

Ānāpānasati:
Samatha or Vipassanā?
and
Basic Instructions for Insight



Sayādaw U Janaka

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ASSOCIATION FOR INSIGHT MEDITATION
3 Clifton Way • Alperton • Middlesex • HA0 4PQ
Website: AIMWELL.ORG Email: pesala@aimwell.org

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ment and note 'rising'. When it falls, note 'falling'. Thus, 'rising, falling; rising falling.'

Sitting and walking meditation must be alternated. When you change from sitting to walking, as you get up from the seat you have to be aware of all the movements of your limbs as they occur. When you go to the place where you walk you have to be aware of the movements of the feet, noting 'left, right, left, right'. When you reach the place where you walk, then stand still, observing the standing posture, and note 'standing, standing'. Thus you have to be mindful of whatever arises in your body and mind as it really is. This is mindfulness meditation, insight meditation. Its purpose is to realise all mental states and physical processes as they really occur. So may all of you rightly understand the technique of this mindfulness meditation, Insight meditation or *vipassanā* meditation and strive your best to achieve your goal.

mental state or physical process which is predominantly arising at that moment is the object of meditation. You have to observe that mental state or physical process which is predominantly arising at that moment, making mental notes.

To make it easy you have to start with the noting of the rising movement and falling movement of the abdomen. Contemplation of the rising and falling movements of the abdomen is not respiration meditation. It is called contemplation of material elements because we have to be aware of the four material elements: earth, water, fire, and air element. We are mainly concerned with these four material elements at the beginning of the practice. To observe the rising and falling movements of the abdomen is called contemplation of material elements (*dhātumanasikāra*). It is not respiration meditation; though the rising and falling movement of the abdomen is connected to in-breathing and out-breathing. It is not in- and out-breathing. It is just abdominal movement. The air or wind in the abdomen rises or falls, moves forward or backward, sometimes the air moves upward or downward. This upward movement and downward movement are observed; this outward and inward movements of the abdomen are observed, making mental note 'rising, falling, rising, falling.'

This contemplation of material elements (*dhātumanasikāra*) is one chapter in the Discourse on the Four

Ānāpānasati Samatha or Vipassanā Meditation?

Forty Subjects of Meditation

Ānāpānasati — respiration meditation — is mentioned in the *Visuddhimagga* as *samatha* meditation. In the *Visuddhimagga* there are 40 subjects of *samatha* meditation. They are 10 *kaṣiṇas*, 10 *asubha*, 10 *anussati*, 4 *Brahmavihāra*, 4 *formless spheres*, perception of the loathsomeness of food, and analysis of the four elements. *Ānāpānasati* is one of them.

Kaṣiṇa means entirely or whole. When a *kaṣiṇa* is an object of meditation you have to focus on the whole circle of *kaṣiṇa* in your mind; but with the eyes initially. One can use these *kaṣiṇa* as an object of *samatha* meditation; *paṭhavī kaṣiṇa*, earth; *āpo kaṣiṇa*, water; *tejo kaṣiṇa*, fire; *vāyo kaṣiṇa*, wind or air; *aloka kaṣiṇa*, light; *lohita kaṣiṇa*, red; *nīla kaṣiṇa*, blue; *pīta kaṣiṇa*, yellow; *odāta kaṣiṇa*, white; *ākāsa kaṣiṇa*, space. There are also 10 *asubha*: meditation on impurity; meditation on swollen corpse, discoloured corpse, dismembered corpse, skeleton and so on. Then there are 10 kinds of recollection. We call it *anussati*. The objects are: *Buddhānussati*, recollection of the attributes of the Buddha; *Dhammānussati*, recollection of the attributes of the Dhamma; *Saṅghānussati*, recollection of the attributes of the Saṅgha; *Sīlānussati*, recollection of the attributes of the precepts you are observing; *Cāgānussati*, recollection of the

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breathing air, but on the 'coming-in' and the 'going-out'. 'Coming-in' and 'going-out' are not ultimate realities.

