Orientalism, Occidentalism, and the Columbian Exposition', *History of Religions* 45, no. 2 (2005): 183–85, doi: 10.1086/502700.

orientations in Buddhist societies with the monks being the followers of the first and the laymen, of the later⁷. We now have the idea that the earlier readings were gross misunderstandings and Buddhism always had responded to societal needs and pressures and molded and were in turn affected by these societal responses.

In the modern day, the rise of liberation theology in South America marked a sharp break in the history of religions with the church answering to its followers that it is in favor of the poor and was thus able to draw the poor into its fold by taking on a radical pro poor stance and at the same time adhering to the principles of Catholicism. This was in response to the pressures of Marxism in Latin America and the pressure on the laity who had to make a difficult choice of trying to give up the church or Marxism. Liberation theology combined both Marxist ethics of social justice and the need for social action to present a new political engagement in the background of the new social movements⁸. Similarly engaged Buddhism also arose in countries that were troubled by Marxists rebellion and rapid transformation. The question was that if Buddhism could not respond to the new problems of society, how relevant was it? One of the answer is given by Christopher S Queen and Sally B King in their work *Engaged Buddhism- Buddhist Liberation movements in Asia*⁹. It thus shows that the reconfiguration of the social in the Buddhist world is a reconnect that has brought about this changed character of Buddhism and can be seen as a new distinguished set of entities.

⁷ Harvey B. Aronson, 'The Relationship of the Karmic to the Nirvanic in Theravāda Buddhism', *The Journal of Religious Ethics* 7 no. 1 (1979): 28–36.

⁸ Deane William Ferm, 'RUBENSTEIN ON LIBERATION THEOLOGY', *International Journal on World Peace* 4 no. 2 (1987): 7–10.

⁹ Christopher S. Queen and and Sallie B. King, review of *Review of review of Engaged Buddhism: Buddhist Liberation Movements in Asia*, by Dale Cannon, *Buddhist-Christian Studies* 18, 1998, 245–47, doi: 10.2307/1390466.

4.1.4 Summary of the main features of Engaged Buddhism

To sum up we may say that the main features of socially engaged Buddhism are the features of engaging in this world and addressing the contemporary problems of social exclusion in India, Sri Lanka, Japan, ecological issues in Thailand, the aftermath of the war and reconstruction in Cambodia and Vietnam. The rise of globalization as a restructuring of the production patterns has led to the reordering of the societies with a lot of tension and opposition. It is this tension between the self and the society that has brought about new discourses. Buddhism of these new trends- socially engaged Buddhism does not start or end with individual liberation, but is an active participant in the everyday world. As seen in the earlier passages this participation has also come about because of many factors that are interrelated and while the demands of societies and their problems to engage with Buddhism is articulated on the surface larger questions remain. The larger questions can be located in the advent of modernity and the new displacements of these traditional societies with a rapidity which have also brought about new aspirations, new challenges and therefore new solutions-one of which is socially engaged Buddhism. It's thus a pointer that Buddhism also like other traditions (Hinduism, Jainism and Islam) has cultural resources to adapt to modernity¹⁰. A form of this adaptation is the contemporary discourse and dialogue between the Buddhists and their various societies.

¹⁰ Dawa Norbu, 'Cultural Preconditions for Development', accessed 1 June 2015, http://ignca.nic.in/lis_03021.htm.

4.2.0 The reasons for the rise of Engaged Buddhism

Generally, most religions have faced a crisis in the modern period because of the problem of materialism. It has led many to embrace the rational material in place of the sentimental/emotional aspects. One can also posit this as the distinction between the other worldly of religions and this worldly of materialism. It is plain common sense that the otherworldly emphasizes sacrifice in this world for a reward in the next. Whereas this worldly emphasizes the present day material transformation and this is one of the reasons that both capitalism and communism supported modernization. In fact, both capitalism and communism were against the old order and argued for modernity in a thoroughly outgoing way¹¹. They were only against the division of the surplus. This is with reference to the communism which is being practiced. In this context, one sees the postwar world as being full of stratification, oppression and suffering employ the analytical frames of capitalism, Marxism and Buddhism respectively. We have also seen large scale violence over Vietnam, Cambodia and many other regions. While new wars are being fought there is a lot of misery in all parts of the world. But the paradoxical question of clinging to one's religion or ethnic identity still remains. How does one explain this? The key to understanding the rise of engaged Buddhism, partially lies in this. Dawa Norbu has clearly argued that neither modernization nor revolution could erase and replace tradition as it was posited¹². If we go to South America the poor were lured to the Marxist project but could not fully abandon religion. This detour to South America is necessary for unlike writers like David Loy who argue that the rise of engaged Buddhism is because of the social problems and the fact that a traditional Buddhism did not have to say much on

¹¹ Johann P. Arnason, 'Communism and Modernity', *Daedalus* 129 no. 1 (2000): 61-62.

¹² Dawa Norbu, 'Cultural Preconditions for Development', accessed 1 June 2015, http://ignca.nic.in/lis_03021.htm.

this and there was a duality between personal and social practice¹³. The experience of liberation theology suggests that religion which was traditionally thought of as a bulwark against modernity and could stall the progress of radicalism and therefore the elite politics of South America posited religion in this way as a prop against the assertion of the subalterns¹⁴. It shows that religion far from being a conservative force can also be a radicle force and therefore religion is neither positive nor negative nor is it independent because it is never found in a pure state unassociated with other elements. Religion like nationalism is always contextual and basis itself on ethnic, political etc. factors that influence it. In the modern period the rise of liberation theology or socially engaged Buddhism is a holistic answer to the question of suffering not from a purely religious or from a purely material perspective but from a far more holistic perspective that challenges the one dimensionality. These maybe the larger reasons for the rise of socially engaged Buddhism and in the Buddhist societies of south East Asia war and the rapidity of political transformation and globalization have led to the many foundational questions.

