

An Effective Method of the Contemplation on the Body (Kāyānupassanā) Based on Daily Basis in Contemporary Society



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ABSTRACT

The body is the first foundation of mindfulness the Buddha gave in the *Satipaṭṭhāna Sutta*. The section on the contemplation of the body discusses the major bodily postures as objects for *Vipassanā* practice to learn and to see our own body and mind by observing that as they really are.

The pattern of meditation retreat found that some paradoxical instructions about what actually act on our daily activities and environment in the present life. While it may seem a bit counterintuitive, slowly movement is actually a good pattern to start in the initial stage of mindfulness meditation. Slow, step-by-step movements method, which is only a training device; it's a skillful way of using the technique to strengthen mindfulness. Moreover, the main point is knowing the bodily movement in consciousness, from moment to moment, in the present time, not the mental notation (Rising and Falling Method). Not only the bodily movement to beware, the sense doors should beware when they encounter on the external object as perception as well.

The Pre-Training Mental Notation Guidance Manual for daily activities has been designed in order to apply these in-temple teachings or instructions to the real life activities. Although, this table is more suitable for the practitioner who has some knowledge of *satipaṭṭhanā vipassanā* meditation. It does not mean that the beginner or laity are unable to study.

Keywords: Satipaṭṭhāna, Vipassanā Practice, Mental notation, Rising and Falling Method, Daily Life.

1. Introduction

According to the various- famous meditation method and place. This is no standard method for the laity after they come back from temple and meditation center in their ordinary daily life activities. In the contemporary society, we have many activities to do and feel which we cannot stop them from coming but we can choose the method to control mine and self. Normally when we apply mindfulness course at the temple or the meditation institutions, here, with supportive environments, we can practice easier than outside. In our daily life, for people movement with the limited time, the supportive environments are not provided in the Modern Society. The researcher interested in the concept of the four foundations of mindfulness and the way of practice through Conceptual Method to the Reality Practice in daily basis life in contemporary society for laity can develop and cultivate the mindfulness with the effective techniques to maintain inner mindfulness through the agitation and randomness of movement, thus, not only at the temple or meditation center. This is the worldly ideas that presents obstacles to mindfulness. In brief, how to simplify the practice of mindfulness at all time with having full comprehension in every moment by moment throughout the ordinary activities in contemporary daily life. The Concept of

2. The Contemplation on the Body (Kāyānupassanā) in Theravāda Buddhism

According to Theravāda canonical texts, The *Mahāsatipaṭṭhāna Sutta* begins with the contemplation of body which start from observing respiration, giving attention to bodily movement, etc. from this observation we can continuously develop our feeling, mind and mind objects. (Maurice Walshe, 1995: 199).

Definition and Types of the Contemplation on Body (Kāyānupassanā)

The corresponding Pāli verb *anupassati* can be derived from the verb “to see”, *passati*, and the emphatic prefix *anu*, so that *anupassati* means to repeatedly look at”, that is, “to contemplate” or “to closely observe.” (Phrarajsitthimuni (Vi) Phramaha Boonchit Sudprong, 2014: 64-67)

In the Modern day some scholars giving some meaning of *Mahāsatipaṭṭhāna* as: the *Mahāsatipaṭṭhāna sutta* the term *sati* means to remember the *dhammas*, whereby the true nature of phenomena can be seen. (Robert Sharf, 2014: 933-964). Mindfulness is a clear state of awareness, no confusion, no muddle-headedness, having full control.

(Sujiva, 2000: 162). In the Satyanarayana Goenka explained that *sati* means awareness of the present, not the past or future. Its literal meaning, as commonly used nowadays, is “memory” or “remembrance”. *Paṭṭāna* means getting established so *satipaṭṭhāna* means Awareness is established with wisdom, which is the understanding of the true nature of reality. (Satyanarayana Goenka, 2015: 13-14).

The Four Foundations of Mindfulness (*Satipaṭṭhāna*)

The contemplating focus on the body in the Body (*Kāyānupassanā*), contemplating the feelings in the Feelings (*Vedanānupassanā*), contemplating the mind in the Mind (*Cittanupassanā*), and contemplating the mental objects in the Mental Objects (*Dhammanupassanā*). The practice of the four foundations of mindfulness is called “the main way leading to going beyond sorrows and grief, to ceasing suffering, to the purification of all beings, to attaining enlightenment, to the realization of *nibbāna*.” (T.W. Rhys Davids and J.E. Carpenter, 1995: 346).

