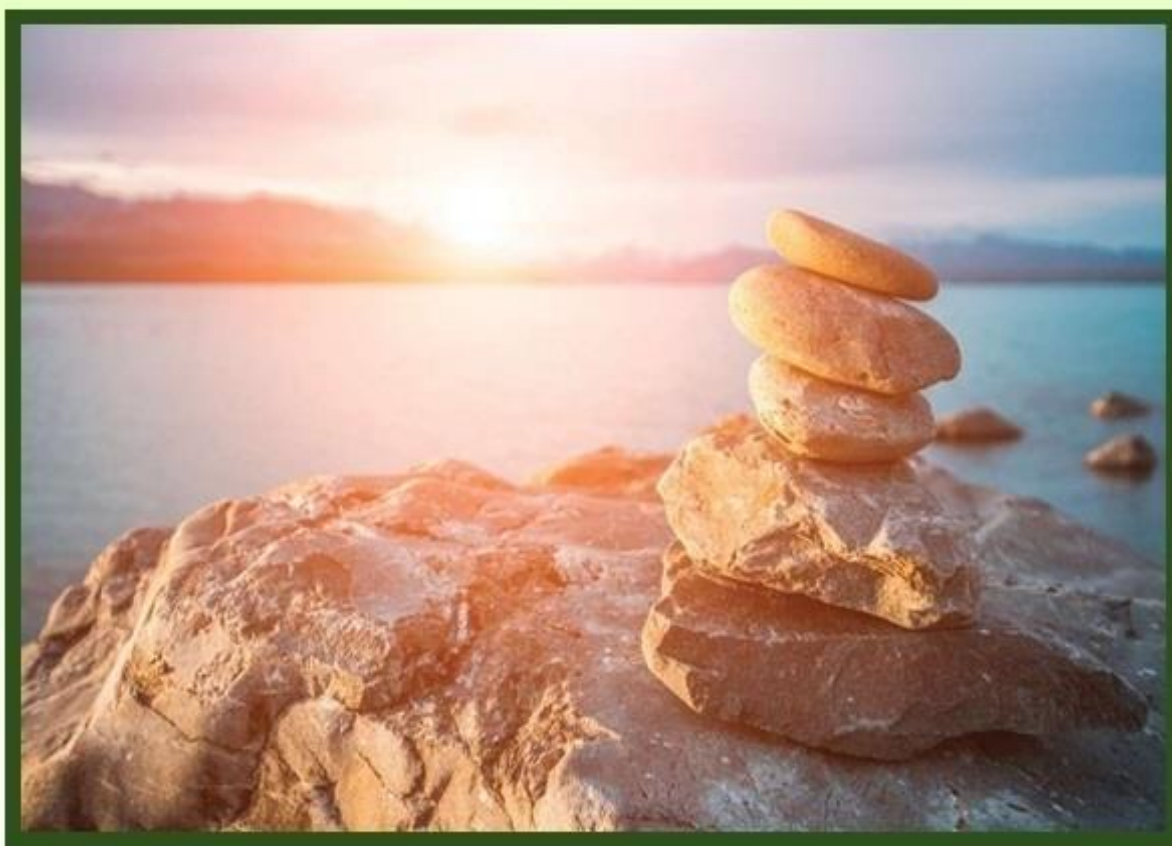


VIPASSANA IN DAILY LIFE

Bhikkhu Visuddhamma



TUE TAM THIEN THU QUAN

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A FEW WORDS TO READERS

This small handbook will guide you to practice meditation in your own daily life.

This book is written only to eliminate some irrational prejudices about meditation (Bhavana). The term “Bhavana” means development, which can be translated as meditation in English and as Thiền in Vietnamese.

Actually, there are many ways for people to foster their awareness with the ultimate goal is to live a more meaningful live.

Let's open the meditation door together....

1. SITTING MEDITATION

At the very beginning, you should observe the continuous movements of your body from the time you have intention to meditate until you settle your sitting posture. Next, you can take a look at the sitting place and move your body to that place where you are going to sit for meditation. During this process, you need to be aware of the emotions arisen as a result of the body movements until you can sit still on the meditation place.