4.2.1 Social crisis and the rise of Engaged Buddhism

We are on the threshold of a new modern society which continued the process of industrialization and destruction of the traditional of the socio economic order in this context the traditional loyalties based on kinship clan which evolved in a political space based on the traditional leaders etc. has given way to new elites. This social churning has also produced many new social actors who have emerged as the leaders who could

¹³ David R. Loy, 'Why Buddhism and the West Need Each Other: The Nonduality of Personal and Social Transformation', *Western Chan Fellowship*, accessed 1 January 2016, <http://www.westernchanfellowship.org/lib/wcf/why-buddhism-and-the-west-need-each-other-the-nonduality-of-personal-and-social-transformation/>.

¹⁴ Daniel H. Levine, 'Assessing the Impacts of Liberation Theology in Latin America', *The Review of Politics* 50 no. 2 (1988): p. 242

engage with the new problems in society. For example, one of the defining moments in socially engaged Buddhism in south East Asia is defined by Christopher Queen as the antiwar activism over Vietnam¹⁵. It has brought about the social back into Buddhism. And as most south East Asian societies have suffered from war and the other social discontents the social reasons are glaring. In countries like India the rise of new Buddhism under Dr. BR Ambedkar has also enlarged this issue.¹⁶

4.2.2 The new questions in the sangha and the causes for rise of Engaged Buddhism

The Buddhist sangha was earlier thought to be apolitical in the sense that it did not directly involved in politics. However Buddhism like any other religions was instrumental in legitimizing the rule of the various dynasties in south East Asia over the centuries. Therefore the connection between Buddhism and the state is very clear¹⁷. In such a situation the consolidation of the local polities and the regimes rested on the production process which was largely controlled by a class of landlords as agriculture was the main source of the revenue of the state as most parts of the premodern world.

The onset of modernity has created a problem for the Buddhists as the relation between the state and society underwent a radicle change. How did this happen? It happened largely because the state now rested on universal adult franchise and democracy as a legitimizing factor with the religion receding to the background. The sangha retained a strong role but at the same time could not actively involved in politics it

¹⁵ Steven M. Emmanuel, *A Companion to Buddhist Philosophy*, vol. 141 (New Jersey: John Wiley & Sons, 2013), p. 527.

¹⁶ Steven M. Emmanuel, *A Companion to Buddhist Philosophy*, vol. 141 (New Jersey: John Wiley & Sons, 2013), p. 524

¹⁷ Francois Houtart, 'Buddhism and Politics in South-East Asia: Part One', *Social Scientist* 5 no. 3 (1976): 5, doi: 10.2307/3516522.

was therefore either subservient to democracy or monarchy. This dilemma has been captured by Judith Stowe in the book *Siam becomes Thailand*¹⁸. Should the sangha then therefore intervene in issues that are fundamental to society? There are of course two important ways of approaching this problem as revealed in the traditional Theravada understanding which has a dichotomy based on wholesome and unwholesome as *kushala –akushalamala*¹⁹. It again leads to the moral leaders of the society. As recounted earlier the early response to the war in Vietnam started with the monks self-immolating themselves that became an iconic figure replicated in many parts of the world all over the 60s which brought about a new idea of monk²⁰. It is argued that among the important pictures that changed the world one of them was that of the Vietnamese monk self-immolating himself- Thich Huang Duc. He burned himself to death at a busy Saigon road intersection on June 11th 1963. Huang Duc was protesting the persecution of the Buddhists in Vietnam and this act immediately led to international outcry and pressure.

4.2.3 Engaged Buddhism as a response to modern crisis

The onset of modernity has led to a fundamental shake up of all the world religions. And Buddhism is no exception to this development which is one of the reasons for what scholars call the rise of new religious movements. New religious movements vary in form from revivalism on one hand to a new reconstruction which is imagined. Though not prominent because of the problem of lack of English language translations, we have a large number of new religious movements which may be called as Buddhist or

¹⁸ Judith A. Stowe, *Siam Becomes Thailand: A Story of Intrigue*. C. (New York: Hurst & Co. Publishers, 1991), p. 283.

¹⁹ 'Healing Justice : A Buddhist Perspective (David Loy)', accessed 1 January 2016, <http://www.zen-occidental.net/articles1/loy2.html>.

²⁰ Mark Hamilton Lytle, 'Pictures That Changed Our Minds: Writing the History of the Sixties from Images', *OAH Magazine of History* 20 no. 4 (2006): 36.

neo Buddhist to name a few- the soka gakkai of Japan, the Falun dafa of china (banned in mainland china) Taiwan, and other parts of Asia where the Chinese diaspora is active. The problem of modernity is also a yearning to go back to tradition but the context of the earlier tradition²¹. There is a large number of collation of the websites dedicated to the study of the new religious movements and these new religious movements are primarily focused on solving the this worldly and strictly speaking engaging in aspects that are not primarily religious²². The context of engaged Buddhism is therefore a response to modernity can be summed up very easily in one single work which encapsulates the whole idea and context of engaged Buddhism.

