

Vipassana Innovation from Beginning to Practicing Technics and Enlightenment Process for Suffering Releasing

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ABSTRACT— this article aims to show Vipassana Innovation of Practicing Technics and Enlightenment Process for Suffering Releasing. Because suffering affects to people's holistic health both physical and mental, social relation and wisdom creation. If people lack of suffering understanding and confrontation accepting, it will lead to a crisis of holistic health as losing of physical and mental balance, affect to the quality of life, and cause the increasing anxiety and depression, and finally, the suicide crisis. By the method of Vipassana meditation practice in Theravada Buddhism bases on the Pure Vipassana practice, calls "Suddhaviṇṇaṇāyānika", that exposes how to understand and loose from suffering by using momentary concentration (Khaṇika-samādhi), a high frequency continually awareness in perceiving the Common Characteristics (Sāmañña-lakkhaṇa) of physical and mental components such as Five Aggregates (Pañca-khandha), in accordance with the Four Foundations of Mindfulness (Satipaṭṭhāna). This process leads to the enlightenment by suffering liberation, entered the Knowledge of Path (Maggāñāna) to be The Perfect One (Arahanta), and finally the discrimination of highest wisdom in Buddhism (Paṭisambhidā). Even the result of practicing has not reached the enlightenment, but those can affect some changes of suffering recognition. Results from benefits of the Four Mindfulness practices through many empirical researches which integrated with Cognitive Behavioral Therapy (CBT) for physical and mental development. Therefore, the researchers design Vipassana Innovation to an application, develop a prototype product for presenting a media to demonstration of meditation practice, lead to the practice Vipassana correctly. In addition, it provides guidance to adjust the suffering recognition and confrontation in daily life from video conference system, which supports to converse with experts around the world, and having experience from Vipassana Institute. This prototype application offers the creative way to bring oneself loose from suffering online, create sustainable development for the global society by a happy living without limits.

Keywords— Vipassana, Innovation, Practicing Technics, Attainment concentration, Enlightenment process

I. INTRODUCTION

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“Sufferings” are the conditions which everyone has to confront in every era of history and the only solution that we are stuck with is “seeking for happiness” [1] (Tipitaka (Thai) 28/244-247/125), but the happiness we earn cannot fulfill “any little slice of wistful heart”, while our familiar way of searching and keeping happiness is full of tension.

Most of us have to wake up in the early morning, to be burn out by all-around of problems with a gloomy and lonely heart, falling down into the bed with tiredness and despair day after day, with no any second to think about the value of life. Is it just this? Is this all of our happiness? What is the true meaning of the dream that we scramble with all of our life? Among the emperors or the great persons, etc. Are there any one can endure with the biting of time? Even though the greatest person likes the Buddha, he was also swept away by the stream of time. Avijjā or ignorance, the delusion in none substance, deficient and impermanence things engaged in worldly conditions (Loka-dhamma), misleads the man in social developing with no direction and endless seeking.

When driven by unwholesome thoughts (Akusala-vitakka): (1) thought of sensual pleasures (Kāma-vitakka), (2) thought full of hatred or ill-will (Byāpāda-vitakka), and (3) thought of violence or cruelty (Vihimsā-vitakka) (Tipitaka (Thai) 12/206/218). Man becomes familiar with problems such as social, national economic and political problems, international problems, religious problems, etc.

These all still found no answer and trending to destroy all of existing human civilizations. By overlooking the valuable teaching that Buddha left for the humanity since more than 2,600 years ago, his perfect teaching and correct practice can bring us to end up all suffering and leading blissful happiness that is Vipassana or insight meditation (Tipitaka (Thai) 9/234/77).