Remember that you should choose any sitting posture as long as it can make you feel as comfortable as possible. Because the main purpose of meditation is to gradually

accumulate wisdom, sitting posture here is just an external imposition that is needed for beginners. Therefore, please breathe in and breathe out in a calm, slow and clear way. Don't try to control the breath because this will heavily concentrate your attention on your body (Rupa) instead of your breath. Not only shall this make you feel tired soon but also get your body be tortured unnecessarily. If your breath is too soft, then you may find it difficult to recognize the breath when inhaling and exhaling through two nostrils, which won't also help you achieve enlightenment at all. The important thing here is that your awareness of the process of beathing out and in is raised.

Please take notice of the breath at the tip of your nose. One thing you should bear in mind is that you need to pay attention to the breath but not the tip of your nose, which can accidentally turn our meditation into “nose-tip meditation”. Each of breath should be observed in terms of the way of going in and out, its nature, its intensity, its temperature, etc. You are not to focus your attention on your body. You have to keep one posture from the beginning to the last process of meditation without letting your mind wander aimlessly. During that process, you only concentrate on sensations arising at the tip of your nose. You ought to be on the alert for your mind and

determine to keep your sitting position unchanged in a certain amount of time.

There are three types of wisdom that would appear at any time throughout the course of practice. The first one would be Hamornious Exercise (Samma Vayama). This kind of wisdom is useful for meditators to make constant progress in developing heedfulness and also leads to Awareness Wisdom or Split-second Concentration Wisdom. The second Wisdom would be Mindfulness (Samma sati), which can help you fully understand causes and results of what you are doing and boost the Cause and Effect Wisdom. Last but not least, Harmonious Equilibrium (Samma

Samadhi) would appear. This wisdom will serve as a break in not distracting your attention from other factors. It plays a fundamental part in forming Access Concentration (Upacara Samadhi). Only by continuously paying attention to inhalation and exhalation, practitioners can totally develop three important steps out of eight steps of the Supernormal Eightfold Way.

You can observe the activities of your breath going in and out in a period of time in order to achieve concentration before entering in practicing Insight meditation (Vipassana). It takes some people 5 minutes to get concentration while others could spend 45 minutes concentrating on their

mind. It depends on personal conditions, physical conditions, the environment where you live and your lifestyles. It is irrelevant to whether you are a monk or a Buddhist lay person. Vipassana is followed by concentration. That's the reason why you have to gain concentration as a foundation for developing Vipassana meditation. Once you have concentration, you can simply ignore the breath going in and out at the tip of your nose when you start to shift from Concentration (Samatha) to Vipassana meditation.

Besides, you also need two more folds of the Supernormal eightfold path, they are Harmonious Perspective (Samma ditthi)

and Harmonious Orientation (Samma sankappa). You only have to observe and recognize sensations arising on your body (Rupa), listen to your own body to understand it. This is called khanda. You need to put a lot of effort into not mistaking it to the “self”. Don't let your attention be moved away from your own body's sensations. When you attach to your sensations arising on your body regardless of time and places, then you will recognize and grab hold of them whenever they appear.

When a pain is arising in your body, all you have to do is to keep track of this pain feelings with these following questions:

“ Am I putting up with the pain or

Is this five clinging - aggregates taking pain?”

Is there “ me” including in this pain ? If there is me, so why couldn't I be able to stop this pain? Can I say there is only khanda which inform me about my state of cognition?

When you understand deeply that there is no me in the mental process of pain you are feeling, then you gradually eliminate self-attachment (atta). This way allows you to experience the truth and complete understanding of the “self” (atta).

When the self is mentally removed , all the doors leading to inferior modes of existencies are truly closed (apaya). At the same time, the Nirava door is open for you to go through. However, don't be so self-satisfied about what you've done and put an end to your path. You need to wonder how this pain happens and "is it true that the pain feelings seem to be unchanged?" By this way, you will discover and realize that these so-called pain sensations are impermanent. The former part of it is different from the later one. When you are experienced in the arising and passing away of phenomena of your body and mind, it's time for you to go into Vipassana and the wisdom capacity starts to grow naturally.

At the end of the process, there is nothing on body for practitioners to observe because all the events disappear immediately as you recognize them. At that time, you shall resume attention to your breath again at the tip of your nose.