The Sixfold Sections of Contemplation on Body

(1) The six objects of contemplating body are: Mindfulness on Breathing (*Ānāpāna-Sati*), on the Postures of the Body (*Catuririyāpathā*), on the clear Comprehension (*Sampajañña*), the Reflection on the repulsiveness of the Body (*Paṭikkūlamānasikāra*), the reflection on the Material Elements (*Dhātumanisikāra*), and on the nine kinds of Corpse (*Navasīvatthikāya*); (2) *Vedanānupassanā* is the three kinds of feeling should be knowing whenever arising Pleasant (*Sukkhā*), Painful (*Dukkha*), and Neutral (*Upekkhā*) to make a note: “feel a pleasurable feeling... aware when affected by a painful, or by a neutral feeling, or by pleasant or painful or neutral feeling concerning material things, or by a pleasant or painful or neutral feeling concerning spiritual things.” (T.W. Rhys Davids and J.E. Carpenter, 1995: 333); (3) *Cittanupassanā* is the observing mind in any moment we know that this is mind state a nonstop changing like the waves of the sea never ending. We just learn to control and realize. “the mind with lust as the mind with lust, or the mind without lust as the one without lust, or the mind with hate as being with hate, and so on.” (T.W. Rhys Davids and J.E. Carpenter, 1995: 334); (4) *Dhammanupassanā* contemplates on the five kinds of hindrances, the five groups of grasping, the six internal-external sense-bases, the seven links in awakening, and the four ariyan truths. Thus, the Four Foundations of Mindfulness is called one way to purify oneself and “for the overcoming of sorrows and griefs, for the going down of sufferings and miseries, for winning the right path, for the realizing *nibbāna*, that is to say, the four application of mindfulness.” (I. B. Horner, 1993: 71). We regard ourselves corporeality, feeling, consciousness, perception, and mental formations like five

pieces to link together, they do not belong us. The four foundations of mindfulness are the way to get rid of all defilements and frees from suffering.

Table No.1: Conclusion of the Six Main Aspects of the Contemplation on Body.

The Six Main Aspects of the Contemplation on Body	Observation or Awareness
1. Mindfulness of Breathing(<i>Ānāpānasati</i>)	One should understand that: this concentration and emphasis on “knowing” bodily postures and activities. The analysis on this section is noting atomic body parts and finally comparing with corpse in decay. This is the systematic progression to train your mind by observing and being aware of as their natures really are without any expectation.
2. Postures of the Body (<i>Iriyāpatha</i>)	
3. Mindfulness with Clear comprehension (<i>Sampajañña</i>)	
4. The Section on Contemplation on Elements (<i>Dhātuvavatthāna</i>)	
5. Reflection on the repulsiveness of the Body (<i>Patikulamanasika</i>)	
6. Nine Cemetery of Contemplations (<i>Navasivathika</i>)	

3. The Rising and Falling Method based on the Contemplation of Body (*Kāyānupassanā*)

The aim of insight training is to let us examine our own mind (*rūpa*) and body (*nāma*) The Buddhist meditation practices, which consist of forty types of meditation practice (*kammaṭṭhāna*) and *Satipaṭṭhāna* meditation or known as mindfulness meditation or insight meditation. Within that, it refers to the background or the basic uniqueness for mental development. In order to understand of the varieties of mindfulness practice taught in mainstream society today. In everyday life, there are different methods of meditation practice so as to achieve the purpose to the concept of “clearly knowing, and mindful”. It is mentioned in previous chapter in its original context within *satipaṭṭhāna sutta* because varieties of mindfulness practice is applied by them. Rising and Falling related to the Mindfulness on Body, *Kāyānupassanā* or The Contemplation of the Body. In the section of awareness of normal breathing in-out. The additional point of Rising-falling method is to focus on the rising-falling abdomen movement because the physical body: material element

is coarse and more prominent. At the outset, therefore, the usual procedure for an insight meditator is to begin with the air element (*Vāyo dhātu*) is outstandingly perceptible at the beginning. According to the section of consideration about four elements (*Dhātuvavatthāna*) in *Mahāsatipaṭṭhāna Sutta* as well.

