

Lotus Wisdom Meditation Vihara

VIPASSANA
IN
DAILY LIFE



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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.

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

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 the intention to meditate until you actually settle your sitting posture. Next, you shall 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 that arise as a result of the body movements until you can sit still comfortably in the meditation place. The issue here is the recognition of “something” moving in your mind concurrently with your moving of your physical body. Contemplate any movement of your body and your mind at any moment. Do not digest the nature of

such movement. Do not label a name for such movement. Simply recognize that there is “something” in existence in the mind and body.

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 accumulate wisdom gradually, sitting posture is just an external imposition needed for the beginners. Therefore, please breathe in and breathe out in a calm, slow and clear manner/way. Do not try to control your 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 tortured unnecessarily. If your breath is too soft,

you may then find it difficult to recognize the breath when inhaling and exhaling through two nostrils, which will not help you achieve enlightenment at all. The important thing here is the increasing level your awareness of the **process of breathing** out and in.

Please carefully 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 your meditation into “nose-tip meditation”. Every breath should be observed in terms of its 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. 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 determined to maintain your sitting position unchanged for a certain amount of time.

Three types of wisdom would appear at any time throughout practice. The first one would be the Harmonious 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 the causes and results of what

you are doing and boost the Cause and cause-and-effect wisdom. Last but not least, Harmonious Equilibrium (Samma Samadhi) would appear. This wisdom will serve as a break in preventing your distraction of attention from other factors. It plays a fundamental part in forming Access Concentration (Upacara Samadhi). Only by continuously focusing on the process of inhalation and exhalation, practitioners can 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 over some time to achieve concentration before entering into practising Insight meditation (Vipassana). It takes some people 5 minutes to attain concentration while

others 45 minutes. It depends on characteristic conditions, physical conditions, the environment where you live and your lifestyle. It does however not matter whether you are a monk or a Buddhist layperson. 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 in your body (Rupa), and attentively listen to your own body to understand it. This is called khanda. You need to put a lot of effort into not mistaking it for the “self”. Do not move your attention away from your own body’s sensations. When you mentally engage with your body sensations whenever arising on your body regardless of time and place, then you will recognize 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 Are

these five clinging aggregates taking pain?”

Is there “me” included in this pain? If there is me, why I am unable to stop this? Can I say there is only khanda that informs me about my state of cognition?

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

When the “self” is mentally removed, the door leading to inferior realms of existence is naturally closed (apaya). At the same time, the Nirava door is open for you to enter. However, you should not

be so “self-satisfied” with what you have achieved. You need to question how this pain arises and “Is it true that the pain feelings seem to be unchanged?” In doing so, you will discover that these so-called pain sensations are impermanent. The former part of it is different from the latter one. When you are experienced in the arising and passing away of phenomena of your body and mind, it is a good time for you to proceed into Vipassana, thereby the wisdom starts to grow naturally.

At the end of this mental process, there is nothing on the body for practitioners to observe because all the events immediately disappear as soon as you recognize them. Then, you shall resume attention focusing on your breath again.

While you are observing the phenomenon arising in your own body, you come to recognize the cessation of them too. Understanding the phenomenon arising and ceasing shall allow 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- Obsession Perception (Sakkaya ditthi) will be eliminated. This is one of the big five obstacles that meditators have to cross on the path leading to the first stage of holiness (Sotapanna) or stream-winner.

When you introspectively investigate one aggregate, the other four would appear simultaneously to compose the so-

called “five- aggregates”. It shall enhance your wisdom of nature such as impermanence, suffering and non-self. You at that time are emancipated because what you perceive is the Ultimate truth (Paramattha sacca), the Tiranaparinna stage in Vipassana.



2. WALKING MEDITATION

To start with, please choose an appropriate quiet space for your practice. It could be 10 or 15 meters in length or 5 meters on the smooth road. Next, stand still at the starting point without any body movements for about 2 minutes. While standing, focus your attention on the breath, breathing in and out. Observe your body movement and feelings.

