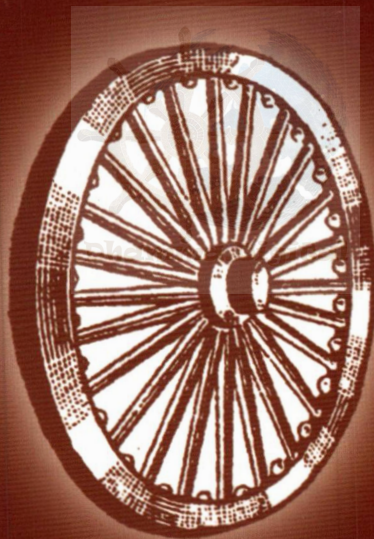


# Buddhist Insight Meditation

Ten Days' Lectures of Dhyān Guru Kalyān Mitra  
Sri Satya Narayan Goenka

Compiled & Edited by  
**Ven. Bhikshu Ashwaghosh Mahasthāvira**  
(Sanghanayaka of Nepal)



Translated into English by  
**Bhikshu Upatissa**

# ***Buddhist Insight Meditation***

**Ten Days' Lectures of Dhyān Guru Kalyān Mitra  
Sri Satya Narayan Goenka**



Compiled & Edited by

**Ven. Bhikshu Ashwaghosh Mahasthavira**  
(Sanghanayaka of Nepal)

Translated into English by  
**Bhikshu Upatissa**



## ***Buddhist Insight Meditation***

Published by : Ven. Bhikshu Ashwaghosh Mahasthvir  
Sangharam Vihara, Dhalko Bishnumati  
Swoyambhu Marg, Kathmandu, Nepal  
Tel.: 977-1-4259110 / 4255960

Translator : Bhikshu Upatissa  
Mob. : 9849240695

Edition : First, 1000 Copies

© Copyright : Publisher  
(Reprinting of this book with consent only)

Print Date : Buddha Sambat 2558  
Nepal Sambat 1135  
Bikram Sambat 2071  
Isbi Sambat (AD) 2014

Printed at : Ideal Printing Press  
Gwarko, Lalitpur, Tel.: 5007563, 2120235 (Pulchowk)

# My Opinion

Probably, sole aim of many human beings could be finding out a possible way to achieve peace. Peace is an essential factor of human life. But there is a difference in their attempt that they have been making for this cause. Some one sinks into worldly belongings in the hope of peace. Someone hopes that peace is found out from abundant wealth. Someone thinks that the path of peace is found in the ritual practice (such as observation of *brat*, praying and offering *puja* etc that are performed to gain worldly favors). But all these are different from one another and I do not feel that anyone has approached near peace.

Peace is an abstract noun. It must not be different from the pleasant looking of the face which is the transparent symbol of peace. So, it can be said 'peace is transparent.' One who has peace in one's mind there one has wonderful blossom that can be noticed in his round face. For the gain of peace, those who look pleasant and those who are enthusiastically good people and those who have followed continuously a few days' practice; said to me that the restraint, good behavior and concentration of the mind are itself peace and source of happiness. Therefore, I have attempted to bring out "Buddhist Meditation" to the presence of readers, edited by the Ven. *Ashwaghosh Bhante* wishing wellbeing and happiness of the many. Although small in size, this book will be very beneficial to those good men and women who have been walking in the pursuit of long lasting eternal peace.

***By: Nepali Translator Chakra Man Sakya***

(i)

## Two Words

This presented book is the translated edition of the Burmese national *Sri Satya Narayan Goenka* who delivered English and Hindi lectures during the meditation training course in *Varanasi* and *Budhagaya*.

Through reading with understanding and analyzing this book, certainly I feel that the readers will familiarize themselves with the tenet teachings of the Buddha and know what Buddha dharma (Buddhism) is?

2035 (AD 1978)

**Complier & Editor**

*Dhamma.Digital*

## अंग्रेजी संस्करणया खँ

जि छम्ह भिक्षु खःसा नं ध्यानय् उस्त विश्वास मदुम्ह, २०२८ साल पाखे ध्यान भावनाय् विश्वासिपि नाप संगत लात । सत्यनारायण गोयन्का विपस्सना ध्यान शिविर चलेयाना च्वंगु प्रचार जुया च्वन । जि नं सत्यनारायण गोयन्कायागु ध्यान शिविरय् भाग कया स्वेगु इच्छा जुल । बनारस व बुद्धगयाय् याना स्वंगू शिविर भाग काय् धुंका ध्यानया खँ बांलाक मथुसां जिगु मन बदले जुल । आनापाना स्मृति स्वास दुहाँ वल पिहाँ वन धकाः अभ्यास याना गुलि थँ गज्योम्ह धयागु म्हसिल । करपिनि गल्लिपाखे ध्यान वनीबलय् थम्ह नं अज्योगु ज्यायाना च्वना धयागु मती वनीगु ।

थुगु ध्यान सफुती ध्यान याना छु थुइका कया धयागु व गथे जुया ध्यानय् मन वन धयागु उल्लेख याना तया ।

सत्यनारायण गोयन्का सही ध्यान मार्ग प्रदर्शक खः । वस्पोलं थःत ध्यानगुरु धकाः गुबले नं मधाः । कल्याण मित्र धका धया च्वं । थ्व साप बांला ताया ।

थुगु सफु थः हे चेला भिक्षु उपतिस्सं अंग्रेजी भासं अनुवाद याना बिल । निरोगी जुइमा, जय जुइमा । थुगु सफु जिं हे छापे यायेगु मती तया । उपतिस्स यात हानं छक सुभाय् बिया ।

- अश्वघोष

## About the English Edition

During the year 2028 (AD 1971), I had associated with some colleagues who faithfully believed in meditation. Although I am a monk (*Bhikshu*) I did not have so much faith in meditation. Then it was widely known that *Satya Narayan Goenka* was running Insight Meditation Retreat. I also wished that I could test myself by taking part in the Meditation Retreat of *Satya Narayana Goenka*. Though I did not properly understand the subject of meditation, my mind had changed since after I participated in three retreats altogether that were launched in *Varanasi* and *Buddhagaya*. As I practiced the mindfulness of breathing in and out meditation I recognized what I am. At a time, when my mind was distracted or whenever the mind traveled towards finding faults with others, I thought to myself, "You are also doing the same as others."

I have explained in this meditation book what I understood through meditating and mentioned how I was inspired by meditation.

*Satya Narayan Goenka* is a genuine meditation guide. He never said that he was a meditation teacher. He used to say that he is a *Kalyana Mitra* (well-wisher). It is really good and appreciable.

My own pupil *Bhikshu Upatissa* has translated this book from Nepali into English and handed over to me. May he be in good health! May he progress and be successful! I decided to publish this book by myself. Once again, I express my good wishes for his wellbeing.

- Ashwaghosh

# Acknowledgements

It is my pleasure to have the opportunity of translating Buddhist Religious (Dharma) Books from Nepali into English. My teacher **Ven. Bhikshu Aswhaghosh Mahasthavira, the Present Sangha Nayaka of Nepal** has written over 100 books in *Nepali and Nepal Bhasha (Languages)* to disseminate the teachings of the Buddha among *the Nepali people* in general. Almost many people and readers who respect him highly understand the way of his writing and admire his sermons he has delivered. Along with the growing age of *the Venerable Sir*, many of his books have also seemed old and decaying.

It is an effort that I am putting forth by translating his priceless books into English to prolong the life span, and intending to impart his understanding and wisdom among common people to satisfy their growing interest in learning practical Buddhism. Certainly, many readers including English speaking people could find out valuable and practical instructions on meditation for their peaceful living in their respective society.

I have just recently translated "***Kashanti ra Maitri***" of the same author into English naming "***Patience and Loving Kindness***" and published by myself. I think many readers must have seen me through reading the first translated book as mentioned above. "***Buddhist Insight Meditation***" is my second translation experience. I am grateful to the Venerable Sir for the given permit for translation works.

I believe this book will generally benefit those who show their keen interest in learning Buddhism and practicing



meditation—the heart teaching of Lord Buddha as well, as guided by **Kalyan Mitra Sri Satya Nayrayan Goenka** who has passed away just a year ago. I hope this book will also provide necessary instructions as a meditation guide book.

This book was compiled and edited by the **Venerable. Ashwaghosh Mahasthavira** in BS 2029 (1972 AD). Not so long ago that I have found out an old Nepali version of this book from the storeroom of **Sangharam** and in no time, I made up my mind to make it a new version by translating into English. This is how it has come to you as a meditation guide book besides disseminating the teachings of the Buddha.

**Ven. Bhikshu Ashwaghosh Mahasthavira**, the initial editor and publisher of this book has completed his 88<sup>th</sup> birthday on May 18<sup>th</sup> 2014. However the Venerable looks as if physically deteriorating; it is great that he still can work out diligently on his own will. We would like to wish him a trouble-free life together with peace and happiness. By the blessing of the Triple Gem may he enjoy good health and live long!

In the end of this book, I have extracted the ‘Discourse on Loving Kindness’ the translation of Karaniyametta Sutta’ from ‘The Book of Protection.’ authored by Ven. Piyadassi Thera in 1981 AD.

Also I would like to thank the Ideal Printing Press, Gwarko of Lalitpur District, Nepal. Thank you! I wish all well and happy!

**By: Translator**

[upatissaven@hotmail.com](mailto:upatissaven@hotmail.com)

Mobile No: 9849240695, Sangharam, Kathmnadu

# Table of Contents

<b>Subjects</b>	<b>Page No.</b>
a. My Opinion	i
b. Two Words	ii
c. अंग्रेजी संस्करणया खँ	iii
d. About the English Edition	iv
e. Acknowledgements	v
1. Meditation—My Experience	1
2. Subject of Meditation : The Mindfulness of Breathing	28
3. Lecture Series—Knowing Oneself—1	31
4. Aryan and Non-Aryan	36
5. Wisdom	43
6. Insight Meditation	50
7. Cause and Effect	56
8. Knowing Oneself—2	63
9. Five Enemies of Meditation	74
10. Compassion: The Power of the Buddha	80
11. Five Friends of Meditation	85
12. Concentration	102
13. Peace	114
14. An attempt to be a Pure Human Being	120
15. Discourse on Loving Kindness	125

## 1. Meditation - My Experience

Prior to the presentation of meditation system and meditational lectures of the meditation master *Kalyan Mitra Sri Satya Narayan Goenka*, I feel like writing on the matters of my experience. I believe that this will probably ease readers to understand what meditation is. Here, not as a meditation teacher, but as a student of meditation I am going to explain meditation.

Though I was a monk I did not have meditation practice in my life. Though I studied a little on meditation and preached sermons, I had not understood quite well the meaning of meditation. Because, neither had I practiced nor experienced it. Of course, I had examined the practice of meditation little by little but it was not from the very inner heart. When I was studying in *Saranath* I had practiced 10-15 minutes meditation with Sri Lankan monks. But I did not have so much faith.

In 2015 BS (about 56 years ago) I was afflicted with TB. I went to China for medical treatment. Not only for TB but also for many other types of diseases, the cultivation of mindfulness with breathing (*anapanasati bhavana*) was recommended for patients. It was compulsory that the resident patients of the hospital were advised that

---

*Buddhist Insight Meditation / 1 /*

they should do meditation without a break from 8 to 9 in the morning and 1 to 2 in the afternoon. In this specified time schedule almost every room has a written notice: “Meditating! No talking!” Seeing this notice, I felt wonderful and my mind told me: “Meditation! Socialist country has also meditation! What a wonderful thing!”

Afterwards, I was also informed that I should do meditation. I was guided to practice the method. The meditation teaching doctor said– “This meditation system is not our present day creation. This system has been in existence (practice) since the time of the Buddha. But, here we do not meditate in blind faith, in that wrong sense, just as the people are doing in modern days. The meditation we are practicing currently does not mean that we are going to detach ourselves from society and setting out for living a luxurious life. We practice for the cause of gaining health and concentration of the mind. Concentration is not possible unless the mind is pure. Physical structure of the body will not be healthy unless the mind is pure. Impure state of the mind itself is the reason of the disease. TB is a mental disease. The Buddha has delivered meditational instructions mainly to purify the mind to cure diseases. We (Chinese) are taking the advantage of the same meditation by using it as a tool to gain health. Discipline is maintained from the practice of this meditation. We neither give priority to any traditional religion nor do we make any prayer while we are meditating. Remembering religion and praying for worldly favors is traditional religion. Here, in this context, ‘*dharma*’ means traditional religion of Buddhist, Hindu, Christian, or Muslim.

---

*/ 2 / Buddhist Insight Meditation*

*Sri Satya Nrayan Goenka* who is teaching meditation in the present day time also used to say— “This meditation is far beyond from traditional religions.” What was meant by this saying is that this mediation is not like a religion which makes offerings to gods.

I also practiced the mindfulness of breathing meditation (*anapana sati bhavana*) two hours daily in China. Observing in-breath from the abdomen and releasing and again following fresh breath up to the abdomen. Thus the system of watching and following the breath where it originates and ends—was taught. Because of this system physical activities keep on working and also it becomes an exercise. Mindfulness of breathing meditation considerably reduces sickness. Mind is not allowed to wander here and there. Patients’ minds were not affected by worries of their homes. Due to this reason, in any hospital in China, patients are guided to follow up the mindfulness of breathing meditation. Only pregnant women are not recommended for this meditation. Since immediate result of the mindfulness of breathing (*anapanasati bhavana*) was seen, even general people went to the park or garden and they used to practice this meditation. I saw someone meditating even in standing posture. Having seen it I felt wonderful. I said to myself— “Owing to this reason, the Chinese people have become firmly resolved for the development of their country.”

After gaining my health, I came back from China and I could not continue meditation any further. I could no longer hold on the habit of meditation. When I propagate Buddhism I used to emphasize on social reforms only. The

---

*Buddhist Insight Meditation / 3 /*

books I have written also have the concern over reforming life and its practical aspect only. For the happiness of the next life after death, it is required to purify the mind and improve oneself better. As I understand the teachings of the Buddha, the happiness of the next life is never possible unless the mind is pure and without good behavior in this world. It is useless for an unwise person to hope the happiness of the next life who himself is not happy in this world. Hence, in this world and in this very birth, I keep writing to emphasize that it is required to improve oneself better. But, someone could not understand to accept this matter—the aim of life. This might be a reason for almost many people who felt wonderful upon listening that *Ashwaghosh* had gone for meditation.

Yes, of course! In the early years my mind was not so much inspired by meditation. It is because people could not understand well, could not understand wisely the meaning of meditation. Overhearing rumors and with their eyes closed, being aloof from day to day life's activities, with an intention to gain psychic power and to meet god or only to be entitled with religious titles, people used to do meditation. The mind of those who did meditation with such motive did not seem to have purified. Also they could not give up their jealousy and the habit of engaging in unnecessary idle talks. Meditation is to be practiced to concentrate the mind, and be able to see faults within oneself. At the absence of this aspect of virtue it is not possible to improve life. They did not understand this matter.

When I was in Thailand I visited meditating people

---

*/ 4 / Buddhist Insight Meditation*

in the jungle. Immediately after we arrived over there they signaled and whispered among them—“Hey, people have come. We must do meditation.” Then meditation started. This kind of meditation is only ‘showy meditation.’ This kind of meditation does not purify the mind. Once I visited the jungle in Sri Lanka too. Also there, I could feel as if they were meditating only for their customary practices. But, not in every place meditating people were seen. This is only an experience of a place where I visited. There was a familiar *Bengali* monk. Thus I heard from him— “Really not with understanding the meaning of meditation they are meditating. Mind is not pure. Anger and jealousy are as before as it is now.”

I noticed that Buddhist meditation centers had been opened in several places in India too. But, they were also jealous to see that the people meditating more in other places than in their place. It was overheard that they were finding faults with them. Having seen this attitude of the meditation teachers, I felt sorrow.

To be trained in meditation and gain meditational training for myself, I also took part in the Buddhist meditation retreat center of *Sri Satya Narayan Goenka*. I continued daily meditation practice. Every day evening one hour’s lecture was given on the subject of meditation. Monks should not keep their personal belongings during the lecture’s time. It was informed that monks could keep three robes only. Soon after listening to the lecture the devoted *Nepali* followers of meditation said—“Can our *Nepali* monks give lectures like that? Those who could preach have had already collected personal belongings.

One monk has 15 robes.” (May be a monk hardly has 15 robes.) I said— “The talk is right indeed. But, here, in this time, when the meditational training is being given, lay followers also should not collect belongings (*sampatti*). Always, it is not good to think over money and money. It is not good to make three four houses and be a boss. Mainly, it is more necessary to see within one’s faults than seeking the faults of others and meditation is to be done for this cause. But, perhaps, those who are able to see own faults are hardly seen. Only mouth murmurs meditation.....” Having seen such attitude of those meditating followers, my mind was not drawn towards meditation nor had I any interest in meditation.

### **Why did I go for meditation?**

I did not have meditational practice despite being a monk. I have not understood the matter of meditation either. Someone visited me and said that I should help the Buddhist Studies Circle in *Dharmakirti Vihara*. As of my qualification I was teaching Buddhist Education there. I heard this from that *Vihara* side— “The layman called *Goenka*, who has come from Burma (Myanmar) to India is teaching meditation very well. Within ten days he can make followers to achieve knowledge through lobbying (and convincing) the meaning of meditation.” Having heard them I felt in my mind— “How far is it true that the followers can be prepared to achieve knowledge within the ten day’s meditation practice. Let me go and study it.”

I heard that meditation had been conducted in the evening, in *Dharmakirti Vihara* throughout the whole



month of *Srawan* (July-August). Also in *Gana Mahavihara*, I heard that the meditation had been conducted two times in a week. It was heard that some of the male and female followers, who, while meditating in both places got shivered. Some began weeping. Having heard this I was astonished. Why such things happened! How such things happened! I desired very much to acquire actual information and knowledge about it.

One day I was heading from *Ason* to *Wangal* (in *Kathmandu*). “Venerable Monk, I need to have a talk. Do you have free time?” Someone asked from my backside. I looked behind. He had his pair of specs wearing; he looked just a smart young guy of modern age. I said— “What do you have to say?” He said— “I need to have a short talk about meditation.”

“What meditation is?”

“I heard that the Buddhist meditation called the mindfulness of breathing is very useful to make the mind stable. What meditation is that?” Would you come to *Anandakuti* tomorrow morning! Then I might tell you as I know it. Is it ok for you ?

Having said this to him I followed my way.

On the next day, early in the morning that young man came to *Anandakuti*. I was exceedingly happy for seeing the just recent young guy who was showing his interest for meditation practice. I explained him *anapanasati*, the system of meditation, breath in and breath out or sitting and watching mindfully the process of breath moving

in and out. That young guy said— “I shall come here to meditate for 5/6 days. Is it okay?”

“Very good, Please do come!?” I said to him.

Early in the morning that young guy came to *Anandakuti*. As of my knowledge, I taught him the system of meditation, that could be practiced with legs crossed or using some other sitting postures too. He did a short while meditation and went back.

Two days later that young guy came with a friend. He was a teacher. He said— “What meditation is? What is its importance? Firstly let us listen to this. Then we shall do meditation, is it good?”

I said— “What meditation is? That is yet to be understood. What is the benefit of sitting with eyes closed without knowing the meaning?”

As of my understanding, I convinced them the meaning and the importance of meditation. In fact, I was not a qualified meditation teacher. To be a meditation teacher one should be ardently meditating and have the continuous practice of meditation of oneself.

Every day, early in the morning, these two young men got used to come to *Anandakuti*. I was used to proofreading. I took both of them to a room and made them to sit down in comfort. The young guy who came first to me said— “You also have to sit in front of us, do meditation and keep on seeing.” I was puzzled and I said— “Why you need me sitting here? You could ask me question when you got any matters in your mind. I live just over

there. He did not agree.” Then his friend told him— “This meditation could be done while you are in the house. It is not compulsory to sit here only for meditation.” Taking a book of meditation they went back. They came next day and said— “We couldn’t do as in the book.” I said— “It is simply enough if you are watching in and out breath with awareness only.”

I was again questioned— “Only this much? Don’t we need to do any else?”

I was puzzled because I did not have meditation practice at all. I said— “For the time being, simply observe in and out breaths only!”

About two or three days later he came and said— “I felt fainted and also frightened while I was doing *anapanasati meditation*.”

I was in dilemma and I could not make up my mind how I was going to comfort him. Nevertheless, I said— “If you feel fainted, would you stop it?”

