

## Early Buddhism 4: Meditation



# What is meditation? Etymology

c.1200, "contemplation; devout preoccupation; devotions, prayer," from Old French meditacion "thought, reflection, study," and directly from Latin meditationem (nominative meditatio) "a thinking over, meditation," noun of action from past participle stem of meditari "to meditate, think over, reflect, consider," frequentative form from PIE root \*med- "to measure, limit, consider, advise, take appropriate measures" (cf. Greek medesthai "think about," medon "ruler;" Latin modus "measure, manner," modestus "moderate," modernus "modern," mederi "to heal," medicus "physician;" Sanskrit midiur "I judge, estimate;" Welsh meddwl "mind, thinking;" Gothic miton, Old English metan "to measure;" also see medical).

Meaning "discourse on a subject" is early 14c.; meaning "act of meditating, continuous calm thought upon some subject" is from late 14c. The Latin verb also had stronger senses: "plan, devise, practice, rehearse, study."

# What is meditation? Wikipedia

Meditation is a practice in which an individual trains the mind or induces a mode of consciousness, either to realize some benefit or as an end in itself.

# What is meditation? Buddha

- Cittabhāvanā: development of the mind
- Samādhi: oneness, stillness, coalescence
- Jhāna: Absorption
- Samatha: tranquility
- Vipassanā: discernment, insight
- Anupassanā: contemplation, sustained observation
- Satipaṭṭhāna: presence of mindfulness