Then you begin to walk and take very slow steps as if you are running out of energy. Walking slowly shall help meditators to be aware of and observe the activities of mental and physical objects. You are not concerned whether your left leg or right leg is moving. If you do so, it will only focus your attention on your

feet. You shall miss the observation and attention of the arising and passing away of body and mind. You should focus attention on the activities in your mind and body. When you lift your feet, you must be aware of that movement. When you put down your feet, you must be aware that you are putting your feet down. Whilst lifting your feet, you attentively focus on the sensations, temperature, status, etc. When putting down, you are mindful of the Earth. It is this vacuum that has external limits and internal limits. That is you; the object of meditative investigation.

If you are seriously contemplative you shall appreciate that it is empty of you. The Earth is also an external and internal limit. The four factors Earth, Water, Fire

and Air both from inside and outside shall merge with your introspective contemplation. The intervention of defilements will always prevent meditators from practising insight meditation (Vipassana). But with Chanda (continuous effort) your mind is stronger and presides over defilements.

You should distinguish clearly between normal walking and meditative walking. In meditative walking, you must observe every single step and each movement of your body. Look straight ahead. Do not be distracted by anything surrounding you. You should neither walk too fast nor too slow. Just take a few slow steps as calm and relaxing as possible.

During that process, take mental notes on the feelings that arise whenever you move your body, your feet and your body's position changes, place, temperature, and height. Focus your attention on the very first intention when you want to lift your feet up and continuously maintain attention till putting it down. The mastery-wise "attention" (manasikara) shall happen very fast which is what we call "action" (Karma) leading you onto the endless cycle of rebirth and countless perdition. You should take mental notice of the movements of your whole body, sensations, feelings and feet.

Maintain the observation continuously without any interruption. Try with full effort to observe all steps without mind

wandering or ignorance until you reach the endpoint of the walking path. Stand still there for 2 minutes at this point to keep the body relaxing and emotions under meditative observation. Focus on your breath.

After that, you can slowly turn your body around and stand there again for 2 minutes. You continue practising walking meditation for 1 hour before proceeding to sitting meditation. All clear consciousness and wisdom obtained shall be transferred into sitting meditation. It affords practitioners an understanding of clearly all changes of awareness and observation. This cognitive change in consciousness and physical feet is called “Name” (Nama) following the Pali term and the movement of the body is

commonly known as “Form” (Rupa). Wisdom shall arise from your meditative analysis of mental phenomena and material phenomena. The longer you practice, the easier you can deal with the eight lower winds of life. If you are not familiar with these terms, just push them away because they are not advantageous to your practice. You are on the way to acknowledging 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 wisdom of

“impermanence”.

The Buddha said that there are five clear benefits in practising walking meditation: 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 request food and teach Dhamma to people. They are all bareheaded and barefoot.

1. You can practise insight meditation without feeling bored because you change your posture from walking to sitting and vice versa.
2. Once you have developed concentration, your body will be balanced in harmony (the four elements of earth, air, fire, and wind shall be maintained in harmony).

Medical discoveries and practical experiences have also proved it to be true. The disturbance inside the body is identified as the main culprit for cancer illness. Harmonious elements, a secure body and a peaceful mind stop secreting toxins in our body, which can produce long-term disastrous effects on our body in a negative way. For example, the adrenaline hormone is released as a result of anger, disagreement or negative emotion.

3. 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 during eating is very useful for you to prevent disagreement (unpleasant sensations) and pleasant sensations from arising. Acid gastric secreted will naturally promote your digestion easily.

4. Your concentration ability will be reinforced as a result of constant mental focus on such walking meditation. If you usually practise walking meditation, it may protect you from falling on slippery roads, especially the elderly people. Once your concentration develops, you can practice Vipassana whenever and wherever you feel comfortable.



3. STANDING MEDITATION

This method seems to be very 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 is alright if you can find the sixth direction for yourself).