It was not good to say so. Now I got it. Also along with this, I realized that I was not yet eligible to become a teacher (*guru*). I said— “I have also not practiced meditation. So, currently I will not be a meditation teacher. 15 days later I will be going to *Varanasi* for meditation training. *Goenka* who has come from Burma to India is organizing to give training there. Firstly, I need to be a student. Only after my return from meditation retreat, I shall talk on the matter of meditation. Isn’t it good?”

They said happily— “Oh, good! Very good! Then we also can do meditation well”.

On 10<sup>th</sup> of *Mangsir* 2029 BS *Nun Ratnamanjari*, *Nun Dhammavati*, *Mrs. Laxmi Prabha* and her cousin and me; we all five persons intending to participate in meditation retreat for the training (course) proceeded from *Kathmandu* to *Varanasi*. Meditation was started on December 1972 AD or 16<sup>th</sup> of *Mangsir* 2029 AD. Among those participating in the meditation training course were high class Europeans, about 200 hippies and also Indians. This 20 day's meditation training course was launched for Europeans. So, the training course of meditation was conducted in English medium. Only after them, the next lectures of the training course were given to the Hindi speaking nationals. I was benefitted.

Meditation started. The system to which I paid attention and the lectures concerned with meditation—all these will be given in brief afterwards.

Two three days have passed since meditation started. From place to place posters were attached: "Noble Silence 8.30 A.M. to 9 P.M. 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, Day to 6.30 A.M. on the 9<sup>th</sup> day.

Beneath a tree where hippies used to chatter a "Noble Silence" (notice) written in color letters was attached. *Aryamaun* is the meaning of Noble Silence. It is like warning to avoid unnecessary idle talks. If it is required, meditation followers can have morally good and useful talks only.

There were three monks who had come for meditation. One was *Vietnamese* national, one was *Cambodian* national and another was *Nepali* national.

---

**/ 10 / Buddhist Insight Meditation**

*Vietnamese* monk did not need to talk. He was a senior follower. It's like me *Cambodian* monk was also a new follower. I questioned him— “Why that notice ‘no speaking today or *Aryamaun*’ has been written?” That monk said— “There is rule that says ‘no speaking.’ Every follower has been given a set of rules. Haven’t you got one?”

I took it out from my pocket and went through reading all the rules.

### **Suggestions for Followers’ Attention:**

It is required to follow up the rules mentioned below in order to achieve the result of meditation practice. These rules are to be applied during 10 days running meditation retreat.

1. It is required to observe the five precepts (a). Observe the precept to refrain from harming living beings. (b). Observe the precept to refrain from taking away others’ belongings. (c). Observe the precept to refrain from unlawful sexual misconduct. (d). Observe the precept to refrain from lying. (e). Observe the precept to refrain from taking intoxicating drinks. The observation of these precepts is the foundation of meditation.
2. (Only new followers) should not go outside of the Meditation Hall (or the place where meditation is conducted). If anything is required from outside, the manager should be informed. If outsiders need to visit, they are allowed only from 5 to 6 P. M
3. Be moderate in eating lunch as it is required only to preserve/maintain the body. Too much taking of food will

cause laziness. Laziness is impediment of meditation.

4. Keep the place clean that is used to live. Live very simple, clean and healthy life. Not make much laughter, not enjoy, and abstain from using perfumes and objects that are used for body make ups.
5. When meditating do only meditation. Not good sleeping always. Not good to be unmindful. Not engage in any other kinds of work. Except the practice of meditation that is being taught here, not practice any other matters. All these such as playing devotional songs of any religion (*bhajan kirtan*), holding in arms and 'hugging', and murmuring words with a *mala* in the hand (*malajapana*), chanting and making offering (*pathpuja*), lighting incenses, taking exercise using postures (*asan pranyam*), reading and writing etc are also prohibited for 10 days. The result of meditation is determined and dependable only on the continued practice.
6. Not break peace of this meditation retreat by oneself. If anyone did anything to break peace, out of love (*maitri*), continue own meditation without showing any reaction towards him.
7. Give up the habit of being talkative. Talking too much do harms not only to oneself but also those engaged in meditation. Noble Silence (*aryamaun*) or in other words the silence of body, speech and mind is the priceless ornament and beauty of the meditation practitioner/follower (*sadhaka*)

8. Not fall under debates of the theory. Usual practice itself is meditation. If any doubt arises or curious to know, it is good to visit the teacher privately in seclusion to solve the doubt.
9. The teacher himself is the guiding person and well wisher (*kalyan mitra*). He is not an amazing nor is he a funny person. This means that he does not give you psychic power. Out of the power of absolute love and compassion only that Guru has accrued, he directs the system of meditation. Actual success depends on the perfection of merits of the meditation follower and his present practice.

#### **Five Required Factors for Meditation**

1. Faith (*Sraddha*)
2. Good Health (*Swasthyalabha*)
3. Honesty (*Nishkapata*)
4. Dedication (*Srama*)
5. Discretion (*Bibek*)

#### **Program**

Awaking Time	Morning 4 o'clock
4.30 to 6.30	Meditation in Private Places
6.30 to 8.00	Rest and Breakfast
8.00 to 9.00	Group mediations in Meditation Hall
9.00 to 11.00	Meditation in Private Places
11.00 to 1.00	Lunch Break and Rest

## **Day Time/Noon**

1.00 to 2.30	Mediation in Private Places
2.30 to 3.30	Group Meditations
3.30 to 5.00	Meditation in Private Places
5.00 to 6.00	Tea break and Rest
6.00 to 9.00	Meditation, Lecture by Master Meditation again
9.00 to	Rest

## **Noble Silence**

Day 4 <sup>TH</sup>	8 A.M. to 9 P.M.	Noble Silence
Day 5 <sup>th</sup>	9 P.M. to 6.30 A.M.	Noble Silence
Day 6 <sup>th</sup>	9 P.M. to 6.30 A.M.	Noble Silence
Day 7 <sup>th</sup>	9 P.M. to 6.30 A.M.	Maintain Complete Noble Silence
Day 8 <sup>th</sup>	9 P.M. to 6.30 A.M.	Maintain Complete Noble Silence
Day 9 <sup>th</sup>	9 P.M. to 6.30 A.M.	Maintain Complete Noble Silence

Master is available if any meditation follower (*yogi*) needs to talk even in the Period of Scheduled Noble Silence as given above.

*Bhavatu sabba mangalam!*  
(May all blessings be upon you!)



## **Arya Maun: (Noble Silence)**

Having read the rules of Scheduled Timetable I was amazing a while. Until four days I just left the timetable in my pocket. I could not notice that I had it in my pocket. Due to this reason the rules were broken by me. In the meditation retreat there were senior meditation followers (of earlier retreats) too. It was not seen that they had also observed the rules. So, the new meditation followers also were the same as I was. In fact, it is required to be a different person from others and for this cause meditation is to be practiced. Finding only faults with others is the human weakness. This is also a disease of society.

Though I'm a monk my eyes still graze at others. I saw someone reading book, someone palm-reading and predicting the future, someone writing down notes on the diary, someone calculating after reading the astrology, someone talking only and someone deliberately talking on necessary and unnecessary matters while walking around and backbiting and slandering. I was also one among those talking and diary-writing fellows. Right now, the same diary is taking the form of a book.

Even after reading the rules of timetable I could not abide by the whole set of rules. I was able to do meditation 5/6 hours only out of 11 hours meditation time. Never had I meditation practice thus in my life and I felt so tired that I could move hardly. Except in group meditation hall, all other times I got used to meditate in sleeping posture or I used to take rest. I could not refrain from talking too. Only in *Budhagaya* I succeeded averagely in 10 hours mediation practice while abiding by the rule of refraining from talking.

Since friends could not understand Hindi and English I had to translate the lecture of Meditation Master into my language and explain them. Therefore, I could not maintain silence in *Varanasi*.

We had discussion during resting time—It is really not good staying with unhappy face. Pleasant looking of the face is a (beautiful) sign of meditation. Look! Meditation Master has a very pleasant and shiny face! *Guru*, (the meditation master) has said, “Face should not show sadness. Love (*maitri*) and equanimity (*upeksha*) need to be strengthened.”

One day while in meditation so and so thoughts arose in my mind and I looked unpleasant. A person questioned, “Why the face has turned out dark and unpleasant?” I thought for a while and said to myself ‘it is nothing.’ Noticing other’s face has become dark, unpleasant and unsatisfied, I said to myself ‘it is not good to see other’s face. ‘But what about your own face.....?’ I asked myself. But, I am not seeing my own faults. I do not know myself well. Soon after I thought this my face looked shining.

For practicing daily meditation and listening to the lectures of *Guru*, my mind felt very happy. I had the experience of satisfaction and happiness. We said at a gathering (of only the followers from *Kathmandu*), “Since we have come for meditation we should give up any one of wrong habits, any wrong attitudes before we go back home. A person said, “*Bhante* needs to quit anger, and the habit of getting quick anger as well.” Another person said, “Do not do anything that feeds anger. Only then it is okay.” I said, “Getting quick anger! Of course, it is definitely

a ‘transparent weakness’ of the person. It would be so nice if it had been given up!”

We had brought to drink coca-cola. I took the bag thinking to return bottles. One person said— “Venerable Sir, I will hold the bottles up to that point.” I felt in my mind why it is not good for me to carry even that short distance. Words came out of my mouth— “How much had I to be showy? I don’t like this nature. I don’t like to be a showy person. Can’t I carry even that short distance?” I was mindful of this much I had said. I did not know about the volume of my words that were rising high. All were frightened and kept quiet. I returned coca-bottles to the shopkeeper.

Afterwards matter was raised again—any symbol of meditation should be taken after meditation. I said suddenly— “The habit of getting anger is to be given up.” Someone replied immediately—“ Perhaps, Venerable Sir will give up anger! Only a moment ago Venerable Sir got angry and said he did not like to work for ‘show off.’ Instead of telling gently to carry the bottles that much distance, what a funny to hear him telling in such a high volume. Hearing this I (*Ashwaghosh*) looked puzzled for a while. Then I thought to myself— “The habit that has ascended along with the birth leaves only after death. If my nature is still such what could be use of coming for meditation! I have come to do meditation mainly to abandon wrong habits, wrong attitudes.”

I feel wonderful as I did not see the lady (*sahuni*), *Ms. Laxmi Praha* who came with us did not get angry even a single time though she was not educated. She had a cousin

who was a little short of hearing. When her *Bhanji* (cousin), the little girl enjoys *Laxmi Praha* keeps smiling. When the girl is angry she remains silent. Though we have put on saffron robes we feel tired, sad and boring. The devotee *Laxmi Prabha* also keeps on smiling only. I did not see that she felt tired and boring. On the other way round she used to say— “We listen to sermons of monks and nuns and we do not know to get angry. What could be the reason of monks to get angry?”

We spent a night in *Birgunj* after return from meditation retreat. There also the issue was raised— “A monk used to see us frequently. He used to say that he does meditation only. He used to talk also on meditation only. But, he often used to get very angry.” When I asked how it had happened they had no answer to reply.

Immediately after meditation was over those three persons who had come with me returned to *Kathmandu*. Due to my sadness and the habit of getting anger which I could not give up, I thought to go to *Buddhagaya* for meditation practice again.

Meditation training course was launched from January 20. A few matters which I could not understand in *Varanasi* I understood in *Buddhagaya*.

### **Anapanasati: (The Mindfulness of Breathing)**

The cultivation of mindfulness with breathing or being aware of in and out going respiration is called *anapanasati bhavana*. What kind of benefit is achieved from this meditation? Why is this meditation required? I will explain on this subject as of my understanding.

Since the time of birth the mind has delighted in the taste of sensual flavors (*pancakamarasa*) such as object (*rupa*), sound (*sabda*), smell (*gandha*) and flavor (*rasa*); the mind which is hasty, flickering and unstable is not easy to keep under control at once. Just as an untrained cart driver draws the straight going cart off road and stops driving over a pit of wrong road; even so the crooked mind; without guiding us to the right path, attempts to delight in various objects. To wish it not to happen thus, *anapanasati meditation* is required. With the mindfulness of breathing, mind can be kept under control through this meditation practice. Whenever one walks the right path one's mind can struggle against imminent obstacles. Determination becomes strong. The mind becomes enthusiastic to achieve the aim by going beyond the signs of object, sound, smell, taste (flavor) and contact. The feeling of discouragement, sadness, boring and hopelessness—all these diseases will be healed. Indeed, this is the benefit of frequent meditation practice done in seclusion.

Perhaps when sitting with the crowd there may not have peace and discretion (*bibek*) in the mind. Intellectual knowledge may not permit physical labor. Not only men but machines that do not have a life also need break and rest. Not only for the acquisition of knowledge but also peace and rest are (*bibek and aram*) required to concentrate the mind and feel happiness. The Buddha also used to visit forests frequently for meditation. It was not that he wanted to achieve the rest of knowledge of his *Buddhahood* but for peace and rest for his mind and body. Due to tiresomeness that he experienced physically for preaching sermons without a break, thus he used to rephrase himself.

*Buddhist Insight Meditation / 19 /*

## **Bhavana: (The Cultivation of Mindfulness with Breathing)**

Just as one feels comfortable, so sitting with the eyes closed concentrate the mind vigilantly in breathing in and out. When someone is sitting for *anapanasati meditation*, it is required to put the mind at the tip of nostril or just below on the lip. Afterwards, notice carefully how the breath came in and went away; was it cool or warm breath which has come in and gone away; has it touched the nose or without touching the nose has it come; has it come inside or gone outside—keep on watching carefully the process (movement) of in and out going breaths.

When meditating in this manner many kinds of thoughts can arise in the mind. It is required to know where these thoughts have come from and then suppress them gently. In the unconscious mind (*acetanika citta*) the memories of former (ex)-events and unfulfilled desires must have stored up. When the switch of meditation is turned on all these desires seek ways to come out in force. Like seeing oneself in the looking glass what and what sorts of things that have been done—will be seen transparently. One becomes able to see the faults within oneself.

The breath that goes in and come out is itself the turning circle of life and it means life is ripening, life-span is waning. The breath that has gone out will not come in again or it says that the time gone will not return. It is not good to be lazy. Knowing the 'present time' one will realize the importance of making proper use of the present. If the present time is not noticed /recognized, naturally the mind will dwell either on past or future imagination. It is not beneficial to dwell on past and future imaginations.

It forgets the present time. It causes weakness and works that need to be done will fail. Also it does not pave the way towards the ultimate gain (*paramartha labha*). What can happen with future thoughts? For example a short story is presented below.

A young man married a young girl and lived in a rented house of a rich man. He rented upstairs' whole flat. The new couple had very good reciprocal relationship. Husband and wife used to eat in one dish. The faces of both looked pleasant and smiling. Seeing their relationship the house owner also felt wonderful and said 'Ah!' However they lived their new married life happily, 5/7 months later, one day they had a quarrel in the flat. On listening to their disputes over their quarrel the house owner walked upstairs towards the flat.

House owner : "What's this quarrel of yours today?"

Young man : "I have said to teach the son to make him a lawyer. This woman says to make him a doctor."

Young girl : "He is money minded person. His concentration is only money and money. Doctor's life is far better than lawyer's career. I do not say that doctors do not have a good income. He did not accept it."

House owner : "Firstly, it is required to ask the son. What his ambition is. Where is the son?"

Young girl : "(Smiling and lowering her head) the son is in the womb, he is not yet born."

House owner : “(Smiling) certainly, the birth giving day is yet unknown but you are talking about bathing the son who is yet to be born. You are arguing now about his future career.”

This is called unawareness—not knowing the present occasion. *anapanasati meditation* is required to stop contemplating on such unnecessary issues regarding livelihood of the future.

### **My Experience**

For 2/3 days, I got fainted during my *anapanasati meditation* practice. For 2/3 days I had vomiting problem. I got frightened. I did not know why such things happened. I had doubt whether meditation became unfavorable and harmful to me! Events from my childhood life came back to the memory. Something I ate from stealing, and something I took without asking, and the advantage that I took while shopping. When all these came back to my memory I got a little scared too. What I understood was that this might be one’s own faults which had become transparent. When I went to Meditation Master and said that I felt fainted, vomited, and revealed what had come into my mind. Then Guru said— “It is okay you got fainted, vomited. No need to be frightened. Let the vomit happen until it ceases by itself. Do not take medicine. Inside residues were trying to come outside. This is good that such things have happened. At the time of vomiting residues of phlegm came outside.” When I listened to Guru I felt so much less burden, light and comfortable that is beyond my explanation. I experienced unexplainable happiness.



“While in meditation someone begins weeping. Someone begins shivering. Though such things have happened; no need to be frightened. When motivated desires of the subconscious mind (*bhavanga citta*) try to come outside by force then the mind feels like weeping for replaying the past memories. There is also a reason behind shivering. Our body works like a machine. *Anapanasati meditation* controls in and out going breaths, and also controls the blood circulation which has been working freely. Mind is not aware of in and out going breaths in other times; but during the training period of *anapanasati meditation*, mind follows the movement of breaths controlling bodily actions. This machine of body feels uneasy and works differently in another way like suffocating for not having fresh air. Under such circumstances abnormal behavior can be noticed. No need to be frightened though such things happened. Effortlessly things will turn out right. This kind of happening is also good,” Guru said.

When someone is sweeping, the flying dust will make us uneasy. After sweeping is done mind feels happy seeing that place has been cleaned. When we are sitting for meditation, firstly we feel uncomfortable as if unfamiliar and strange things were happening to us. Afterwards mind becomes very less burden, light and comfortable. Being alert every moment, concentrate the mind on in and out going breaths. If we could sit watching what kinds of thoughts were arising, it would let us know ‘that’s nothing.’ Due to the initial application of sensual thoughts (*kamavitarka*) and the thoughts of hatred (*vyapada vitarka*) someone feels tedious or boredom. In the meantime if the

thoughts could be suppressed and concentrate the mind then there is happiness and wellbeing. If thoughts could not be suppressed then it would be like standing in front of floods– not knowing what’s going to do next.

As of my understanding the following benefits are gained from meditation practice.

1. Acquisition of health,
2. Ability of seeing one’s own faults,
3. Meditation is not meant to ‘show off’ but for clarity and concentration of the mind,
4. Ability of conquering anger, and neither talking nor doing any work at a time when anger is arising,
5. Ability of working for social services selflessly and (see) the thoughts of sacrifice arising,
6. Ability of much more working than much talking,
7. Working with understanding the importance of present without getting caught in the past memory
8. Not escaping from the problem but dealing to sort it out,
9. Only after approving any kind of issue is truth by self experience, believe in it or grab it,
10. Not developing attachment towards any sort of things considering ‘I’ and ‘My’
11. Tolerance increases,
12. There is thinking power that lets to think where and how jealousy arises.

## **Important suggestions for those visiting Dhyana Guru for meditation practice:**

The teacher who teaches and recommends the subject of meditation is called *Kalyanmitra* (well-wisher). It is necessary to give support to the guiding and directing *Kalyanmitra*. As *Kalyanmitra*, the meditation master is supported he can serve you with the teachings of *Dharma*. When there are many followers in the retreat he will have to exert a lot. For this purpose, power is required which is gained only from private meditation and rest. The followers who wish to succeed in their meditation practice need to understand this matter.

### **The following suggestions are to be fulfilled by followers for Guru:**

- 01 When Guru leaves group meditation place, it is not suitable to visit him to discuss even urgent matter. He must be allowed to have at least for 15 minutes seclusion or rest.
- 02 Before group meditation is started, he must be given at least 15 minutes rest. Paying visit to Guru from 7.45 to 8.00A.M and 5.45 to 6.00 P.M. should be banned completely.
- 03 Immediately after 1.00 P.M. and 10.00 P.M. if someone is talking to Guru, he needs to take a leave of him and come outside leaving him alone.
- 04 Even under the given opportunity it is not suitable to discuss personal issues and irrelevant reports. It is required to use up time properly with compromise and understanding. Talk should be short and related to the

meditation that one is practicing. If these conditions are not met, permission will not be given to visit Guru.

- 05 It is required to remain alert always so that Guru may not suggest again over and over.
- 06 Indian followers are specially requested that they should not worship by touching the knee or body of Guru.

It is an experience of mine and it deserves to be mentioned. During meditation training period it is required to manage appropriate food (*ahara sappaya*), appropriate accommodation (*viharana sappaya*), appropriate season (*ritu sappaya*), and associable friends whose minds also must match with other participating followers' minds (*puggala sappaya*). If these four facilities were not provided meditation could be difficult. In other words, participants might find it difficult to succeed in meditation. It is, of course, experienced by one and all.