Say you come into the room through the door and go out of the room through the door. We may ask, "What is this coming-in and going-out?" It is neither you, nor a person. It is just 'coming-in' and 'going-out'. It is just a concept. In the same way, when you concentrate on the coming in and going out of the breath, it is just a concept. So the concept is the object of meditation in this case. So it is *samatha* meditation. You cannot realise any specific characteristics or general characteristics of coming-in and going-out because it is not reality. It is just concept, so that is *samatha* meditation.

However, when you focus your mind on the touching point at the nostril whenever your breath comes in or goes out, it touches the nostrils. When you observe this touching sensation and are mindful of it, then it is (ultimate) reality. That touching point is composed of the four primary material elements. Here *paṭhavī dhātu*: hard and soft; here *āpo dhātu*: liquidity, cohesion; here *tejo dhātu*: hot or cold; here *vāyo dhātu*: movement, motion. These four elements are there whenever you focus your mind on the touching sensation. So the object is absolute reality. What can we call it — *samatha* or *vipassanā* meditation? It is *vipassanā* meditation.

That is what the Venerable Mahāsi Sayādaw wrote about the distinction between the *samatha* and *vipassanā* aspects of respiration meditation. I appreciate it very

attributes and benefits of charity or offering you have done; *Devatānussati*, recollection of heavenly beings; *Maraṇasati*, mindfulness of death; *Kāyagatasati*, mindfulness of the body; *ānāpānasati*, mindfulness of breathing; and *Upasamānussati*, recollection of peace.

Hence *ānāpānasati*, recollection or mindfulness of breathing is one of the 10 recollections (*anussati*). According to the *Visuddhimagga*, we take *ānāpānasati*, mindfulness of breathing, to be *samatha* meditation. However, in the *Mahāsatipaṭṭhāna Sutta*, the Discourse on the Four Foundations of Mindfulness, *ānāpānasati* is mentioned as an object of *vipassanā* meditation too. The *Mahāsatipaṭṭhāna Sutta* begins with *ānāpānasati* as the object of *vipassanā* meditation.

Some scholars are uncertain whether this meditation is *samatha* or *vipassanā* because in the *Visuddhimagga* it is mentioned as *samatha*, but the *Mahāsatipaṭṭhāna Sutta* mentions it as *vipassanā*. In the *Mahāsatipaṭṭhāna Sutta* the Buddha teaches us how to practise *ānāpānasati*, mindfulness of respiration. He mentions how a meditator sees the appearance and disappearance of the respiration and realises the impermanence of respiration. So in the *Mahāsatipaṭṭhāna Sutta* it is mentioned as *vipassanā*.

Concept or Ultimate Reality

What we should know is that the object of *samatha* meditation can either be *paññatti* or *paramattha*. *Paññatti*

much. So then we can say respiration meditation is *vipassanā* meditation in accordance with the *Mahāsatipaṭṭhāna Sutta*. We can also say that respiration meditation is *samatha* in accordance with the *Visuddhimagga*. It is very subtle and profound to differentiate between these two aspects of respiration meditation, but I think those who have practised meditation very well can differentiate between these two aspects.

Using Samatha to Dispel Thoughts

Sometimes we have to concentrate on the coming in and going out of the breath as the object of meditation when the mind is too distracted; when we have a lot of thoughts. The Buddha said that when you have a lot of distractions and lots of thoughts, you should practise respiration meditation as *samatha* meditation because respiration or breathing is, so to say, ever present as long as you are alive. So it is easy for you to concentrate on it. That is why the Buddha teaches us to practise respiration meditation as *samatha* meditation when there are many thoughts.

However, in my experience, *Buddhānussati* and *Metta* are the best for my meditators to concentrate on when they have a lot of thoughts. So I teach them either *Buddhānussati* or *Metta Bhāvanā*. *Buddhānussati* is somewhat difficult for those who have no knowledge of the Buddha's attributes. *Metta* meditation is very easy; every meditator can do it. When they can concentrate by

After walking, you are about to walk to the place where you sit. The mindfulness and concentration you have gained in walking meditation should not be interrupted, should not be disrupted when you walk to the place where you sit. After walking you have to be mindful of the movement of the foot, 'lifting, pushing, dropping; lifting, pushing, dropping' when you walk to the place where you sit so that your concentration is not disrupted. You have to be mindful of the movements of the feet until you have reached the place where you sit. Stand there and note, 'standing, standing'. Focus on the upright posture of the body. Then you are about to sit down for meditation, so you intend to sit down. That intention must be noted and observed, making a mental note 'intending, intending'. Then you sit down on your seat, *slowly*. The whole sitting down movement must be observed, making a mental note 'sitting down, sitting down'. When the body touches the seat note 'touching, touching'. When you arrange your limbs, all the movement must be observed as they occur.