Sulak Sivaraksa in his book titled ‘Conflict Culture Change-engaged Buddhism in a globalizing world’ aptly sums up the context of engaged Buddhism by outlining the title as engaged Buddhism in a globalizing world²³. Thus globalization has become one of the reference points. Why globalization is a reference is because of the same forces that propped up globalization also propped up new forces which created a new set of problems that have actually destabilized certain fundamental structures of traditional society which was another important force of strength for the traditional social leaders. It is not only the crisis of the elites but also the crisis of the commoners who have tried to come to terms with new material realities which are very harsh. Therefore the canonical Buddhism has not been able to pose itself as a set of solutions to the questions of modernity and the public faith in monks is declining in Thailand, the question then arises is how to reassess and redefine the problems of modernity in the midst of global crisis.

²¹ ‘Falun Dafa - Introduction’, accessed 9 February 2014, <http://en.falundafa.org/introduction.html>.

²² ‘Traditionalism’, accessed 1 March 2010, <http://www.traditionalists.org/>.

²³ Sulak Sivaraksa and Donald Swearer, *Conflict, Culture, Change: Engaged Buddhism in a Globalizing World* (Massachusetts: Wisdom Publications, 2005), pp. 1-3.

Such questions therefore cannot be answered by the traditional scholars and extension of protestant Buddhism to all aspects makes it a socially engaged Buddhism adapting to the crisis of modernity²⁴.

Inequality in material terms translates to social inequality which is understood by the engaged Buddhists as suffering not in an abstract sense and also not entirely in a Marxist sense so this inter connected understanding has helped to capture the minds of the commoners since the context of today's Buddhism is very different from the early context of the period of the Buddha. One of the examples that can be cited is the theme of environmentalism is one of the key vantage points to understand the key linkages between the globalization process and engaged Buddhism. In the book titled fifty key thinkers on environment we get the name of Buddha as one of the earliest thinkers on environment. It is no wonder that we today have a crisis which is spiraling beyond control and that the threat of the sixth extinction in which humans may cease to exist. One may begin with a quote from the Buddha who said that how astonishing it is that a man should be so evil that as to break a branch of the tree after eating its fill.²⁵ The other two important environmental thinkers of today Thich Nhat Hanh and the Dalai Lama follow the Buddhist teachings and emphasize on the interconnectedness between environment and socially engaged Buddhism. The point is very clear as mentioned in the quotation that the Buddha was against the abuse of environment or the need for any person to accumulate beyond ones individual need. This shows that Buddhism is one of the few religions in the world which is against the concept of storage. It is clearly in

²⁴ Pattana KITIARSA, 'Missionary Intent and Monastic Networks: Thai Buddhism as a Transnational Religion', *Sojourn: Journal of Social Issues in Southeast Asia* 25, no. 1 (2010): 109–32.

²⁵ Joy A. Palmer, David Cooper, and David E. Cooper, eds., *Fifty Key Thinkers on the Environment*, 1 edition (Routledge, 2002), p. 1.

striking parallels with the Marxist concept of surplus that also leads to storage and inequality. How then do we resolve this contradiction? Is a question posed by the socially engaged Buddhists world over? The weakness of canonical Buddhism is that there are not enough quotations for such terms as the situation during the period of Buddha did not warrant such exigencies. Another critic concerning the ecology and human behavior is the fact that the ecological responsibility does not end with anthropocentrism but also extends to the plant and animal kingdoms as well. This is clearly spelt out in Buddhism²⁶. The idea of mutual interdependence of all phenomena is one of the ideas that are constantly stressed by the Dalai Lama who takes the idea of interconnectedness from the early Indian thinkers who had stressed on the aspects of environment awareness²⁷ through interdependence but did not explicitly mention environment. Interdependence is a very complex idea in which all elements of the earth are inter related and arise in dependence upon subtle patterns of energy without proper interaction they dissolve and decay²⁸. The ocean without oxygen cannot harbor fish and fishes are part of a larger chain, all of them are thus inner dependent on each other.

It is important to understand that the engaged perspective to Buddhism does not imply that the Buddha was disengaged from social practices and relationships. What engaged Buddhists today are doing is conceptualizing this holistic understanding and

²⁶ ‘A Defense of Environmental Stewardship (Environmental Values Article Typescript) | Jennifer Welchman - Academia.edu’, accessed 1 October 2015, http://webcache.googleusercontent.com/search?q=cache:snj4VkoBYo4J:www.academia.edu/335593/A_Defense_of_Environmental_Stewardship_Environmental_Values_article_typescript_+&cd=1&hl=en&ct=clnk&gl=in.

²⁷ ‘Universal Responsibility and the Environment | The Office of His Holiness The Dalai Lama’, accessed 16 May 2000, <http://www.dalailama.com/messages/environment/universal-responsibility>.

²⁸ ‘Universal Responsibility and the Global Environment | The Office of His Holiness The Dalai Lama’, accessed 11 January 2015, <http://www.dalailama.com/messages/environment/global-environment>.

practicing it²⁹. They have emphasized that the aggressive and limitless drive for growth needs to take into account larger questions and these larger questions are part of a contemporary discourse on globalization. While the discourse of globalization today is contested between different parties, not only in a journalistic and academic board rooms but also in the fields, forests and pasture lands³⁰. Socially engaged Buddhism thus gives meaning to protest and also the structural violence and its solution. The visible dimension of engaged Buddhism lies in its appeal to make young people participate. This participation is an amalgam of religious and societal responsibility, Thus planet earth which is the responsibility of all human beings.