However, insight meditation (Vipassana) is popular all around the world in the form of Phaung Dal - Pain Dal, following Satipaṭṭhāna Sutta: Foundations of Mindfulness in Theravada Buddhism. It has descended directly from Myanmar to Thailand during the reign of King Rama 9 B.E. That time Phra Phimontham (At Āsobho) sent Phramaha Chakot Yanasitthi to practice Vipassana with Phra Sophon Mahathera (Mahasi Sayadaw) at the Mahasi Sathana Yekta Meditation Centre, Yangon, Myanmar until he succeeded as the Vipassana Master (Expert in Vipassana Bhavana). Later, he accompanied the group of Burmese master for Promoting Vipassana Institute at Mahathatywaratransarit Temple, Bangkok. Until now, the Vipassana Propaganda Project still continue to good relation between the Mahasi Sathana Yekta Meditation Centre, Yangon, Myanmar and Thailand under the Vipassana Bhavana Program of Buddhist faculty (Master's degree and Ph.D. of Palisuksabuddhaghosa Nakornphathom Campus, Mahachulalongkornrajavidyalaya University (MCU) [2]. To drive the way of knowledge exchange, Vipassana practice experience 7 months continuously, studying the process of teaching methods and examining vipassana practice accordance in the Tipitaka scripture, the texts documents and research, producing Vipassana expert. Propagation of correct practice methods for helping people lead themselves to lose suffering or unable get rid of suffering, which is good results for living showed the well-being health of the mindfulness practitioners. The results of mindfulness training by X-ray images with MRI appeared shows brain structures development of right frontal lobe, right Thalamus and lower left temporal lobe and the right hippocampus is larger than usual, affecting to the mood control, stress reducing, fear reducing and anxiety levels reducing. Besides, the Hippocampus in brain structure that controls learning, memory and emotions have increased thickness and the brain cell in Amygdala decreases resulting

in positive emotional perception and driving to focus on work continuously [3]-[4]. These show that the potential brain can be changed all ages by practice vipassana which integrated with cognitive behavioral therapy (CBT) in order to create better holistic health [5]. During daily mindfulness training can help the patient learn how to confront painful feelings and conscious to accept the reality of suffering that appears to his own body and mind immediately. The painful feelings reduction is good for treatment. In addition, Vipassana practice can help reduce depression and anxiety disorders, learning disabilities, which helps sleep to be more effective and adjust behavior and thought creatively [6]-[11]. Therefore, mindfulness practice can modify behavior and thought that affect confrontation with illness and suffering, resulting in higher efficiency of medical treatment. These also are effective the holistic wellness and suitable for all ages.

The researchers then designed a prototype Vipassana innovation application system to support the connection between the library of experts in Vipassana meditation of the Institute for Introspection, MCU and Vipassana participants from around the world as a pilot project in order to adjust the practice in daily life, causes a suffering confront learning process. As well as being able to adapt until participants can lead oneself to release from suffering, which is considered as Sustainable Development Goals (SDGs) with the development of a global society towards a path of peace.

THE PRACTICAL TECHNICS OF VIPASSANA MEDITATION AND ENLIGHTENMENT FOUND IN THERAVADA BUDDHIS

The insight practical technics in Theravada Buddhist scriptures and the enlightenment from the history records, which there are 2 types of Vipassana practice: (1) concentration base and (2) bare insight base. Those use different technics to observe the common characters of phenomenon at the present moment according to Foundation of Mindfulness Principle (Tipitaka (Thai) 10/373/248,301) by (1) contemplation of body (Kāyānupassanā) in all bodily postures; standing, walking, sitting or lying (Iriyāpatha) and bodily moving with small actions (Sampajhañña) or the movement of stomach (Dhātumanasikāra), (2) contemplation of feelings (Vedanānupassanā), (3) contemplation of mind or our thoughts (Cittānupassanā), and (4) contemplation of mind-objects like sleepiness, lethargy, tiresomeness etc. (Dhammānupassanā) (Tipitaka (Thai) 10/374-382/303-316). The practitioners can get great benefits from the worries (Palibodha) repression just before the practicing. In addition, the first phenomenon that they are going to be experienced is hindrances (Nīvaraṇa) (Tipitaka (Thai) 10/382/316) like sensual desire (Kāmachanda), ill-will (Byābāda), sloth and torpor (Thīna-middha), distraction and remorse (Uddhacca-Kukkucca), and doubt (Vicikicchā). The practitioners must learn to manage their mind and pass these basic obstructions. This wisdom of mind training and development can help the practitioners to confront difficulties in daily life wisely, until reaching the end of sufferings. There are 2 types of Vipassana practice classified into 4 sub-technics: Type I: Concentration Base. For this type, the practitioner with attainment concentration (Jhāna or Appanā-samādhi) masters basic practice. He will practice Vipassana in higher level with absorption by 2 different technics as followings: Type I- technic I, attaining only one level of absorption and then leaving such absorption to further practice the insight or Vipassana. When confronting with suffering which cannot bear on such pains anymore, he will return to absorption state to enrich more

concentration strength and then come out to practice Vipassana again Type I- technic II, attaining all levels of absorption together with Vipassana, he exits from the first absorption state to practice Vipassana, then attaining the second absorption, rotating up to the highest state and turn down, he will rotate round and round until getting into the enlightenment.

