

# Buddhism and Vipassana Meditation: A Scientific Method for Mental and Social Growth in the Modern Age

Alok Kumar Verma 

Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut, Uttar Pradesh, India

✉ [alok9630@gmail.com](mailto:alok9630@gmail.com)

## Article History:

Received: January 28, 2023

Revised: August 29, 2023

Accepted: August 29, 2023

Published: August 30, 2023

## Abstract

*Vipassana meditation, discovered by Buddha approximately 2500 years ago, is one of the oldest meditation techniques in India. This meditation technique is a non-denominational scientific technique of self-transformation through self-observation in society. This leads human society to a progressive and better insight and a positive health appearance. Vipassana meditation is a moral and social path that sees and develops humans from within nature through the outline of their mind and body. Hence, the main objective of this study is to examine the effect of Vipassana meditation on mental health as well as to determine how its practice leads to the social development of society. Consequently, how is it beneficial to society and how does this meditation technique affect mental and physical health in society? Hence it can be said that through the practice of this meditation technique, a powerful and peaceful message can be delivered to the human mind. This paper shows that Vipassana meditation provides a variety of physical and mental benefits that greatly improve human well-being. These benefits include decreased stress, improved immune system function, decreased blood pressure and heart rate, increased sleep quality, and decreased chronic pain. Thus, the practice of Vipassana meditation has the potential to bring about profound transformative changes in human life.*

**Keywords:** Buddhism; Mental Health; Scientific Method; Social Development; Vipassana Meditation



## INTRODUCTION

Buddhism is one of the oldest traditions in the world, founded in India by Gautama Buddha more than 2500 years ago. Its origin and spread began on the Indian subcontinent, and a few decades later, it spread to Southeast Asian countries and other parts of the world. Buddhism has historically transformed into religion and attracted the masses of followers around the world. It has preached the message of non-violence and peace and introduced the idea of humanism to the world. Buddhism, with its simplest teaching of peace and tolerance, has led to a beautiful path for its followers to have a new philosophy of life.

Buddhism is a tradition that focuses on the individual spiritual development of human beings. It is a philosophy that teaches us to focus on humanistic ways of life in the world and motivate humans to lead ethical lives. The teachings of Buddhism are recorded in different collections of scriptures known as 'Canons.' During the Buddha period, it was derived from oral tradition and preserved through communal chanting. In this way, the 'Pali Canon' is one of the most essential to be written in Pali in Sri Lanka in the 1st century BC. The scripture consists of three *Pitaka* or baskets: *Sutta-Pitaka* (Buddha's sermons), *Vinaya-Pitaka* (Monastic rules), and the *Abhidhamma-Pitaka* (Scholastic works) (Agarwal, 2015). These three basic aspects of Buddhism have positively affected human beings.

Primarily, the principal teachings of Buddhism are composed in the 'Four Noble Truths and the Noble Eightfold Paths.' It is based on Buddhism's moral, meditative, and spiritual lives. The purpose of Buddhist meditation was to attain *Nibbana*. "*Nibbana* is the cessation of mentality and materiality" (Collins, 2010).

## **PHILOSOPHY OF BUDDHISM AND VIPASSANA MEDITATION**

Buddhism differs from many other faiths and traditions in the world. In this philosophy, different schools of thought have been established. Therefore, every school assembled its own 'Canons' in different languages. However, the 'Pali Canon' remained authoritative for the *Theravada* Buddhist School. It does not run on the relationship between humans and God. It does not believe in God, the personal creator. In a sense, Buddhism is more than religion. Therefore, in Buddhism, human beings are aware of their thoughts and actions, developing wisdom, compassion, and understanding (Gnanarama, 2000).

Mahayana Buddhist meditation includes several schools of practice. These schools of Mahayana Buddhism established themselves by focusing on various Buddhist sutras, philosophical texts, and commentaries. These schools also have their own meditation techniques to achieve enlightenment. Buddhist meditation in Vajrayana is called the mandala. They are meditated on in the mind. One can also see two- or three-dimensional mandalas that are beautiful artwork. These artistic circular patterns are used to awaken the practitioner's mind to a deeper, more spiritual nature (Gnanarama, 2000).