Table No. 1: Development of the Contemplation of Body (*kāyānupassanā*).

the Contemplation of Body (<i>kāyānupassanā</i>)	Differences
1. Mindfulness of Breathing (<i>Ānāpāna-sati</i>)	Note on breathing in-out abdomen movement; rising, falling.
2. Postures of the Body (<i>Iriyāpatha</i>)	Four major postures noted.
3. Mindfulness with Clear comprehension (<i>Sampajañña</i>)	Those which are noted on the upward, downward movement or stretching, bending and so forth continuously
4. The Section on Contemplation on Elements (<i>Dhātuvavatthāna</i>)	Contemplation on Elements as the wind element (<i>Vāyo dhātu</i>) (body consists of 4 elements : <i>mahābhūta-rūpa</i>)
5. Reflection on the repulsiveness of the Body or Foulness of the bodily parts (<i>Paṭikulamanasika</i>)	None
6. Nine Cemetery of Contemplations (<i>Navasivathika</i>)	None

The Contemplation on body develops the concentration not insight meditation but it is the fundamental establishment of calmness for developing insight meditation. But the way we consider the way of rising and falling by realizing and being aware of body movement. From the table, it is clearly that the Rising and Falling Method is not emphasis on the last two sections of the repulsiveness of the Body and Nine Cemetery of Contemplations much. These methods are emphasis on the present moment not the dead body but the one who is still alive, cognitive and perceptual human who can be trained to attain enlightenment.

3.1 The Underlying of Rising and Falling Method

Rising – Falling Method adapted from *kāyānupassanā*, this developed method by Mahāsi Sayādaw, for this because of the average meditator finds it easier to note this manifestation of the element of motion (air element), not only for who come to practice at his center but one may, if one like, practice of concentrating on breathing in-out (*ānāpānasatī*). (Mahāsi Sayādaw, 1991: 24). In this method, Concentration is needed to tranquil the state of mind or to keep under control in order to prevent this wandering and following any idea, thought or imagination as its original habit to other places. The mind should be made to attend repeatedly to a selected object of concentration, is abdomen movement. (Mahāsi Sayādaw, 1991: 1). Then make a mental note of rising for the upward movement, falling for the downward movement. The mindfulness of breathing (*ānāpānasatī*) is practised by one watching the rising and falling of the abdomen to train the mind to concentrate, to remember, to make the effort, to be aware. The mindfulness of breathing (*ānāpānasatī*) is practised by one watching the rising and falling of the abdomen to train the mind to concentrate, to remember, to make the effort, to be aware. Remember the primary object is observing the Rising-falling movement, meanwhile other phenomenas can appeared or disappeared: sounds, thoughts, emotions, itches, numbness, sleepy, boring, feeling in peace which are the secondary objects. ((Mahāsi Sayādaw, 1990: 3). The ability to know each successive occurrence of the mental and physical processes at each of the six sense organs is acquired only when insight contemplation is fully developed. While occupied in the regular practice of contemplating bodily movements you need not be concerned with objects of seeing and hearing, other mental activities may occur between the noting of each rising and falling. Then make a mental note, two or three times, seeing or hearing. Then return to the awareness of the abdominal movements. (Mahāsi Sayādaw, 1990: 11).

According to the rising and falling developed from the Buddha's teaching so we can consider as the insight meditation (*Vipassanā*) together with meditating on body (*kāyānupassanā*). When seeing a form: the color and the eyes are the form; consciousness of seeing is mind-know. When hearing a sound: the sound and the ears are form; consciousness of hearing is mind-known. When smelling an odor: the odor and the nose are form; consciousness of smelling is mind-known. When tasting: the taste and the tongue are form; consciousness of tasting is mind-known. When touching: the object contacted (cold, hot, soft, or hard) and the body are form; consciousness of contact is mind-known. When sitting: sitting is form; consciousness of sitting is mind-known. When standing: standing is form; consciousness of standing is mind-known. When walking: movement is form; consciousness of movement is

mind-known. When reclining: reclining is form; consciousness of reclining is mind-known. When mindful of abdominal movement or when focusing on the breath: rising and falling of the abdomen of breath is form; acknowledgment of the movement is mind-known. (Sobin S. Namto, 1989: 17-18).

Table No. 2: The Underlying of Rising and Falling Method.

The Underlying of Rising and Falling Method
<ol style="list-style-type: none"> 1. The scheme is based on the particular principle of Discourses: concentrating on breathing in-out (<i>ānāpānasati</i>) and bodily movement (major and series of actions). 2. The primary object is observing the Rising-falling abdomen movement. 3. Making a mental note of “rising” in silent, When the abdomen moves out. Making a mental note of “falling” in silent, When the abdomen moves in. 4. Perceiving the bodily sensation of pressure caused by wind elements, not form of the abdomen. 5. Observing and Noting only the concurrently physical movement and the obviously mental sensations in occurrence. 6. Realising to intention before bodily movement.

In brief, in every moment should be noted by mental noting whatever or whenever intend to do activities or all kind of discomfort or painful sensations occur such as itching sensation: making mental note, itching, then continue with the exercise of noticing the rising and falling of the abdomen. Every item of mental behavior as it occurs should be noted, if there are no intervening thoughts or perception to note, revert to the contemplation of rising and falling.