Type II: Bare Insight Base. For this type of practice, the practitioner starts momentary concentration with high frequency of continued awareness in observing Three Common Characteristics of physical and mental objects. There are more sub-technics under this category;

Type II- technic I. The practitioner uses only momentary concentration, keeping awareness on mental and physical phenomenon to perceive the three common characteristics of them.

Type II- technic II, the practitioner uses only momentary concentration, keeping awareness on imperfections or defilements of insight to perceive the three common characteristics of all phenomena as in Fig. I.

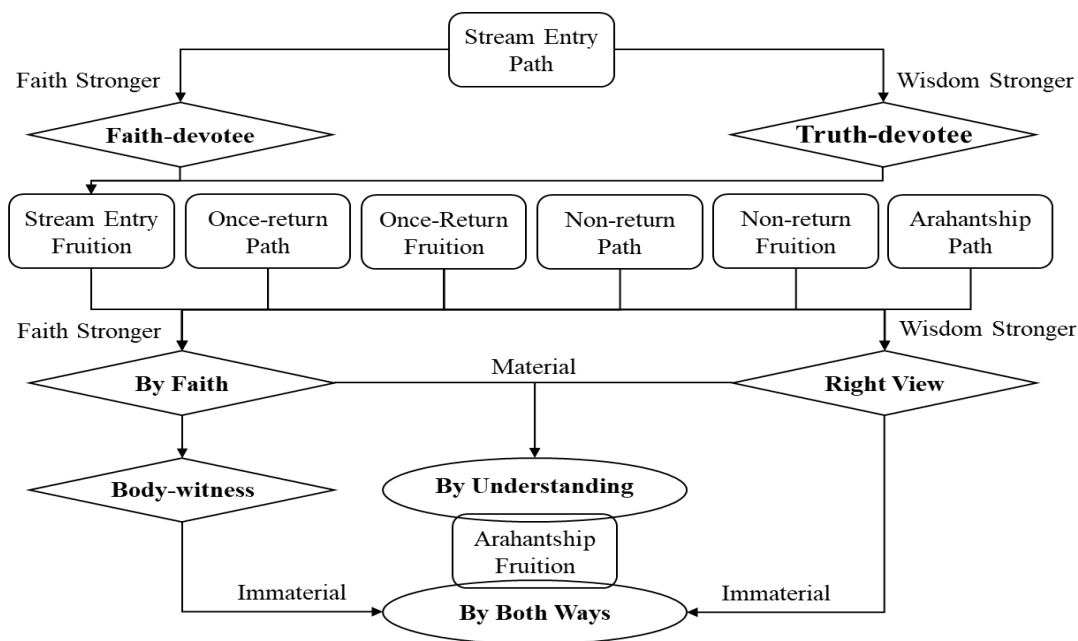


Figure 1: Four Types of Vipassana Practicing

The enlightenment in Buddhism seems fantastic even for Buddhists on these days, but the confirmation that Buddha gave to Subhaddathera, the last self-witnessed disciple (Pacchimasakkhisāvaka) in the last day of Buddha's life "Subhadda, as long as people practice Vipassana, the world will not be empty from Noble persons". (Tipitaka (Thai) 10/214/162) this is the best witness to guarantee the enlightenment achievement from Vipassana meditation or the four foundations practicing principle.

For the process of enlightenment of practitioner, person with concentration base will attend the first enlightenment as being a faithful-devotee and become the Noble One who liberated by faith. At the last enlightenment moment, the practitioners who reach only material absorption will become the Noble One by wisdom, while those

who has reached immaterial absorption sphere will be the body-witness (Kāyasakkhī) and became the Noble One by both ways. By the way, person with bare insight base can attend the first enlightenment as either the faith-devotee and truth-devotee to be the Noble One who liberated by faith or who attained to right view. Finally, both kind of persons with bare insight base will attend the last enlightenment and gain the Noble One being called as the one who liberated by wisdom as in Fig.II. For the process of enlightenment of practitioner, person with concentration base will attend the first enlightenment as being a faithful-devotee and become the Noble One who liberated by faith. At the last enlightenment moment, the practitioners who reach only material absorption will become the Noble One by wisdom, while those who has reached immaterial absorption sphere will be the body-witness (Kāyasakkhī) and became the Noble One by both ways. By the way, person with bare insight base can attend the first enlightenment as either the faith-devotee and truth-devotee to be the Noble One who liberated by faith or who attained to right view. Finally, both kind of persons with bare insight base will attend the last enlightenment and gain the Noble One being called as the one who liberated by wisdom as in Fig.II.