Then you sit in a crossed-legged position or in any position you feel comfortable. Your spine must be kept straight, erect but not to be stretched out. Your neck and head should be straight. Then close your eyes and focus your mind on the rising and falling movements of the abdomen. It is the primary object, so focus the mind there. When the abdomen rises, observe the rising move-

of, what is happening to your body and mind as it really occurs, that is all. You must not use your preconception when you practise this meditation. If you allow preconception to enter your mind when you are meditating, then you cannot rightly understand the true nature of mental and physical phenomena that are observed. The basic principle of *vipassanā* meditation, mindfulness meditation is to be mindful of whatever arises in your body and mind as it really occurs; to be aware of any mental states or physical processes in its true nature; to observe any activity of mind or body as it really occurs.

The technique is not difficult. It is very easy and simple, and very effective if you persistently practise this meditation. You have to be patient before you have attained any higher stage of insight knowledge. Perseverance, patience and strenuous efforts are vital qualities for a meditator to be successful.

Now that we know that the principle of mindfulness meditation is to observe any mental states or physical processes as they really occur, then we realise that in *vipassanā* meditation we can have many different objects of meditation; not just a single object, as in *samatha* meditation. So we should note this difference between *samatha* and *vipassanā* meditation. *Samatha* has only a single object of meditation such as respiration, and *vipassanā* has many different objects because all mental states and all physical processes are the objects of *vipassanā* meditation. Any

after which you note the turning movement of the body, *slowly*, 'turning, turning'. You may observe the movement of your foot too when you turn your body. The feet also turn one after the other. You can observe the movement of the feet too, making a mental note 'turning, turning'. When you are facing the direction from which you came, then you stand still and observe the standing posture, 'standing, standing' about ten times. Then walk back to the other end of the walking path making a mental note 'lifting, pushing, dropping.'

You should practise walking meditation like this for at least one hour. If beginners find it difficult to walk for one hour, they should walk for at least thirty minutes making a mental note, 'lifting, pushing, dopping'. When you have reached this end of the walk you do the same. First of all stand still, and note 'standing', observing the erect posture of standing, the upright posture of the body. Then you note 'intending, intending' after which you turn your body, 'turning, turning,' *slowly*, not quickly. You should walk back and forth like this, along the same line. Then you can gradually concentrate on the movements of the feet to some extent, which is concentration (*samādhi*). Concentration is gained by means of continuous mindfulness, powerful mindfulness. Walking meditation and sitting meditation should be practised alternately. Nonetheless, every sitting meditation should be preceded by walking meditation.

reaction to it. If you do not observe, if you are not mindful of the consciousness of seeing when you see something then visual consciousness sees the object for a very long time whereby it can judge whether the object is good or bad. When the visual consciousness judges the object to be good, you feel a pleasant sensation about the object. When the consciousness of seeing judges the object to be bad you feel an unpleasant sensation about the object. You like it, you love it, you want to get it. You have a desire for this object because you feel that it is good. That desire is sort of reaction to the object, which is not observed or noted. That desire is the cause of suffering, the cause of *dukkha*. The cause of *dukkha*, desire, arises because you are not able to observe the visible object, so you have a reaction. The reaction arises in the form of desire or love.

So not to have any reaction to the object, you have to be aware of it. You have to observe it. You have to note it, making mental note, 'seeing, seeing' (or 'hearing' 'smelling' 'tasting' 'touching' 'thinking' as appropriate). When you are able to observe any object, either mental states or physical processes, then you don't have any reaction to them. Then you feel calm, quiet, and tranquil. That is why we call mindfulness meditation "non-reacting awareness," or "non-judging mindfulness." To practise insight meditation, or mindfulness meditation, what you need is just to be mindful of, just to be aware

means concept, *paramattha* means absolute or ultimate reality. The object of *samatha* meditation may be concept or ultimate reality. When we take *kasīṇa* as the object of *samatha* meditation, the object is just concept, not absolute reality. How?