While you are observing the phenomenon arising on your own body, you come to recognize the ceasation of them too. Understanding the phenomenon ceasation allows you to eliminate the wrong view of Eternalism (Sassata ditthi). If you know about their existence, then you can remove the Annihilation Belief (Uccheda ditthi). Accordingly, Personality-belief (Sakkaya ditthi) will be eliminated , which is one of

big five obstacles that meditators have to cross on the path heading to the first level of holiness (Sotapanna).

When you introspect one aggregate, the other four would appear simultaneously to reassemble the five-aggregates, which are always followed by impermanence, suffering and non-self. You at that time are emancipated because what you perceive is clearly the Ultimate truth (Paramattha sacca), the Tiranaparinna stage in Vipassana.

2.WALKING MEDITATION

In the first place, please choose an appropriate space for your practice. It could

be 10 or 15 meters, or 5 meters on smooth road. Next, stand at the starting point without any body movements for about 2 minutes. When you begin to walk, take very slow steps as if you are run out of energy. Walking slowly allows meditators to be aware of and observe the activities of mental and physical objects. You don't need to wonder whether your left leg or right leg is walking since that will only focus your attention on your foot instead of the arising and passing away of body and mind.

You should only pay attention to the activities of your mind and body. When you lift your feet up, you need to know you are lifting your feet up. When you put your feet

down, you need to know you are putting your feet down. When lifting up, you observe the sensations, temperature, status, etc. When putting down, you are fully aware of the Earth. It is this vacuum that is external limit and internal limit. That's you.

It is completely empty as you. The Earth is also external and internal limit. The four factors Earth, Water, Fire and Air both from inside and outside merge together with your introspection. The intervention of defilements will always fail to prevent meditators from practicing insight meditation (Vipassana).

You should distinguish clearly between normal walking and meditative walking.

You have to recognize and observe every single step and each movement of your body. Look straight ahead. Don't take a look at anything surrounding you. Don't walk too fast or too slow. Take a few slow steps as calm as possible.

During that process, try to realize your feelings that are arising whenever you move your body, your feet and your body's change about state, place, temperature, height. Pay attention to the very first intention to lift your feet up till you are aware of putting it down. The masterful "attention" (manasikara) happens so quickly that you couldn't recognize it, which is what we call "action" (Karma) leading

you to an endless cycle of death and birth and rebirth from countless perdition. You should take notice of the movements of your whole body, sensations and feet.

Keep the observation going continuously without any interruption. Don't miss any steps for wandering or ignorance until you reach the final point of the path. Stand still for 2 minutes at this point to keep body relaxing and emotions under observation.

After that, you can slowly turn your body around and stand there for 2 minutes. You continue to do that for 1 hour after sitting meditation. Then you practice meditation with all consciousness you have gained during that introspection. This helps

practitioners understand clearly all changes of awareness and observation. This change in consciousness and physical form is called "Name" (Nama) following the pali term and the movement of body is commonly known as "Form" (Rupa). This state of wisdom arises from analysis of mental phenomena and material phenomena. The more you practice, the easier you can deal with eight lower winds of life. If you are not familiar with these terms, just push them away because they're not much advantageous to your practice. You are on the way to acknowledge the arising and falling moments of Nama and Rupa through the course of meditation. Finally the meditators realize that there are only Rupa

(the whole body) and Nama (consciousness of the sensations of the body) exist, there is no being, no individual self. This kind of realization will lead to the Knowledge of arising and passing away which is termed “impermanence”.

The Buddha said that there are five clear benefits of practising walking vipassana meditation:

1. You shall be able to take a long distance walk without being tired. The Buddha and his disciples used to go on foot 60 kilometres per day to ask for food and teach Dhamma. They are all bareheaded and barefoot.

2. You can practise insight meditation without feeling bored because you change your posture from walking to sitting and vice versa.
3. Once you have concentration, your body will be balanced (the four elements earth, air, fire, wind shall be maintained in harmony). In fact, medicine and practical experiences also prove it to be true. The disturbance inside the body is identified as the main culprit for cancer illness. Harmonious elements, a secured body and a peaceful mind help us not secrete toxic in our body, which can produce long term effects on our body in a negative way. For example, adrenaline

hormone is released as a result of anger, disagreement or emotion.