3.2 The Application of Rising and Falling Method of Mahāsi Sayādaw, Wat Mahādhātu and Bhaddanta Wirojana Sayadaw

In order to understand of the varieties of mindfulness practice taught in mainstream society today. In everyday life, there are different methods of meditation practice so as to achieve the purpose to the concept of “clearly knowing, and mindful”. It is mentioned in previous chapter in its original context within *satipatṭhāna sutta*. This developed method, Mahāsi Sayādaw’s preference for this because of the average meditator finds it easier to

note this manifestation of the element of motion (air element), not only for who come to practice at his center but one may, if one like, practice of concentrating on breathing in-out (*ānāpānasati*). This speech shown that the meditator can choose between the traditional: breathing in-out or the modernistic practice: Rising and falling that depends on the meditator's the present conditions of physical or mental physical.

Rising – Falling Method adapted from *kāyānupassanā* thoroughly and its related texts, which has been found accordingly, it can be said to be much similar to *kāyānupassanā* as taught by the Buddha maintained apparently in two *Mahāsatipaṭṭhāna Suttas* (the Discourses on Foundation of Mindfulness) (Meas Savoeun (Sumedho), 2553: 42). *Mahāsī Sayādaw's* School of meditation is also based on mindfulness. According to the evidence appearing in *Mahāsatipahāna Sutta* dealing with *Kāyānupassanā* in the group of *Dhatumanasikara–Pabba* which deals with *Vāyodhātu–Pabba*. This is to consider the Wind-Element as the wind in the womb which pushes the wind in the stomach to rise and fall to the form (*Rūpa*) and the norm (*Nāma*). This is the consideration of the form and the norm as that of the characteristic of the Three Characteristics. (Phrakhrualad Soonthon Soontharo (Sae-Tiao), 2553: abstract).

Mindfulness is focused attention placed on any mental object (thinking, anger, calm, etc.) or any physical object (body postures, movement, breathing, etc.) and the direct experience of touching only the present moment of our lives. Physical (form) objects are simply materiality and, of course, do not possess consciousness.

Form is an object of the mind; it is consciousness which knows form. During Insight training, the meditator needs to know form in the present moment only. In the same way, the noting in *vipassanā* meditation should be continuous and unremitting, without any interval between acts of noting, whatever phenomena may arise. Mindfulness, a mental factor, is a tool used in training and is subject to concentrate. It rises and falls, and varies in intensity. It cannot be artificially manufactured. The Insight meditator needs to have the mind constantly moving on to the next object in consciousness that is focusing on the present object and then “forgetting” or releasing it. The key to mindfulness practice is touch-and-go. Whatever physical or mental object appears in consciousness is the present object on which mindfulness focuses attention; therefore, no need arises to “search” for objects. Essentially, *Vipassanā* allows us to know (be mindful of) any object “touching” the mind on a momentary basis. This “knowing” can itself moderate any extremes of mental agitation or excesses of any type.

Mindfulness training practice step by step observation of our habitual action-reaction response and normal routine to remain in the present moment for close investigation. The

practice of *satipaṭṭhāna Vipassanā* meditation is of everything in general from the morning to night; it begins with the first thought and perception upon awakening, and ends with the last thought and perception when falling asleep. This general mindfulness starts with the awareness of the four postures: going, standing, sitting, and lying down. The main practice should be followed up with mindfulness of breathing in the rising and falling movements of the abdomen. The manner of breathing should be natural. Therefore, remember whenever changing postures or leaving meditation to do another activities, mindfully note in each single actions occurred. For instance, to walk to the door, note touching the door knob, coldness, hardness, turning, pulling, etc. Focus step by step mindfulness walking down the hall. (Khin May Thi, 1999: 43). If the mind wanders during the course of noting “rising, falling,” it should not be allowed to continue to wander but should be noted immediately. (Mahāsi Sayādaw, 1990: 27). Such rising and falling is a physical process (*rūpa*) caused by the pressure of the wind element. The wind element is included in the material group of the five aggregates (*khandhā*); in the tactile object of the twelve sense bases (*āyatana*); in the body impression of the eighteen elements (*dhātu*); in the wind element of the four material elements (*mahābhūta*); in the truth of suffering of the four noble truths (*sacca*). (Mahāsi Sayādaw, 1990: 12-13). To focus on mental and physical Objects. Knowing is the observing consciousness. There is only one meaning to Knowing in insight meditation that is, being aware of mental and physical objects rising-and-falling in consciousness, on a momentary basis (object by object). We designate objects conventionally by giving them names or labels; ultimately, however, there is no “being,” no “I,” no “self,” no “he,” “she,” and so forth. (Sobin S. Namto, 1989: 17-18). According to the evidence appearing in Mahāsatipaṭṭhāna Sutta dealing with *Kāyānupassanā* in the group of *Dhatumanasikara-Pabba* which deals with *Vāyodhātu-Pabba*. This is to consider the Wind-Element as the wind in the womb which pushes the wind in the stomach to rise and fall to the form (*Rūpa*) and the norm (*Nāma*). This is the consideration of the form and the norm as that of the characteristic of the Three Characteristics. (Phrakhrualad Soonthon Soontharo (Sae-Tiao), 2553: abstract). The principle of teachings of Bhaddanta Wirojana Sayadaw are able to focus your mind on a single object of consciousness such as the rise-fall movement of abdomen and to cultivate your mind to experience the momentary concentration, access concentration, attainment concentration to develop wisdom to realize materiality (*Rūpa*) from mentality (*Nāma*) as the cause and its effect. (Sayadaw Bhaddanta Wirojana, 2009: 24). All of the schools emphasize the practice of insight and emphasis on the resuming the knowing mind contemplates the rising and falling abdominal movements all time. Thus, the mental notation must be noted