4.2.4 The philosophical basis of Engaged Buddhism

What lies at the core of engaged Buddhism is the idea that a person needs to be happy and this idea of happiness comes from the idea that happiness is one of the fundamental rights of the human beings. One of the main problems in the modern period is the whole debate of development. The question now is how to address development without bringing out its discontents? These discontents have led to the question of society being developed on polar opposites which always contain certain contradictory elements. The two main aspects of engaged Buddhism are its connection with society in a way that unlike religions which emphasize withdrawal it means being in this world. By being in this world the person has to be in touch with the reality and therefore understand it's interconnectedness and secondly to have compassion for all sentient beings. It therefore requires the person to develop social responsibility at the same time by social service and

²⁹ Toh Swee-Hin, 'Engaged Buddhism & Its Contributions to Sustainable Development and ESD', http://www.earthcharter.org/invent/images/uploads/16%20Manuscript_Sweehin.pdf, 2001. P. 62.

³⁰ Ibid. p. 64.

political activism. It emphasizes on the questions of human rights, development etc.³¹. The philosophy thus encourages social engagement, the need for change and transformation. It also addresses other questions related to nationality, religion, questions of interfaith dialogue, caste, gender etc.

4.3.0 Socially Engaged Buddhism and issue of women and gender

Gender is one of the most important issues that have come to the forefront in the modern day period. One of the questions addressed is the question of the absence of women in the sangha. In her MPhil dissertation, Tsamchoe has carried out an in-depth study of the Tsogyal Shedrup Dageyling Ani Gomba in Bylakuppe, Karnataka in the year 2008³². The question asked was the absence of the women in the sangha whereas Buddhism is an egalitarian religion. We have to go to the days of original Buddhism when the order of the Bhikkhunis was started. Prajapati Gauthami the aunt of the Buddha had led a group of 500 Sakyan women clad in orange. Thus the order of the Bhikkhunis was born however in the medieval period, over the centuries the order of the nuns disintegrated and faded away totally. However there were instances of women adepts in the Indian tantric tradition in the post-Gupta period. This rise of this phenomenon was short lived but nevertheless it transferred to Tibet and one of the shining examples of this is that of many tantric adepts and deities in the Buddhist pantheon. One of the examples is that of Yeshe Tsogyal the consort of Padmasambhava. In Tibet the tradition of nuns or anyis continued and like the gompas we had many ani gompas or nunneries. During the

³¹ Christopher Queen, Charles Prebish, and Damien Keown, 'Action Dharma: New Studies in Engaged Buddhism', *Nova Religio: The Journal of Alternative and Emergent Religions* 10, no. 1 (2006): 37-39, 96-97, doi:10.1525/nr.2006.10.1.133.

³² Tsamchoe Socio-economic context of Tibetan Nunneries in Exile in India. A Study of the Tsogyal Shedrup Dargeyling Ani Gomba 2009, unpublished M.Phil Thesis.

last century many Indian travelers like Sarath Chandra das had counted more than 100 nunneries in Tibet. The collapse of the Tibetan state in 1959 led to a new period of exile and many of the monasteries and nunneries were reborn in exile and one such is the Tsogyal Shedrup ani Gompa in Bylakuppe. The voices of democracy and equal participation have affected all these and we now see many nuns demanding equal rights to study for the Geshe degree, which is one of the highest degrees in Tibetan Buddhism. The Dalai Lama has already hinted at the opening of the gates of the Geshe degree for women.

The rise of the new forms of activism and criticism because of interfaith dialogue have also impacted Buddhism and we see that the quest for equality has found a resonance in the words of the Dalai Lama who has also hinted that the next Dalai lama maybe a woman. The crux of the study pointed out that the above mentioned nunnery is well integrated with society and is taking part in all the socially relevant activities impacting women and thus has made a significant intervention in the gender debate.

The question of gender becomes more complicated because the understanding of the gender itself has changed in the contemporary period³³. Presently gender is not seen as part of sexual difference rather as performative and it is here that questions of Trans gender another important aspect have emerged recently. The whole idea of the politics of the body has also impacted Buddhism greatly. Right from the nuns order in Asia to the politics of the Bodies is one very important and significant area of transformation. On one hand we have the need for the restoration of the Bhikkhuni sangha³⁴. Thus engaged

³³ Claudia Romberg, 'Women in Engaged Buddhism', *Contemporary Buddhism* 3, no. 2 (2002): 162–63.

³⁴ Nancy Burns, Kay Lehman Schlozman, and Sidney Verba, *The Private Roots of Public Action* (London: Harvard University Press, 2009), p 259.

Buddhism is not silent to the trends affecting feminism rather tries to engage with it and has brought about a significant change in the social movements.

4.4.0 Successful method and practices by this personality

Before going to the topic one has to make a distinction between eastern and western Buddhism. By eastern Buddhism we mean the Buddhist societies of Asia starting from the Theravada Buddhist societies of Burma, Sri Lanka, Laos, Thailand, Cambodia and Southern Vietnam and the Mahayana regions of Japan, China, Northern Vietnam, Taiwan and Tibet and other Buddhist populations in India and Indonesia. One has to distinguish between the republic of Kalmykia and not include it in western Buddhism though it is the only Buddhist political entity in Europe though it belongs to the Tibetan orbit.

Thich Nath Hanh and the Dalai Lama are two examples whose teachings span in the east and west. The concept of mindfulness advocated by Thich Nath Hanh in the plum village of France is one of the most successful examples. Here the idea of mindfulness is practiced not only by organizing retreats but also trying to look into one's self. One of the examples here is that the whole idea of facing the problem and not running away from it³⁵. So therefore it encourages the person to look inside and be mindful of every aspect of one's life and participate in certain techniques associated with mindfulness. The idea of letting go is one of the most important aspects in the practice in plum village.