To use a red *kasīṇa* as the object of *kasīṇa* meditation, you have to draw a red circle about the size of a plate on a wall or tree, about two feet from the floor so that your eyes can look at it easily. That red must be pure red without mixing with any colour. When you focus your mind on the red circle, you have to focus on the whole red circle, not half or quarter of the circle. So it is called *kasīṇa*. Why? Because you want to concentrate your mind on the form of the circle. You need not know the red, the colour. You need not know the texture. What you should do is concentrate on the form of the circle very well, very deeply. You have to look at the whole circle and focus your mind on it.

Then when your concentration is good enough, though you close your eyes you can see that red circle in your mind, that is the form of the circle. You concentrate on that red circle you see in your mind. That circle you see in your mind is called *Paṭibhāga Nimitta*. It means the *nimitta* which is similar to the circle on the wall. Some scholars translate it as 'counterpart sign'. The meditation is *samatha* meditation so you need not realise any physical or material processes of the circle.

Metta, their mind becomes calm and tranquil. Then they can very easily switch to *vipassanā* meditation.

That is how you can differentiate between the two aspects of respiration meditation. May all of you be able to differentiate between the two aspects of respiration meditation and practise your meditation accordingly and achieve the goal.

Basic Instructions for Insight

First of all we should know the difference between *samatha* and *vipassanā* meditation. Unless we are able to understand the difference between these two types of meditation, no one can practise any type of meditation very well because they get confused. So in Buddhism there are two types of meditation; one is *samatha* meditation and the other is *vipassanā* meditation.

Samatha here means concentration or the mental states that make the mind calm. When the mind is concentrated on a single object it is called concentration of mind. So to obtain a higher degree of concentration, *samatha* is practised. The purpose of *samatha* meditation is to attain the higher degree of concentration which is called *jhāna* or *appana*. This *jhāna* is called *Zhan* in Burmese, *Chan* in Chinese and *Zen* in Japanese. *Zen* here means concentration but some of the Buddhist scholars translated *Zen* into meditation. Here *jhāna* is deep concentration or higher degree of concentration. When you

What you need to do is to concentrate your mind on the whole circle and absorb the mind in it. That is why you see the red circle in your mind when your concentration is good enough. The red circle is a form, it is just a concept. The form is just concept, not ultimate reality. The circle you see in your mind is not absolute reality. It is just something which is created by your mind; so it is just a concept. In this case the object of *samatha* meditation is just concept, not ultimate reality.

Recollection of the Buddha

When you practise *Buddhānussati*, it is recollection of the chief attributes of the Buddha such as *Araham*, *Sammāsambuddho*, *Vijjācaraṇa sampanno*, *Sugato*, *Lokavidū*, *Anuttaro purisadamma sārathī*, *Sattha deva manussānaṃ*, *Buddho*, *Bhavagā*. Here the object is reality, *paramattha*. Say you reflect on the attribute, '*Araham*'. It means the Buddha is worthy of honour because he has totally destroyed all mental defilements. So to destroy these mental defilements he has the fourth stage of enlightenment, *Arahatta Magga* and *Sabbāññutā*, that is Omniscience. Then you have to concentrate on those qualities of the Buddha which destroy all mental defilements. These qualities are enlightenment and omniscience; so they are absolute reality, not concept. If you repeatedly concentrate on these attributes, whenever the mind goes out you bring it back and reflect on these attributes. Then

practise *samatha* meditation you can attain the higher degree of concentration of concentration which is known as *jhāna*. To attain deep concentration of mind you have to contemplate or you have to concentrate your mind on a single object of meditation such as respiration, devices of *kaṣiṇa*, *asubha*, and so on.

Most Buddhists practise the meditation on respiration. Respiration meditation is known as *ānāpānasati* in Pāli. When you start this *samatha* meditation taking respiration as the object of meditation then you have to focus your mind on the in-breathing and out-breathing. The mind should be focused on the nostril. When you breathe in, the air touches at the nostril; then you observe it making a mental note, 'in' or 'breathe in'. When the air goes out or when you breathe out, the air touches the nostril, then you observe it making a mental note, 'out.' In this way 'in, out, in, out', focusing the mind at the nostril.