immediately when the occurrence of actions or sensations in calm and natural manner. While in the act of motion such as sitting, standing walking or a series of action should be moved slowly as well. Continuing contemplating with the effort without fear, the many omissions will be gradually made less and the more you practice, the more details you can be noted. The bodily movement must be realized to the intention before bodily movement, including moving, observing and noting should be slowly, continuously, gradually, concurrently and respectively in each movement until the body process completely done in major posture and in each a series of action and the mental noting should be done immediately when distractions (mental activities) occurring until fading away while engaged the meditative exercise is normal phenomenon, when the mind experience an intense feeling of fatigue such as stiffness, just keeping the knowing mind on that part of where is the body feeling. If the bodily fatigue is unbearable, then position should be changed. Furthermore, if the mind wanders from the abdominal movement, making a mental notation, including mental vision and other distractions (thoughts etc.) as well. that emphasised by all three meditation center.

To sum up the way to practice taught by Mahāsi Sayādaw, Wat Mahādhātu and Bhaddanta Wirojana Sayadaw is to right mindfulness from the *Satipaṭṭhāna* method and although as the main method of meditation object of the exercise is rising and falling of the abdomen, this is what was said about mental noting. This technique helps meditator to recondition one's mind to stay in the present moment with the object of meditation which his special emphasis on observing the rising and falling of abdomen. Teaching also gave method of noting, the rising and falling of the abdomen in *vipassanā* meditation. The key point of mental noting is mindfully observe the motions concurrently while rising-falling is that do not rush your breathe in- out too quickly or slowly or do not make rising-falling movement too obviously or less. If another sensations arising at this moment such as drowsiness, sleepiness, laziness, sluggishness, discouragement, stiffness itches, thoughts or other distractions and so on should be noted.

Among these four of *satipaṭṭhānas*, there are several discourses relating to the practice of a single *satipaṭṭhāna* directly for realization. (Bhikkhu Anālayo, 2006: 22). Similarly, Rising and Falling Method can also be applied into the real way of practice in terms of insight meditation. While the abdomen is rising and falling, the pressure and movement experienced thereby is a manifestation of the wind element which is tactile, and perceiving that rightly as such is quite in accordance. The Applications of Perception of three of these meditation centres of Myanmar of Mahāsi Sayādaw, Wat Mahādhātu and Bhaddanta Wirojana Sayadaw show that insight meditation is a process of pure perception.

As insight can lead to *Nibbāna*, and insight being the process of pure perception, one may draw the logical conclusion that pure perception can lead to *Nibbāna*.

3.3 The Differences of Mahāsī Sayādaw, Wat Mahādhātu) and Bhaddanta Wirosana Sayadaw

Although, three meditation Teachers taught their teachings as four foundation mindfulness from the *Satipaṭṭhāna Sutta*, there are some outstanding distinctions of three meditation center of instructions which are allowed the meditators to practice on breathing in and out through the nostril by Mahasi Sayadaw.

Furthermore, The standing meditation posture was suggested by Wat Mahādhātu. The different stage of walking meditation: three stages of Mahasi Sayadaw's teaching as "raising, pushing forward, dropping..", six stages of Wat Mahādhātu's as "lifting, raising, pushing, dropping, touching, placing.." and five stages of Bhaddanta Wirosana Sayadaw's of "lifting, pushing, dropping, touching, hard (cold, etc.)..". The duration of walking of Wat Mahādhātu's and five stages of Bhaddanta Wirosana Sayadaw's should not over an hour in order to balance between energy (effort) and concentration. Additionally, only the Wat Mahādhātu added the word "หนอ" in the end of mental notation word, known as "thus" (right goes thus, left goes thus). The stage of walking meditation Mahasi Sayadaw's teaching added noting two stages in case walking fast as "raising, dropping or right step-left step).