# Why meditate?

- To relax

# Why meditate?



# Why meditate?

- To be more loving



# Why meditate?

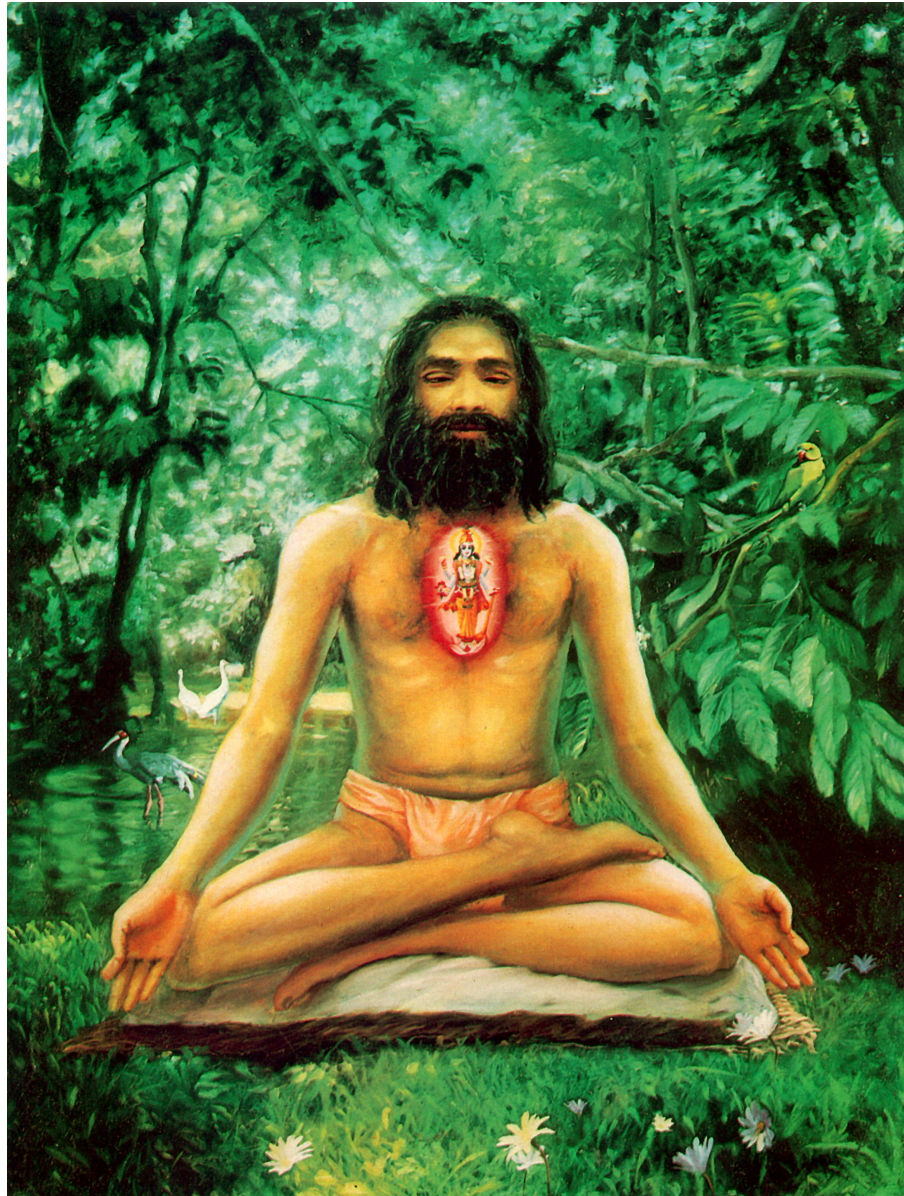




# Why meditate?

- The see the god within

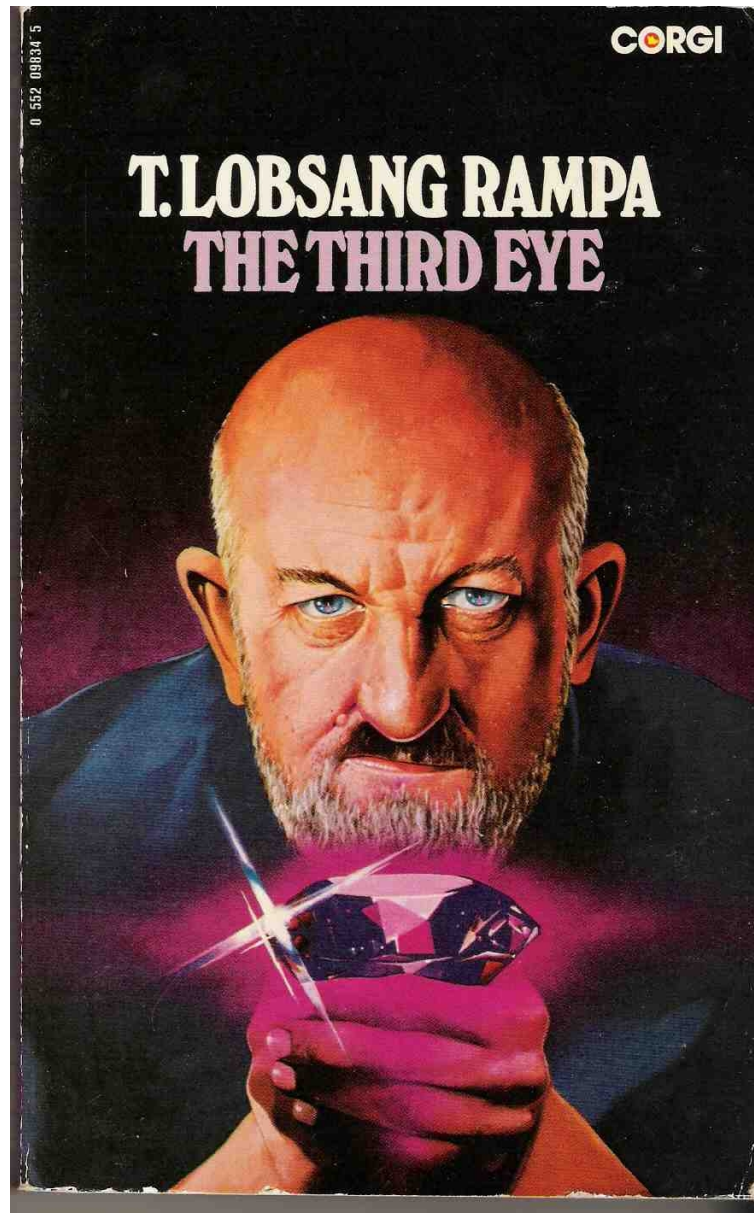
# Why meditate?



# Why meditate?

- To gain special powers

# Why meditate?





# Why meditate?

- To actualize our spiritual energies

# Why meditate?



# Why meditate?

- So we can be really, really peaceful



# Why meditate?





# Why meditate?

- To be free

# Why meditate?



# **The process of meditation**

- Ethics
- Meditation
- Wisdom

# **Ethics & Meditation**

- How they are linked
- The power of reflection & the power of cultivation



# Willpower or pleasure? AN 11.2

- For a person endowed with virtue, there is no need for an act of will, 'May freedom from remorse arise in me.' It is in the nature of things that freedom from remorse arises in a person endowed with virtue.
- For a person free from remorse, there is no need for an act of will, 'May joy arise in me.'
- For a joyful person, there is no need for an act of will, 'May rapture arise in me.'

# Willpower or pleasure? AN 11.2

- For a rapturous person, there is no need for an act of will, 'May my body be serene.'
- For a person serene in body, there is no need for an act of will, 'May I experience pleasure.'
- For a person experiencing pleasure, there is no need for an act of will, 'May my mind coalesce as one.'
- For a person whose mind has coalesced as one, there is no need for an act of will, 'May I know & see things as they actually are.'

# Willpower or pleasure? AN 11.2

- For a person who knows & sees things as they actually are, there is no need for an act of will, 'May I feel disenchantment.'
- For a person who feels disenchantment, there is no need for an act of will, 'May I grow dispassionate.'
- For a dispassionate person, there is no need for an act of will, 'May I realize the knowledge & vision of release.'

# **Willpower or pleasure?**

- In this way, dhammas lead on to dhammas, dhammas bring dhammas to their consummation, for the sake of going from the near to the Further Shore.



# Breathing: 1<sup>st</sup> tetrad

- Long
- Short
- Whole
- Calm

# Breathing: 2<sup>nd</sup> tetrad

- Joy
- Pleasure
- Emotion
- Calm

# Breathing: 3<sup>rd</sup> tetrad

- Awareness
- Gladness
- Coalescence
- Freedom

# Breathing: 4<sup>th</sup> tetrad

- Change
- Fading
- Ending
- Letting go

# Breathing = Mindfulness

- 1<sup>st</sup> tetrad = body contemplation
- 2<sup>nd</sup> tetrad = feeling contemplation
- 3<sup>rd</sup> tetrad = mind contemplation
- 4<sup>th</sup> tetrad = dhamma contemplation



# Early Buddhist vs. 20<sup>th</sup> century meditation

- Samatha *and* vipassanā vs. samatha *contra* vipassanā
- Satipaṭṭhāna leads to jhāna vs. satipaṭṭhāna = vipassanā
- Bliss is essential vs. bliss is dangerous
- Skilful eliminantion vs. suppression of hindrances.
- Stillness vs. concentration

# Samatha & vipassanā

- What is samatha?
- What is vipassanā?
- Mutual dependence

# Satipaṭṭhāna & samādhi

- Satipaṭṭhāna overcomes hindrances
- Satipaṭṭhāna deepens both samatha & vipassanā
- Mindfulness of breathing is satipaṭṭhāna
- Satipaṭṭhāna leads to samādhi

# Bliss

- Bliss is essential!
- Meditation is a result of bliss.
- Attachment to bliss?

# Calm and will

- Elimination vs. suppression of hindrances
- Stillness vs. concentration
- The way of ease