### **Film Star Shashikala**

Perhaps, the people of cinema world or those who admire cinemas know well '*Shashikala, the Film Star*'. There may be none that does not know her. She also had come for meditation practice. The interview that was taken from her seems suitable to present here which is as follows:

*"Shashikala! Why have you renounced the film world?"*

*"Venerable Sir, I won't be beautiful always. I won't be young always either. With my age falling I will be dismissed by film directors. It is far better getting out on my own will than waiting for unlovely dismissal. Venerable Sir, so, I gave up the film world."*

“What made your mind to feel for meditation?”

“My husband prefers Buddhism. But he is very busy. What is meant by Buddhist meditation? How is it practiced? And what is it? He said to me that I should practice and experience it personally once and tell him later. So, I have been here for meditation practice. Along with this session, I have participated 10 times in meditation retreats.

“What did you understand from meditation practice?”

“What I have understood from mediation practice is that the mind cannot be pure nor can it be cleansed by *puja* offering and murmuring holy words (*puja path*). All these are only for ostentation. In addition to this, I also understood the real phenomena of the world. In my early days I was not satisfied though I had a plenty of material things. The more I did body make ups the more I was dissatisfied. Whatever objects were seen beautiful I longed for them all, and I was not pleased until I have grabbed them. Now I don't feel things like that. I am living a very simple life. I feel my mind is content. In earlier days, sometimes I did not feel my mind was living in the house. Now I have understood from meditation practice that I need not go away from my home to live a separate life. Even lay people can spend pleasant and happy life while living in their houses. Also, I understood that the Buddhist mediation is a way of life, a manner of life, as well as an art of life.

**- Bhikshu Ashwaghosh**

## 2. Subject of Meditation : The Mindfulness of Breathing

Before we were asked to make the resolution of meditation, *Kalyana Mitra Sri Satya Narayan Goenka* gave us an instruction. The summery of that instruction is as follows:-

We are gathering here to follow the Noble Eightfold Path of the Buddha. What is meant by Buddhism (*Buddha dharma*) are, in fact, these three: 1 virtue or right moral behavior (*sila*), 2 concentration of the mind (*samadhi*) and 3 wisdom (*prajna*) or discretion and intellectual understanding (*bibeka buddhi*).

To follow the Noble Eightfold Path it is required to go for refuge in the Triple Gem, Buddha, Dharma and Sangha. Without doing any work and simply surrendering oneself, it does not mean that one has gone to the Buddha for refuge. Just because we have gone to the Buddha for refuge, neither will he save us nor will he give us freedom.

The Buddha is not the savior nor is he a person that liberates living beings from the suffering of death and birth (*muktidata*) or is he a person that teaches monopoly of power. The Buddha is the symbol of knowledge and what is meant by the symbol of knowledge is that one seeks comprehensive knowledge and understanding of oneself.

---

**/ 28 / Buddhist Insight Meditation**

By taking refuge in him means one is leading oneself to find one's refuge within oneself.

Emerging in oneself pure knowledge itself means taking the refuge in the Buddha. Taking refuge in the *Dharma* is that one understands the meaning of *sila*, *samadhi* and *prajna* and one allows them to blossom within oneself. To say in other words: keep on improving moral behavior, continue concentration of the mind by meditation, and, in addition to the skin eyes, acquisition of the eyes of wisdom (*jnana chakshu*) also mean taking refuge in the *Dharma*. Taking refuge in the *Sangha* does not mean that one is seeking refuge in any person. Whoever has the group of virtues or whoever has virtues; consists of moral behavior (*sila*), concentration (*samadhi*) and wisdom (*prajna*) that is the *Sangha* indeed.

It is compulsory to observe the five precepts for 10 days at least since the resolution of meditation has been made. Moral behavior (*sila*) is the foundation of the subject of meditation. Unless the five precepts are observed meditation will not be stable.

**Following sentence is the resolution of *anapanasati* meditation:-**

*"Nibbana sachhikaranatthaya anapanasati kammathanam dehi me bhante."* Meaning:- "Venerable Sir, in order to realize *nibbana*, please pass on to me the subject of meditation."

*"Imam attabhavam Buddhassa ca acariyassa ca pariccajami."* Meaning:- "I am dedicating my life for the sake of Lord Buddha and for the sake of Master."

**Anapanasati Meditation System:**-keep the eyes closed, and also the mouth needs to be shut up as it is not the breathing organ but the nose. (Do not allow the mouth to do breathing). Mind can wander seeing various outside objects. So, the eyes need to keep closed.

Okay, be alert every one. Concentrate on the breath. Observe breaths came in and breaths went away. This is not the breath controlling system (*pranayama*) at any time. Nor is it an exercise (*vyayam*). Breath is only a tool/object (*sadhana*) for concentrating the mind. Whether standing, taking meal, or talking; concentrate your mind on the breath. The meaning of what is said here is that one should be alert and take care of things one is doing.

When sitting for meditation *Vajrasana* (full lotus pose) is not a compulsory posture. As one feels comfortable oneself, one can observe in and out going breaths in standing or sleeping posture too. Sitting and watching only while acknowledging the mind the process or movement of respiration. Concentrate the mind only on the tip of nostril or on the middle of upper lip. Be watchful like the doorkeeper who keeps standing at the door of the palace. Without acknowledging the mind, do not do breathing in and out. Do not shift the mind (*dhyana*) to another part of the body. However the mind tries to wander outside, be watchful and take care. Do not open eyes. When eyes were opened another object (*nimitta*) would come into the contact. Take care. Be alert.

As meditation was just started this evening the session will end soon.

*Bhavatu sabba mangalam!*  
(May all blessings be upon you!)



### 3. Lecture Series

#### Knowing Oneself—1

The first one day of the ten days' Buddhist Meditation Retreat Course has passed. Now we all have descended to the battle field of war. For 10 days, we are living in the jail or need to consider a life confined in the jail. It is required to bear up with various suffering and pains. Someone could think that what sorts of food we were eating, and having come here, what sorts of food we have to eat now. What kind of accommodation we are using to sleep. We have to live and sleep uncomfortably etc. All these things are here to see by the eye.

Once the Buddha has said—"Victory won by killing many thousands of people is not a real victory. Victory won by conquering oneself is the real victory. The most fierce and dangerous enemy is one's own mind. Enemy comes out also from the mind. We are meditating here thinking that we will win ourselves. What is this meditation? Why meditation is required? What is the purpose of meditation? All these are understandable.

Where have you come from, how far have you come from for meditation. May be you have come with an intention to achieve transcendental psychic power

---

*Buddhist Insight Meditation / 31 /*

(*lokottara sakti riddhi*). Someone's soul could seek the vision and knowledge of the universal soul (*paramatma*). Someone might have come to meditate in seclusion in order to escape from worldly affairs of *Sansara*. But, here nothing like that kind of any magic (*vidya*) has been taught.

Meditation retreat was not launched for those who were scared of worldly affairs and who were thinking to run away from *Sansaric* life. And also meditation retreat was not meant for those who have come here to live a single happy life. "No running away but change yourself!" Meditation is not for running away from life but for working out diligently in the designated field.

With the eyes closed, living a single life will be selfish life. Understanding social problems, working out for solution of these problems and serving society by protecting oneself and others is itself meditation. Anger emerged out, what emerged the anger out? Jealousy appeared! How jealousy appeared? To understand the reason of anger and jealousy, meditation is required. From where the feeling (*bhavana*) of 'I' and 'My' have emerged out? If concentration was achieved while observing 'breaths in and breaths out' with awareness; all these could be understood or one could know much better of oneself. Mind could be concentrated. Here meditation is being taught to make a man pure human being. Meditation is not for making anyone Buddhist. In this 10 days course no one is Christian, no one is Hindu, Muslim nor is anyone Buddhist. Pure human mind knows oneself. Pure human being can find out his own errors and tries to see within.

As we cannot attend the mind closely we are

often carried away by distractions. We find out faults with others only. We do not see own faults. Due to the reason that we are not seeing own faults there are outbreak of quarrels among us and we have troubles in life and we are not yet able to be free from mental pain and physical suffering of life. Due to the reason that one is not seeing own fault, there are quarrels in each house in between the mother and daughter-in-law. To be familiar with oneself *anapanasati bhavana*—(mindfully observing the movement or the procedure of in and out going breaths) is required. What am I doing? What am I talking? What am I seeing? Thus observing with awareness and looking into oneself is called *anapanasati bhavana*.

If it is only to concentrate the mind, simply murmuring “*Buddha Buddha, Ram Ram, Allah Allah God God*” is enough. It should also be okay murmuring ‘brick, brick, stone, stone and bottle, bottle.’ But, here it is not only the matter of concentration. Along with concentration it is also concerned with the purity.

How is one purified? It is not possible without purifying the mind. Only then problem is solved when the mind is purified. Simply because murmuring the name of ‘god,’ mind is not purified. One does not know oneself and one is not familiar with oneself. No salvation is achieved for murmuring the god’s name only. One will be a slave of another and live a dependent life always. One will not be one’s own leader. Here it is the matter of purity and impurity. Slave’s life can never become pure.

**Three enemies of the mind:-**Lust (*raga*), hatred (*dvesha*) and illusion (*moha*). Mind is extremely unstable.

Either it wanders in the past going back to early earlier memories or following the future vision begins swimming in the ocean of worries. When the switch of meditation is turned on unnecessary thoughts will come up and disturb the mind. People chat in vain. Say it further like this: Socialist Government came to Burma. My property was nationalized. I could not bear up the mind. Again another thought appeared— “Let me be Prime Minister then I will know.” I will do this and that. To think like..... this is useless. Property (wealth) itself means it belongs to society. It is not of any person. No one has the right over my earning and my father’s earning. Thinking in such manner is against meditation. If thinking in such manner is not beneficial for even oneself; thinking about the philanthropy (*parahita*) is far beyond.

Meditation itself says that it is required to keep on working while knowing the present condition. Ability of knowing oneself derives from meditation. The person who falls in the vision of past and future will not be free from worries. Suffering will follow him. *Anapanasati bhavana* is to work out properly through understanding the present time well.

**Three enemies of meditation:** (1) Someone that desires to eat more. (2) Someone that has the habit of much talking. (3) Someone that is addicted to sleep more.

Too much eating makes lazy. Here, the meditating followers do not have evening food. Thinking to eat a lot in the noon if someone eats 10 *rotis* instead of 5 *rotis*; then it looks not good. Meditation cannot be possible by eating too much.

Someone has the habit of talking soon after meditation session is over. Such and such happened to me. Anything not happened to you? Nothing else is more dangerous than talking too much. Too much talking person will not do work.

Another enemy is one who sleeps too much. So, drowsy is another enemy. While in meditation someone gets tired. Thinking that meditation was allowed to do in lying posture too, it is just to concentrate on the breath. Thinking that concentration of the breath could be achieved in the reclining pose too; someone lied down and fell asleep and was sleeping and snoring with noise '*ghur ghur.*' If it so happened, this meditation course will be tuning with that snoring sounds

*Anapanasati meditation* practice is like pouring water into the burning fire. When the water is thrown to the burning fire there is sound '*chum, chum.*' Until the spirit of the water has not increased, the sound '*chum, chum*' continues. When the spirit of the water that had increased more than the spirit that of the fire; the sound would recede to stop. Likewise, in *anapanasati meditation* practice too, mind continues struggling against the thoughts that are not good. Mind is always likely to wander outside. All will be suppressed when meditation becomes strong. Then there is peace in the mind. Heaven is reached at a time if the mind is peaceful. There is no need to search for the heaven elsewhere. When the mind is free from all sorts of burdens, feels easy and light then right here is the heaven.

*Bhavatu sabba mangalam!*

May all blessings be upon you!)

## 4. Aryan and Non-Aryan

Two days of the ten days Meditation Retreat Course have passed. We meditate thinking that we keep the flickering mind under control. This mind is like a wild bull or a fierce elephant of the jungle. Entering the village, fierce elephant knocks down everything. Intellectual people with their intellect and restraint keep that fierce elephant under their control slowly. As of their wish they will train the elephant.

Likewise, we are also coming here to keep this flickering mind slowly under control and accomplish the task of meditation. Yet, there are people who although have come and taken since two years meditation training course here, without giving up their wrong habits and wrong ritual practices, have continued only meditation in the same old attitude, old fashion. Someone has also asked me why such had happened?

Now, here I am presenting an event that had happened at the time of the Buddha. A man came to the Buddha. Listening to the sermon he went back. He got used to visit the Buddha frequently. About one year later, he questioned— “Venerable Sir, I notice many monks and nuns, lay devoted men and women living with you. Also, I have seen some *arahat* monks, and some attempting to

---

*/ 36 / Buddhist Insight Meditation*

achieve salvation. Some have not been trained, and some have not got morally good behavior. Venerable Sir, you are the Buddha, the embodiment (symbol) of love and compassion, why did you not send them all to *Nirvana*?"

Buddha asked : "Where have you come from?"

He replied : "I have come from *Rajgriha*."

Buddha : "Where have you been living these days?"

He replied : "Here, in the city of *Savatthi*."

Buddha : "Have you abandoned living in *Rajgriha*?"

He said : "I haven't abandoned. Once in a month I use to visit and come back."

Buddha : "Is there anybody who asks for the road to *Rajgriha*?"

He said : "Many people ask. I show them the road from here to *Varanasi*, from *Varanas* to *Buddhagaya*, and from there to *Rajgriha*."

Buddha : "Did they all reach *Rajgriha*?"

He said : "Someone reached. Someone did not reach."

Buddha : "Why someone reached and someone did not?"

He said : "My work is to show the way only. I cannot mind that who has gone to *Rajgriha* or who has not gone. Those who walked the path I had showed reached there. Those who did not walk the path could not

reach there. It's not my fault.

Buddha : "My work is also to show the way only to achieve *Nirvana*. I haven't undertaken the responsibility of giving salvation to all people. One should exert oneself to achieve *Nirvan*. '*Tumhehi kiccam atappam akkhataro tathagato.*' *Tathagata* only guides the way. Effort is to be made by oneself to follow the way that he has pointed out. There is no fault with me for those who do not behave morally well, and do not follow the way I have pointed out."

The Noble Eightfold Path is the way leading to *Nirvan*. The person who is following the Noble Eightfold Path is noble. Whoever he may be whether 'Christian, Hindu, Muslim, or even Buddhist', he is noble. Just because someone says 'I'm Buddhist' and if he is not following the Noble Eightfold Path, he is not considered a Buddhist.

Historians say that those who have long nose are noble (*aryan*) people and those who have flat nose with long eyes are not noble (*anaryan*) people. (Some Mongolian people also have flat nose and long eyes). This word *aryan* and non-*aryan* in this context do not have any concern over their noble and ignoble status. The meaning of the word noble (*arya*) at the time of the Buddha and the meaning of the word noble as of now is not the same. The meaning of the word '*Brahman*' at the time of the Buddha and the meaning of the word '*Brahman*' as of now also has changed.



At the time of the Buddha those freed from hatred, jealousy, and those endowed with the virtue of love, compassion, sympathetic joy and equanimity only were called *Brahman*. One who possesses the sublime virtue is only *Brahman*. Of course, the word noble (*arya*) has been clutched tightly and it is in use now, but its proper meaning is not understood or confused. At the time of the Buddha the word noble (*arya*) meant the meaning 'pure and cleanness' (*suddha pavitra*). Someone that had impure and unclean thoughts in his mind was considered an ignoble (*anarya*) person.

The Noble Eightfold Path consists of three parts—moral behavior (*sila*), concentration (*samadhi*) and wisdom (*prajna*).

**Moral Behavior (*Sila*):**

Right Speech (*Samma Vaca*),  
Right Action (*Samma Kammanta*),  
Right Livelihood (*Samma Ajiva*),

**Right Speech:** 1) Abstaining from lies, 2) back biting or slanderous speech, 3) harsh and rude words, 4) and meaningless or useless talks. This is called Right Speech.

**Right Action:** Abstaining from three kinds of sins: 1) abstaining from killing or harming living beings, 2) abstaining from stealing, 3) and abstaining from sexual misconduct. Things that are violent and harmful to others are also violent and harmful to oneself. The thought of violence breaks and destroys the peace of mind and it will not render to the wellbeing of oneself.

Since hundred years of time the issue has been taken into consideration that it is not good to make violence, and not good to take away belongings of others etc. All do know that they should not do sinful things. But nobody has understood its meaning. Also, not so many people like to hear such things. Now we have to convince that stealing, or taking away other's belongings is not good. Why? Speaking a lie is not good, why? These are important matters

**Right Livelihood:** Abstaining from 1) dealing in sales of harmful weapons and ammunitions, 2) abstaining from slaughtering of animals and selling their flesh 3) abstaining from sales of liquor and other intoxicating drinks 4) abstaining from sales of human beings such as slavery, prostitution and trafficking of human beings 5) abstaining from dealing in sales of poison and dangerous drugs. Not only abstaining from sales of these mentioned trades. Purchasing all that is available in the market and selling them out with 35% cash profit is also not Right Livelihood.

Running business is not a corrupted occupation. Business is not a sin. It could be Right Livelihood if it was understood that the income or profit gained by business is of society. The life of those who exploit others for their business will never be honest and their business is not of Right Livelihood. Business is not just for the acquisition of personal wealth and property, it is for society. If business was considered to be for wealth and property, wealth after wealth would be accumulated. Nation's poverty would escalate higher and higher. Due to exploitation justice society never could be established.

Lord Buddha has said to monks— "Monks should

not live without working. You are taking food given by the people. The food given by the people is the food of nation (*rastra pinda*). It is hard to assimilate. Only by serving society the food of nation can be digested.”

**Concentration (*Samadhidhi*):**

Right Efforts (*Samma Vayama*)

Right Mindfulness (*Samma Sati*)

Right Concentration (*Samma Samadhi*)

**Right Efforts:** Making an effort or working hard towards uprooting the defilements of the mind is called Right Efforts. Not allowing wrong thoughts to occupy any place in the mind, uprooting and throwing away with the root of wrong thoughts that have occupied the mind; wishing wellbeing, increasing good thoughts that have been in the mind; and if there is not even least ‘well wish’ in the mind, generating it from the mind—This is called Right Effort.

Anyway, hard work should be within the required dosage (limit). It is not good to work so hard that the body cannot bear up. When the wire of violin was fastened so tightly there is fear that it might break. When it was too loosened the sound would not be produced. Attractive or admirable sound to the ears is here if only the wire is tightened properly. Likewise, it is not good to meditate by causing too much bodily pain only.

**Right Mindfulness:** What work the body is doing? What the mind is thinking? If thoughts are not good, being alert subduing them is called Right Mindfulness. If

mindfulness (*sati*) was given the meaning of memory or remembrance then Buddhism would be without meaning. (In the context of the Buddhist teachings 'mindfulness' means 'being alert and living with the present awareness.')

**Right Concentration:** (Properly collectedness or oneness of the mind is concentration). Without breaking awareness, not giving the mind a chance even to move slightly, leaving the mind on the object or attempting to keep the mind firmly on the exact right location is called Right concentration. Cat's concentration is for rat, crane's concentration is for fish is also concentration. But that is wrong concentration since that is not philanthropic. Right Concentration is fully endowed with wisdom. The success of Right Concentration depends on the practice. Right Concentration is to be achieved without a break and with continuous awareness of meditation. When boiling milk it is required to keep watching and stirring it carefully. Just as watching the boiling milk even so is the good mind that needs being on the right location.

Concentration is required to observe the precepts. Concentration is also compulsory to acquire wisdom. Without observation of the precepts, concentration of the mind is impossible. Concentration is a must, without that it is not possible to remove even old habits and ritual practices. Again, wisdom is a must without that concentration cannot be strengthened.

*Bahvatu sabba mangalam!*

(May all blessings be upon you )

## 5. Wisdom (Pranja)

Three days out of the ten days Course of Meditation Retreat have passed. Now only seven days are left over. This mind, of which nature is flickering like monkey, has been exploited and abused by defilements such as jealousy, aversion, hatred anger and etc. Love and compassion do not exploit. The Buddha is not a monopolist. He has never preached any sermon on the monopoly of power nor has he ever encouraged it. He is greatly wise person who has purified the mind by his own endeavor and enthusiasm. No one else can purify this mind. This mind is to be purified by oneself. So, the Buddha has said—“*Suddhi asuddhi paccattam nannamannam visodhaye.*” No one can neither purify nor defile another. One needs to purify by oneself.