Then the mind doesn't stay with the in-breathing and out-breathing. It goes out and wanders and thinks about something else, about your family, about your friends, about your school or university, about your education and so on. When the mind goes out and thinks about something else you bring the mind back to the object of meditation, that is at the nostril. Bring the mind back and focus it at the nostril and note 'in, out, in, out'. But though you focus the mind at the nostril it doesn't stay there for a long time. In the beginning of the practice it

the lifting movement, making a mental note 'lifting'. When you drop the foot you observe it as dropping, making a mental note 'dropping'. When you feel the lifting movement of the other foot then make a mental note 'lifting'. When you drop the foot down then you should observe the movement of dropping, making a mental note 'dropping'. In this way 'lifting, dropping, lifting, dropping'.

When you are able to note 'lifting, dropping' very well, then you should add one more object to note: lifting, pushing, and dropping. After you have lifted your foot then you push it forward and drop it down; you have made one step. So one step must be observed in three parts: lifting part, pushing part and dropping part. In this way 'lifting, pushing, dropping'. Then the other foot, 'lifting, pushing, dropping'. You must not look around here and there while you are practising walking meditation. Your eyes should be half closed, looking at a place about 6 feet ahead of you, not nearer than that. Then the mind should be focused on each movement of the foot, 'lifting, pushing, dropping; lifting, pushing, dropping'. *Slowly*. If you walk quickly, you are not able to be aware of each movement of the foot, so you have to slow down.

When you have reached the other end of the walk, then you should turn. When you are about to turn, you have a desire or intention to turn the body. Then you should note 'wanting, wanting' or 'intending, intending',

sies, sometimes you plan for your future and so on. Then you must be mindful of these mental states, thoughts, planning, or imagining by noting mentally, 'thinking, thinking' or 'imagining, imagining'. If you see an image in your mind, note it as 'seeing, seeing', without analysing it, without thinking about it, without criticizing it. So in insight meditation, mindfulness meditation, non-reactive awareness or non-judgemental mindfulness is the most important factor for success. You must not react.

You must not have any reaction when you see any object, when you hear any sound or voice, when you smell any odour or scent, when you taste any food, when you touch any tangible thing, when you think about anything. You must not have any reaction from these objects. To avoid reacting you must observe either the consciousness of seeing, the consciousness of tasting, the consciousness of touching or the mind that is thinking about something by mentally noting 'seeing', 'hearing', 'smelling', 'tasting', 'touching' or 'thinking.' When you can observe or note these six types of consciousness, then you will not have any reaction to them.

For example: due to powerful mindfulness of seeing, the consciousness of seeing could not see the object very distinctly, so it is unable to judge whether the object is good or bad. When the consciousness of seeing cannot judge the object as good or bad then you do not feel good or bad about the object. Then you do not have any

When you have sat for 20 or 30 minutes, you may feel pain in some part of your body. You may feel pain in the leg, you may feel pain in the ankle, you may feel pain in the back. That painful sensation is more distinct than the movement of the abdomen, so you should note the painful sensation because it is predominantly arising at that moment, making a mental note, 'pain, pain, pain', observing it attentively, energetically, and intently. 'Pain, pain, pain' you observe it. The pain may become more severe. You must be patient with it and being mindful of it as it is, making a mental note, 'pain, pain'. When the painful sensation becomes unbearable, then you should get up and practise walking meditation. To practise walking meditation is better than to change the position. So to relieve the pain you must not change the position. You get up and practise walking meditation.

In walking meditation you should observe the movement of the foot. When you make a left step, you should focus your mind on the movement of the left foot. When you make a right step you should focus your mind on the movement of the right foot, making a mental note 'right, left, right, left'. Movement of the foot is air element (*vāyodhātu*), which must be thoroughly realised as it is.

When you are able to observe the movement of the right foot and the movement of the left foot very well, then you can observe two parts of a step: the lifting part and the dropping part. When you lift the foot, observe

physical process as it really occurs. You should not think about the mental state or physical process. You should not analyse it. You should not criticize it.