1. Dangle your arms along your body
2. Keep your arms behind the back, and hold your hands together
3. Keep your hands in front of your stomach, hold your both hands

together

4. Keep your arms right in front of your chest by crossing your arms one over another.
5. Put your arms in the lotus post, holding up straight over your head. Fingers are put at will. Keep your neck upright. The neck should not be bent down because it will cause neck pain later. Let your eyes look straight ahead, just look down a little at the ground to a point at a distance of 2 or 3 meters. Keep the whole body straight up.

After mentally maintaining your focus “stand, stand, stand” 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, do not let your thoughts wander. If you focus full attention on the breath, there will be no wandering thoughts. Gradually, you go into sensations and feel introspections from the top of your head down to your toes and vice versa. By maintaining practice as such continuously without missing any parts of your body, desire (lobha), aversion (dosa) and ignorance (moha) shall be prevented from appearing during this process. They do not have a chance to disturb your train of thought.

When you stand still and practice such standing meditation for 15 minutes, your feet will get hot and tired. Do not be afraid of getting varicose veins. This fear will distract you from practice. Just

observe your emotions and ego-centric demands (manasikara). Your unpleasant feeling increases gradually to the extent that you want to avoid this by avoiding this standing posture and substituting it with another pleasant feeling as an alternative. However, you shall not move your fingers. Maintaining the standing still on tiptoe and not changing to other standing postures. Observe silence completely. After a long time, your legs become stiff and this feeling runs through your body from head to toe. Do not worry about that because this feeling is not a big pressure in comparison to your whole body. It is very common to notice that your body may sometimes get swinging. Just maintain your attention on the movements of your breath out and in.

In the last stage of observation, you will recognize that stiffness, pain or tiredness are just simply sensations, which are all illusionary. When you integrate yourself into the breath uninterruptedly, that sensational feelings will slowly subside and eventually disappear. By this method, you have developed your introspection ability and understanding of the arising and passing away of sensations (vedana nirodha). That is exactly the main purpose of insight meditation. Your wisdom of impermanence will thereby grow. Try in the initial stage to practise standing meditation for at least half an hour to see what it will be like.

After that, maintain the standing meditation for one hour or as long as

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



4. LYING DOWN MEDITATION

Before practising “lying down meditation”, you need to distinguish clearly between lying down meditation and sleeping meditation. Lying down meditation is the practice in the lying position. Sleeping meditation is the practice in your sleep, shifting from the first jhana to the fourth jhana and vice versa. This type of meditation will be explained at advanced levels. Do not be discouraged. No matter how intelligent living creatures are, most of them sleep like death.

You begin to introspect from the first intention to lay down. You should be mentally aware of the lying desire. Look at the bed, the mattress or hammock...

and move your body slowly towards the bed or hammock. It is now time to put it into practice.

While doing standing meditation and walking meditation first, then mentally observe your intention. It should be born in mind lying, turn your body gently to the bed or hammock. When turning your body, you should focus attention on the movement of the body and the rising and passing away of your mental action. Try to observe if the tiredness feeling, and lying desire still exist. In which way 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 practising 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 if the hammock is safe. Be conscious of the scenes and their nature. After that, sit down slowly on the bed. Place your hands on the bed and there will be arising feelings there. Also, your body will raise the lying desire. You should take notice of those sensations, following the arising and passing away of series of sensations. You may also contemplate the nature and intensity of the 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 focus on your body's feelings. The pleasant feeling arises and it stops once you are lying on the bed (that is the cycle of birth and death). You just lay normally, and put your hands in a comfortable posture.

Remember that the meditative process from the initial intention to lay down to the moment of lying action on the bed or hammock will take about 10 minutes to practice lying down meditation. You always focus attention on 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 do not worry. When you master this

practice, you only know the breath at the nose tip and the arising and disappearing sensations.