This conscious and unconscious mind of ours has been fully unclean with dirty stuffs only. It is not easy to escape nor can anyone run away from the result of sinful *karma* (*papakarma*) until someone cannot keep the mind under control. It is easy to convince and control the mind with the aid of *pranja chakshu*, the eye of wisdom. Wisdom opens up the eye and clears the way making easy to control the mind even at a hard time of life.

Wisdom is threefold: (1) wisdom acquired from

---

*Buddhist Insight Meditation / 43 /*

listening is called (*srutamaya prajna*), (2) wisdom acquired from contemplation is called (*cintanmaya prajna*), (3) and wisdom acquired from meditation is called (*bhavanamaya pranja*).

*Srutamaya Prajna* comes first which can be obtained from listening or reading. *Cintanmaya Prajna* which comes second was already approved or decided by contemplation and reflection (*manan*). To say it another way, it is the decision made by understanding power and independent thoughts of oneself which does not allow the spread of rumors. *Bhavanamaya Pranja* comes third which was gained from the experience and practice of oneself which was also 'acquired actual vision' (*yatha bhuta darshan*) of oneself. This is the truth. The first two types of wisdom are also not non-beneficial. Because, without understanding properly any talk; practice will not be done. The real wellbeing is possible only with the third wisdom (*bhavanamaya pranja*). This cleans the mind. This is conducive to the realization of the truth of suffering besides paving the way to the end of suffering by removing attached lust, greediness, anger, aversion, jealousy, illusion, arrogance, fear etc.

It is required to put into practice the talk that was listened. Like science, it is required to accept only after experience and experimentation. Without meditation practice '*bhavanmaya prajna*' will not emerge out. In other words reality cannot be understood. It is wellbeing (*kalyan*) to live without being attached to any matter. This practical aspect of religion is utmost beneficial. Without the emerging of this wisdom, there is no salvation from suffering.

Wisdom consists of two constituents (*anga*):

**Wisdom**            Right Thoughts (*Samma Sankappa*)  
                          Right Understanding (*Samma Ditthi*)

**Right Thoughts** : Thoughts should be good. Soon after the arising of thoughts in the mind, it is not good to pass quick decision— “I shall do this, I shall do that!” After thinking and reflecting if it causes wellbeing for the group then it is Right Thought. Wrong Thought is that which was accompanied by attachment and aversion, which was full of hate and jealousy. This can never be Right Thought. Only when the mentality of people of their hate, jealousy and exploitation had come to an end and the mind was filled up with love and compassion; that is Right Thought. At the absence of Right Thought any work done will be unsuccessful and worries continue over the failure. Only when there is Right Thought meditation will succeed.

**Right Understanding** : Comprehensive knowledge is Right Understanding. Proper consideration and proper judgment with wisdom is called Right Understanding. Proper judgment is of what? Judging and understanding in its real nature of impermanence (*anitya*), suffering (*dukkha*), and selflessness (*anatma*). However, at a time of cloud and mist even the things that are very near cannot be seen. As long as one cannot give up the habit of wearing one’s color-specs so long one cannot not understand the real nature of what has been seen. Seeing with the ‘specs of ritual’ will not help to understand anything in its real form. Right Understanding is that which enables seeing a thing or an object as it is in its real nature. Right Understanding

does not mean the understanding of the outside world only. The understanding that was gained through seeing, learning and realizing the absolute truth (*paramartha satya*) is also Right Understanding. This absolute truth can be viewed only by wisdom.

*Anitya* is not a new word. The word *anitya* (*anicca*) is known to each one. But actual meaning is not known. Someone understands *anitya* only when he sees a dead body of man is laid on the pyre for its last ritual performance. Having reached a certain distance from the cemetery *anitya* is forgotten. It is seen that the people do not attempt to retain the word *anitya* in their minds with the sense of letting go of their lust, attachment, anger, jealousy and etc of the mind. It is seen that they do not abide by their duties by removing their opinion of lust, anger and illusion of the self.

Any (material) substance in *Sansara* is not permanent. Just as the river flows changing its water, in every moment life of man is changing. Morning water of the river has reached so far that is not known to anyone. The river *Ganga* seems remaining as if the same. But the water is not the same. Oil lamp is burning, when looking at the burning lamp; it seems as if the same lamp. Electrical light (*bulb*) is on. Looking at it; we decide 'it is the same bulb'. Meter (wheel) is turning. Meter reader comes and writes a bill of units as the meter has turned round and round. Seeds were planted. Sprouts appeared, became nursery plants and they grew to the size of big and bigger trees. Eventually, these trees and plants that were laden with fruits would dry up and die. Our life is also same like



plants and trees. When we see someone's life and decide 'he is the same person.' But we don't know how fast the mind has changed in each moment. With the mind, all that is external or internal is in the state of constant flux. So, there is birth, the time of youth, old age, sickness and death. Again it (the body that we cared and loved so much) has gone to assimilate with atoms (*paramanu*). Birth again and death again.

Our body looks beautiful. Forty years after the birth, we become matured and hairs begin to blossom (by turning out white). Wrinkles begin to appear. But! Someone still pretends oneself and others by using hair dye and hair care products and say, "I am not yet an old woman." Someone invites near and dear relatives and friends for his/her grand birth day party. With the participation of his/her relatives and friends he/she celebrates the birth day party highly to maintain his/her standard and hear, "Happy Birth Day to You." But it is not known to many that the birth day means the messenger of the death is calculating the rest of his/her days.

Hair is so beautiful. Teeth are so beautiful. Eye is exceedingly beautiful, thus they keep on saying. Yesterday evening my husband said, "Oh, how beautiful your hair is! How gentle and black is your hair!" He loved the hair by touching and smelling gently which had now fallen to the food when breakfast was being prepared this morning.

Seeing the hair that was lying in the plate at the breakfast time, her husband attacks his wife, "You are (*Chandalani*) a mean woman! How did you make this hair

to fall in the food? It's not lucky for me to see your fallen hair since early morning! Don't you see with your eyes?"

Utile yesterday evening how beautiful her hair was and her husband became unlucky this morning. Likewise, nails and other parts that are detaching from the body becomes a hated object, a disgusting matter. Someone loved someone for his/her a couple of beautiful eyes. For some reason if eyes turned out blind, 'love' would say good bye. What kind of love is this? Initially, love was not started to be familiar with recognized parts of the body. It is apparently seen and understood that someone has loved only outside objects of the body such as hair and a couple of eyes.

Suffering emerged from holding dear to the impermanent object. It would be good to see if she was young always. But such things would not happen. Things that did not happen as someone said means there is 'no-soul.' This matter could be understood only with wisdom.

This body is constantly decaying and ruining. This mind itself is considered as 'soul' (*atama*) in the sense that it thinks and decides first and faster. This is the mind that says 'I' and 'My.' Soon after the order is given by the mind the atmosphere can change. Then the body prompts to carry out its activities. Wisdom is required to understand this matter. Not by speech but by experience wisdom is achieved. Understanding this matter, one who purifies the mind is real Buddhist, real Hindu, real Christian, and real Muslim.

A man came to the Buddha and questioned

“Venerable Sir, would you explain religion and theory in brief? Then the Buddha said—

*“Sabba papassa akaranam  
Kusalassa upasampada  
Sacitta pariyodapanam  
Etam buddhana sasanam.”*

Not to do even least evils. Accumulate wholesome deeds. Purify one’s own mind. This is the teaching of the Buddha.

*Bhavatu sabba mangalam!*

(May all blessings be upon you!)



## 6. Insight Meditation

Resolution (*adhithana*) of the insight meditation is made on the fourth day—three days after the initiation of the Buddhist Meditation Retreat. Throughout all these three days, the mindfulness of breathing—the initial training meditation course is taught before entering into the insight meditation (*vipassana bhavana*).

The following sentence is read to make the resolution (determination) of the insight meditation: “*Nibbana sacchikaranthaya me bhante, vipassana kammattanam dehi.*”

Meaning: *Bhante!* In order to realize *Nirvan*, please teach me the subject of insight meditation.

What is meant by *vipassana*? Why *vipassana* is required?

1. *Vipassana Meditation* as taught by Lord Buddha is a mind purifying system. It is very easy. *Vipassana* as a method leading to be free from the illusion of wrong pride and wrong belief is purely scientific meditation.
2. The meaning of *vipassana* is specially seeing with proper understanding. Analyzing and seeing one's nature and body properly. While observing the precepts

---

/ 50 / *Buddhist Insight Meditation*

concentrate the mind on the breath that is moving in and out. Absorbing inside one's body, examine the real nature of the mind and its activities (mental behavior). Understanding impermanence, suffering, selflessness and eventually on the basis of one's experience, be able to accept (*nissara*) the truth of suffering as there does not exist any part of the body permanently useful. Not developing attachment so much towards the body is *vipassana*. See with the eye of wisdom the arising of attachment and let go of it. This is called *vipassana meditation*.

3. *Vipassana meditation* is taught to prepare virtuous and morally good behaving human beings. In other words, preparing human beings so that they abstain from harming others, abstain from stealing others' belongings, abstain from sexual misconduct, abstain from lying and abstain from taking intoxicating drinks. Further, to awaken the drowsiness of powerful mind through concentration and convincing them of generous and dedicated mind and forwarding them towards their relevant working fields. With the practice of wisdom suppressing or (removing) the unwholesome thoughts such as aversion (*dvesh*), sensual desire (*kama*), anger (*krodh*), fear (*bhaya*), suspicion (*asanka*), jealousy (*irshya*) etc. and purifying the mind.

Instead of the arising of such unwholesome thoughts as mentioned, it is required to fill up the mind with sublime virtues such as love (*maitri*), compassion (*karuna*), sympathetic joy (*mudita*) and equanimity (*upeksha*). In addition to the sublime virtues, it is

also in need to promote the sense of selfless service by cooperating mutual love (*sneha*), and have the experience of co-existence, tolerance (*sahanubhuti*), sympathy, (*daya*) and a lending hand to support all human beings. This is the philanthropic objective of *vipassana* for the entire world.

4. *Vipassana Meditation Training Course* is not an initiation ceremony for any person of any traditional religion. In fact, *vipassana* is a course to be followed up to initiate into the path of truth. The meaning of religion (*dharma*) is the wellbeing of the public and eternal humanitarian religion (*manava dharma*). To say it in other words—peaceful mind, pure, simple and clean behavior itself is religion. Any person belonging to any ethnic group, religion, tradition, nation, and language can practice and examine the *vipassana* meditation system. This is equally beneficial to every person.

**Afterwards, Master (*Dhyan Guru*) teaches the meditation system. Close the eyes. All of you need to be alert, he says. He says further—Watch the breath that is moving in and out and the sustained concentration on the breath. Now, sit with full alert and concentrate the mind at the centre part of the head on the top. And then move your attention to the forehead and watch it with awareness. Move the concentration of your mind again below the forehead and concentrate on the eye, ear, cheek, nose, lip, mouth, and mustache. Continue meditation with awareness, and understand properly of such and such things that have been experienced.**

**Detaching from the above parts, concentrate the mind on the right shoulder. From the right shoulder continue with awareness gradually to the arm, the elbow, and from there to the wrist. As well as concentrate on the hand, the fingers and their nails at the top.**

**Afterwards, concentrate the mind on the left shoulder and again from the left shoulder, move to the arm, the elbow, the wrist, the hand, and gradually to the fingers and their nails at the top; concentrate on each part with full awareness.**

**Now, again with fully awareness concentrate on the cheek. Detaching from the cheek, concentrate on the chest, the stomach and then the navel with full awareness again.**

**Now, concentrate from the 'backward neck' to the 'backbone' and coming down to the 'waist.' Concentrate the mind on each part with awareness.**

**Concentrate on the 'waist' and move to the 'right thigh.' Move concentration from the 'right thigh' to the 'knee' the buttock, the shinbone, the anklebone, the heel, the sole of the foot and then the fingers of legs and their top-nails.**

**Now again, coming upwards from the nails of your left leg. Concentrate from the top of nails of the fingers and move to the sole of the foot, below the ankle, the heel and from the heel to the ankle bone, the shinbone, the knee, the buttock, the right thigh, the waist and the backward neck**

**What is meant by saying ‘concentrate and move concentration?’ In order to draw your attention to each part of your body so that you understand and observe one and each part at a time together with your mind and awareness.**

**And then again gradually concentrate the mind with awareness on the buttock, the rump (bottom), the waist, the backbone and up to the backward neck. Again begin to concentrate from front side down to the navel and then concentrate on the stomach, the chest and up to the neck.**

**Afterwards, with your conscious mind begin observing well and concentrate on the left hand’s top nails, the hand, the wrist, the elbow, the arm, the shoulder. In the same manner, observe well (one and each limb) and concentrate your mind from the right hand’s top nails up to the shoulder.**

**Afterwards, from the mustache to the mouth, the nose, the cheek, the ear, the eye, the forehead, and up to the centre-circular of the head—observe gradually one and each part of the body with your conscious mind.**

While meditation is in progress in this manner, the followers perceive the arising of sensation with the conscious mind. Understanding the arising of such and such sensations do not attach to the sensation. Letting go of the attachment overcome the sensation by equanimity (*upeksha*). It is not good to worry over here I have pain and there I have got pain. Observe the sensation with conscious mind and understand that this body is subject to change,



impermanence (*anitya*), suffering (*dukha*) and without a soul (*anatma*). While practicing insight meditation in this manner, one's faults, shortcomings, weaknesses etc. will be transparent. One becomes well known to oneself. Argument, disputes and quarrels come to an end. Someone that has seen his faults improves his condition by rising above the weaknesses of his life. When someone has improved, the society of people will improve. It is because of all in one and one in all. So, people are inter-related and dependent on one another.

In meditation practice, the followers could also observe continuously each part of the body from the head to the sole of foot and from the sole of foot up to the head together with the mind and consciousness. Thus this is easy way to meditation. If the mind wandered outside, meditation could be done again by observing one and each part of the body. If there was the feeling of tiredness and only yawning during meditation time, it would be better to repeat the meditation on the mindfulness of in-and-out breathing (*anapanasati*) again. If the feeling of tiresome had developed very high one could do meditation in sleeping posture too. Nevertheless, it is not good to be a lazy and idle person. It is not good to keep on just sleeping. As much as possible, it is better to do sitting meditation without paying attention to the sensation. This is the only insight meditation. Contemplating of pain only— "I have got painful feeling here, I feel pain on my waist, and pain on the back." Only contemplation of pain in this manner is not the insight meditation. It is like someone that pretends oneself.

## 7. Cause and Effect (Karma Phala)

Four days out of the ten days' meditation training course have passed. Now we have undertaken the resolution of insight meditation. Here, we are meditating to be released from suffering. Nobody likes suffering. Mind likes to be released from suffering. Meditation has been in progress here to destroy suffering and lead happy life. Although suffering is not liked, we say, suffering (pain) increases more and more. Such has happened since the reason of suffering is not understood. Not understanding the reason of suffering and without uprooting and throwing it away; there is no release from suffering. All events of *Sansara* are run by their action (*karya*) and reason (*karana*) or cause and effect (*hetuphala*). This is the rule or the law of nature. Sour seeds planted fruits are also sour. The fruit of sweet seeds is also sweet. Nature offers only power or support. Because of that the seeds that were spread or planted would sprout up and begin growing and escalating. Someone believes that this all is the creation of God (*Iswore*). It is crazy to have such opinions. Man has created God. If one is happy God will be happy. If happiness and suffering are the creation of one's *karma* (action), why God is a necessity? When work is well done fruits are well. "*Yadisam vapate bijam tadisam harate phalam.*" As you

---

/ 56 / Buddhist Insight Meditation

sow so shall you reap! This is the rule of nature.

There are three kinds of actions (*karma*): Bodily Action, Verbal Action and Mental Action. Whatever the mind thinks and put it into action, so will be the result of that action. The effect of the cause will be agreeable. Work with a good intention, result will also be good. Work with a bad intention, result will also be bad and success will not be achieved.

Volitional thought (*chetana*) itself is karma. The Buddha has said, "*Cetanaham bhikkhave kammam vadami.*" Monks, I say that the volitional thought (an intention) is *karma*.

Let us think that we are walking through the jungle. A robber came and stabbed the chest with a lance /spear. Again say that we got stones in our stomach. Doctor did surgery and took out the stone.

The robber and the doctor both used weapons. But the intention of both is not the same. The purpose of the doctor was to heal the patient and he took out the stone of the stomach by surgery. His intention was accompanied by love and compassion. But, the robber's intention was conditioned by hatred, greed and selfishness.

An enemy came and spoke rude words: 'Bull, donkey, pig' Father also scolded his son that he was donkey and animal. Here also the intention of the enemy and the father was not the same. The intention of the enemy was to insult and humiliate. But, the intention of the father was to remove the wrong habits of his son. Therefore, the intention of the two persons is different.

There is another example. This is an event of Burma. Two monks had gone to visit the bank of River. A lady was coming with a pot to fetch the water. The lady slipped and fell to the river. The river flowed her away. The lady shouted, "Save me, save me!" One of the two monks knew swimming very well. The monk immediately took off his robe and throwing it away to a place jumped into the river and further he went swimming and he fetched back her to the bank. The clothes of the lady had already been flowed aside. The monk carried her to the village on his shoulder.

Both monks went to the monastery. Another monk who did not know swimming complained the teacher: "Master, this monk has ruined his virtue. He carried the lady on his shoulder; the lady who has been flowed by the river. Now he is no longer a monk."

Having listened, the Master said to the pupil who was complaining, "Stupid! Didn't you know even the little? With the intention of saving the life of the lady who has been flowed by the river; he has carried her on his shoulder; not with the intention of marrying her. This monk who has saved her life carried her on his shoulder with his compassionate mind. He did not have wrong intention. What were you watching? Is it alright to observe the precepts while others are dying? This event makes it clear that the intention itself is *karma*.

A new young man came to the Buddha weeping. The Buddha questioned, "What happened to you, son?" He replied, "My father has died." Then the Buddha asked,

“What are you going to do by weeping? All those born are mortal.” The young man replied, “I also know that. But, somehow, something must be done to send my father to the heaven.” The Buddha said, “I cannot send your father to the heaven.” The young man said, “Venerable Sir, your pupil-monks receive alms given in the name of those diseased, and they do *paritran path* chanting and send them to the heaven through transferring merits. Venerable Sir, you are Supremely Enlightened One, the Accepted Omniscient (*sarvajna guru*) Teacher. You must be well known with all these matters. Venerable Sir, to send my father to the heaven; do something for him, that is possible please.”

The young man was insisting and repeated the same matter over and over again. The Buddha felt that he was a bit boring (disenchanted) and said, “Buy two new pots and bring them here.” The young man was pleased and thought that the Buddha had worked out certain means to send his father to the heaven and he bought two clay-pots and brought them to the Buddha.

Then the Buddha said, “Fill up one pot with some ghee and close up its mouth tight and well. Fill up another pot with pebbles and also close the mouth tightly. Now hold these both pots and let us walk to keep these pots at the river side of the *Ganga*.” The young man carried both pots and placed them on the water of the *Ganga*. The Buddha broke both pots by striking with a stick. The ghee which was in one pot floated on the water. The pebbles of another pot sank into the water. The Buddha said, “Now call *Pandas* and *Purohitas* (priests) and tell them to sink the

floating ghee into the water. Tell them to float the pebbles that were sinking down into the water.”

*Pandas* said, “What a stupid man! Ghee is lighter than the water. Ghee naturally floats on the water. Pebbles are heavier than the water. How do they (pebbles) float on the water?” The Buddha said, “It is obviously right! Things that are light float on the water. Heavy things sink down into the water. In the same manner, if your father has done light works (good deeds) he must have gone to the heaven. If he has done heavy works (wrong deeds) he has descended towards downside.” The Buddha said further, “*Mano pubbangama dhamma manosettha manomaya, Manasa ce padutthena—bhasati va karoti va, Tato nam dukkha manveti cakkam va vahato padam*”

In any situation mind runs forward. So, mind is chief. All things are mind made. One who does work with an ill mind; speaks with a impure mind; suffering follows him just as the wheels that follow the cart drawn-ox.

*“Mano pubbangama dhamma manosettha manomaya, Manasa ce pasannena—bhasati va karoti va, Tato nam sukha manveti chayava anapayini”*

In any situation mind runs forward. So, mind is chief. All things are mind made. One who does work or speaks with a pure mind (good intention); happiness follows him just as his shadow that does not leave him.