Buddha confirmed the way of achieving the final goal of life and the attainment of enlightenment, at Bodh Gaya, India in 589 BC. Buddha gave various teachings on the progress of society. Today, there are different styles of Buddhism, including *Mahayana*, *Vajrayana*, *Zen*, and *Theravada* Buddhism. All are precious but have distinct shows. Therefore, human beings need more practice in Buddha's teachings to understand the reality of the facts. Meditation plays the most important role. In this way, meditation is the best way to understand the actual problem of human beings and to solve their problems (Buddhist Text Translation Society, 1998).

Consequently, the Buddha's teachings need to help in understanding the exploratory systems with the issue of claiming all living beings to be permanent. Buddhism's heartless experimental approach to the deep sense of being might be the motivation that Albert Einstein said, "The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogma and theology. Covering both the natural and spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. If there is any religion that would cope with modern scientific needs, it would be Buddhism" (Lopez Jr., 2008). This is Einstein's idea of references to Buddhism and his discussion. Therefore, the present researchers have tried to re-create this statement and attribute it to Einstein. It is the reality of wonderful connections between Buddhism and science that has continued, even though it has continued up to today (Lopez Jr., 2008).

In Buddhism, people feel confident that they can improve their consciousness and understand themselves. It means focusing on their enormous energy (of their understanding) through prayer for meditation. However, they can also develop their relationship eventually in life by examining the 'Noble Eightfold Path,' which might have been recognized by the Buddha, who is called the supreme physician (Golebiewski, 2014). In this way, the 'Four Noble Truths' is the best medication for transforming their craving, addiction, and torment under bliss. The 'Noble Eightfold Path' summarized ahead three fundamental zones for Buddhist profound practice, that composed of *Prajna* or *Wisdom*; *Sila*, or 'Moral Virtue' for example, the 'Five Precepts'; and *Samadhi*, or 'Mental Concentration,' for example, such as reflection and care (Harvey, 2012).

Today, around the world more than 250 million Buddhists are involved in meditation practices. This was a very small number of groups involved in the practice of mediation. This may be an honest

contradiction not only for Buddhist laymen, but many of them are Buddhist monks and nuns. Different Asian Nations believe that Buddhism will be the main religion in the world in the future (Richmond, 2000). Therefore, there is a question: Were things diverse in the past? Yes, it is the reality that there were times put the place of a large number of monks besides nuns existed and more trained by religious communities. This is why the West thought that Buddhism's consideration needs help for the person and the specific understanding. It will be a great deal to understand the reality of Buddhism through reflection. Consequently, Buddhist meditation has a special branch of the Noble Eight Fold Path (Gnanarama, 2000).

According to followers of Buddhism, *Vipassana* meditation comes from the tradition of *Theravada* Buddhism. It was popularised by Mahasi Sayadaw and S. N. Goenka. *Theravada* and *Mahayana* are both established in the basic teachings of the Buddha, and both highlight that individual self-examination can help achieve liberation from the cycle of *Samsara* (birth, death, and rebirth). Practically, the approaches and practices followed by them are different (Cousins, 1989). Meditation provides us with a greater perspective, which is quick for less nervousness. It helps reduce stress and provides a better course for physical and mental health. Therefore, physically fit people are better, psychologically better, and happier. In this way, meditation is the most important feature for reducing all mental problems and setting their internal energy for humanity if they are practicing everyday life. Consequently, acting on this path creates a positive impression on the body and mind (Jarukasemthawee, 2015).

In this way, meditation is a basic, insightful method to move forward to the nature of existence and create significant peacefulness in society. However, the practice of *Vipassana* meditation has explained useful consideration systems, which uncover and improve the reason for their suffering. An extensive variety of meditation

practices are essential for applying Buddha's teachings to everyday life. In addition, meditation is a table far reaching through Buddhist meditation projects. It is an important part of Buddhist teachings (Husgafvel, 2016).

Along these lines, Buddhist Vipassana meditation approaches non-denominational goals to dispose of the totality of intellectual impurities and healing of human stress. After Buddhist meditation, one can enjoy complete liberation from the bondage of cyclic or empirical existence (Nottigham, 1960). It is a technique and regularly occurring method of intellectual schooling. It prevents fear, calms intellectual anxiety, eliminates depression, and provides mental peace. The importance of *Samadhi*, *Jhanas*, *Vipassana*, *Maggas*, and *Phalas*<sup>1</sup> increases in society. *Vipassana* meditation has acquired a central position in Buddhist teaching (Harvey, 2012).