In the Dalai Lama's vision one of the large scale transformation witnessed is the need to engage with the world but at the same time not have any hatred for any person or

³⁵ Thich Nhat Hanh, 'Mindfulness Practice | Plum Village', accessed 3 December 2014, <http://plumvillage.org/mindfulness-practice/>.

organization. It is strongly tied up with the position of how does one be a Tibetan without being political. The idea of a practising Tibetan Buddhist is an idea or an identity that is not accepted in China which is officially atheist therefore common Buddhists from Tibet have developed antipathy and hatred towards the Chinese. This aspect does not impact the Chinese but only harms the practitioner. The question of being political and at the same time free from violence is a very important question. Being nonviolent also implies being nonviolent not only in action but also in thought and ideas. It is in this context that Tibetan national liberation movement while eschewing physical violence trains its adherents to be free of certain mental afflictions that would only harm them in the long run. Thus the Tibetan national liberation movement and its supporters worldwide speak of this aspect of being nonviolent not only in practice but also in thought.³⁶

The third example is one of the most striking examples that are of engaged Buddhism in Bhutan which has brought about a seminal re-understanding of the idea of development by positing a new relationship between other humans and also between the different human beings and the planets. This aspect of Buddhism in Bhutan is known as the Gross National Happiness. GNH is one of the important contributions of engaged Buddhism in Bhutan³⁷. The largest section of population was narrowly happy 47.9 % followed by extensively happy 35.0%³⁸. GNH is measured by a proper survey and the results point out to the 91.2% of the Bhutanese population being narrowly extensively or deeply happy. This has led to a problem of how to engage with development. GNH calls

³⁶ Jose Ignacio Cabezon, 'Buddhist Principles in the Tibetan Liberation Movement, Article in the Book Engaged Buddhism: Buddhist Liberation Movements in Asia', *Article in the Book Engaged Buddhism: Buddhist Liberation Movements in Asia*, 1996, 295–97.

³⁷ 'Http://www.grossnationalhappiness.com/', accessed 6 November 2015, <http://www.grossnationalhappiness.com/>.

³⁸ Ibid.

for development without disturbing the human aspects. Thus GNH has brought about a very significant intervention by redefining the whole idea of development and the place of man in the world.

The above three examples illustrate the potential and there are many such more examples that can be of richer use.

The other examples are the vibrant cyber activism which is the key significant torch bearer of the socially engaged Buddhism in the information age. Cyber activism has added a new perspective and has expanded the horizons of the scope of socially engaged Buddhism in the current era through a much greater unison of socially engaged Buddhists worldwide through a hypertext mediated environment at a very high speed.

Summary

Engaged Buddhism is one of the most important developments in Buddhism over the centuries and has brought about a new idea of the role of Buddhism in society and has redefined the relations between the state and society. It does not mean that the Buddhism of the earlier period wasn't engaged or disengaged. It shows that there are cultural resources within Buddhism which can be harnessed to engage holistically with the world. It is this holistic engagement by being proactive is what is called engaged Buddhism and to put it more concretely is the active involvement with respect to issues like environmentalism, gender etc. which are part and parcel of our daily lives.

There are also many less fortunate people and it is here that the activist role of Buddhism becomes more pronounced. There is also the question of marginality where

there are people in jails and are imprisoned and who are refugees and secondly is the question of difference with the idea that one size does not fit all.

The unitary idea of social and political choices has now been eclipsed by rainbow coalitions. In this context the canonical Buddhism which stresses on one idea cannot survive and therefore we need important ideas of the present Buddhism. In effect this is socially engaged Buddhism which is spooned by the rise of modernity and reaction to modernity that has led to a new situation, situation that cannot be easily answered by the older paradigms and ideas. It is these ideas that have led us to reevaluate the role of religion in the modern world where materialism is more important.

The important personalities like Thich Nath Hanh have repeatedly stressed the need for reevaluating the world based on new ideas for interdependence, universal responsibility, and the need to reengage with all forms of life and new phenomena.

We have now entered a new period in history where the inter connectedness of all things is glaringly staring at us and the end of the world seems imminent. The problems of society, economy and religion now seem interlinked and these interlinkages cannot be dealt in peace meal fashion but rather have to be dealt with in a holistic manner that looks at the material and the spiritual while not outweighing one at the cost of another. The idea of the individual is an idea which is abstracted but rather the individual is a part of the society and is therefore mindful of his or her views and thus has entered a new period where intervention is holistic. It is this holistic intervention which is the basis for the above mentioned interventions and also the GNH of Bhutan.

Engaged Buddhism has brought about a new idea of the social in the Buddhist religious worldview.

Chapter V

CONCLUSION

The present thesis is concerned with the problem of mindfulness and the application of the same in the present period. Mindfulness has emerged as one of the important areas of scholarly investigation and the present thesis is in line with this trend. In recent years Buddhist studies has become more interdisciplinary with inputs from many disciplines like psychology, linguistics, sociology, history and other traditional areas like a religious studies. In tune with the themes, the thesis follows an integrated approach to the study of mindfulness and tries to analyze the concept of mindfulness in its the various dimensions.

The thesis consists of five chapters including an introduction and a conclusion follow by a bibliography. Recent years have seen many initiatives with regard to the mental health problems to the world. The question then arises as to why should they be such an important need to focus on such a problem? In the present day scenario we find many competing approaches addressing these questions and the Buddhist approaches to solving the problem of the mind form an important intervention in this debate.