4. You can eat and sleep well because your body can digest food easily, which results from a healthy lifestyle. Besides, you can also learn eating meditation in later lessons. Being conscious when eating is very useful for you to prevent disagreement (unpleasant sensations) and pleasant sensations from arising. Acid gastric secreted will promote your digestion easily.

5. Your concentration's ability will be reinforced as a result of constant focus on such walking meditation. If you usually practise walking meditation, it may protect you from falling on

slippery roads, especially the elderly. Once your concentration develops, you can totally practice Vipassana whenever and wherever you want.

3. STANDING MEDITATION

This method seems to be particularly difficult for you to practice.

When you practice standing meditation, stand with your feet hip-distance apart, not too far or too narrow. It depends on your body as long as you feel comfortable.

There are 5 directions to hold your arms (it's alright if you find the sixth direction yourself).

1. Dangle your arms along your body
2. Keep your arms behind the back, hold your hands together
3. Keep your hands in front of your stomach, put your hands together
4. Keep your arms right in front of your chest by crossing your arms
5. Put your arms in lotus post, holding up straight over your head . Fingers are put at will. Keep your neck upright. The neck shouldn't be bent because it will cause neck pain later. Let your eyes look straight ahead, just look down a little at the ground. Keep the whole body straight.

After maintaining your focus “stand, stand, stand” for four or five times , then focus your attention on the tip of your nose where the breath going out and in. While inhaling and exhaling, don’t let your thoughts wander. If you focus fully attention to the breath, there would be no wandering thoughts. Gradually, you go into sensations and feeling introspections from the top of your head down to fingers and vice versa. Keep go on practicing like that continuously without missing any parts of your body. There is no room for desire (lobha), aversion (dosa) and ignorance (moha) during practicing process because they don’t

have chances to disturb your train of thoughts.

When you stand still and practice such standing meditation for 15 minutes, your feet will get hot and tired. Don't be afraid of getting varicose veins. This fear will distract you from practice. Just observe your emotions and ego-centric demanding (manasikara). Your unpleasant feeling increases gradually, you really want to avoid this feeling by denying this standing posture and find out another pleasant feeling as an alternative. However, you shall not move your fingers, stand on tiptoe or change to other standing postures. Observe silent

completely. After a long time, your legs become stiff and this feeling run through your body from head to toes. Don't worry about that because this feeling isn't a big deal compared to your whole body. It's very common to notice that your body may sometimes swing. Just focus attention to the movements of the breath going out and in. To the last stage of observation, you yourself will recognize that stiffness, pain or tiredness are just simply sensations, which are all an illusion. When you follow and integrate yourself into the breath uninterruptedly, that fake feelings will slowly subside and eventually go away. That way, you have developed your introspection ability and

understanding about the arising and passing away of sensations (vedana nirodha). That's exactly is the main purpose of insight meditation. Accordingly, your wisdom will grow. Try to practise standing meditation for at least half an hour to see what it will be like.

After that, try to stand for an hour as long as possible.

The thing you should remember is that the development of your wisdom is paralleled to Vipassana practice as a newborn baby has to eat much and also be active to grow up. He needs a lot of regular care like fragile eggs. You have to

bring up him with an aim of helping him survive. Once a child is old enough, he will find food himself and play for growing.

If you spend 4 hours per day to put a lot of effort into practicing insight meditation (2 hours in early morning and 2 hours in the evening), your wisdom will arise and gradually grow. Commonly, in the first 3 years (or just 6 months with hard-working meditators), you have to practice relentlessly so that your wisdom baby is able to live independently. Otherwise, he is more likely to be ill and short-lived.

If you don't have wisdom on death's bed, which realm do you exist in the

future? You have wasted all your life on useless things such as making money, competing with others for power and status in society. However, are you be able to control your death? Can you take control over the path that you have to go through by yourself after dying? The way which doesn't go along with wisdom after death is full of trials and tribulations and you have to walk alone.

The obvious advantage of standing meditation is that you will never suffer from stroke, analysis, or gout in your entire life.