Therefore,

It is the name given to the method of meditation, or system of meditation, which leads to a well-balanced, tranquil mental state; in this connection, it is known as *Samadhi*, concentration, or *Samadhi-Bhavana*, Calm-abiding or tranquility, which precedes *Vipassana-Bhavana*, insight meditation, or analytical meditation (P. V. Mahathera, 1987, pp. 16-17).

## MAIN PILLARS OF VIPASSANA MEDITATION

Vipassana meditation is based on three fundamental pillars: morality (*sila*), concentration (*samadhi*), and wisdom (*panna*). These three components support the practitioner's journey toward self-discovery and enlightenment.

---

<sup>1</sup> In *Theravada* Buddhism, the words *Maggas* and *Phalas* are very well known. It is a compilation of the ideas of Buddha, which Buddha told during his mediation under the Bodhi tree. In it, he discussed human suffering, which is called *Magga*. Therefore, the Buddha regularly works like a doctor in the Four Noble Truths and discusses how to get rid of sorrow in the Noble Eight Path.

## **Morality**

The foundation of Vipassana practice, morality, involves living a moral life by following guidelines such as abstaining from harming others, lying, stealing, engaging in sexual misconduct, and abusing intoxicants. Practicing ethics creates a stable and harmonious environment, conducive to meditation and personal growth.

## **Concentration**

Developing concentration is essential to achieving mental clarity and focus during meditation. Vipassana practitioners usually begin by focusing on their breath or physical sensations, which helps calm the mind and eliminate distractions. As concentration deepens, meditators are better able to observe the subtle and ever-changing nature of their thoughts and feelings.

## **Wisdom**

The ultimate goal of Vipassana meditation is to create wisdom and insight into the true nature of reality. Practitioners can understand the impermanent, unsatisfying, and selfless character of existence by practicing mindfulness and developing concentration. This knowledge ultimately leads to the cessation of suffering and enlightenment or nirvana (Goenka, 2014).

## **BENEFITS OF BUDDHIST (VIPASSANA) MEDITATION**

Buddha has said that in his discourse, as the sea has a taste, the taste of salt; similarly, in his philosophy, there is a taste, the taste of freedom (*Vimuttirasa*). The taste of freedom is the taste of the Buddha's doctrine. It is an area of taste for nonsecular freedom. It is a method of spiritual freedom and freedom from a Buddhist perspective. Getting out of the problems of *sorrow* is the foundation of Buddhist teaching, which is spreading rapidly in modern society. As a result, the Buddha

has made a successful attempt to explain this throughout his teaching, by which society can be taken on the right track (Matsuoka, 2005).

Thus, the actual problem of the difficulty of suffering is evident from the formula of the 'Four Noble Truths.' The doctrine of the Four Noble Truths deals fully with the problem of grief, which is seen from four unique perspectives. The 'First Noble Truths' suggests that suffering is the most complex aspect of existence. The physiological aspect is mainly explained by the 'Four Noble Truths' for critical approaches to chronic disease and death-receiving delivery. It occurs mentally in the forms of grief, bereavement, rejection, and depression. Therefore, the 'Four Noble Truths' mainly discuss freedom from sorrow and walking on the path of a happy life, which is described in the 'Noble Eight Fold Path' (Pasanno & Amaro, 2009).

The cause of sorrow in Buddhism is said to be desire and ignorance, which are the roots of sorrow. By desire, Buddhists refer to longing for pleasure, material goods, and immortality, all of which are desires that can never be satisfied (Anālayo, 2012). The reason is craving, the unquenchable power of indulgence, and existence, which keeps the wheel of rebirth in constant motion. The end of suffering is the reversal of this genetic connection and the destruction of 'craving' (*Trishna*). This is a way of stopping the victim from the middle path of moral and intellectual schooling, which escapes all extremes through conduct and attitude. Thus, Right View is a 'Noble Eight Fold Path' created from Right Right View, Resolution, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration (Gunaratana, 1996).

The fourth truth provides guidelines and prescribes a practical regimen. This regimen focuses on the personal level. The Buddha does not come into our midst as a saviour descends from a high. He comes as an enlightened teacher, a person who has located the way to stop suffering and factors the way out to others (Goenka, 2010). It is for

each person's own delusions and defilements that chain with them. The cycle of suffering is again every person's effort for internal purification that pave the way for their deliverance. It is a fact that personal cognition of fact is needed to attain the end of suffering. Therefore, meditation is assumed to be a function of crucial significance within the Buddhist components of the freeing path (Khema, 1997).