You can change your lying position, from the left to the right side. Legend has it that the Buddha lies on his right hand because his heart tilts to the right. However, there is no evidence whether his position is due to this scientific reason or which side he turned to 2600 years ago. It is not an important issue for you to know. There are still many arahants who achieve the holiness level in different lying 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 lying down meditation, try to observe consistently the breath going in and out and your body's sensations. When you are lying down, you will feel pleasant and comfortable, but lying for a while shall make you change position. The stiffness and tiredness (unpleasant feeling) shall arise. You should be aware and conscious of this feeling and its arising and passing away while focusing your breath on the nose tip (or the rising and falling of the abdomen). When you focus solely on that object, it means you are practising Samadhi (concentration) and you can feel the impermanence of phenomena, of the body and 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 practising Insight meditation. Do not expect any God, guru or teacher to give this power and ability to you.

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

Third, you must be introspective and aware of phenomena arising and passing away (satibalam power of mindfulness). Be mindful of mental phenomena in every single moment without any

distractions. Practitioners should consider the rebirth cycle 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 to have a concentration (samadhibalam power of concentration). Do not allow your mind to attach to anything externally or internally. When Jhana is appearing, you know that Jhana has appeared. When Jhana ceases, you know it has just ceased. Unless you are immediately aware of them, they will disappear quickly.

Fifth, you must have wisdom that 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) creates your likes and dislikes. That is the reason why dogs love to eat shit while people enjoy rice. It is similar in the four elements whatever rice or feces it is. What is the difference here? Therefore, you must 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 that are so swift that you cannot recognize them. Such inappropriate attention will precede Kamma and take you to countless rebirth cycles.

EATING MEDITATION

You should be aware of your intention to eat. Recite in your mind eating. Then you first practice walking meditation on the way to the sitting place for eating. Maintain your attention on the sitting place. You are at first practising

“standing meditation”. When your eyes look at the sitting place, you must see if there is any fluctuation in your mind. Does your mind want to look at the food being 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 to sit down slowly and gently at the right designated seat. Observe the movement of the body and mind until you can sit neatly in the designated place.

Now observe the table and food. Observe your mind when you see food, with its colour and taste, including your sensations and perceptions arising due to your daily eating habit (which is karma). When your eyes look around to find food, take mental note of your intention, your

hands' movement, the way you are taking food, putting it into your mouth, and chewing action. You must know its qualities such as softness or hardness. Chew your food carefully and thoroughly. At the same time acknowledge the feelings whilst chewing. When your tongue comes into contact with food, tastes arise. Observe the tastes such as bitter, sweet, ... at the point of contact with your tongue. When you have the intention to swallow the food, you must know you are swallowing it. Please swallow food slowly or it will get stuck in the back of your throat, which can make you feel ashamed. As you swallow down all your food, then you have put another piece of food into your mouth. That is what the

Buddha taught us. Be careful. Remember that when there is no food left in your mouth, you then proceed to have another piece of food. It means that you should swallow all of your food inside your mouth before eating more. This is the way that the Buddha taught us to suppress and take control over the Bad Desire (Lobha). Unluckily biting grit while eating can drive you crazy. It is Aversion (Dosa) and it is also a good chance to practice insight (vipassana) meditation.

You may take your time to enjoy your meal until you observe your stomach about $\frac{3}{4}$ full in comparison with the daily habit. Do not attempt to fill out more food into your stomach because of delicious food. Your body will get sick and you will not be able to practice meditation

after eating too much. When you eat, only focus attention on the food and the action such as chewing and swallowing. Do not neglect to introspectively contemplate the arising and passing away of phenomena of your mind. Desire, Aversion and Ignorance often appear continuously and interchangeably during meals.

DRINKING MEDITATION

When your meal is consumed completely, you should observe the bowl and 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 meditation, 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 notice of your body and mind as soon as you have the intention to bathe. You also must introspectively contemplate the arising and passing away of such intention. Prepare your clothes, pants, towels, soap, and pre-shower essentials. In the preparation stage, always introspectively observe the arising and passing away of phenomena of mind following your inhaling and exhaling. Practice observation from the

initial intention of bathing.