The first chapter begins by trying to understand and position the debate and see how the concept of mindfulness is defined and the changing definitions over a period of time. These definitions have changed over time in form to address new audiences and the demands of the time. What we find here is that there is a clear impact of modernity in these definitions and the modern element has been strongly pronounced. The start of these can be traced to 1960's when the crisis in Europe questioned the fundamentals of the industrial society. There are many critiques of modernity and the whole idea of

focusing on materialism alone is deficient. In this exercise, the two major influences namely communism and free market, both seemed similar. They could not address the problem of the mind by material means alone.

The survey of literature on this topic has touched upon the important landmarks in the history of mindfulness in the present day. Writers like Thich Nhat Hanh, Bhikkhu Sujato, Rahula Walpola, Sulak Sivalaksa, Bhikkhu Prayudh Payutto, Christopher Queen and Sallie King have been examined and analyzed. The analysis would be incomplete without reference to primary sources and hence important sources like Dhammapada Visuddhimagga the Piṭaka and Vinaya literature and taken up for analysis. The main finding of this chapter is that mindfulness was a repeated theme in early Buddhism and It is now being reexamined mainly through the writings on socially engaged Buddhism.

The second chapter is titled ‘The concept of Mindfulness and practices in Theravāda Buddhist texts’ and the two important method of mindfulness meditation, Samatha and Vipassanā and taken up analysis the chapter begin with an introduction to the diverse practices of meditation and proceeds to explain the comparative benefits and approaches of both these systems. Since the nature of the chapter is very technical, terms associated with the aspect of meditation like Sati etc. are defined and the type of definitions are also taken up for survey to understand how they have enriched the debate on mindfulness. We now understand that one of the main elements in both these systems of meditation is the problem of the mind with divergent approaches. Beginning with the definitions on mind from a Buddhist perspective as outlined in the traditional Theravada literature mentioned above. Proceeding from these are some reviews of understandings on the subject of mind and general assumption of the same in the early Pāli texts where in

the analogies reviews how the mind is understood. In this chapter such an exercise clears the ground and helps to understand ideas of meditation and mindfulness and the general status of the debate on the nature of the mind in the traditional Pāli texts and the received understanding of the same in contemporary period. We get the influence that mindfulness and Vipassanā have positive benefits not just as therapeutic exercises but also as positive changes when one understands and practices meditation along with a change in outlook, i.e: by understanding the nature of impermanence and the role of positive attributes and change in orientations. The most important change orientation as outline by the Thai monk Payuto is the positive quality of Ahimsa where he defines ahimsa not just as elimination of violence but also as a positive life affirming world view. This is the main finding of the chapter, i.e: the integration of meditation practices which change outlook leading to what we can call mindfulness.

The Third Chapter is titled ‘The Method of the practice of Mindfulness in Theravāda Buddhism’ is a continuation of the earlier chapters in term of theme and content and continues the discussion on Samatha and Vipassanā. Here we see the exact and clear depictions of both the systems of meditation in the Pāli texts. One of the problems that have cropped up in the recent years is the problem of reading these texts and correlating them with the practices. One of the findings of this chapter is that, the problem of wrong interpretation or misinterpretation is primarily arising from the contested translations of terms in Pāli texts. Many of the terms have changed the meaning over centuries and practices associated with them have also diverged over the centuries leading to a mismatch between the depictions and the practices on one hand and the original intend and meaning on the other hand. This problem of translation is also

because of the different cultural traditions that have led to varied and diverse received understandings. One example can be taken from the Samatha meditation that focuses on serenity and tranquility and it actually on point focus. Among the stages of observing the meditational focus, the practitioner can move from one to four and proceed by following the meditation guidelines. It is a problem in the stages five to eight where one needs to have an ecstatic understanding which it's gained through experience. Another important aspect connected with both Vipassanā and Samatha is based on the concept of Prana or breath. Another translation of the same is life force which is the more comprehensive and offers deeper understanding of the nature of meditation and by extension, mind and also the whole experience of life. This is another important development as the concept of Prana is present in most are the religious traditions of India. It is therefore a concept that has developed through mutual dialogue among the various religions.

The chapter ends by positing that Vipassanā and Samatha are both equally important but Vipassanā has certain special attributes that show that a regular practice of Vipassanā leads to mindfulness.

The fourth Chapter is focused on engaged Buddhism and is the connecting chapter between individual and society and explains the main idea of the effect of mindfulness on everyday problems. Here, we have a large number of problems and these problems are mainly because of the forces of globalization but not created only by them and only accelerated by them.

In this connection we also have certain immediate problems like ecology and the associated problem of social and political dissent. We have many refugees, environmental refugees, prisoners and other groups of people who are in a very

precarious position because of the present day globalization and its effects. In such a situation the role of individual becomes very complicated. How does one then account for the answers for the new questions? One therefore does not run away from the problems but face the problems and part of the process of positive action is which is called as socially engaged Buddhism. One is therefore mindful of one's position and responds to it by addressing the real crisis in the world in concrete terms. This means that one does not take shelter in dogmatic beliefs and books but also engages with this real world.