Arguably, society of the whole world needs peace of mind. This means that people want full enjoyment of their lives, which they cannot find. Hence, meditation is the best formula for achieving peace of mind. As a result, Buddhist meditation is a better way of generating the inner expertise necessary for liberation from suffering. People have to choose the right path so they can get the path of liberation their way this is possible only in Buddhism. Buddhism works for peace of mind and focuses on the specialization of the liberation of purity of mind and clarity of vision. Meditation techniques taught within Pali 'Pali Buddhist culture' are based on the Buddha's imitation. It was built by the Buddha in his quest for enlightenment. It is designed to be maintained in the society. Buddha attained enlightenment through hard work by sitting under the Bodhi tree, after which Buddha discovered the 'Four Noble Truth', which is the main doctrine of Buddhism (Gunaratana, 1996).

Currently, the world is witnessing the practice of *Vipassana* meditation. Numerous *Vipassana* meditation centers practice Goenka's meditation technique. The "*Vipassana* meditation aims at the total purification of human beings and at the overcoming of sorrow, lamentation, the destruction of grief and suffering, suffering and reaching of the light path and the attainment of the *Nibbana* state" (Davids, 2007; Carpenter, 2017). The purpose of *Vipassana* meditation is to achieve relief from misery that is properly informed mentally and physically about their true nature. Some people want to know

everything about meditation so that the concentration of the mind and continuity of the body can be attained from the mental state. This is a result of the characteristics of meditation, whereby happiness becomes the main goal of meditation. Meditation practice removes anger, grief, painful sensations, stiffness, detachment, and so forth. As a result, this meditation technique is very useful to society (Solomon, 2007).

## **VARIOUS TYPES OF BENEFITS FROM VIPASSANA MEDITATION**

### **Stress reduction and relaxation**

One of the most important benefits of Vipassana meditation is its ability to reduce stress and promote relaxation. By focusing on breathing and physical sensations, practitioners can shift their attention away from stress-causing thoughts and experiences. This process helps activate the body's relaxation response, which leads to a decrease in the production of stress hormones such as cortisol and an increase in the release of feel-good neurotransmitters such as endorphins (Hart, 2009).

### **Improving the functioning of the immune system**

Vipassana meditation can improve physical well-being by increasing the body's ability to ward off infection and maintain overall health. The regular practice of Vipassana meditation has been linked to improved immune system functioning. Reducing stress and promoting relaxation contributes to a more robust immune system, as chronic stress is known to weaken the immune response (Hart, 2009).

### **Decreased blood pressure and heart rate**

Vipassana meditation helps lower blood pressure and heart rate in both healthy individuals and those with pre-existing cardiac problems. Its use can reduce the risk of high blood pressure and other

cardiovascular problems. Additionally, Vipassana meditation can help lower heart rate, thereby contributing to a more relaxed and calm state (Hart, 2009).

### **Increased in the quality of sleep**

Poor sleep quality is often associated with stress, anxiety, and an overactive mind. Vipassana meditation may help improve sleep quality by promoting relaxation and reducing stress, allowing practitioners to experience deeper and more restorative sleep (Hart, 2009).

### **Increased self-awareness and emotional intelligence**

Vipassana meditation helps to cultivate greater self-awareness by encouraging practitioners to observe their thoughts, feelings, and bodily sensations without judgment. This increased sense of self-awareness can lead to increased emotional intelligence, allowing individuals to better understand their emotional reactions and empathize with the feelings of others. As a result, exercisers often develop stronger interpersonal relationships and more effective communication skills (Hart, 2009).

### **Improved focus, clarity, and cognitive function**

Regular practice of Vipassana meditation can improve focus, mental clarity, and overall cognitive function. By training the mind to focus on breath and physical sensations, practitioners can develop the ability to maintain sustained attention and filter out distractions more effectively. This increased focus can be applied to daily life, improving productivity and problem-solving skills (Fleischman, 1990).

### **Reduction in anxiety, depression, and other mental health problems**

Several studies have shown that Vipassana meditation can effectively reduce the symptoms of anxiety, depression, and other

mental health problems. Vipassana meditation can help reduce negative thoughts and emotional distress ([Fleischman, 1990](#)).

### **Cultivating inner peace, happiness, and overall well-being**

Vipassana meditation can contribute to a better sense of inner peace, happiness, and overall well-being by fostering a deeper understanding of the impermanent nature of self and reality. As practitioners develop self-awareness, emotional intelligence, and resilience, they often experience a greater sense of satisfaction ([Goenka, 2014](#)).