In *vipassanā* meditation there is no room for analysing, thinking about, criticizing, intellectual reasoning, logical thinking, or preconception. What you should do is to just pay bare attention to what is happening to your body and mind as it really occurs. You must not have any reaction regarding the object. You must not get involved in the object, whether a mental state or a physical process. You must not judge whether the object is good or bad. What you should do is just be aware of it as it really occurs. Just observe it as it is. Just be mindful of it as it really occurs, without getting involved in it, without reaction, without judgement. Watch it as it is. Watch any mental state or physical process as it really occurs, that is all. Then when your mindfulness becomes constant, continuous, and powerful, your mind would be concentrated to a certain extent, and you begin to realise the true nature of the mental state or physical process that is observed. This is known as mindfulness meditation or insight meditation (*vipassanā bhāvanā*).

In mindfulness meditation the most important thing is to be aware of whatever arises in your mind as it is. While you are meditating you may think about your family, your work or your friend. The mind goes out, wanders, thinks about something else. Sometimes you have a many fanta-

gradually you get concentrated. In this case, absolute reality, *paramattha* is the object of *samatha* meditation.

Insight Meditators Must Know Realities

However in *vipassanā* meditation every object of meditation must be absolute reality, ultimate reality, *paramattha*. In *vipassanā* meditation no concept can be the object of meditation. Concept cannot be the object of *vipassanā* meditation because *vipassanā* meditators need to realise the specific characteristics and general characteristics of mental and physical phenomena, which are absolute realities. So the object must be either mental or physical processes which are ultimate realities.

If concept is the object of *vipassanā* meditation, *vipassanā* meditators can't realise any characteristics of mental and physical processes because you can't find any real characteristics in concepts. Concepts are created by the mind.

Say your name is *Paññānanda*. Even though you might have died, if I memorise your name as *Paññānanda*, the name is there in my mind (though the actual *Paññānanda* has gone). Why? Because my mind memorises it, and makes it exist. This shows that name is just a concept because it is created, memorised or made to exist by the mind. So concepts are not realities. They are things which are made up by the mind, so they do not have any characteristics to realise.

If the red circle is the object of meditation, we see the form of the circle in our mind and concentrate on it. Grad-

very often goes out and wanders. Then you bring it back to the nostril and focus it there, making mental note, 'in, out, in, out'. Gradually you come to concentrate your mind on in-breathing and out-breathing to a certain extent. Then you proceed with your practice.

Then after, say a week or ten days the mind gradually becomes more and more concentrated on the in-breathing and become better and deeper. When you spend about say, 2 or 3 months on your meditation, your mind may be deeply concentrated on in-breathing and out-breathing at the nostril to a larger extent. The mind may stay with the breath for about 10 or 15 minutes. In this way you have to strive your best to have deeper concentration of mind at the nostril on in-breathing and out-breathing. Then finally your mind is totally absorbed into the object, that is in-breathing and out-breathing.

Then you haven't any hindrances in your mind. It means while your mind is well and deeply concentrated on in-breathing and out-breathing at the nostril, it has no disturbances, no irritation. It doesn't get annoyed. Those mental states such as sensual desire, ill will, sloth and torpor, restlessness and remorse, and sceptical doubts are called hindrances. These hindrances are absent from a concentrated mind because the mind is deeply concentrated on the object of meditation, that is in-breathing and out-breathing. None of the hindrances could enter the mind because it is deeply concentrated

ually our mind becomes more and more concentrated on the red circle that we see in our mind. When the mind is totally absorbed in that circle, then we say we have attained *jhāna*. However, that red circle is not reality, because the mind makes the object; so it is just a concept. It hasn't any characteristics to realise. Even though you concentrate your mind on it for a hundred years continuously, you cannot realise any characteristics; because it is not an absolute reality, it is a mind-made thing — just a concept.

Respiration Meditation

In the *Visuddhimagga*, respiration meditation is referred to as *samatha* meditation, tranquillity meditation. In the *Mahāsatīpatthāna Sutta* it is referred to as *vipassanā* meditation. Then how can we distinguish it between the *vipassanā* aspect of respiration and the *samatha* aspect of respiration? If we are mindful of the absolute reality of respiration, that will be *vipassanā* meditation. If we are mindful of the concept regarding respiration, then it will be *samatha* meditation.