4. The Effective Method of Practice of the Contemplation on Body Based on Daily Basis in Contemporary Society

As above that mentioned, Rising – Falling Method which is adapted from *kāyānupassanā* thoroughly and its related texts, which has been found accordingly, it can be said to be much similar to *kāyānupassanā* as taught by the Buddha maintained apparently in two *Mahāsatipaṭṭhāna Suttas* (the Discourses on Foundation of Mindfulness) and taught by Mahāsī Sayādaw, Venerable Phra Dhamma Theerach Mahamuni (the great meditation master of Wat Mahādhātu) or Bhaddanta Wirosana Sayadaw. In present time, the Rising and Falling Method is widely known in our contemporary society much more and chosen the method to control mind and self.

The Daily Life Activities

This general mindfulness starts with the awareness of the four postures: walking, standing, sitting, and lying down. The main practice should be followed up with mindfulness

of breathing in the rising and falling movements of the abdomen which is the basic exercise with mindful attention throughout the day. The manner of breathing should be natural. Moreover, *Patthana*, which is our body including all activities of movement, is concerned with being aware or keeping the object close in the mind. In other words, it is “presence of mind.” The bare attention must be free from a negative or positive attitudes so that we can observe and understand only what is actually present as known as phenomena of their arising-and-fading stages. Each one of us has some degree of general mindfulness or awareness in everyday life. The mindful activities in daily life are divided into 5 categories as following: 1. Mindful Working; teaching, studying etc. 2. Mindful Daily Activities; reading materials (books, comic, novel etc.), washing car, planting tree-flower, washing clothes (dishes etc.), watching TV, soap opera, game show etc. 3. Mindful Travelling; crossing road, driving, transportation (bus, plane, train, car, boat etc.) 4. Mindful Sport Activities; swimming, playing badminton (tennis etc.), playing golf etc. 5. Mindful Using Smartphone for Social Media, Applications (app); Facebook (fb), Instagram (Ig), Wechat, WhatsApp, Google Map, Youtube, Games, Banking Online etc.

If the pleasant or unpleasant feeling obviously arising (interesting/uninteresting, etc.) should be noted the sense-object arising, then revert the knowing mind to reading again. According to the scriptures, pleasant or unpleasant feeling are the *Vedanānupassanā* Section. They are occurred when meditating on body (*kāyānupassanā*), mental notation should be done immediately when these feeling occurring until they fade away, then revert the mind to the major activities. The other activities concerning mindful using smartphone or taplet, the procedure of being mindful is the same as mentioned above, the different point are the activities to focus on but the rest is the same procedure The key point is daily activity utilization and adjustment to find the effective way for your own practice.

The Problem of Practice Contemplation of Body in Daily Life

Normally, in the contemporary society, from most perceptive, when we apply mindfulness course at the temple or the meditation institutions because of the supportive environments where we can practice easier than outside. This is the worldly ideas to cultivate or to develop mindfulness should be done only in the proper place. That is what most their perception are, and therefore, this is the present obstacles in modern society and is closely related to issues concerning everyday life that mindfulness cannot be developed or applied for daily activities. After the meditation course was done, there is no pattern of practical method for the laity after they come back from temple and meditation centres to be a guide line for continuity of practice in their ordinary daily life activities. In daily life, the

unsuitable environment is totally different from temple or meditation institutes. This caused that it is hard to make a mental notation in circumstances or some situations as well. The common errors of mental notation for insight meditation are which is to focus on words instead of the process of breath or to use on the visualizations as meditation objects instead of the present phenomenon of actions. The correct practice is to be mindful of knowing the mental feeling of the action of bodily movement not the notation words or a form object.

The mindfully knowing an objects in the present moment is important because the mind can know the feeling of the present moment what kind of feeling occurs or which part of bodily moves. This feeling aspect takes some time to recognize, so-called “just knowing”, the bare experience. (Sobin S. Namto, 2011: 37). The others error are about not mental notating on or not focusing on the meditation object is not exist in the present moment because all objects has fallen away already because those are not occurring in the present. Therefore, mindfulness must be on only what is occurring in the present moment only, whether feeling or bodily movement, including the abdominal motion too.

However, mindfulness meditation technique about the speed of movement must be slow and respective. It is not proper or suitable for practice in daily life activities, the speed of movement in everyday life is so entirely different circumstances and times. Even though, the procedure of instructions, which is suggested in temple or meditation center, is similar only the obvious major postures (standing, sitting, walking and lying down) but it is still hard to catch up in every single bodily movement for daily routines.