## **INTEGRATION OF MENTAL AND SOCIAL DEVELOPMENT OF SOCIETY THROUGH VIPASSANA MEDITATION**

In today's fast-paced, technology-driven world, many people are looking for ways to reduce stress, improve mental health, and achieve inner peace. Consequently, mindfulness practices, including Vipassana meditation, have generated substantial interest in society. Rooted in Buddhist teachings, Vipassana meditation is now being adopted by people of various backgrounds and belief systems, transcending its religious origins to become a widely accepted method for personal growth and self-discovery. With this, along with the mental satisfaction of man, it helps him in social development ([Goenka, 2014](#)).

Thus, Vipassana meditation helps to cultivate greater self-awareness by encouraging practitioners to observe their thoughts, feelings, and bodily sensations without judgment. This increased sense of self-awareness can lead to increased emotional intelligence, allowing individuals to better understand their emotional reactions and empathize with the feelings of others. Consequently, practitioners often develop stronger interpersonal relationships and more effective communication skills ([Goenka, 2014](#)).

In this way, Sariputta has spoken in *Rathavinita-Sutta* of *Majjhimā-Nikaya* to fully define the stages of mind purification. These seven steps were also explained in the *Visuddhi-Magga* of 'Bhadantācariya.' The seven stages of *Rathavinita-Sutta* are explained in 'Insight Meditation' as seven successive methods of mind purification. This shows the causal relationships for every stage of purity. It is stated that the "final *Nirvana* is the goal of the practice through the seven stages of purification. The seven stages of purification and insight knowledge delineate the following stages of progress (Bodhi, 2006). The seven stages of purification were as follows.

1. The Purification of Virtue (Mortality), (*Sila-Visuddhi*)
2. The Purification of Mind (*Citta-Visuddhi*)
3. The Purification of View (*Ditthi-Visuddhi*)
4. The Purification by Overcoming Doubt (*Kankha-Vitarana-Visuddhi*)
5. The Purification by knowledge and vision of what is path and non-path (*Maggamagga-Nanadassana-Visuddhi*)
6. The Purification by knowledge and vision of the course practice (*Pasipadā-Nanadassana-Visuddhi*)
7. The Purification by knowledge and vision of the 'Four Paths' (*Nanadassana-Visuddhi*), and Meditation Subjects (*Kammattthana*) (Bodhi, 2003).

It is a list of the famous stages of mind purification in Buddhism. Two types of meditation have been developed in the purification of the mind. One is tranquility (*Samatha*), and the other is insight (*Vipassana*) meditation. An individual first develops tranquility (*Samatha*) and then insight (*Vipassana*) through meditation. They have constructed themselves in either access attentiveness or improvement subsequently the 'five groups of grasping' (Anālayo, 2012). The physical and verbal stages bring about the next stage of purification,

which is established by purified virtue and paves the way for mental restraint. This is called the purification of the mind (Nanarama, 1993).

Consequently, it is like a set of stairs, and is required to reach one before the next. When people gain humanity, they can purify their minds. When the mind is pure, people can start purifying their views. When the seventh *Visuddhi* attains *Nibbana*, purity of the mind can be attained. Thus, the *Nibbana* is the mindset that has achieved liberation and full access to the 'Noble Eightfold Path.' The *Mahasatipatthana-Sutta* of Buddhism is 'the prominent discourse at the organizing of consciousnesses.' In this discourse, the Buddha has shown the 'one and handiest manner,' for overcoming sorrow and lamentation, for the belief of *Nibbana*. Therefore, it is a fourfold setting of awareness (Goenka, 1998).

The Buddha stated that, for our statement to be 'general,' 'entire,' or 'holistic,' it should appear within' for 'self-knowledge, and this self-knowledge is looking at thoughts. Our self-commentary search is generally simple when people examine the complete area of their thoughts to be counted (*Nama-Rupa*). In other words, the body, sensations within the frame, thoughts, and contents of beliefs. This is the fourfold organization of attention (*Kāyānupassanā, Vedanānupassanā, Cittānupassanā, and Dhammānupassanā*). It is not an automatic ritual or a serious game, but an experiential framework of real understanding at the level of sensation (M. S. N. Mahathera, 1998).