So the *Visuddhimagga* mentions the method of concentrating on the touching sensation whenever you breathe in and breathe out. When you concentrate your mind on the coming in and going out of the breath, then it is *samatha* meditation because you have to concentrate on the coming-in and going-out, not on the wind or air. When it is coming in you note 'in'; when it is going out you note, 'out'. 'In, out, in, out'. Your mind is not on the

Foundations of Mindfulness expounded by the Buddha. Because it is not respiration meditation, you must not cling to the abdominal movements as the only object of meditation. In *vipassanā* meditation the abdominal movement is one kind of physical process, one of many objects of meditation, not the only object of meditation. When you feel the rising movement or forward movement of the abdomen, you observe it, making a mental note 'rising'. When the abdomen falls or moves backward, you should note 'falling'. Continuously note 'rising, falling; rising, falling' as the abdomen rises and falls.

While you are contemplating on the rise and fall of the abdominal movement, the mind may wander. In the beginning of the practice you are not aware of this, but later you come to realise that the mind is going out, the mind is wandering, the mind is thinking about something. As soon as you realise that the mind is wandering, you must follow the mind that is wandering and observe it, note it, as it really occurs, making mental note, 'thinking, thinking', 'wandering, wandering'. After the wandering mind has stopped, the thinking mind has stopped, then return to the primary object, that is the rising and falling movements of the abdomen, note as usual 'rising, falling'. When your mind goes out again you follow the mind and observe it 'going out, going out' or 'wandering, wandering' and when it has stopped, you return to the primary object and note as usual.

on the object. It means that deep concentration removes mental defilements. Hindrances cannot enter the concentrated mind. As long as the mind is deeply concentrated on in-breathing and out-breathing, you don't have any of these mental hindrances in your mind.

Then the mind becomes calm, quiet, tranquil, and serene. You enjoy peace as long as the mind is deeply concentrated on in-breathing and out-breathing. It is called *jhāna* or absorption. The mind is well fixed on the object of meditation that is in-breathing and out-breathing. Though your mind is absolutely concentrated on the object of meditation, it doesn't realise any mental states or physical process in their true nature. *Samatha* meditation is tranquillity meditation, not insight meditation.

Another type of meditation is *vipassanā* meditation. *Vipassanā* means realisation of the three characteristics of existence or mental and physical phenomena. What are the three characteristics? They are impermanence, suffering, and impersonal or no soul, no self nature of phenomena. Therefore you have to observe any mental state or physical process that is arising at that moment as it actually occurs so that you realise these three characteristics of that mental state or physical process. These three characteristics: impermanence (*anicca*), suffering (*dukkha*), impersonal nature (*anatta*) of phenomena must be thoroughly realised by a meditator so that one can destroy all mental hindrances or defilements such as

greed, lust, craving, attachment, desire, ill-will, ignorance, conceit, jealousy, and so forth. If a meditator has realised impermanence, suffering, and impersonal nature of the mental and physical phenomena, which constitute a so-called person, a being, an 'I' or a 'you' then he doesn't take any of the mental states or physical processes to be a person, a being, an 'I' or a 'you'. Then he has removed the concept of personality, individuality, self or soul which is the seed of all mental defilements and mental hindrances. When the concept of a person or a being has been destroyed, there won't arise any mental defilements or hindrances such as greed, hatred, etc., then you feel happy and peaceful. You can live in peace and happiness. That is *vipassanā* meditation.

Vipassanā is translated as 'insight'. The insight knowledge that penetrates into the true nature of mental and physical phenomena is called *vipassanā-ñāṇa*. *Vipassanā* or insight meditation is practised to realise bodily and mental phenomena in their true nature, or the three characteristics of mental and physical phenomena as they really are. To realise the true nature of bodily and mental phenomena, you need some degree of concentration. To obtain some degree of concentration, you have to be mindful of whatever arises in your body and mind as it really occurs. Because you want to realise the true nature of bodily and mental phenomena as they really are, you have to be mindful of any mental state or