4. LAYING DOWN MEDITATION

Before practicing laying down meditation, you need to distinguish clearly between laying down meditation and sleeping meditation. Laying down meditation is the practice in the lying position. Sleeping meditation is the practice in your sleep, shifting from the first jana and to the fourth jana and vice versa. This type of meditation will be explained in higher grades. Don't be discouraged. No matter how intelligent living creatures are, most of them sleep like death (fake)

You begin to introspect from the first intention to lay down. You should be aware of the laying desire, laying desire. Look at

the bed or hammock... and move your body slowly towards the bed or hammock. It's time for you to put it in practice.

Standing meditation and walking meditation. Let's stand still for 5 minutes , then observe our intention. It should be born in mind laying, laying laying... turn your body gently to the bed or hammock. When turning your body, you should focus attention to the movement of the body and the arising and passing away of your action. Try to see whether the tiredness feeling, and laying desire still exist. How do they exist? Do they disappear concurrently with your body movement? There will be emotional feelings when your eyes turn to

the bed or hammock. Introspectively contemplate these feelings. Are they pleasant or unpleasant feelings? How are they arising?

As if you are practicing walking meditation you should walk slowly toward the bed or hammock. At this place, you stand still for 2 minutes, look closely at what is on the bed or is the hammock safe or not? Be conscious of scenes and their nature. After that, sit down slowly on the bed. Put your hands on the bed and there will be arising feelings there. Also, your body will arise the laying desire. You should take notice of those sensations, following

the arising and passing away of series of sensations.

You then slowly place your body resting on the bed. You must do it in a gentle, slow and conscious way. When you already place your body down, always keep an eye on your body's feeling. The pleasant feeling arise and it stops once you are totally laying on the bed (that is the cycle of birth and death). You just lay normally, put your hands in a comfort posture.

Remember that the process from the first intention to lay down to the moment of laying in the bed or hammock will take about 10 minutes to practice laying down meditation. You always focus attention to

sensations arising and passing away from your body and focus your concentration on the breath on the tip of your nose. Your mind will shift from nose tip to body, but, back. But don't worry. When you master this practice, you only know the breath at the nose tip and the birth and death of sensations.

You can change your laying position, from laying on the left to the right side. Legend has it that the Buddha lays on his right hand because his heart tilts to the right. Although there is no evidence whether his position is due to this scientific reason or which side he turned to 2600 years ago. That is not important issue for

you to know. There are still many arahants who achieve the holiness level in different laying and standing positions. When meditators have no desire, hatred and ignorance, the Buddha calls it Brahmin, who already puts an end to great work, virtue, desire and rebirth.

When you practice laying down meditation, try to observe consistently the breath going in and out and your body's sensation. When you just laying down, you will feel pleasant and comfortable, but laying for a while makes you want to change position. The stiffness and tiredness (unpleasant feeling) arise. You go on being conscious of this feeling and its arising and

passing away while focussing your breath to the nose tip (or the rising and falling of the abdomen). When you focus solely on that, it means you are practicing Samadhi (concentration) and you feel the impermanence of phenomena, of the body and of your knowledge.

The Buddha teaches us that there are 5 important factors for insight meditation's success.

First, you must have unshakeable faith (saddhabalam power of faith) . You must believe that you (yourself) have an aptitude for practicing Insight meditation. Do not expect on any God or teacher giving this power and ability to you.

Second, you have to make a lot of effort and not to be lazy (variyabalam power of energy). Put relentless effort into practicing like rubbing uninterruptedly two dry wood sticks together to make fire.

Third, you must introspect and be aware of phenomena arising and passing away (satibalam power of minfulness). Be mindful in every single moment without any distraction. Practitioners consider rebirth as the most important problem in this life. You will depart this world lonely in the dark cold night without any signs to show you the way or any help from others.

Fourth, you must concentrate in order to have concentration (samadhibalam power of

concentration). Do not let your mind attach things outside. When Jhana is appearing, you know that Jhana has appeared. When Jhana ceases, you know it has just ceased. Unless You are aware of them immediately, they will run away quickly.

Fifth, you must have wisdom which allows you to introspectively observe the objects (pannabalam power wisdom). You need to be conscious of objects and explore deeply into their nature. You then have established wisdom. That is right. We all have the Buddha nature. However, action (Kamma) makes our likes and dislikes different. That is the reason why dogs love to eat shit while people enjoy rice. It is

simply the four elements whatever rice or feces it is. What is the difference here? Therefore, you have to develop wisdom by acknowledging, grasping and entering into objects like taking care of a preterm baby. When these five powers are mature, Right Understanding will arise accordingly and you are coming closer to the Nibbana door.