In Burma, Socialist Government came to the power. The Government seized all the property and I was very hurt. I ran away from Burma to India since I had lost all my properties to the Government. Here also, if the mind

was corrupted the Government would seize the property. Again go to England, also there the wealth earned with a corrupted mind will not be secured. Government will seize by following step by step. What is called wealth belongs to the society of people. It is not belonging of a person. If the mind has been pure and clean, happiness exists in anywhere.

There is a reason of suffering. Having had contact between eye and object, of course, there is an arising of consciousness (*vinnana*). The meaning of consciousness is awareness (*chetana*). This establishes mental formation (*sanskar/sankhara*) and develops habitual attitude. Beautiful and ugly, likes and dislikes of the mind, 'I and my'—the habit of saying thus would get established. Then there would be perception. Like this and that, sweet and sour, and someone that was seen in a certain place etc. are perceptions. Afterwards there was sensation— "Oh! Aha! What beautiful! Aha! What delicious! What gentle! Aha!" So saying someone takes delight in sensual flavor. Due to addiction of the flavor someone forgets himself. Someone gets attached to the very flavor. Finally, there is suffering emerging out as an interrelated cause and effect.

If the insight meditation was strong the illusion of the object, the nature that allures and that delights in the object (*rupa*), once it was seen would not continue. He will not know nor does he take a note of any object or of any person that's moving or walking in front of him. Because of his mind that he has been working with it in visualizing the nature of his own body, he will not be aware of that object. As the mind has become stable, impermanence and

soullessness are seen clearly through reflections. Worldly pleasure becomes tasteless for him. He becomes far away from the contact of object (*rupa*), sound (*sabda*), smell (*gandha*), taste (*rasa*), and contact with tangible object (*sparsha*).

Fire brigadier will come to the place where the house is burning but he does not extinguish the house that was already on the fire and he saves other houses that were attached to the burning house. He pulls down other houses to detach from the flames of the burning house. So, other houses will remain safe. The house that was in ablaze could not be saved however efforts were made. It is required to save the other houses which were not yet burning. Likewise, our minds have also become corrupted. May minds be not corrupted again! It is required to implement a means (*upaya*). All things are impermanent. All matters (*padartha*) are changeable. All human beings become old and decay. Nothing will remain as someone wishes it to be. Understanding that one will have to go leaving behind all things; be aware and familiar with the present situation and not being heedless go ahead working continuously. Do not live without working. *Karma* gets reformed when things are done in this way.

*Bhavatu sabba mangalam!*  
(May all blessings be upon you!)



## 8. Knowing Oneself—2

Saying ‘day one, day two’ five days have already passed. In the mind of new meditation practitioners such thoughts can occur— “This is the mindfulness of in-and-out breathing meditation only. Again, Guru has guided us to the insight meditation. He says that we need to investigate well one and all, that are inside and outside parts of ourselves. Can such thing be a meditation!

The meanings of meditation which is taught here are such: Not to get fed up with any kind of work while doing it, not reduce efforts until success is achieved and making you able to sustain efforts to achieve the success in your working field, making you able to deal with problems for solution rather than running away from own problems; to remove the desire of living away from the world, and of course, to destroy suffering.

It is required to know oneself for happening thus. One must be able to see the faults within oneself. We have the habit of seeing outside only and finding faults with others. Easily we see others’ faults only. The attitude we have is that we only search for other faults. We peep what others do and criticize them. Own faults are not seen. Definitely, sufferings reduce considerably when we have

seen own faults. Domestic violence, quarrels and fighting each other that have been in existence are the reason of not being able in noticing own faults.

Just it is said 'suffering and suffering.' No one likes suffering. But what is the reason of suffering? Efforts are not made to be free from suffering by finding out the reason. For the treatment of disease, the physician needs to find out what disease is and what the reason of disease? Only then it is possible to cure the disease.

There is one thing in man called dissatisfaction (*asantushtata*) which though one has in abundance one is not content. So, someone that is not satisfied says again, "I wanted and I am wanting."

A poor man has seen a bungalow of a rich man. Ah! How beautiful is this house! How comfortable this house is! I am living in such a thatched hut. I have to live in a slum. Have I also had this kind of house what a pleasant it would be? With this thought he drew a lottery and he won it. He received averagely 300,000/= rupees. Immediately he purchased a very rich house. But, there was not any furniture—table was in need, rack was in need, bed was in need. Where could he get all these things? Oh, my God!

Money was earned with the toils of life. Items were purchased. Again radios were seen played in others' houses. If I also have had such radio in my house too! Damn! I have no radio. Radio was also purchased. The other required items again were tape-recorder, wall clock, large mirror etc. Having worked very hard all these were also bought and fixed in the house. When traveling by bus

someone saw others travelling by car. Thoughts occurred in the mind 'despite such big house I do not have a car.' In this way, I am taking trouble and traveling by bus. Time is running out. Time is wasted. I cannot reach in right time. I need to buy a car. In this manner, necessities continued increasing. Whatever items were brought and joined to the house; whatever items of earthly pleasure and enjoyment of milk and honey were annexed, yet, there has remained a necessity. Happiness was never experienced. Nor the mind is content. Accumulating and accumulating, contemplating for accumulation only. There is not even little sense of generosity. Every day dissatisfaction, and every day worry.

Socialist government came to the power in the country. Factories, schools etc all were nationalized. My factory was also seized. Our school was taken by the government. People could not tolerate. Two four months later a man came and said, "Don't you know? Yesterday your factory was set on the fire." My mind said, "Factory was nationalized, broken and went wrong. If it had been under my authority it would not break down. Other's property was seized and broken down. It's not quite enough!"

If employers launched strikes I had a feeling of sorrow in my heart when the factory was under my ownership. My factory was broken down. No products. Factory declined. Factory suffered a great loss. Oh! My God, what kind of suffering has begotten. Keeping hands on the forehead keeps on worrying. This is what is meant by not knowing oneself, not acquainted with oneself. What is called property belongs to the society, belongs to the nation. In fact, people could not understand it.

One incidence came back to my memory. This Buddhist Meditation Retreat was being launched in *Rajashthan*. A man said to an old woman, "Meditation Retreat has been launched in a certain place. Someone that has participated and meditated in the retreat can have peace through the concentration of the mind."

The old woman said, "I do not have money (*dhan*)."  
One man managed required expenses. The old woman went there and she was meditating. Four five days later, one man said, "Grand Ma! Morning praying is taking place from 6 00 to 6.30. Mind feels very less burden, light and free from mental suffering. Didn't you go to participate in that praying program?"

Then the old woman said, "Nobody had told me anything. I did not know about it." Since she participated in that program she felt her mind (heart) was very light and she felt as if she had reached the heaven. After the praying session was over, with happiness she came to her room. Soon after she arrived in the room she cried out loudly beating her heart over and over again.

The man heard her and asked, "Why are you crying out so loud? What happened to you?" She replied, "I am finished, I am robbed. I got all my property lost." The man asked several times what had happened to her and she said, "I lost the silver chain, the dowry that was given to me on my wedding day that was priced 20/=rupees, and a parcel of little toffees which I had left under the pillow. Now what should I do?" The old woman cried beating her chest over and over again saying, "My loving chain!" Others said,

“Grand Ma, that chain might cost 25 rupees. It cost you 20 rupees. Isn’t it? Take this 100/=rupees. The old woman was not satisfied. The chain, the dowry that was given to me on my wedding day, so saying she was crying.

After a short while, one man saw a monkey on the tree nearby the same place untying the parcel and eating toffees and again he saw the fallen chain under the same tree. The chain was found out and when she was asked to pick up it, she was satisfied and she felt her heart became painless, light and pleased.

This clears that what is being clutched tightly saying “I and my” has caused suffering. Of course, there are many modes of sufferings. Birth itself is suffering. A doctor asked, “Why does the baby cry soon after his arrival from the womb of his mother? It is because, until he was in his mother’s womb, he did not have to worry. His mother’s respiration was sufficient for him. He has been keeping on well by the food that his mother used to take. Soon after his arrival in the outside world his physical connection with his mother was detached. Separate food was required. When food was not supplied there was feeling of pain. Thus there is suffering to oneself and suffering to the mother as well. Breast feeding is required and the baby cries for milk. This is wanted. That is wanted. A list of necessary items, the mother needs to fulfill for her new born baby. Therefore, it is said “*jatipi dukkha.*”

When there is disease there is not even least happiness. There is pain and suffering for oneself. Since one is not well and suffering, one is compelled to cause suffering

to others too. It happens like someone is living in the hell. What kind of disease has befallen, intended things cannot be eaten. Things that are disliked have been compelled to eat. Walking could not be done anywhere. Life itself has become a heavy burden. Being (bed-ridden) patient is also suffering. Therefore, the Buddha said, “*vyadhipi dukkha.*”

When we become old we will lose the vision (the seeing power) of our eyes. No longer will eyes see clearly. When we grow old our ears will have become short of hearing. Own sons, daughters and grandsons insult and despise their old father and grandfather and they think— “My own children insult me. I have been the subject to the insult of others too. Well built up body has got wrinkles and bends. Teeth have fallen and I cannot bite food. I do not have energy. I cannot walk. I have to pass the time by sitting and sleeping only in one place. What kind of body was it and to what condition it has reached now. Being old is also suffering.” Therefore, the Buddha said, “*jarapi dukkha.*”

No one would like to be an old person nor does he like living as an old man. He thinks, it would be nice if I could die. Disease befell. Doctor says, “Date has come. Time is going to expire. No longer is he living.” But, I/he does not like to die and request, “Doctor, please save my life.” But, death is compulsory. There is no peace without death, no peace until death and wait until the messenger pays his last visit. Therefore, it has been said, “*maranampi dukkham.*”

Being separate from beloved ones and living

together with un-beloved ones are also suffering. Hence, the Buddha has said, "*Piyehi vippayogo dukkho, appiyehi sampayogo dukkho.*" Things that are not happening as the mind wished are also suffering: "*Yampichham na labhati tampi dukkham.*" If it is to say in short: clinging or holding fast unto the five aggregates is suffering: "*Sankhittena pancupadanakkhandha dukkha.*"

*What is the reason of birth?*

Whatever is built up, whatever comes into existence; and the realm wherever beings are born into is suffering.

*What is the reason of existence?*

The reason of existence is clinging and holding fast saying that this is mine.

*What is the reason of clinging?*

The reason of clinging is craving that one is not content although one has more than enough.

*What is the reason of craving?*

Happiness and sorrow; like and dislike, all these (sensation) feelings are the reason of suffering.

*What is the reason of feeling?*

Eye, object and mind: the contact deriving from these three elements (eye, object and mind) are feeling.

*What is the reason of contact?*

Eye, ear, nose, tongue, body and mind: these six sensual spheres (*sadayatana*) are the reason of contact?

*What is the reason of the six sensual spheres?*

*Nama* (form)—*rupa* (visible object), *vedana* (feeling), *sanja* (perception), *sanskara* (mental formation)—these are connected with the mind. Owing to the object (*rupa*) or for the reason of mind and body, the 6 sensual spheres has come into existence.

*What is the reason of nama rupa (name and form)?*

Owing to the consciousness arriving together with birth, *nama rupa* (name and form) appeared.

*What is the reason of consciousness?*

Owing to the mental formation (accumulating habit of wholesome and unwholesome deeds *kusalakusala sanskara*) consciousness has appeared.

*What is the reason of mental formation (sanskara)?*

Ignorance (not realizing the four noble truths) itself is the reason of mental formation.

Main reason of suffering is ignorance. There is happiness after happiness only when ignorance has been removed. There will not be suffering. There will be wisdom. Then “*vedana paaccaya panna*” immediately after sensation there is an understanding (of sensation) and there will be no longer alluring or the illusion of attachment. Then all things will get lost and the circle of existence, life and death (*bhava cakra*) will change into the wheel of truth (*dharma cakra*).

When there is no “*vedana paaccaya panna*” there is “*vedana paaccaya sankhara*”=owing to the ignorance there is mental formation. *Sankhara paaccaya vinnanam* = owing



to the mental formation there is consciousness. *Vinnana paccaya nama rupam*=owing to the consciousness there is name and form (*nama rupa*). *Nama rupa paccaya salayatana*=owing to the name and form there is the six sensual spheres and that are divided as inner (*ajjhatta*) and outer (*bahira*) groups. (Inner groups: eye, ear, nose, tongue, body and mind. Outer groups: visible object, sound, odour, taste, tangible object and cognizable object) *Salayatana paccaya phassa*=owing to the six sensual spheres there is contact. *Phassa paccaya vedana*=owing to the contact there is sensation. *Vedana paccaya tanha*=owing to the sensation there is craving. *Tanha paccaya upadana*=owing to the craving there is clinging. *Upadana paccaya bhava*=owing to the clinging there is becoming. *Bhava paccaya jati*=owing to the becoming there is birth. *Jati paccaya jara marana soka parideva dukkha domanassupayasa sambhavanti*=owing to the birth there are these trends: (of becoming) old-age, sickness, death, sorrow, lamentation, suffering, distress (grief), and unrest. *Evametassa kevalassa dukkhakhandhassa samudayo hoti*=in this manner there is the arising of entire suffering.

*Avijjayatveva asesā viragā nirodhā saṅkhārā nirodho*=only after uprooting and overthrowing the root of ignorance or after attaining the highest sanctity (of holy life which is free from faults/defilements and free from the attachment of soul) the wholesome and unwholesome things will get waned. *Saṅkhārā nirodhā vinnana nirodho*=when there is no mental formation that accumulates the wholesome and unwholesome things there will not be re-becoming consciousness.

*Vinnana nirodhaa nama rupa nirodho*=when there is no re-becoming consciousness there will not be name and form (mind and body). *Nama rupa nirodhaa salayatana nirodho*=when there is no-mind no-body there will not be the six sensual spheres. *Salayatana nirodhaa phassa nirodho*=when there is cessation of the six sensual spheres there will not be any contact. *Phassa nirodhaa vedana nirodho*=when there is cessation of contact (with tangible object) there will not be sensation. (Ceasing contact sensation ceases) *Vedana nirodhaa tanha nirodho*=when there is cessation of sensation there is the end of craving. *Tanha nirodhaa upadana nirodho*=when there is cessation of craving there will not be clinging saying that this is mine. *Upadana nirodhaa bhava nirodho*=when there is cessation of clinging there is the cessation of re-becoming or there will not be the result of the wholesome or unwholesome actions *Bhava nirodhaa jati nirodho*=when there is the cessation of the result of re-becoming of the wholesome and unwholesome actions there will not remain any reason leading to rebirth.

*Jati nirodhaa jara marana soka parideva dukkha domanassupayasa nirujjhanti*=when there is the cessation of birth; old-age, sickness, death, sorrow, lamentation, suffering, distress (grief), unrest and the reason of crying and beating the chest over and over again—all these will come to the end.

In this context, mental formation (*sankhara*) is worth mentioning. One and each should know that the mental formation is extremely dangerous. The trend/habit of holding so tight saying that 'this is mine' and not

giving away or not allowing anyone to take away is the 'mental formation.' The reason behind all sorts of quarrels, disputes, violence is the mental formation. Owing to this reason it is also called the cause of suffering.

There are three modes of mental formations (*sanskara*) :

1. As if the letters written on the surface of water, *sanskara* merge/dissolve quickly.
2. As if the letters written on the surface of sand, *sanskara* remains until someone has walked on it.
3. As if the letters inscribed on the stone, *sanskara* remains permanent.

The person who has the mental formation like of those letters written on the water will be free from suffering speedily. The person who has the mental formation will slow down and take a little longer time to be free from suffering. The person who has the mental formation like of those letters inscribed on the stone will find it difficult to free from suffering. His heart will not change.

*Bhavatu sabba mangalam!*  
(May all blessings be upon you!)

## 9. Five Enemies of Meditation

Six days out of the ten day's meditation retreat have passed. Since yesterday and day before yesterday talks on only suffering after suffering have continued. It can strike your mind whether life is only sorrowful and suffering. Is there no happy life! May be someone has become hopeless (pessimist). Buddhism is not pessimism. Here, in order to be free from suffering meditation procedure has been conducted. Firstly your mind needs to be purified. Meditation becomes an easy procedure with a pure mind.

To succeed in meditation one must be able to suppress the five enemies. In *Pali* the five enemies or the Mars are called the five hindrances (*panca nivarana*). These are namely: Sensual Desire, Ill-will, Sloth and Torpor, Worry and Restlessness.

### 1. Kamachhanda: (Sensual Desire)

Some of those who had been meditating might think that the transcendental power or psychic power could be gained and they might have their desire to gain psychic power and show it off.

This thought also could occur in someone's mind: "I will do business. I will earn millions of rupees and build a

---

/ 74 / *Buddhist Insight Meditation*

house. I will buy a car. I will live a comfortable life.” Someone used to talk to their friends outside the meditation hall at the breaking time: “Haven’t you experienced anything? Haven’t you seen any unprecedented (wonderful) thing?” His friend says, “No I haven’t seen?” Then he says, “When I opened my eyes in the dark room I saw wonderfully white rays spreading towards me. With my ears I heard such a pleasing sound which I felt as if a deity was talking.” Contemplating and talking on such matters is sensual desire. Earning a plenty of money and wealth and living a luxurious life is also sensual desire. Here, in this Buddhist meditation retreat, of course, no mantra has been taught which can show any such miracle.

While relating to his some experience the Meditation Master said, “I was very new to meditation; in Burma, now and then I used to participate in meditation courses. On the first day, I noticed that I had fully located my mind at the object (breath). On the next day I could observe only half of the mind that I located at the object. However, I should say that my mind had been collected at the respiration.” Then the friends, who were engaged in meditation used to tell that they had seen such and such miracles, heard such and such divine voices. Certainly, I did not see anything as they said. Then my mind said, “What benefit is achieved from meditation! Being exhausted and why am I living like in a jail!” Then I thought of running away and I packed up my luggage.

A lady who had come there for meditation asked why I was packing up the luggage. I said, “Don’t talk loudly. Shut up your mouth. I am about to run away.” The lady

said, "What happened to you? Haven't you got mad? What made you to run away?" Then I (*Goenka*) said, "Friends say they have seen such and such miracles. I haven't seen any miracle. Also, I haven't heard any divine voice. Therefore, I am about to run away without doing meditation."

The lady said, "Damn! Haven't you noticed that your mind was collected at the respiration?"

I said, "Yes, I noticed, I watched my mind!"

"Then why were you about to run away? Meditation taught here is not for the gain of any miracle power. Your friends have misunderstood and made you confused. They felt that they might have acquired some sort of big knowledge. They have come here not for meditation practice. If you were able to concentrate your mind on the mindfulness of in-and-out breathing; that itself is meditation." The lady said to me.

Having heard that much, I untied the luggage and started meditation again. Only then I understood that meditation is to know oneself and purify one's mind. It's not for displaying any extraordinary miracle power. To motivate oneself of such extraordinary power is sensual desire. On the other hand, what sort of things I need to do so that I can earn abundant money; when can I be an owner of a great wealth and live a luxurious life! Such thought and imaginations are also sensual desire.

## **2. Vyapada: (Ill-Will)**

When meditation is on, someone that you like can come back to your memory. Those who have done badly

to you, those who did not listen to your saying and those who did not give things that you asked; (if you think about them that they were not good to you) a sense of hatred could come into existence regarding them. Someone did such things to me; I will see how he comes to me. I know how to take revenge on him etc thoughts could occupy the mind. While such imagination and the sense of enmity are (allowed) in the mind, meditation cannot continue. This is the second enemy of meditation.

### **3. Thinamiddha: (Sloth and Torpor)**

This is the third enemy of meditation. Whether one is meditating or doing any work one feels as tired. Then the mind says that meditation could also be done in sleeping or reclining position. I needed to lie down for a short while. While lying down one becomes idle or falls asleep. 'Wait a moment! I still have enough time'—thinking thus one sleeps comfortably. Being idle and fond of sleeping is the third enemy of meditation.

### **4. Uddhacca Kukkuca: (Restlessness and Worry)**

This can make a meditating person shameless. And also this can cause to hurt others. While meditating the mind keeps saying, "I have gained a vast knowledge, a great wisdom." Again the mind says, "Having completed meditation I shall do such and such things. Then people will respect and honor me." Thinking thus one over-joys and this is called *uddhacca* or restlessness. This is the fourth enemy of meditation.