One of the best examples is the re-working and re-interpretation of the idea of non-violence and the definition of nonviolence that not means the absence of violence but a positive action through which we create 'kamma' (karma) that affects body, speech and mind. Such acts of nonviolence were first started during the anti-Vietnam war protests and the person who coined the term engaged Buddhism, Thich Nhat Hanh, was himself was an antiwar activist. Similar to nonviolence is question of environmentalism which shows the connection between the philosophy and practice as the Dalai Lama recollects the words of the Buddha. He talks of the interconnectedness of all phenomena. This concept of interconnectedness is taken from the early Buddhist ideas and repackaged in today's world.

One of the shining examples of the application of engaged Buddhists is addressing the question of about out how one faces contemporary challenges and the question of development and gender are two important challenges in the contemporary world. The Gross National Happiness in Bhutan is one very important aspect of this development and takes into account the important aspect of human needs. How does one then engage with the question of development and satisfaction? The balance between the

material and the mental, emotional is found in the Bhutanese model of Gross National Happiness. We also see that the rise of new movements has led to feminist assertion. In response to this, the Bhikhuni Sangha has started to take positive action and engage with women. New Bhikhunis will be ordained in the near future and process will be started soon. The process of giving women equal chance in Sangha will become a reality very soon.

The final chapter is the conclusion and it explains the findings of the thesis. The major findings are that there is a set of inter-related crises in the modern world related with the mind. Though, the forces of globalization etc. have accelerated this, the problems are universal and have been there for many centuries. There are given new shape only presently as they have resurfaced in new forms. The connection between the mind and the present context is explained by socially engaged Buddhism on one hand and the reinterpretation of the ancient Theravāda texts and practices on the other hand. Being a Buddhist is also a moral and political responsibility which can be also termed as universal responsibility. The Thesis ends by showing that the practice of mindfulness is relevant in solving modern day problems and that Buddhism has cultural resources to engage with the contemporary questions.

One is therefore mindful of one's position and responds to it by addressing the real crisis in the world in concrete terms. This means that one does not take shelter in dogmatic beliefs and books but also engages with this real world.

We may conclude by saying that the practice of mindfulness which is based on the Buddhist understandings of the mind and expressed in some form through Samatha and

Vipassanā is valid for all period and all human societies. It shows that the human subjects and human problem lead to certain experiences of the mind and these problems of the mind can be solving through the early Buddhist understanding of the mind. Therefore, the early Buddhist understandings of the working of the mind show that such concepts are trans-historical and can be applied over different historical periods and that only the forms of the problems confronting the mind are dissimilar whereas the contents remain the same.

A Glossary of Pāli and Buddhist Terms¹

A

Abhiññā:

Intuitive powers that come from the practice of concentration: the ability to display psychic powers, clairvoyance, clairaudience, the ability to know the thoughts of others, recollection of past lifetimes, and the knowledge that does away with mental effluents.

akālika:

Timeless, unconditioned by time or season.

anāgāmī:

Non-returner. A person who has abandoned the five lower fetters that bind the mind to the cycle of rebirth, and who after death will appear in one of the Brahma worlds called the Pure Abodes, there to attain nibbāna, never again to return to this world.

appamāda:

Heedfulness, diligence, zeal. The cornerstone of all skillful mental states and one of such fundamental import that the Buddha's stressed it in his parting words to his disciples: "All fabrications are subject to decay. Bring about completion by being heedful!" (appamādena sampādettha).

¹ 'A Glossary of Pali and Buddhist Terms', accessed 10 January 2013, <http://www.accesstoinsight.org/glossary.html>.

arahant:

A "worthy one" or "pure one"; a person whose mind is free of defilement, who has abandoned all ten of the fetters that bind the mind to the cycle of rebirth (see *saṃyojana*), whose heart is free of mental effluents, and who is thus not destined for further rebirth. A title for the Buddha and the highest level of his noble disciples.

ariya:

Noble, ideal. Also, a "Noble One".

ariya-puggala:

Noble person, enlightened individual, an individual who has realized at least the lowest of the four noble paths or their fruitions.

ariya-sacca:

Noble Truth. The word "ariya" (noble) can also mean ideal or standard, and in this context means "objective" or "universal" truth. There are four: stress the origin of stress, the disbanding of stress, and the path of practice leading to the disbanding of stress.

āśava:

Mental effluent, pollutant, or fermentation. Four qualities sensuality, views, becoming, and ignorance — that "flow out" of the mind and create the flood of the round of death and rebirth.

asubha:

Unattractiveness, loathsomeness, foulness. The Buddha recommends contemplation of this aspect of the body as an antidote to lust and complacency. See also *kāyagatā-sati*.

avijjā:

Unawareness, ignorance, obscured awareness, delusion about the nature of the mind.

āyatana:

Sense medium. The inner sense media are the sense organs: eyes, ears, nose, tongue, body, and mind. The outer sense media are their respective objects.

B

bodhi-pakkhiya-dhammā:

"Wings to Awakening" — seven sets of principles that are conducive to Awakening and that, according to the Buddha, form the heart of his teaching: [1] the four frames of reference (*satipatthāna*); [2] four right exertions (*sammappadhāna*) — the effort to prevent unskillful states from arising in the mind, to abandon whatever unskillful states have already arisen, to give rise to the good, and to maintain the good that has arisen; [3] four bases of success (*iddhipāda*) — desire, persistence, intentness, circumspection; [4] five dominant factors (*indriya*) — conviction, persistence, mindfulness, concentration, discernment; [5] five strengths (*bala*) — identical with [4]; [6] seven factors for Awakening (*bojjhaṅga*) — mindfulness, investigation of phenomena, persistence, rapture (see *pīṭi*), serenity, concentration, equanimity; and [7] the eightfold path (*magga*) — Right View, Right Attitude, Right Speech, Right Activity, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

D

dosa:

Aversion, hatred or anger. One of three unwholesome roots in the mind.