5.EATING MEDITATION, DRINKING MEDITATION, BATHING MEDITATION AND TOILET MEDITATION

Your daily activities all are carried out with intentions which are so swift and professional that you could not recognize them with distraction. Such inappropriate

attention will precede Kamma and take you to countless rebirth cycles.

EATING MEDITATION

From the very first intention to eat, you need to be aware of this intention. Recite in your mind eating eating eating. Then you practice walking meditation on the way to the sitting place for eating. Focus attention to the sitting place. You are practicing standing meditation. When your eyes look at the sitting place, you must see if there is any fluctuation of your mind. Does your mind want to look at the food served? If so, it is the desire that has arisen. Take a careful look at your sitting place to ensure it is safe. Then move slowly your body and

sit down in a slow and gentle way at the right designated seat. Observe the movement of the body and mind until you can sit neatly in place.

Now observe the table and food. Observe your mind when you are facing food, with its color to taste, including your sensations and perception arised due to your daily eating habit (which is karma). When your eyes look around to find food, take notice of your intention, your hands' movement, the way you are taking food, putting into mouth, chewing. You must know its softness or hardness. Chew your food carefully thoroughly and acknowledge the feelings while chewing. When your tongue tastes

food, observe bitter, sweet, ... at the point of contact with your tongue. When you swallow the food, you must know clearly you are swallowing. Please swallow slowly or food will get stuck in the back of your throat, which can makes you feel ashamed. After you swallow down all of your food, then you put another bite into your mouth, that is what the Buddha taught us. Be careful. Remember to practice that when there is no food left in your mouth, you then proceed to have another bite. It means that you should swallow all of your food within your mouth before eating any more. This is the way which the Buddha taught us to surpress and take control over the Desire (Lobha). Unluckily biting grit while eating

can drive you crazy. It is Aversion (Dosa) and it's also a good chance for you to practice insight meditation.

To practice that way you can take your time to enjoy your meal until you know your stomach is $\frac{3}{4}$ full in comparison with daily habit. Do not attempt to fill out your stomach because of delicious food. Your body will get sick and you are not able to practice meditation after eating. When you eat, only focus attention to food and your chewing and swallowing. Do not neglect to introspect the arising and passing away of phenomena of your mind. The Desire, Aversion and Ignorance often appear

continuously and interchangeably during meals.

DRINKING MEDITATION

When your meal is completed, you should observe the bowl, the eating place before practicing drinking meditation. Drink water as slowly as possible. You should keep water in your mouth for 30 seconds to let it become saliva absorbent, which is good for your digestion system. In the process of drinking water, observe your mind. You should know clearly about the water temperature and its taste from the beginning time to drink until you finish drinking. That is called drinking meditation.

BATHING MEDITATION

Please take careful notice of your body and mind from your intention to bathe. You also need to introspect the arising and passing away of such intention. Prepare clothes, pants, towels, soap, and pre-shower essentials. In the preparation stage, always introspect the arising and passing away of phenomena of mind following your inhaling and exhaling. Practice observation from the initial intention to take bathing.

When bathing, drops of water on your body (Contact) precede sensations. Consistently introspect this feeling. When does it arise? When does it disappear? How is its intensity? Is it pleasant or unpleasant

feeling? Every single bathing action always stimulates the arising and fading of feelings. Maintain focusing on these feelings like keeping track of your preterm baby. Grasp hold of all arising feelings. It will surprise you that there are billions of feelings arising within just a minute of bathing. When you scrub your body slowly, there will be Feelings arising as a result of body Contact. You should observe them immediately because they come and go as fast as a wind.

During the bathing process, you should contemplate 32 parts of your body, including blood, pus, feces, urine, sweat, water, sputum etc. When you leave the

bathroom, you also use your eyes (standing meditation) to observe the tidy condition of the bathroom. You should do it slowly. Many sick or old people die in the bathroom just because they are in rush and failing to maintain the boy-environment temperature in balance before and after bathing. This can lead to stroke. Medical experts advise that we should go bathing when the temperature is hot around noon, from about 10 a.m to 4 p.m. But It depends on variety of conditions.