(I do not feel it is inappropriate to present an experience of mine in this context. I had an idea to publish

a book of Buddhist Meditation. While I was meditating; this idea stroke my mind several times and I could not meditate for three four days. After returning to Nepal I will write a book on the subject of meditation. How big should I make the size of the book! Which cover page should I select! From where money comes! All these thoughts occurred in my mind. Until three four days, I could not concentrate my mind. These thoughts broke up my meditation. Thinking over the future is meaningless. Meditation is that which makes oneself to know the present situation and keep on working continuously. Without working, only talking and thinking is not meditation.—Editor)

On the other hand, six days have already passed. I could not meditate properly. Condemning oneself and saying “damn” worrying over the matters that have gone and hurting the mind are worthless. Things that have happened and things that have gone will not return. Recollecting and worrying or repenting over the things that have happened and that have gone is *kukucca* (Literal meaning: repenting over the mistakes that were done thinking that I should have not done such things.) Those meditating followers must grab it by their minds, “Now it’s to know the time, now I need to meditate properly, meditation needs to be strengthened.” Having thought in this manner; keep on encouraging the mind in meditation. Seeing own faults one knows oneself. Not being a shameless person, removing the thoughts that I shall do such and such things, not boring nor feeling uninteresting, but being heedful, dedicating with mind and body the followers keep on strengthening their mind and continues awakening themselves by practicing



meditation constantly. Such followers will succeed, and be soon free from suffering.

## 5. Vicikichha: (Skeptical Doubts)

Doubt is called *vicikichha*. Someone might think that they had come to take meditation training course from far away and from such and such distant places. We thought that the meditation master could be fat, having beard and mustache, some kind of symbol on the forehead, and showing psychic power. He is not that type of person nor has he any such power to show off; rather he is a simple layperson with his family. Mind could bear such unnecessary doubt and suspicions. Such doubts need to be removed. Unnecessary doubts are fierce and dangerous enemy.

*Bhavatu sabba mangalam!*  
(May all blessings be upon you!)

Dhamma.Digital

## 10. Compassion: The Power of the Buddha

A young man named '*Ahinsaka*' was disgusted by society and went to the jungle. He did not like any longer seeing the human race with his eyes. He made up his mind to kill all human beings whoever he has seen. "I will not leave anyone until I have killed one thousand people, at least" he thought. He used to love and treat animals well in the jungle. But, he did not like hearing even names of human beings. People are human-animals. Association with them is not good at all. So, killing one and each person, and with collected fingers he used to wear the garland that had made of the fingers. Then his name became *Angulimala*.

He had already killed 999 people. He had only one more to kill. *King Kosal* decided to dispatch a troop of armies to apprehend and kill him. The Buddha heard this news. The Buddha had in his mind sympathy, compassion, and a sense of love towards *Angulimala*. Due to his ignorance *Angulimala* was killing people. However his mind was pure, the situation made him a robber. He needed to be protected.

The Buddha was walking on the path of the jungle where *Angulimala* used to live. No one ever used that way nor could anyone dare to walk that way. Seeing the Buddha

---

/ 80 / *Buddhist Insight Meditation*

walking from that way a man said, “Venerable Sir, please do not walk this way. This is dangerous way. The robber *Angulimala* is waiting in ambush in the jungle. He does not save any one.”

The Buddha did not pay attention to his talk. Without a pause he kept on walking his way. He reached the jungle. Then *Angulimala* started chasing him away. *Angulimala*, the robber needed only one more person to kill. “I will kill this person,” he thought. Then he raised his sword and he rushed towards the Buddha. Due to boundless compassion of the Buddha he could not run further nor could he reach him in the jungle. Thorny trees, fallen branches, slippery leaves, unclear and uneven paths of the jungle held him back.

People have written very thoughtful and impressive composition with deep faith towards their teacher. In the same manner, out of deep faith, the Buddha has also been designed in the Buddhist literature as if a magician who can show various miracles. There was no such charming power in the Buddha. But, he had boundless love (*maitri*) and compassion. Along with the achieving purity of his mind the Buddha had supernatural mental power. Due to his influence of virtue nobody could do anything to him. Owing to his love and compassion, including *Angulimala*, those who intended to harm him could not approach the Buddha.

Angulimala : “Hey, Recluse, if you are brave, stop walking. Why are running?”

Buddha            “I have stopped walking. In fact, it’s you that’s been running.

Angulimala :    “Being a recluse do you still lie to me?”

Buddha         :    “No, it’s not true. You are prolonging your life in *Sansara* by harming and destroying lives of people. I don’t need to destroy lives of human beings as you. I have peace and happiness in my mind. Therefore, I don’t walk anymore steps. I have just stopped right here. You are not happy at all and you have been running.”

“Is it really true that I am not happy and is there really no peace in me?” Thinking thus *Angulimala* asked the Buddha—“Is it possible for me also to achieve peace and happiness like you?”

Buddha            “Yes, of course, it’s possible. That’s why I have come here to you.”

Angulimala :    “Who are you?”

Buddha            :    “I am called ‘Buddha’ the Awakened One.

Angulimala :    “So you are the Buddha. Tell me the way of achieving peace.”

Buddha            “Come forward! Practice meditation, the mindfulness of in-and-out breathing. Be alert and observe in and out going breath. Know yourself. Pay attention and observe what kinds of thoughts are arising in

your mind. Be mindful at the present and observe such and such things are now happening to you. Know what feelings you have in your mind. Know what the mind is thinking. Know the nature of the mind. See your own faults.”

*Angulimāla* practiced *anapanasati bhavana*—the cultivation of mindfulness with breathing. Like in the mirror, he saw his life clearly. Oh! I have fallen in such blind faith of the teacher. My friends have conspired against me. Through working out their plan in secret they have brought me to such situation. What a fierce crime I have done. With the hope of peace I did killing. Further, jealousy developed in me. Oh, if I had not met the Buddha my life would have gone through further suffering—from darkness to darkness. Ah! Now I have come from darkness to the light. Now, there is so much happiness in my mind!

Strengthening his mind, he continued *anapanasati meditation*. He recognized himself. He gained understanding of himself. Thus *Angulimāla* followed the footsteps of the Buddha and became a monk. He became free from faults. He was released from suffering of his life.

### **Ambapali: (Janapada Kalyani Award Winner)**

At the time of the Buddha there was also the tradition of beauty contest. During that time in the state of *Vaisali*, *Ambapali* was selected best in the beauty contest. ‘*Janapada Kalyani Award*’ (the top one in the beauty contest) was handed over to her. But, there was also an unfair custom at that time. The woman who had

won the title '*Janapada Kalyani Award*' was not allowed living freely with her single husband only. She had to be a common wife or prostitute of all. As she had to spend that kind of life, though she enjoyed her life for a certain period of time, later on she felt she was displeased. She felt boring and disgusted with her life. One day she thought that she should visit the Buddha and headed towards him.

The Buddha gave her instruction to observe the mindfulness of in-and-out breathing. While practicing meditation with the mindfulness of breathing suddenly she got excited. She was awakened and condemned her life—“Damn to this my life! All component things are subject to change and impermanent are they. How beautiful was my body earlier. How beautiful was the appearance of my face! How big was my breast, and that was loved by all. Now, it's becoming not beautiful. People have given up their love. Now I have lost the power of my breast and it is not lively. It is inflexible, hard and dry. It has started hanging like a pumpkin. Earlier my body was so cheerful, hale and hearty, fully healthy and strong. How beautiful was my couple of eyes. Now it's not such beautiful.” She thought to herself and looked carefully in and outside her body. She recognized herself. Taking refuge in the Buddha she was released from suffering of her life.

*Bhavatu sabba mangalam!*

(May all blessings be upon you!)

## 11. Five Friends of Meditation

Seven days out of the ten days meditation retreat have passed. Now we have only three days ahead. It is not clear whether one and each has understood that this meditation practice is to cleanse the mind. It is not clear to say whether it is their mental attitude or their mental formation (*sanskara*) which often strikes their mind when they are meditating. The same thing keeps on hitting the memory. Someone has the habit of eating hot spicy and sour food. Someone has the habit of taking delight in amusement. All these are not good habits. Owing to this (tendency) there cannot be concentration of the mind. Nor is there purification of the mind.

Practice is more important than theory and principle for us. Practice and proper behavior are useful. A patient visits a doctor. The doctor attempts to diagnose the cause of disease. He who diagnoses the cause of disease and treats the patient is the real doctor.

Similarly, we also have many problems in our life and there is suffering. Having found out the cause of suffering, we need to uproot it from the very root and throw it away. Whatever religion someone might embrace, suffering would not disappear until the reason of suffering

had not been overthrown by uprooting. Whatever amount of money or wealth someone has, but, yet there is no contentment; the desire or craving for accumulation and piling up (more and more) is itself the reason of suffering. It is required to seriously ponder over this matter. Despite the knowledge and finding out the reason of suffering, attention is not paid to remove their suffering. They have their traveling desire to the moon. How the Universe (*Sansara*) was created. There is a creator called God (*Iswara*). There is Soul (*Atma*). There is rebirth after death. People are becoming mad for such thoughts. Such are the thoughts of madness. Our main duty is to find out what is harming us and who is creating suffering to us. Knowing oneself is the basic target of this meditation and after knowing what is harming we remove it.

The five friends of meditation are namely:-faith (*sraddha*), effort (*virya*), mindfulness (*smriti*), concentration (*samadhi*), and wisdom (*prajna*).

Dhamma.Digital

### **Sraddha: (Unwavering Faith)**

Belief and devotion are called faith. It is so essential for the accomplishment of any work, and for the observation of rules and conduct (*charya*). Without it nothing is possible. There is also a dangerous side in the faith. Without our knowledge we might be driven to the other kind of faith, to the devotion (*bhakti*) of other religion. It is required to think and understand that how does faith turn out to the blind faith. Faith is very essential. But, there is no discretion (*bibeka*) in the shallow faith. Someone might not know (about the field) where he/she has been



faithful. Someone might not know what he/she is doing. If someone could not understand and became heedless, faith would turn out blind faith and blind devotion.

The word 'faith' is beautiful. But, not understanding its meaning people are falling under blind faith. If faith has increased it becomes meaningless. Being faithful to 'Ram' someone cries out '*hare ram, hare ram.*' Someone considers that his suffering will vanish just for that much crying out. He does not know what the virtue of *Ram* is. He does not care how his mind has become unclean. With the thoughts of deception and exploitation in his mind he is still saying or calling '*hare ram, hare ram.*' In this manner, someone has made to cry out in his house.

Out of extreme faith, someone is reading Quran saying or calling '*Allah Allah.*' But, there is naught peace in the mind. It's only seeking the way to accomplish one's benefit. It's their selfishness.

Someone keeps on crying out saying 'God' (*Iswara*), and reading out the Bible. No attempt is made to bear in his mind the virtues that the Christ had. Those so called Buddhists also say, '*Buddham saranam gacchami.*' But, what the Buddha's virtues are? Those so called Buddhists are not aware of the Buddha's virtues. Piling up jealousy, hatred and conceit in their mind, they are calling, 'hey Buddha, hey Buddha.' In front of the Buddha's statue, (those so called Buddhists) stay lowering their heads. Since early morning they keep on crying out, '*Buddham saranam gacchami.*' Who is the Buddha? What is meant by '*Buddham saranam gacchami*? Why it was not said '*Siddhartha*

*Gautamam saranam gacchami?’* Here, ‘Buddha’ means the knowledge that is concerned with his enlightenment. The knowledge achieved through understanding and recognizing oneself, the knowledge that is leading to keep the mind under control or the person that has such wisdom is the Buddha. The person who is also able to convince others with the same wisdom is the Buddha.

Recollecting such virtues of the Buddha, making firm resolution that I will also integrate these virtues within me, is the meaning of ‘*Buddham saranam gachhami’*’.

*Namo tassa bhagavato arahato samma sambuddhassa* = homage to him, the Blessed One, the Supremely Enlightened One. Here ‘*tassa*’ is “to him” referring to such virtues because of which defilements were destroyed. (*Tassa* means such virtues that are conducive to the destruction of defilements.)

### **Buddhaguna: (Great Virtues of the Buddha)**

*Itipiso bhagava araham samma sambuddho, vijjacarana sampanno sugato lokavidu anuttaro purisadamma sarathi, sattha deva manussanam buddho bhagavati.*

*Bhagava araham*=one who has destroyed lust, hatred and delusion; *samma sambuddho*=one who has gained enlightenment by oneself without following the direction of any teacher. *Vijjacarana sampanno*= one who is perfect not only in knowledge and principles but also perfect in the conduct. *Sugato*=one who has engaged himself in the right path & one who has wellgone;

*lokavidu*=one who has real knowledge of the world; *anuttaro purisadamma sarathi*=one who is able to change people's cruel and inhuman nature into humanity and one who is their leading charioteer to the right path. *Sattha devamanussanam*=one who is the teacher of god/deities and human beings; *Buddho*=one who has realized the Four Noble Truths (the truth of suffering, the truth of the origin (cause) of suffering, the truth of the cessation of suffering and the truth of the Noble Eightfold Path leading to the cessation of suffering); *bhagava'ti*=he is the Blessed One endowed with such great virtues.

Through recollecting and observing the virtues of the Buddha let these virtues also be prevalent in oneself and improve continuously the moral behavior. This is the genuine faith towards the Buddha

During the time of the Buddha, no not monks were there who were motivated and who only used to praise the Buddha. Here, I am presenting a story of the lay disciple named *Vakkali*.

A learned disciple named *Vakkali* visited the hermitage of the Buddha. He was easily inspired while seeing the beautiful body and influential personality of the Buddha which was endowed with the 32 characteristics of the Great Man. Of course, he had already been influenced by the boundless love and flow of compassion which was sprouting from the inner heart of the Buddha.

*Vakkali* thought it would be nice if he had the opportunity of looking at the countenance of this great man, the Buddha, which was incomparably beautiful and

perfect in every respect. With this very idea he abandoned his home, shaved his head, and became a recluse. He became a recluse monk just for seeing always the face of the Buddha. Just as the bee that attempts sucking the flavor of the blossoming flower; even so the monk *Vakkali* was wavering in front of the Buddha. He neither took care of observing the precepts, nor had he practiced meditation, nor had he achieved collectedness of his mind by concentration nor had he worked hard to gain wisdom by insight meditation. Had he the opportunity of seeing the face of the Buddha always; that was quite enough for him.

This newly became monk was blinded by falling under the sense of devotion. Due to his devotion he could not realized the truth of doctrine (*dharma*). Awakening and making him aware, the Buddha said—"O stupid monk! As if a mad person, why are looking at this body? What does this body has in it? Same like others, my body is also filled up with excreta, urine and ugly stuffs. If you are really to see me, see the doctrine of my inner heart. One who sees my doctrine (*dharma*) sees me. One who sees me clearly sees the doctrine. Seeing external body is not seeing the truth

*Yo dhammam passati, so mam passati!*

*Yom mam passati, so dhammam passati!!*

The Compassionate One wanted to awaken the monk *Vakkali* and with the intention of convincing his teachings (*dharma*) blamed him since he was falling in blind faith. Eventually his eye of wisdom was also opened up. Then he realized the instruction of the Buddha. He saw the real Buddha. He understood that the Buddha himself was only an embodiment of the doctrine (*dharma*). It

---

*/ 90 / Buddhist Insight Meditation*

could be madness for one if one thinks, "I have seen the real Buddha." The physical body of the Buddha does not represent the real Buddha. So, one who has understood his teaching, philosophy and wisdom means that one has seen the real Buddha. In fact, seeing the Buddha means understanding his doctrine (*dharma*) well. It is necessary to know his philosophy of "*dittha dhamma nibbanam*." This is his doctrine which is conducive to the understanding of immediate *nirvana* in this very lifetime, which means that those who think to reach *nirvana* need to reflect on the nature of their mind and their mental behavior.

It (*nirvana*) is for experimenting and seeing within by oneself. It is not for seeing outside of oneself. *Vakkali* understood this matter. The realization of the doctrine itself is understanding & realizing the Buddha. Living together with the doctrine itself (*dharma*) is living together with the Buddha. Without knowing oneself with the wisdom of insight; though one lives one's whole life and follows the Buddha holding his saffron robe; one is living like miles and miles away from the Buddha. What is the Buddha! The superior knowledge of supreme enlightenment itself is the embodiment of the Buddha.

When *Vakkali* understood this matter of truth he learnt insight meditation from the Buddha. While he was putting himself into practice he was disturbed now and then in the middle of his practice by his blind devotion and blind faith. However, he did not give up his practice; rather, he further became genuine meditation follower and achieved *Nirvana*. He became free from the suffering of his life.

Now we understood how the appearance of faith had changed from blind devotion to the form of hindrance.

Therefore, the Buddha has said— “*Tumhehi kiccam atappam akkhataro tathagato.*” In other words one should exert oneself and work out diligently. *Tathagata* is only guide who shows the path. We need walking on the path to reach the end and cross it over; the path that was pointed out by the Buddha. The Buddha does not rush anyone to *Nirvana* by holding the shoulder of anyone.

### **Dharmaguna: (Super Qualities of the Dharma)**

In the same way as explained above, someone that expects the immediate result of the *dharma* needs to develop the quality of their faith (*sraddha*). What attributes, which qualities are of the *dharma*?”

*Swakkhato Bhagavata dhammo sanditthiko akaliko ehipassiko opanayiko paccattam veditabbo vinnuhi’ti.*”

*Swakkhato Bhagavata dhammo*=the doctrine that was well expounded by the Buddha in simple language. (There were no deep words and terms used in his teachings as used by learned wise scholars in the Sanskrit language.) The doctrine that was explained and understandable to the general people. *Sanditthiko*=the doctrine that bears fruits in this life itself when it is put into practice. *Akaliko*=right here and now (not after death) it gives immediate fruits that are visible. *Nirvana* is a faultless life which can be seen in this very life. It is not another life. (It is not life after death). It is the faith of people that they get the opportunity to be born in sevenfold heaven and 32 kinds

of realms of the *Tushita Deities* for they have done certain 'dharma' (wholesome things in this life.) Such madness is not called *dharma*. There are certain religions which issue tickets to send those diseased to the heaven. This attribute of *dharma* as taught by the Buddha is not like that. This *dharma* gives immediate fruits right here and now.

*Ehipassiko*=having understood by oneself, one can invite others and it is worthy of showing, which is beneficial and wellbeing for everyone. *Opanayiko*=it takes straight forward to *Nirvana*. *Paccattam veditabbo vinnuhiti*=it is suitable for those learned and intellectual persons to see it from the point of practice and experiment. Ah! How reasonable and pure religion it is! Be genuinely faithful towards the *dharma* as it is fully endowed with love and compassion only. Continuous practice with faithfulness itself is the meaning of taking refuge in the *dharma* and there is a sense of saying "*Dhammam saranam gachhami.*"

### **Sanghaguna: (Sincere Virtues of the Sangha of Noble Disciples)**

*"Supatipanno bhagavato savaka sangho, ujupatipanno bhagavato savaka sangho, nayapatipanno bhagavato savaka sangho, samicipatipanno bhagavato savaka sangho, yadidam cattari purisayugani attha purisa puggala, esa bhagavato savaka sangho, ahuneyyo, pahuneyyo, dakkhineyyo, anjali karaniyo, anuttaram punnakkhetam lokassati."*

*Supatipanno*=whoever conducts oneself according to the Noble Eightfold Path; though one is a non-Buddhist

one is a disciple of the Buddha. It is not compulsory to put on the yellow cloth (saffron robe) to be a member of the *Sangha*. Virtues are sufficient. One who is following the Noble Eightfold Path is the disciple of the Buddha.

*Nayapatipanno*=one who is taking or following the side of justice, *ujapatipanno*=one who is walking straight forward or following the right path, *samicipatipanno*=one who is of right conduct, behaves properly and speaks very kindly—those endowed with such nine attributes (virtuous conduct) are the disciples of the Buddha. *Sangham saranam* means also to have such qualities (attributes) in oneself. In fact, people have not understood this matter rightly nor have they ever made an attempt to understand it wisely. So, they are simply falling in their blind devotion and that has led them to the illusion.

Prince Siddhartha had recently become ‘Buddha’ by attaining enlightenment. At that time, the two brothers who had set out from Burma for their business arrived in *Buddhagaya*. They saw the Buddha seated beneath the tree. They questioned—“You are exceedingly brilliant! Who are you?”

“People call me ‘Buddha’. It’s not so long ago that I have attained enlightenment.” Soon after listening to the Buddha, these both brothers bowed down at his feet. Then they said— “Today we got the opportunity of visiting the Buddha. This is our great fortune. We are likely to return to Burma. If we have had the opportunity to take any symbol we would honor it and pay due respect by offering *puja*.”