E

ekaggatārammana:

Singleness of preoccupation, "one-pointedness." In meditation, the mental quality that allows one's attention to remain collected and focused on the chosen meditation object. Ekagattārammana reaches full maturity upon the development of the fourth level of jhāna.

evaṃ:

Thus, in this way. This term is used in Thailand as a formal closing to a sermon.

G

gotrabhū-ñāna:

"Change of lineage knowledge": The glimpse of nibbāna that changes one from an ordinary person to a Noble One.

J

jhāna:

Mental absorption. A state of strong concentration focused on a single physical sensation or mental notion. Development of jhāna arises from the temporary suspension of the five hindrances through the development of five mental factors: vitakka (directed thought), vicāra (evaluation), pīti (rapture), sukha (pleasure), andekaggatārammana (singleness of preoccupation).

K

kammaṭṭhāna:

Literally, "basis of work" or "place of work." The word refers to the "occupation" of a meditating monk: namely, the contemplation of certain meditation themes by which the forces of defilement (kilesa), craving (taṇhā), and ignorance (avijjā) may be uprooted from the mind.

kāyagatā-sati:

Mindfulness immersed in the body. This is a blanket term covering several meditation themes: keeping the breath in mind; being mindful of the body's posture; being mindful of one's activities; analyzing the body into its parts; analyzing the body into its physical properties (see dhātu); contemplating the fact that the body is inevitably subject to death and disintegration. [MORE]

khandha:

Heap, group, aggregate. Physical and mental components of the personality and of sensory experience in general. The five bases of clinging: nāma(mental phenomenon), rūpa (physical phenomenon), vedanā (feeling), saññā(perception), saṅkhāra (mental fashionings), and viññāṇa (consciousness).

L

lobha:

Greed, passion, unskillful desire. Also rāga. One of three unwholesome roots in the mind.

lokuttara:

Transcendent, supramundane.

M

moha:

Delusion; ignorance (avijjā).. One of three unwholesome roots in the mind.

muditā:

Appreciative/sympathetic joy. Taking delight in one's own goodness and that of others. One of the four "sublime abodes".

N

nibbidā:

Disenchantment, aversion, disgust, weariness. The skillful turning-away of the mind from the conditioned samsaric world towards the unconditioned, the transcendent — nibbāna.

P

pariyatti:

Theoretical understanding of Dhamma obtained through reading, study, and learning.

paṭipatti:

The practice of Dhamma, as opposed to mere theoretical knowledge (pariyatti).

paṭivedha:

Direct, first-hand realization of the Dhamma.

pīti:

Rapture, bliss, delight. In meditation, a pleasurable quality in the mind that reaches full maturity upon the development of the second level of jhāna.

S

sabhāva-dhamma:

Condition of nature, any phenomenon, event, property, or quality as experienced in and of itself.

sakadāgāmī:

Once-returner. A person who has abandoned the first three of the fetters that bind the mind to the cycle of rebirth, has weakened the fetters of sensual passion and resistance, and who after death is destined to be reborn in this world only once more.

sakkāya-diṭṭhi:

Self-identification view. The view that mistakenly identifies any of the khandha as "self", the first of the ten fetters (saṃyojana). Abandonment of sakkāya-diṭṭhi is one of the hallmarks of stream-entry.

sampajañña:

Alertness, self-awareness, presence of mind, clear comprehension.

saṃsāra:

Transmigration, the round of death and rebirth.

saṅkhāra:

Formation, compound, fashioning, fabrication — the forces and factors that fashion things (physical or mental), the process of fashioning, and the fashioned things that result. Saṅkhāra can refer to anything formed or fashioned by conditions, or, more specifically, (as one of the five khandhas) thought-formations within the mind.

saññā:

Label, perception, allusion, act of memory or recognition, interpretation.

sotāpanna:

Stream winner. A person who has abandoned the first three of the fetters that bind the mind to the cycle of rebirth and has thus entered the "stream" flowing inexorably to nibbāna, ensuring that one will be reborn at most only seven more times, and only into human or higher realms.

U

Upekkhā:

Equanimity. One of the ten perfections and one of the four "sublime abodes".

V

vaṭṭa:

The cycle of birth, death, and rebirth. This denotes both the death and rebirth of living beings and the death and rebirth of defilement within the mind.

vicāra:

Evaluation; sustained thought. In meditation, vicāra is the mental factor that allows one's attention to shift and move about in relation to the chosen meditation object. Vicāra and its companion factor vitakka reach full maturity upon the development of the first level of jhāna.

vimutti:

Release, freedom from the fabrications and conventions of the mind.

viññāṇa:

Consciousness; cognizance, the act of taking note of sense data and ideas as they occur.

vipassanūpakkilesa:

Corruption of insight, intense experiences that can happen in the course of meditation and can lead one to believe that one has completed the path. The

standard list includes ten: light, psychic knowledge, rapture, serenity, pleasure, extreme conviction, excessive effort, obsession, indifference, and contentment.

virīya:

Persistence; energy. One of the ten perfections (pāramīs), the five faculties (bala; see bodhi-pakkhiya-dhammā), and the five strengths/dominant factors (indriya; see bodhi-pakkhiya-dhammā).

vitakka:

Directed thought. In meditation, vitakka is the mental factor by which one's attention is applied to the chosen meditation object. Vitakka and its companion factor vicāra reach full maturity upon the development of the first level of jhāna.

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