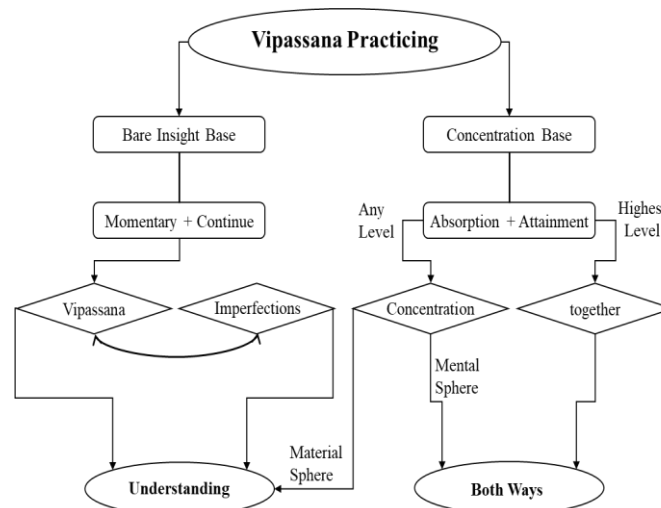


Figure 2: Enlightenment Process

At the enlightenment moment, the practitioner with concentration base contemplates on the object-scrutinizing contemplating or Jhāna (Ārammaṇūpanijjhāna), while the practitioner with bare insight base observes characteristic-examining contemplating or Jhāna (Lakkhaṇūpanijjhāna) as the main task of enlightenment investigation.

From the above profits of Vipassana meditation and enlightenment attending, it should be useful to apply Vipassana practicing into our daily life because it is very important to ensure the mind purification in this era of modern technology. Technology and education can create everything but not good people. Insight or Vipassana is a main equipment for ceasing away defilements (Kilesa) directly. The study of Vipassana technics and enlightenment process will help us to clarify the practical method and comply with our life easily to create more advantages for personal and family of the practitioners, and moreover, for social, country and even though the humanity.

II. THE VIPASSANA PRACTICE IN PHAUNG DAL - PAIN DAL MODEL

The Phaung Dal - Pain Dal Vipassana Practice Model (Satipatthāna Sutta: Foundations of Mindfulness) in Theravada Buddhism by Mahasi Sayadaw, Master who is a famous pioneer in the Vipassana practice of Foundations of Mindfulness in Myanmar. The practice model is developed from his Anapanasati practice and realized that the moving of air in the stomach is clear and easier to be contemplated, finally, he designed Phaung Dal - Pain Dal practice model for wisdom development [12]. The principles of Vipassana practice based on the following contemplations: contemplation on the body (Kāyānupassanā) as regards the bodily conditions, such as body movement, contemplation on feelings (Vedanānupassanā) as regards various types of sensation, i.e. suffering, happiness, emotions occurring through the ears, eyes, nose, tongue, body and mind, contemplation on mind (Cittānupassanā) regarding to mental conditions as bad or deeds and contemplation of mind objects (Dhammānupassanā) or reflecting on all formations of thought, including both Five Hindrances and Five Aggregates, 12 Sensual Organs, 7 Enlightenment Factors, 4 Noble Truth based on being mindful of main posture and other marvelous acts through five sensual abstaining; eyes, ears, nose, tongue, body and mind. These codes of insight practice provide potential happiness of physical body and mentality, generating social health in overall even leading to the highest state of spiritual attainment in final. That is why there found hundreds of insight meditation retreat around the world become popular, acceptable and required for new method of bodily and mental healing such as Mahasi Sayadaw insight center, S.N. Goenka's insight meditation, Forest Meditation tradition of Thailand etc. [1], [13]-[16]