The Buddha thought to himself—“What was the



knowledge that I had attained? Why they did not ask me to impart that knowledge with them too. Instead, they said they needed a symbol for them to show their respect by offering *puja*. How foolish are people!” Remaining silent, the Buddha touched his head and gave them 8 hairs (in silence). In the middle of *Rangoon*, the capital city of Burma, *Swedgon Pagoda* was built and its pinnacle was decorated with precious and priceless gems which values thousand millions and in this pagoda the hairs were enshrined and due respect has been given since then by offering *puja*. This is how (it is said that) faith becomes the blind faith. Who is the Buddha? What is the knowledge? Without understanding the ‘Buddha’ and his ‘knowledge’, they fell in blind devotion saying that they got the opportunity of visiting the Buddha. Because of such things people are getting entangled, people are easily caught in the wheel of *Sansara (chakra)*. So, people are not likely to escape from the truth of suffering. People have not followed the right path, the wheel of truth.

The Buddha headed towards *Kushinagar* to attain *Parinirvana*. *Ananda* thought— “I need to inform one and all, otherwise, others can complain that they have not been even informed.” On hearing that the Buddha was about to pass away, like the flow of the river people flocked to *Kushinagar*. With their both hands putting together and lowering their heads in respect people circumambulated the Buddha. The crowd of people was beyond control. The Buddha was reclining in silence. The Buddha called *Ananda* and said— “*Ananda*, what you did this? I am leaving you tomorrow (for good). You have called people to salute

me and made a big crowd by gathering them here. What is different between the body of yours and mine? What benefit is achieved by offering *puja* to this body! There is no understanding what attribute (*guna*) is in *Tathagata*, there is no care in correcting and purifying the behavior by listening to instructions, knowledgeable and wise talks. People think; once *puja* is offered everything is done.” Then *Ananda* stopped the people.

A person called *Subhadra* came to visit the Buddha. *Ananda* stopped him. *Subhadra* said— “I heard that the Buddha was about to attain *Parinirvana*. After his *Parinirvana* I will not have the opportunity to visit again. When will I listen to knowledgeable sermons! I should not miss this opportunity.”

*Ananda* said— “This is not troubling time to the Buddha, okay, go back.”

The Buddha overheard them talking. Having addressed *Ananda* the Buddha said— “Those visiting with blind faith are being sent to me; but, now, *Ananda* is not allowing *Subhadra* who has come to acquire knowledge. What is this you are doing? *Subhadra* has come not intending to trouble me. Let him send right here. He has come to acquire knowledge.” The Buddha gave him instruction on awareness (*sati sampajanna*).....be alert and heedful always. He understood and acquired understanding and wisdom. He became free from suffering.

It is necessary to know well ‘what is meant by faith (*sraddha*)’. Certain people who come for meditation here also used to say— “Aho! Wow *Goenka*! Wow *Goenka*!! How

powerful his meditation is! His lectures are fantastic! How well he is in lecturing!” Saying thus they are praising him. But, how is the behavior of *Goenka*? How is his nature? What are his attributes? How he has been practicing meditation? Not paying attention towards the other side and also not strengthening meditation by oneself, not improving behavior, they are just praying ‘*Aho Goenka! Wow Goenka!*’ As if saying ‘*hare ram hare ram*’ they have also come to meditate, but, not from their very inner heart.

### **Bahiya Daru Chiriya: (From darkness of ignorance to the light of wisdom)**

There was a hermit named *Bahiya Daru Chiriya* in *Supparak* (It’s ‘Mumbai’ in modern day). Like modern hippies, he used to put on sewn dress, (patches of sewn clothes) made of leafs, barks of banana and trees. People used to respect him highly considering him an ‘*arahat.*’ Though clothes were donated to him he did not accept them. He had his idea that he would not be honored and he would not be treated with respect if he had used the donated clothes.

One day he thought to himself— “People show their honor and treat with respect considering me an *arahat.* I have not become an *arahat.* I have not been able to give up anger, greed, hatred and craving for delicious food. What kind of person is called ‘*Arahat!*’ What is required to be an *arahat?*” He asked questions— “Do you know anyone so called *Arahat?* Is there any *Arahat?*”

He got the reply— “We know. Gautam Buddha is

an *arahat*. He has pointed out; he has guided to reach the path and means to become an *arahat*. He lives in *Sravasti*."

Immediately, *Bahiya* rushed to the city of *Sravasti*. The Buddha was then almost walking to the village for alms food. On that very way he met the Buddha. He asked— "Venerable Sir, are you Buddha?" The Buddha said— "Yes!" Then *Bahiya* said— "If so, tell me the path to become an *arahat*!" The Buddha said— "Right now I am walking for alms food. It's not nice talking on the way. Come to my hermitage (*ashram*) an hour later. Then I will explain to you. Is it okay!" *Bahiya* said— "I cannot wait until one hour. Who can say what will happen to me and what will happen to you one hour later! Again it's not certain whether I will have faith (*sraddha*) even for another hour; the faith that I have in me now. If you have explained to me it would be nice." The Buddha said— "If it is so, you should know the present situation. Observe such and such thoughts are arising in your mind and be alert about them. Do not attach yourself to anything; do not be charmed by any object. Observe only the mindfulness of in-and-out breathing."

Only when *Bahiya* heard this much talk he was excited. He was awakened. The curtain of his ignorance was torn off. He saw the light of truth. He understood the knowledge and eventually with the realization of the Four Noble Truths he became an *arahat*.

### **A Novice-Monk: (Unsettled mind thinks faster than anything else)**

Certain relative brought a robe to hand over to a novice. The teacher of the novice said that he should give

it away to the other one. But, he did not like giving it away to the other one. He insisted that the robe was sent to him by his maternal uncle and he did not like to give it away to anyone else except his teacher. His teacher requested several times that he should give away to the other monk.

At that time the novice was fanning and talking to his teacher. While fanning the novice had thoughts in his mind— “I shall become a layman. I shall sell the robe. With that money I shall buy baby chickens. Baby chickens will grow up and lay eggs. I shall earn money by selling the eggs. Then I shall buy cattle. I shall earn more money from the cattle. Then I shall marry and have a baby. Accompanied with my wife and baby, I shall come to the teacher. While walking on the way my wife will ask me to hold the baby for a while. I shall not hold it. She will try to place the baby on the ground. Then I shall give a blow” Thinking thus he hit his teacher’s face with that fan while he was fanning. After hitting the teacher he became mindful, he became aware of what he had done. His face became red for he was ashamed of what he had done and he bent his head lower. Afterwards, he could not concentrate his mind. This is called ‘weak meditation.’

Certainly, many thoughts arise in the minds of those who have come here for meditation. They do not know how important is the present situation and they are not giving their minds to practice meditation sincerely.

*(It is remarkable that the followers of all four religions: Buddhist monks and lamas, Christian nuns, Muslims and Hindus are participating in the meditation retreat here. Today Meditation Master has criticized how all*

*Buddhist Insight Meditation / 99 /*

*these followers of the four religions are using their doctrine (dharma) in the form of religion.—Compiler and Editor)*

### **Virya: (Effort)**

Those meditating followers need to give up laziness. It is required to sustain their efforts without allowing laziness. Again, it is not suitable meditating always with closed eyes only. The meditation practitioners who have come here for meditation might feel that it would be nice if we had continued meditation only; it would be nice if we were given meditating opportunity only. To bear in mind such thoughts is not right. Meditation makes aware of the movements. If you were walking know yourself, 'where I am stepping;' if you were eating know yourself, 'what I am eating;' if you were talking know yourself, 'what I am talking.' Being aware of each movement is itself meditation. Only then this meditation retreat, the training course becomes practical and beneficial. Without understanding in this way properly, only meditating with the eyes closed, or even though someone that meditates without sleeping; it is not right application of the effort.

It is required to have the exact amount of attempt and efforts. If the wire of guitar was much tightened the sound would not be admirable and there would be fear that the wire might break. If the wires were loosened guitar would not produce the sound. When the wires were tightened rightly it would sound beautifully. In the same manner, it is required to have rightly the exact amount of effort. Meditation is also in need and practitioners should know to exact right amount of time to devote oneself to the practice.

It is necessary to subdue unwholesome things or impure thoughts if they have in the mind or if they have arisen in the mind while meditating. Let the mind have clean room for good thoughts. Thoughts that distinguish (or decide) a wholesome or unwholesome act is called 'effort'. It is called 'endeavor' (*virya*).

### **Smriti: (Mindfulness)**

Living always watchful and alert is called mindfulness or awareness. Mindfulness is not something that is in the memory. (It is not the type of remembering.) In modern language something retained in the memory has (been considered) become 'mindfulness'. But, in the Buddhist history or at the time of the Buddha, the word *sati/smriti* (mindfulness) was used to give the meaning of wakefulness, watchfulness and alert.

During sleeping (resting) time in the night and rising time in the morning, maintain mindfulness throughout almost one hour meditation and understand the reality of this physical body. Such and such works have been done in the whole day; be aware of them and remember them. During sleeping time reflecting on the thoughts thus, it might not be noticed that the night had passed and the rays of the sun had spread all over the sky. Though there is no sleep at all, the body becomes light. Also, practice breathing in-and-out with mindfulness or do insight meditation every morning once a time, soon after rising from the bed.

*Bhavatu sabba mangalam!*

(May all blessings be upon you!)

## 12. Concentration (Samadhi)

This is ten day's resolution! Eight days have already passed. Now only two days are leftover. Those who come here for meditation can have thoughts in their minds that meditation is only sitting with their eyes closed. This is only practice that I am teaching you to purify and strengthen the mind. To learn swimming one must play in the swimming pool. The training course here in this meditation retreat is also the same. I have made Swimming Pool for you. You have come to learn swimming.

After getting the training, your mind becomes firm, stable and strong. Then concentration also becomes steady. After concentration is steady you need to let go of '*sansakara*' the mental formation of rituals and wrong practices. Accustomed habits of rituals and wrong practices are very fierce. After getting used to the mental formation of wrong habits, wrong rituals and all that is known by this word is called '*sanskara*' which becomes very hard to abandon in no time. Those who are talkative and finding out the faults with others cannot let go of their habits though they are meditating. The same mental formation (*sanskara*) of that habit will be recurring though they are meditating.



Therefore, whatever habit it is; it is not good to get used to any habit. When there is the habit of taking drinks; someone will drink little by little until he is intoxicated. When participating somewhere in a party or bar someone becomes unconscious while he is returning to his home as he has enjoyed drinks entertaining and delighting his senses. If there is no habit of taking drinks someone will not feel like going to the party (bar). Getting used to the habit of playing cards is also same as this. Someone that goes to play for the first time wins. Then he gets the taste (*aswad*) of it. He gets used to the card playing habit. Then he continues daily playing cards. He loses all that he has and ruins himself. All that he has he loses. Here meditation is being taught to make concentration powerful and remove (wipe out) the mental formation of old rituals, old practices. Again, it is not good to generate mental formation of new rituals new habits and new practices as well. Though seeds are smaller than smaller; subtler and subtler, in the long run of time a tree (*bahara*) will grow huge with flowers and fruits. Seeds become sprouts, flowers, fruits and trees. Again there is another seed in the fruits. Seeds grow again and become bondage again. Seeds become very hard 'knots' that is not so easy to untie! Not easy to break through !

Of course, as of previous acts (*purvakarma*), the result of wholesome and unwholesome things is being experienced. It is not suitable living silently with tied hands saying that this is the result of the previous act. To be able to confront with that problem, meditation is required to put into action. It is not meant to live silently for seeing fear of life. Another result of concentration or meditation is to

make the sense of equanimity (*upekshabhava*) powerful. Happiness and unhappiness (*sukha-dukha*), reproach and praise (*ninda prasansa*) gain and loss (*labha hani*), happen equally to any person. Thinking that this has happened to me, it is not good to be hopeless nor is it good to be moved.

Therefore the Buddha has said—

*“Phutthassa loka dhammehi cittam yassa na kampati,  
Asokam virajam khemam etam mangala muttamam.”*

Meaning:-He whose mind is not moved by worldly vicissitudes, who does not worry and lament; this is the highest blessing.

*“Yathindakhilo pathavinsitosiya  
Catubbhi vatehi asampakampiyo,  
Tathupamam sappurisam vadami  
Yo ariya saccani avecca passati”*

Meaning: - As a post deep-planted in the earth stands unshaken by the winds from the four quarters, so, too, I declare is the righteous man who comprehends with wisdom the Noble Truths. (*Ratana Sutta*)

### **Worry from Jealousy and Burning Desire**

Even the Buddha could not escape from the eight vicissitudes (*astaloka dharma*). Many times the Buddha endured many injustice events such as reproach and dishonor as that had happened to him in his life. *Tirthankaras* could not bear up their minds since they had seen the gain, advantage and hospitality that were given to the Buddha. Due to their jealousy and burning desire *Tirthankaras* were impatient and restless and they

discussed the subject of conspiracy that how they could carry out their plan; what plan they could implement to defame the Buddha.

One person asked a question— “What the Buddha has broken destroyed or has he ruined anything to be his resistant?”

Reply was given— “The Buddha has explained the matter of virtue. What is meant by virtue? Moral conduct! Of course, this is very fine and good thing. This good thing does matter to us too. We also need moral behavior. In this regard, there is no place to speak nor is there any other spot to resist against the Buddha.

What is another fault, what is another spot because of which we could ruin the power of the Buddha?

The Buddha is preaching sermons of concentration. What is meant by concentration? Concentration means the collectedness or one-pointedness of the mind. This is very fine and good thing. It is not good for us to resist the Buddha by raising our voice against this matter.

What is the next fault that the Buddha has?

The Buddha is explaining the factor of wisdom. What is meant by wisdom? Being aware every moment, be alert and continue work with proper understanding (is wisdom). This is far better matter of wisdom. It is not good to speak against this matter.

Is there any other fault that the Buddha has?

He hasn't any other faults. Then the propaganda of

reproaching the Buddha will not succeed.

Those *Tirthankars* who were impatient and restless by their burning desire, combustion, envy and jealousy made up their mind that they should defame the Buddha somehow other, by hook or crook. Having paid money to a beautiful woman they trained and sent her daily to the Buddha. Repairing her face with all artificial make ups and applying scents all over her body, this fashionable and beautiful woman got used to visit the Buddha. Then she used to walk talking aloud—“How lucky am I! What a pleasure it is! It’s I who sleeps in the *Jetavana Monastery*.

This woman (whose name was *Chincha Manviaka*) who was trained by *Tirthankaras* slowly wrapped her belly with cloths round and round and increased the size of her belly. Nine months later she fixed a piece of wood, tightened it with the cloths and went to the monastery. That day many monks and nuns, lay male disciples and female disciples, Chief Donors *Anathpindika* and *Vishakha*, King *Prasenjit*, and Army Chief *Bandhula Senadhipati*—these all had gathered there. ‘This is right occasion to defame the Buddha’ saying so she sat in front of him and opened her mouth— “Hi, Gautam! You are preaching only. Don’t you need to do anything for this conceived baby in my belly? You have King like *Prasenjit* and lay disciples like *Vishakha*. Make some arrangement somehow or other. Time has matured. The baby is ready to be born.

The Buddha was not in a hurry at all. With his depth of sweet smile the Buddha said— “What brought you here? What are you saying? This is only you or I do

know if there is wrong with me.

As *Chincha Manavika* was about to charge with false accusation she got fainted just over there. The cloths she had tied round her waist were loosened. She was pregnant! Wow!! Having fixed a piece of wood in her belly she came pretending as if a pregnant woman. Not only their conspiracy could not succeed, but also the mean intention of their secret plan was disclosed to the gathering.

Afterwards, on another occasion *Sundari Parivrajika* was killed and buried in the backyard—pit of the *Jetavana* (Grove) which was used to throw away faded flowers. That was also proved conspiracy launched out to defame the Buddha.

The girl who was married to the youngest son of *Bharadvaja Brahman* was a Buddhist woman. She used to visit the Buddha and engage herself in the *anapanasati meditation* practice.

*Bharadvaja Brahman* used to perform animal sacrifice to cut off sins of people. All were sitting in the exact spot, the marked-place, which was used for animal sacrifice. The new bride approached there. Keeping herself in a distance place, she was sitting and meditating on breath moving in-and-out. This *Brahman*, her father in law said— “Hi bride! What are you doing over there? Come here to cut off sins.”

She (the new bride) said— “It’s okay here for me. I feel delighted here. I am also sitting here and purifying my mind.”

Brahman said— “What did you say? How is it possible to purify your mind ....for just breathing in-and-out with your closed eyes! Who said it to you?”

The Buddha said it! Did you say you visited the Buddha and took initiation instructions from him? You don't know that the recluse *Shraman Gautam* preaches sermons on 'no-rebirth,' you have taken initiation from such a person like the Buddha who is working out for degeneration (family planning). Haven't you taken the initiation from him? Oh! Everything is gone, everything is ruined now. Then *Bharadvaja* addressed his son and said— “Your wife is the disciple of the Buddha. You should go to the Buddha, the atheist, who works out for such degeneration (family planning). You should blame him very shamelessly.

His son also got very angry and went straight to the Buddha. Upon reaching the Buddha there, he blamed; he abused him using all these possible words – “You are a bull, you are a donkey, you are an animal.” He blamed until he had strength, until he was exhausted. His face turned out red for he had exceedingly developed anger.

In his turn, Lord Buddha said smiling mildly— “Son, it seems that you have been very much angry with me. Come, sit down here. For a while do the *anapanasati meditation*. You will be cool. Your anger and envy will be appeased. Then it may be clear to you why anger has arisen. Okay, close your eyes now. Observe the breath moving in-and-out.” Soon after the Buddha said only these few words, his anger was appeased a little and his mind said— “I had blamed him so badly—abused him saying

‘bull, donkey, animal and so on.’ Still, *Gautam*, the recluse did not get angry at all.”

At a time when he was, with his closed eyes, meditating *anapanasati* he had feelings in his mind and said to himself— “Why did I get so much anger! Because of anger, I did not see anything with my eyes. I had jealousy in my mind. Now, I don’t feel anything like jealousy in my mind. My mind has been free from jealousy and worry. So, I feel my mind is comfortable and very light.” Then he said to the Buddha— “My wife says she has taken initiation instructions from you. Is it also the same meditation?”

The Buddha said— “Yes, of course! That’s why her mind is calm and peaceful. She does not get angry like you. I am also doing this same meditation. Therefore, though you blamed me I did not feel that my mind (heart) was hurt. I did not get angry.”

“Ah! This meditation is very beneficial and helpful,” He (the son of *Brahman*) thought to himself and was very happy. Having returned to home, and with his eyes closed he started meditation with his wife.

*Bharadvaj Brahman* saw his son also meditating with his eyes closed. “Hey, have you also become mad after visiting the Buddha? You took shelter under your wife’s sari. Didn’t you?” He further thought to himself, “It is really true that the Buddha was said to have known about ill-advice and magic skills. Now I should go personally to blame him,” thus saying to himself, like a demon he walked to the Buddha. “You are an untouchable mean fellow (*Chandal*).

Through charming ill-advice, you have kept my son and daughter-in-law under your dominion. Haven't you? You are a donkey, you are a bull you are an animal!"

With a mild smile in his face, the Buddha said—"Hi Brahman! I ask you a question. Sometimes do you have guests in your home?"

Brahman : "Yes! Of course, they do visit me in my home. What's your concern with them? Being the Enlightened One where you go to talk about the doctrine (*dharma*); when you talk about the doctrine? Is it the way of asking question?"

Buddha : "Do the guests bring you some gifts or they don't gift you anything?"

Brahman : "Whether they bring or not bring, what's your concern with them?"

Buddha : "Talking about such things are also useful for me. Just say whether your guests bring you gifts or not?"

Brahman : "Yes, they bring gifts. As a Buddha don't you know that the guests bring gifts?"

Buddha : "If you didn't accept their gifts what would the guests do?"

Brahman : "They will take them away."

Buddha : "It's you, who have come to me is also a guest. You have come with donkey, bull and animal to give me as gifts. I did not accept them. Take back your donkey, bull and animal by yourself."



Certainly to his surprise, *Brahman* was looking at the Buddha's face. What a wonderful person is the Buddha. Though I blamed him so much, he was not even a little angry with me. Further, out of compassion and loving kindness, he was speaking in a very polite tone.

Then he (*Brahman*) asked the Buddha— "How have you been able to live without getting angry and without hurting the heart (mind) of yours?"