TOILET MEDITATION

Usually, when you go to the toilet, you feel like you need to relieve the unknown

burden. You feel uncomfortable (unpleasant feeling).

This is very subtle and can be applied on a regular basis. When you go to toilet, you can totally practice insight meditation. You need to be aware of and observe your body and mind from the initial desire to use the toilet. Walk slowly towards the bathroom (performing insight meditation). Take a look at the toilet to observe its current state (carry out standing meditation). There arises a Feeling as a result of Contact. Sit down carefully and slowly (carry out sitting meditation). When there is any movement from small intestine to large intestine, you observe clearly all emotions (whether it is

pleasant or unpleasant). Acknowledge your feelings and their nature until you finish the toilet activities. Then stand up slowly. Practicing standing meditation in 2 minutes before leaving the toilet.

If you maintain such intense observation practice, you will develop knowledge and understanding of 32 parts of your body and the arising and passing away of mind. What you consume in eating creating feeling of tasty, enjoyable and satisfying turns out feces that also has similar smell, colour, taste, etc in all instances. However, observe the change of your mind from the process of eating to toileting? Is it identical or different in your mind? Do not rush into

saying that the outcomes are different. Is the pleasant feeling in eating and the toileting the same? This pleasant feeling will arise and pass away in a blink of an eye. When you understand this deeply, you have developed Concentration. The perception and contemplation of mind helps you develop the Wisdom of Impermanence. Once this occurs, you are able to achieve Non-self Knowledge.

6. DRIVING MEDITATION

When you practice driving meditation, you also practice standing meditation, walking meditation and sitting meditation altogether. Before driving, you practice walking meditation to get to the car park.

Always be mindful of walking. You should be aware of the essentials that you need to bring along with you. When you get to the parking space, stand there for 1 minute as this is the way of practicing standing meditation. Identify by careful vision your car, its location and its nature. Once you start to sit on your seat, check out the brake, seat, steering wheel, lights, wheels, rear mirrors and all things to ensure that they are all safe before starting the engine. The time you sitting on your car is when you practice sitting meditation. Observe your body movement and examine whether there are enough essentials for driving such as helmet, raincoat, etc. Now you focus your attention on practicing driving

meditation. Focus attention to the road ahead, all obstacles and dangers. Do not worry about your destination or arrival time because these concerns will distract your mind from practicing driving meditation. Focus on driving your car only and stick your mind to the breath without leaving this breathing object. When you are driving, five sensory organs will work intensively. So you have to take constant notice of phenomena arising and passing away at all time. If you are inexperienced meditators, your mind sometimes will wander around. However, because you are practicing meditation, just be aware of the present moments.

You drive the car in such a mindful way that minimizes any chance of accident. Wisdom by observing the movements of mind and body in every single moment will gradually grow. The accumulation of momentary Wisdom will benefit you and fulfill the Wisdom of Liberation.

7. COOKING MEDITATION

Since meditation is awakening, it's very beneficial for both chefs and eaters to apply it. Before cooking, you should spend 30 minutes practicing compassion meditation to calm your mind and body and also to produce healthy and happy dishes to everyone.

When you start to cook, you should focus attention to cooking ingredients. Dishes need to be clean and full of compassionate energy (love). Please wash ingredients carefully. Always transmit metta and compassion into these ingredients, especially when using cutlery. Always focus your kindness on dishes using cutlery.

When you cook fried dishes, you should avoid enhancing food flavours by putting too much monosodium glutamate into dishes, which can negatively affect eaters' health. Cook the food carefully and carefully guard your eyes and ears carefully when they come into contact to food and smells. You ought to observe your intentions before

doing actions. Cooked food should be stored in ceramic bowls and you should not keep it in metal containers for a long time.

You should prepare and cook food as you making offerings to a Buddha. Your mind is Buddha mind with full of loving kindness and compassion. You will have a great amount of blessing in cooking meditation, and all eaters shall also be healthy and beneficial mentally and physically from your compassion. Do not forget to dedicate your meditative cooking activities to heavens devas and your deceased relatives.

BE MINDFUL AND DILIGENT

BE HAPPY TO LIVE, BE EXTRICABLE TO DIE

VIPASSANA IN DAILY LIFE

Bhikkhu Visuddhamma



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