Last but the least, even though, some will said that some books give instructions on meditation practice. From this point, that's partly true, but sometimes reading is like a compass to guide the meditator unless those books are written correctly. A *vipassanā* master can help you understand the books. The practice can help us to understand the mental and physical phenomena, what exactly they are. It does not mean the book is helpless or useless but it is kind of compass for guidance and is value for the average reader, not those for everyone because the each meditator is differ in individual's inclinations or personal meditation experience.

The other point that researcher emphasize that how difficult to apply the practice into our daily life activities. This must be the main point that is for the practically meditative breakthrough. For all reason and problem mentioned before, the Pre-Training Mental Notation Guidance Manual has been designed in order to apply these in-temple teachings or instructions to the real life activities which people can live their lives with being mindful of how we acts effectively way in chaotic society which based on the Buddha's Teaching

of the practice of *Kāyānuppassā*, through Conceptual Method to the Reality Practice, not only at the temple or meditation center but in our everyday life as well.

5. The Effective Ways of Practice of the Contemplation of Body Based on Daily Basis in Contemporary Society

As the researcher mentioned above about the problem of practice in our daily life, one more thing is our focus always aims in external activities, not both what occurrence of the bodily and mental sensation or the bodily movement large or small are. It is necessary to observe the body's posture through the agitation and randomness of movement. Mindfulness is about to have clear comprehension. Mindfulness is the mental activity that observes an object with attention in the present moment, as it arises and falls away. Mindfulness knows these and other things immediately and clearly in the moment they actually appear, instead of remembering them after the fact. (Sobin S. Namto, 2011: 26). Buddhaghosa defines concentration in the following way of Concentration is training in intensity and depth of focus and in single mindedness, and its concomitants remain on a single object, undistracted and unscattered, it is of one kind with the characteristic of non-distraction, It is manifested as non-wavering. (D I 73, *Vism-mhp* 91, Bhikkhu Ñāṇamoli, 2010: 82).

To purpose the best solutions the problem of practice should be correct to the right way. The present obstacles in modern society and is closely related to issues concerning everyday life that mindfulness cannot be developed or applied for daily activities. The first is to change the worldly perceptive that mindfulness meditation can conduct in our daily life because the right mind set can lead the meditator to the right way for practice.

The second common error is what the improperly mental notation. As we know form (materiality) cannot know anything by itself. Form is only the object of the mind. Only mind-and-matter exist in the world. It is essential that a new meditator understand how to focus mindfulness correctly and completely on a mental or physical object. To illustrate the right mental notation, as walking, One's mind is totally concentrated in the act of walking, standing lying and sitting, not the form of action. The meditator is also aware of all the steps such as raising one's foot which proceeds step by step in complete awareness instead. The other example is what the notation should be emphasis on the (rising) upward-(falling) downward motion when breathing in-out, not the form of movement. With this technique the meditator will perceive on the intrinsic knowledge and the distinction between Conventional Truth and Absolute Truth. The right mental noting is to about the train the mind to perceive

the bodily movements or actions concurrently and immediately. Furthermore, the mental notation must be made only the present action in concurrently with slowly, continuously, gradually, concurrently and respectively carrying out, observing in each movement until process of action completely done. The others error are about not mental notating on or not focusing on the meditation object is not exist in the present moment because all objects has fallen away already, for instance, abdominal movements or another phenomenon and so on

The technique speed of mindfulness meditation movement is the obstacle for practice in daily life activities. Nevertheless, this is the basic to train the meditator to catch up in every single bodily of agitation and randomness of movement only.

Last but the least, even though, some will said that some books give instructions on meditation practice. Sometimes reading is like a compass to guide the meditator unless those books are written correctly. Actually, there's more to that mindfulness training than meets the eye and much more complicated than it really is. The practice can help us to understand the mental and physical phenomena, what exactly they are. It does not mean the book is helpless or useless but it is kind of compass for guidance and is value for the average reader, not those for everyone because the each meditator is differ in individual's inclinations or personal meditation experience.

The pattern of meditation retreat found that some paradoxical instructions about what actually act on our daily activities and environment in the present life. While it may seem a bit counterintuitive, for stance, slowly and step-by-step movement is actually a good pattern to start in the initial stage of mindfulness meditation technique, which is only a training device; it's a skillful way of using the technique to strengthen mindfulness. Even with contrast, in real life, action is too fast to observe in each single movement so the meditator cannot realize to intention before their action in every time.