Buddha said— "You also do the *anapanasati meditation*. You will know yourself. You will understand from where anger arises. You will see your fault by yourself. Then there will be no arising of anger. You will have courage to tolerate and put up with anger. Since I am also doing the *anapanasati meditation* I became able to keep smiling gently. Though you blamed I did not feel I was angry."

With his eyes closed, *Bharadvaj Brahman* started the *anapanasati meditation*. He became aware of what was happening to him. "I had no peace in my mind earlier. I was overwhelmed with anger. Aha! Now so much happiness! I feel so much peace!" Being happy and peaceful he went his home. He taught the procedure of this *anapanasati meditation* to all his family members. He abandoned the animal sacrifice and became a pure human being.

### **Pranja: (Wisdom)**

Wisdom is the back-bone of meditation. Discretion and intellectual knowledge (*bibek buddhi*) are wisdom. Prevailing situation cannot be recognized without wisdom. If the prevailing atmosphere and current situation are

not recognized there will be delusion and attachment in the feeling (and thus someone can easily forget oneself or get lost in the feeling.) It is only after the arising of wisdom, someone understands the feeling; someone gains the ability of keeping the mind under control—the mind that misleads, and the mind that attaches oneself in any sort of matters or objects. Wisdom paves the way to gain the understanding of impermanence (*anitya*), suffering (*dukkha*) and soullessness (*anatma*). As well as concentration becomes strong after the acquisition of wisdom.

If we talk considering the practical aspect, proper utility of time and working ability according to time—in all these areas wisdom plays importantly a supporting role. For example, a story is presented below.

A rich man's wife was dead. He did not have sons. He had four daughters. He himself was very old. He wanted to hand over the key of his storeroom. Though he had four daughters he could not decide to whom he should hand over the key. The old man called all his four daughters and their husbands and said—"Look! I am going to hand over this key. But it's not now. Only after taking a test of yours, I will give away to one of you. I will give each of you five grains of rice. Whoever will have well preserved the five grains of rice; to her I give the storeroom's key."

1. The eldest daughter thought— "What's the use of this five grains of rice! There is a large basket (*bhakari*=a course matting made of split bamboos) filled up with rice. At any time, I will take out '*dhan*' from that

'*bhakari*' and give him if he asks." Then she threw away the five grains of rice.

2. The second daughter thought— "This five grains of rice could also be a *mantra*. Perhaps, there may be more acquisition of wealth after this is eaten!" So thinking, she ate those five grains of rice.
3. Next to the youngest daughter took the five grains of rice. She kept in the box and did daily *puja* for those five grains of rice.
4. The youngest daughter planted those grains of rice in the paddy field. She reaped a plenty of rice and made the *bhakari* full of rice.

Some years later, the old man asked her daughters— "What and what things did you do with the rice that I gave you?" All the four daughters replied what they had done with the rice. "The youngest daughter knows the preservation of rice," so said the old man and he handed over the key to her.

Since the youngest daughter had wisdom she knew the preservation of rice.

*Bhavatu sabba mangalam!*

(May all blessings be upon you!)

### 13. Peace (Shanti)

Nine days have passed since meditation started. Now only one more day is leftover. Today, I am about to start loving kindness meditation (*maitri bhavana*). Why loving kindness meditation is required? What benefit is achieved from *maitri bhavana*? There has been high rumor about the world peace since very recent days. In the United Nations and in many places of the world, World Peace Proposal is passed (and set in motion). Discussions are held on the possible compromise. However, airstrikes and bombardments also continue. Firstly there is (an opinion of) peace and then non-peace (violence) in the mind. Subsequently it (peace and non-peace) is noticed in their action. Those who suggest peace proposal and those who carry out peace proposal need to have peace firstly in their minds. Mind needs to be clean and pure. Sense of loving kindness (*maitribhava*) is in need. Although they pass the suggestion of peace proposals their thoughts are not pure enough; they still have mutual doubts and they allow violence and enmity to occupy their minds. Then where does peace come from?

Therefore the Buddha has said— “Action needs to be better than talks. That action should be endowed with love (*maitri*). Action and mind (intention) should be

---

/ 114 / Buddhist Insight Meditation

pure and clean. Only then peace is possible and peace prevails. Otherwise everything becomes only ostentation. All become deceptions only. There will not be peace. There are four things that come together for peace—loving kindness, compassion, altruistic joy and equanimity. This is the sublime virtue (*brahma guna*). This is the highest virtue. This is the main mantra of peace. Whoever talks about peace need to understand the value of *maitri* (brotherhood), *karuna* (sympathy), *mudita* (joy) and *upeksha* (equanimity).

When the sense of loving kindness is powerful; disputes and quarrels will be appeased. Enemies' minds will be very gentle. With the sense of loving kindness keep on doing your works proficiently. Do not nurture the sense of anger and enmity towards anyone. Then even an enemy will become a friend.

### **Loving Kindness Meditation (*Maitri Bhavana*)**

*Aham avero hom*=

May I be free from enmity!

*Avyapajjo homi*=

May I be free from mental suffering!

*Anigho homi*=

May I be free from physical suffering!

*Sukhi attanam pariharami*=

May I go about my daily chores happily with ease and comfort!

*Aham viya mahyam =*

Same as me,

*Sabbe satta avera hontu=*

May all sentient beings be free from enmity and danger!

*Ayapajja hontu=*

May they be free from mental suffering!

*Anigha hontu=*

May they be free from physical suffering!

*Sukhi attanam pariharantu=*

May they go about their daily chores happily with ease and comfort!

*Dukkha muncantu=*

May they be free from present suffering!

*Yatha laddha sampattito=*

May their properties already acquired by rightful means not be diminished, not be lost not be stolen!

*Mavigacchantu kammassaka=*

May they not be deprived of their own good or bad actions.

May I be free from enmity and suffering! May I be well and happy! Same as me, may all living beings be free from enmity and suffering! Be free from danger! Be well and happy! May they all live with ease and comfortably! Be free from physical and mental suffering! May their properties already acquired by rightful means not be lost! Whatever action is done whether that is wholesome or unwholesome—the result of that action is the genuine

---

*/ 116 / Buddhist Insight Meditation*

friend of sentient beings. Except this (being owner of own action) nobody has anything in the world.

Why meditation training is being run here? This is worth considering. Objective (aim) of meditation is to cleanse the mind—throwing away dirt. It is also necessary to understand that why this meditation system has come into existence and when was this meditation system started. 2500 years ago this system was initiated by the Buddha. This is a way of life; this is a code of conduct and practice. How to live a life, how to cope peacefully with other people—meditation teaches just this system. The training that is given here also concerns only this. If this matter could not be understood those coming here might fall in blind faith and it would not be fruitful.

In fact, this is the matter of sadness! In a period, a long time after passing away of the Buddha, his established doctrine of truth started disappearing. Only personal affairs and personal objectives were accomplished. Drawing many people towards personal side for their personal benefits and with their 'gain-raising-thoughts' they were misled; they were competing each other and they were attached to *tantra-mantra*. They were attached to the display of marvelous show. Moral behavior (*sila*), concentration (*samadhi*) and meditation (*bhavana*) and wisdom (*pranja*) were abandoned in a side.

218 years after the Buddha's passing away (*parinirvan*), *Ashok* became a king killing his brothers. So, his name became *Chandashok*. Later, the king was inspired by the novice *Nigrodh* (*Shramanera*) when he saw him

walking peacefully. Though the king succeeded in the *Kalinga Battle Field*, won the victory, he did not have peace in his mind. Later, Emperor *Ashok* visited *Ven. Moggali Putra Tissa Mahathera*. He listened to the discourse of *Satipatthana*—the discourse about the foundation of mindfulness delivered by the Venerable and his heart was changed. (The mindfulness of in-and-out breathing also includes in this sutra.) He recognized himself. He understood that there would not be peace by violence. He experienced the sense of feeling and generousities were in need. He ruled the country righteously. He raised the level of living condition of human beings. He arranged all that were required for the mankind. Hospitals were built for sick people, wells and drains were made for irrigation. *Dharmasala* (guest house) were made for people to rest. On the both sides of roads trees were planted to ease and comfort for wayfarers.

Emperor *Ashok* understood that the public service itself is righteousness (*dharma*) and he became immortal by rendering services to the public. In his country and as far as he had friendly countries in foreign countries, he spread the teachings of the Buddha for the benefit and happiness of the many. He prepared *dharma*-messengers (*duta*) and sent them from place to place. Two monks, named *Sona* and *Uttara* were sent to Burma (Myanmar).

### **U-Ba-Khin: (An Earnest Meditation Practitioner)**

2500 years after, the light of *Dharmachakra*—the truth of wheel was seen again in Burma. With understanding the importance of meditation a monk continued the



practice. Later on, a famer also continued his practice. Knowing that matter, a person called *U-Ba-Khin* also tasted the practice. He was extremely benefitted. He was an employee working at the Office of General Accountant. He continued working earnestly. Besides attending his daily works, he continued meditation practice as well.

Once, he took one month's leave with the idea of practicing meditation well and so he practiced it. At once, also in his office, though he did not expect any post, he was promoted up to the General Accounting Post.

Just because this was said to you, all those office bearers might go for meditation in the hope of promotion. It is wrong to meditate with such thoughts in the mind. Not expecting even the least, meditation must be done with the purpose of purifying the mind. Only then the result is achieved.

Someone that does meditation honestly will gain a good health. But, it's not good thinking that meditation is done to gain a good health. Since *U-Ba-Khin* performed his work honestly he was promoted. Earlier his office was fully corrupted and ruled by corrupted imperialists. Since he used to go for meditation no one else did any corruption.

By the order of the same Master, *U-Ba-Khin*, I have come to India and giving you the gift of *dharma* by circulating meditation. I considered this is a service to the world.

*Bhavatu sabba mangalam!*

(May all blessings be upon you!)

---

*Buddhist Insight Meditation / 119 /*

## 14. An attempt to be a Pure Human Being

Meditation has been continued since ten days. Today is the 10<sup>th</sup> day of the meditation training course. *Anapanasati*, *vipassana* and *maitri* meditations have been completed. It is not good to walk outside as before (with the same old habit) and do not think that we have been released from the prison. Every day one hour in the morning and one hour in the evening you need your mind 'be purified' by sitting meditation. The meaning of what is said here is this: 'know oneself (thyself) properly'. Not only finding the faults with oneself, but, just as this, it is also required to purify the mind once every year by participating in a place where meditation retreat is launched. Just as a vehicle when that gets a little old; that is over held in the garage for service; even so the mind needs to be purified.

Hindus should try the best to be a pure Hindu. Muslims should try the best to be a pure Muslim. Christians should try the best to be a pure Christian. This meditation is not a religion of any tradition (nor is it called a traditional religion). Just because someone visits temple, masjid, church, or monastery he does not become pure. Someone becomes pure by the way that he conducts himself.

An incident that had happened in India came

---

*/ 120 / Buddhist Insight Meditation*

back to my memory. A Hindu came and said— “Goenka! Abandoning your own religion you have embraced another religion. I felt so much sad. Please look at me! Though I kill, speak lie, have 3/4 wives and eat by cheating; I haven’t abandoned my religion.”

As of this person who came to say the above, it is worth thinking that what happened to the meaning of religion. Merely because the top hair is saved, merely because holy thread is worn, merely because the bible is read, merely because crying ‘Allah Allah’, and merely because saying ‘*Buddham saranam gacchami*’—no body becomes religious. Such religion is not a religion. Purify the mind, do not allow the sense of discrimination amid human beings—this is the religion. Be a pure human being. This is the religion.

When someone does a study on any religious text he should study it well with wisdom. It is not good to throw away the rice that was cooked by the mother just because (tiny) stones were found in it while eating. Because of devotion to the mother it is not good to eat the rice along with the stones. It is wise to shift the stones aside and eat the rice only.

Wise reflection (*yoniso manasikara*) is required when someone is doing work. Wise reflection—this ‘language’ is also as important as it is beautiful. Seeing with the mind’s eye and working well with proper awareness is wise reflection. Meditation means the application of work and practice. Meditation is required to settle down the doubts that are arising in the mind.

'*Pariyatti Dhamma*' is the name given in the *Pali Language* for Textual knowledge. Textual knowledge is also beneficial to a certain level. Because we are impressed, we gain inspiration from the textual study as we are guided by the practical aspect of religion to the realization of *Nirvan* (*pravedha*) the ultimate aim of the study of theory and practice. Then all that is suffering of ours will be destroyed.

The importance of practical religion (*pratipatti dharma*) will not exist without the study of theory (*pariyatti*) and without fulfilling the *pratipatti dharma* the realization (*pravedha*) is beyond possible. Simply because we do study, we will not reach *Nirvan*. Only if we continue working by putting ourselves into practice, we will reach *Nirvan*. Therefore, it is in need to have properly understood the study of theory (*pariyatti adhyayan*), practice (*pratipatti*) and then its result (*pravedha*) is obtainable. Practice is greater for us.

A great Professor who had Master Degrees of three four subjects and had his Doctor Degree of Philosophy as well—was travelling by boat. The Professor asked the boatman (seafarer) while he was boating him across the sea— “Hey boatman, have you learnt the science of sea?”

“No, Sir ! I know only boating.”

“If it is so, you have lost (wasted) one third of your life” said the professor. He further asked— “Also, haven’t you learnt biology?”

“Sir, no, I haven’t!”

“If it is so, you have lost two third of your life.”

The boatman said while boating— “Sir, what to do! Such is our life!”

Professor : “Haven’t you learnt even a little (letters) from a nursery class?”

Boatman : “I said earlier that I haven’t learnt.”

Professor : “If it is so, you have wasted your whole life; your whole life has gone to mix up with the clay of the earth.”

When they reached the middle of the sea a big storm/hurricane came.

Boatman : “Sir, do you know swimming?”

Professor : “No, I don’t know swimming?”

Boatman : “Storm is coming near us. Now the boat is going to overturn. The storm will turn it upside down. I will cross over by swimming. Sir, you are completely going to lose your whole life. You are going to finish your life in the sea completely.”

Storm came like wind. The boatman crossed over by swimming and his life was saved. The professor who had passed Master Degrees several times lost his life. Learnedness only is not enough. Practice is greater than mere learnedness.

When a little plant is planted it is necessary to water the plant from time to time. It is necessary to put fertile for the plant. The plant needs someone to nurture it well. When it has taken the root under the ground/soil it

grows gradually. Then it will not need so much water and fertile. *Anapanasati meditation* is also workable almost in the same way. Such is the *anapanasati meditation*. Though one is sitting in the shop, walking on the road, or talking to someone; I haven't said that one should always close his eyes in every moment of any movement (such as sitting and walking) to watch and observe only the mindfulness of breath. It was not supposed that one should always do meditation with one's eyes closed.

### **Scheduled Duty for Returnees from Meditation Retreat**

- 1 To continue meditation daily one hour in the morning and one hour in the evening.
- 2 To circulate meditation means to know oneself.
- 3 Once every year, to participate in the place where meditation training course /retreat is conducted.
- 4 To remove the sense of enmity through cultivating Loving Kindness Meditation. It is not worth thinking of enemies by murmuring (whispering) mere words *maitri maitri*.

*Bhavatu sabba mangalam!*

(May all blessings be upon you!)

## 15. Discourse on Loving Kindness (Karaniya Metta Sutta)

While the Buddha was staying at *Savatthi*, a band of monks, having received subjects of meditation from the master, proceeded to a forest to spend the rainy season (*vassana*). The tree deities inhabiting this forest were worried by their arrival, as they had to descend from tree abodes and dwell on the ground. They hoped, however, the monks would leave soon; but finding that the monks would stay the *vassana* period of three months, harassed them in diverse ways, during the night with the intention of scaring them away.

Living under such conditions being impossible, the monks went to the Master and informed him of their difficulties. Thereon the Buddha instructed them in the *Mette-Sutta*, and advised their return equipped with this sutta for their protection.

The monks went back to the forest, and practicing the instruction conveyed, permeated the whole atmosphere with their radiant thoughts of *metta* or loving kindness. The deities so affected by this power of love, henceforth allowed them to meditate in peace.

The discourse gets divided into two parts. The first detailing the standard of moral conduct required by one who wishes to attain Purity and Peace, and the second method of practice of *metta*.

1. He who is skilled in (working out his own) well being, and wishes to attain that state of Calm (*Nibbana*) should

---

*Buddhist Insight Meditation / 125 /*

act thus: He should be dexterous, upright, exceedingly upright, obedient, gentle and humble.

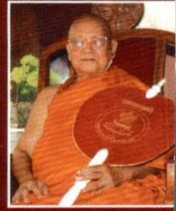
2. Contented, easily supportable, with but few responsibilities, of simple livelihood, controlled in the senses, prudent, courteous, and not hanker after associations with families.
3. Let him not perform the slightest wrong for which wise men may rebuke him. (Let him think;) 'May all beings be happy and safe! May they have happy mind.'
4. Whatever living beings there may be –feeble or strong (or the seekers and the attained) long, stout, or of medium size, short, small, large,
5. Those seen or those unseen, those dwelling far or near, those who are born as well as those yet to be born – may all beings have happy minds.
6. Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.
7. Just as mother would protect her only child with her life even so one cultivate a boundless love towards all beings.
8. Let him radiate boundless love towards the entire world – above, below, and across –unhindered, without ill will, without enmity.
9. Standing, walking, sitting, or reclining, as long as he is awake, let him develop this mindfulness. This, they say, is 'Noble Living ' here.
10. Not falling into wrong views –being virtuous, endowed with insight, lust n the senses discarded-verily never again will he return to conceive in a womb.

**THE END**





**Ven. Ashwaghosh Mahasthavira Bhikshu**, the most senior and respected Buddhist monk in Nepal has contributed an immense service to the propagation of *Buddha Dharma* in Nepal and other countries. With the establishment of *Sangharam Bhikkhu Training Centre* in Kathmandu (1981 AD), and *Dhyankuti Vihara* in Banepa (1973 AD), as well as by writing over 100 books in *Nepali* and *Nepal Bhasha* (Languages), the respected Venerable has catered the needs of many people for their socio-religious activities in Nepal.



*Ven. Mahasthavira* possesses a wide knowledge of Buddhist philosophy of the *Tripitaka* Books containing 84,000 sacred discourses (of *Sutra*); discipline (*Vinaya*) and the Buddhist Psychology as in the *Abhidharma*. Being a great orator, the *Venerable Mahasthavira*, who is also the present **Sanghanayaka of Nepal** often preaches sermons to enhance the present living condition of life. The *Ven. Mahasthavira* also has a deep knowledge in the oriental languages such as *Newari, Nepali, Sinhala, Hindi, Pali* and *Sanskrit* in addition to the English Language.

*Ven. Mahasthavira* possesses many important positions such as Editor-in-Chief of the *Ananda Bhoomi* (monthly magazine), Superintendent of the *Anandakuti Vidhyapeeth School*, Chairman of the *Anandakuti Vihara Trust*, Member of Parliament (Upper House 1990-1992AD), Vice Chairman of the *Lumbini Development Trust (Year!)*, Spiritual Advisor of *All Nepal Bhikkhu Association, Dharmakirti Buddhist Study Circle, Buddhist Youth Group* and *Jnanamala Bhajan Khala Swayambhu*, and also he is the present Chief Editor of the "*Dharmakirti*"—a Buddhist Monthly Magazine. In addition to the service contributed to many *Dharma* welfare activities; the *Venerable Mahasthavira* has also been life-long Patron of the *Metta Centre-Children's Home* at *Dhyankuti Vihara, Banepa*.

*Ven. Mahasthavira* has also extensively travelled to a number of countries such as Sri Lanka, India, Myanmar, Thailand, China, Russia, Mongolia, Malaysia, United Kingdom, America, Canada, German, Japan, and various other countries.

Most *Ven. Ashwaghosh Mahasthavira* has been honored with respectable titles from Sri Lanka and Myanmar in recognition of his yeoman service to the longevity of *Buddha Sasana*. "*Buddha Janmabhoomi Jotal Sasana Kirti Shree*" title was awarded by Sri Lanka whereas "*Aggamala Saddhamma Jotikadhaja*" title was by the Government of Myanmar, "*Bhaskar Thuwa*" title was by the *Nepal Bhasha Parishad* (Language Community) and "*Ambassador of Peace*" title was by the Inter Religious and International Federation of World Peace, conferred on him in honor of his glorious contribution to Nepal and beyond. And also "*Gorkha Dakshinabahu*" title was awarded by the order of His Excellency *King Birendra Bir Bikram Shahadev* in B.S.2051/9/14/5 in appreciation of his honest service to the people of Nepal.