When bathing, all drops of water on your body (contact) precede sensations. Consistently introspectively observe these feelings. When does it arise? When does it disappear? What is its intensity? Is it a pleasant or unpleasant feeling? Every single bathing action always stimulates the arising and fading of feelings. Maintain focusing on these feelings. Grab holds of all arising feelings. It will surprise you that there are billions of feelings arising within 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 the 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 a rush and fail to maintain the body-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 a variety of conditions.

TOILET MEDITATION

Usually, when you go to the toilet, you feel like you need to relieve the unwanted burden. You feel uncomfortably (unpleasant feeling).

This is very subtle and can be applied regularly. When you go to the toilet, you can practice insight meditation. You must 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 careful 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 the small intestine to the large intestine, you observe all emotions (whether it is pleasant or unpleasant). Acknowledge your feelings and their nature until you finish the toilet activities. Then stand up slowly. Practising standing meditation for 2 minutes before leaving the toilet.

If you maintain such intense observation practice, you will develop knowledge and understanding of the 32 parts of your body and the arising and passing away of your mind. What you consume in the eating process leading to feelings of taste, enjoyment and satisfaction turns out feces that also have similar smell, color, taste, etc. in all instances. However, carefully 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 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 the mind gradually contribute to the Wisdom of Impermanence. Once this occurs, you can achieve non-self-knowledge.

DRIVING MEDITATION

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

get to the car park. Always be mindful of walking. You should be aware of all the essentials that you need to bring along with you. When you get to the parking lot, 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 in your seat, first 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 sit in your car is when you practice sitting meditation. Observe your body movement and examine whether there are enough essentials for driving such as a helmet, raincoat, etc. Now you focus your attention on practising driving

meditation. Focus attention on the road ahead, all obstacles and dangers. Do not worry about your destination or arrival time because these concerns will distract your mind from practising driving meditation. Focus constantly on driving your car only and maintain observation of your mind to the breath. 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 times. If you are an inexperienced meditators, your mind sometimes will wander around. However, because you are practising meditation, just be aware of the present moments.

You drive the car in such a mindful way that minimizes any chance of an

accident. Wisdom by observing the movements of mind and body in every single moment will gradually develop. The accumulation of momentary Wisdom will benefit you and fulfil the Wisdom of Liberation.

COOKING MEDITATION

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

When you start to cook, you should focus attention on the ingredients. Dishes must be clean and full of compassionate

energy (love). Please wash the ingredients carefully. Always transmit Metta and compassion into these ingredients, especially when using cutlery. Always maintain your kindness on dishes when using cutlery.

When you cook fried dishes, you should avoid enhancing flavors by adding too much monosodium glutamate into dishes, which can negatively affect eaters' health. Cook the food carefully and carefully guard your eyes and ears when they come into contact with food colors and smells. You must observe your intention before proceeding with all 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 are making offerings to a Buddha. Your mind is Buddha's mind 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.



6. FINAL WORDS

It should be borne in mind that the development of your wisdom is paralleled to Vipassana practice as an analogy of a newborn baby must 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 the 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 putting a lot of effort into practising insight meditation (2 hours in the 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 for hard-working meditators),

you have to practice relentlessly so that your wisdom can live independently. Otherwise, it is more likely to be ill and short-lived.

If you do not have wisdom on your deathbed, which realm shall you be born in the future? You have wasted all your life on useless things such as making money and competing with others for power and social status. Are you however able to control your death? Can you take control over the path that you have to go through by yourself after dying? The path after death without wisdom is full of trials and tribulations and you have to walk alone yourself.

BE MINDFUL AND DILIGENT
BE HAPPY TO LIVE, BE
EXTRICABLE TO DIE

Lotus Wisdom Meditation Vihara



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