The Last common error is how difficult to apply the practice into our daily life activities. This must be the main point that is for the practically meditative breakthrough. For all reason and problem mentioned before, the Pre-Training Mental Notation Guidance Manual has been designed in order to apply in chaotic society which based on the Buddha's Teaching of the practice of *Kāyānuppassanā*, through Conceptual Method to the Reality Practice, not only at the temple or meditation. If the basic errors mentioned above, they could be correct and rehabitual, the development of meditation retreat can be improved.

To increasing effective ways of practice of the Contemplation of Body based on daily basis in contemporary society, the scholars suggest that in daily life, the present activities or situations, even sensory feeling occurrence will be the great challenge and test

for mindfulness which is gained or cultivated from meditation retreat. After training course, during real life situation is like the battle field that is the place to test how we maintain our mindfulness in the present time. In daily life, it is not only the bodily movement to beware, the sense doors should beware when they encounter on the external object as perception as well. This is for the effective way to do the daily activities in conscious and awareness. Additionally, studying the Dhamma is necessary due to some knowledge about the Eightfold Path, the meditation objects or the Four Foundations of Mindfulness also used in *satipaṭṭhānā vipassanā* practice, and a minimal understanding of sensory perception. The factors of right speech, right living, right action and right effort also played in *vipassanā* practice to develop for application of utilization in our life activities as well. Mindfulness maintained with each and every action, excluding no activity, is right and complete action. For example, if the meditators understand the intrinsic knowledge and the distinction between Conventional Truth and Absolute Truth. The bare attention can be applied for this sense as well by means of is simply knowing sound, seeing is only knowing color, and so forth. Knowing phenomena is knowing the truly knowing what is what results when one attach the sensory feeling. With this technique, it is the effective way to encounter on the external object as means of sense-doors are guarded by mindfulness. This point of view, the meditators can apply to utilize for using social media, for instance, Facebook, Instagram, Line and so on in daily life. One is to judge whether an activity is suitable or not, to ask whether it will increase the greed, hatred and delusion in our minds or tend to reduce them. If it will increase those unwholesome mental factors, one should refrain from the activity. This is one form of application means, the development of what is an aim of the practice. The knowledge and practice help each other to understand the body process and mental process that how both of them occur.

Additionally, some more advised are added for practice mindfulness in effective way, we should cultivate clear comprehension in regard to thought, word and deed. In other words, we should reflect our activities with purpose, aim and suitability before every action. Clear comprehension helps to safeguard the mind. Attention is sometimes kept at the eyes, the ears, etc. In chaotic situations, in contemporary society, the easy way to apply for effective mindfulness developing is one's breath in-out meditation that caused abdomen movement. This is the way that the master *vispassnā* always teach and recommend to us. During the day, if we have a moment of free from activities

By the Application of Pre-Mental Notation Guidance for Daily Activities, with this systematic practice, could be a guidance for continuity of practice for practice in advanced

stage. It does not mean that the beginner or laity cannot use this manual to study for more practice. Even if you are not interested in Buddhism, meditation is a valuable training that can be applied to daily life. We are able to practise and cultivate mindfulness, even to develop or maintain, in every single day to liberation stage. Besides, this practice also point that actually, in ordinary life, dhamma is all around us without noticing or observing in daily routine. Hence, the effective way is started from one's inner, then, bring what we practice and apply it into our real life in the best way to suitable for outside environment and individual's conditions.

In sum, do not forget to be mindful on our action of movement, even a series of action, even a casual walking and so on. When the mindfulness meditation practice has been well-trained. The meditation skill become automatic mindfulness. Whenever the mind moves out to the outside objects or the bodily movement arises, then, automatic mindfulness will arises concurrently and frequently without doing anything. Whenever we concentrate on the activities with consciousness and awareness of what we doing in the present, it is so-called being mindful or being conscious. On the other hand, if the mind is restless or unaware, the action is not being mindful. Not only the bodily movement considering but also the feeling, the mind and dhamma as well because they support each to other progressively and effectively practice for cultivation and development of mindfulness. Especially, how to bring its application to benefit to yourself and others. The point is to gain experiences from the practice, which are the formal meditation, even if, failure occur in this time. The meditator must not give up so easily to be mindful doing all activities in our life. In brief, it is so-called mindful living.

From my researcher perceptive, being skillful means the ability of bringing what is your study and practice into the real life and its application to benefit to yourself and others. Practice in everyday life as meditators, it is the greatest challenges we face to apply what we are practice. It would be great if everyone can find his own way to simplify the mindfulness practice more suitable for yourself and can simplify it more intuitively. This because of everyone differs from individual. Dhamma is to be experienced individually by the wise so lead inwards, this being suitable for everyone.

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