VIPASSANA INNOVATION FROM BEGINNING TO PRACTICING TECHNICS AND ENLIGHTENMENT PROCESS FOR SUFFERING RELEASING

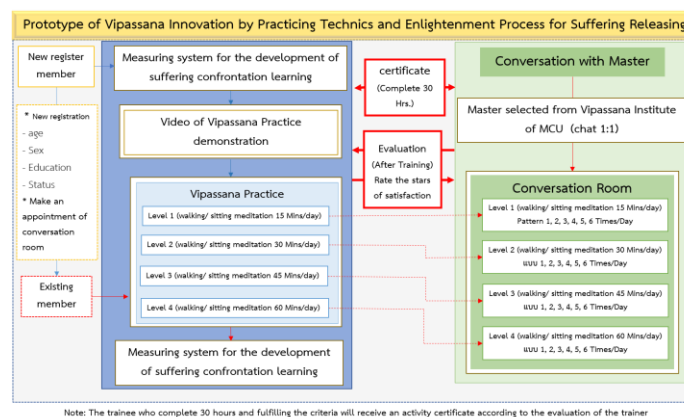


Figure 3 : Prototype of Vipassana Innovation by Practicing Technics and Enlightenment Process for Suffering Releasing

Vipassana Innovation has been designed in the form of Digital Platform as an application device including interactive multimedia, for example demonstration video for individual practice, the required videos for

self-awareness training, Dhamma talks to help people understanding of mental dissatisfaction with insight master in order to measure and value the results of insight practice as the pretest and posttest through this application. The application's benefits have been designed for 1) encourage positive react when confronting suffering, 2) informing, unlocking the barriers of insight learning as well as the learning result of trainee, result, 3) notifying register, schedule and course regulation for participants, and 4) dhamma examination in regular time.

In the practical model, there four foundations of mindfulness practice as designed for 'Phaung Dal – Pain Dal' method taught by Mahasi Sayadwa in 4 levels:

Level 1 (walking/ sitting meditation 15 Mins/day)

Pattern 1, 2, 3, 4, 5, 6 Times/Day;

Level 2 (walking/ sitting meditation 30 Mins/day)

Pattern 1, 2, 3, 4, 5, 6 Times/Day;

Level 3 (walking/ sitting meditation 45 Mins/day)

Pattern 1, 2, 3, 4, 5, 6 Times/Day;

Level 4 (walking/ sitting meditation 60 Mins/day)

Pattern 1, 2, 3, 4, 5, 6 Times/Day.

III. THE COURSE REGULATION

1) Practitioner must be tested and cultivated per its suffering learning every day scheduled in application. If the practitioner cannot pass through the test, he would be relearned for better outcome of mindfulness development.

2) Only full trained practitioners with 30 hours are allowed to receive certificate

3) The results found are clear understanding on life and world, positive thinking, intellectual (IQ) and emotional qualification (EQ).

The course provides the alternative way to learn and strengthen both of physical and mental health which can enable the better and happily living as campaigned by World Health Organization (WHO). The significant feature of this application course is that the masters contain the insight knowledge and experience, qualified by certificate of Master degree in insight meditation. They had been trained in 7 month continued course. They will examine the course in each level 1-4 which brings the appreciation to the practitioners. When the first level finished, they can enter into the higher level respectively.

IV. DISCUSSION AND CONCLUSION

Suffering affects to people's holistic health both physical and mental, social relation and wisdom creation. The lacking of suffering understanding and confrontation skill will lead personal, family and finally the social problems. There are many empirical researches which results the benefits of Four Foundation of Mindfulness practices integrates with Cognitive Behavioral Therapy (CBT) for physical and mental development. Vipassana (Insight Meditation) is popular all around the world in the form of Phaung Dal - Pain Dal, following Satipaṭṭhāna Sutta :

Foundations of Mindfulness in Theravada Buddhism and can fulfill the actual application blank of suffering confrontation.

Therefore, the researchers design to innovate a Vipassana self-learning digital platform application, to help people practice correctly. The application will provide guidance to adjust the suffering recognition and confrontation in daily life from video conference system, which supports to converse with experts around the world, and having experience from Vipassana Institute. This prototype application offers the creative way to bring oneself loose from suffering online, creates Sustainable Development Goals (SDGs) and the global peace.

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