Along these lines, the body can be best placed while it feels the body at the level of sensations and knows the mind. Furthermore, 'something that arises within thoughts flows in conjunction with sensations in the body' (*Sabbe-Dhamma-Vedana- Sammosarana*). Thus, mind and matter are deeply interdependent and interrelated. The entire observation is general, while the complete field of mind matter is fully understood at the level of sensations (*Parijanati*) (Hart, 2009). This remark is the fact 'as is it,' the truth from minute to minute,

staying with 'what is' (*Yathabhuta*). There may be 'regular via knowledge of impermanence at the extent of sensations' (*Sampajanna*). Thus, it is necessary to develop his recognition of such a volume that there may be mere knowledge at the site of simple focus. Consequently, the observer is determined (*Yavadeva Nanamattaya Patissatimattaya*) by the people's stand. It is indifferent, without clinging or craving something in this world of mind. In this way, human beings can achieve liberation through tireless efforts ([Fleischman, 1990](#)).

## VIPASSANA MEDITATION: THE WAY OF LIFE

*Vipassana* was the most ancient meditation method in India. It is a manner of observing matters with equanimity, called *Samdarshita*<sup>2</sup>. The word *Samdarshita* is a way of looking at things with no own view, without ego, and without inclination. It is for the art of dwelling which eliminates the three causes of all suffering; these are 'Craving, Aversion, and Lack of expertise.' Therefore, most meditation techniques emphasize societal awareness. Along these lines, *Vipassana* is taught as a course that is to say as a lifestyle, or way of existence. Possibly, in psychiatric expressions, people may say, 'A way of life intervention.' It has been the ecosystem people find in 'Thoreau's' writing, wherein life is centered on gratitude, concentration, and the hobby. When people need to analyze *Vipassana* in a proper and unmodified lifestyle, they need to take ten days of their lifestyle and visit a ten-day residential course ([Baer et al., 2012](#)).

A ten-day *Vipassana* meditation course begins with a sequence of promises. Promises are not taken to satisfy someone else. No person monitors their mind-waves to understand whether they are keeping

---

<sup>2</sup> The word *Samdarshita* means observing the thing without any own view, without ego, and without any inclination. It is viewing the things like thoughts but without any variation.

their promises. The oaths are taken by the person as an orienting technique with the aid start the right way. Therefore, they instructed him on the correct attitude toward meditation. The first crucial declaration was 'Noble Silence.' However, nine of the ten days were spent completely on Noble Silence (Oshita et al., 2013). The Noble Silence method, in which people are genuinely recognized as talking while speaking, is related to meditation. For example, when they discuss their practice with their teacher. Therefore, 'Noble Silence' means that, the goal of the human being is to be silent with all other than necessary desires. So, 'Noble Silence' means that their goal is to remain silent with all of them apart from the necessary desires. Therefore, in the ten-day *Vipassana* camps, meditators are requested to analyze how to stay away from the practice of self-commentary, writing, computer systems, phones, etc. (Marques & Dhiman, 2009).

In addition, practicing *Vipassana* meditation creates a person and permits them to stay peaceful and melodious. It generates a peaceful and harmonious ecosystem around society. There is nothing offensive in working towards the technique of meditation of thoughts by watching one's natural and normal breathing. It adds without any sectarian expression or positive thinking and creativity (Goenka, 1998). Through *Vipassana* meditation, humans can work in every direction in society. In addition, how the mind frames affect each other can also be reviewed. Thus, ignorance is reduced from the basic stage of human thought. It destroys many types of difficulties that arise in the mind, and by practicing them deeply, all obstacles to subsistence are reduced. Thus, observing this sensation factually, without response, people come out of the vintage habit sample of producing *Raga* and *Dvesa*<sup>3</sup> (yearning and aversion) toward them (Kumar M., 2012).

---

<sup>3</sup> The 'Pali' word *Raga* and *Dvesa* is translated as 'hate and aversion'. *Dvesa* is the alternative of *Raga* (lust, choice). In conjunction with *Raga* and *Moha*, *Dvesa*, it is one of the

The Vipassana meditation technique is an important component of Buddhism. By practicing this, a man can control his own self. As an alternative, it is best to develop human liberation through the practice of ethics (*Sila*), meditation (*Samadhi*), and perception (*Panna*). By practicing this meditation method, people wandering the path can detect the wildness of their body, speech, and mind. It is a home remedy that can provide happiness and harmony to us and those around us (Buddha Dharma Education Association Inc., 2016).

Vipassana meditation is not only a practice to be performed in the special environment of a meditation retreat, but it is also considered a way of life. After the completion of the ten-day course, the meditators took the tool with them home. *Vipassana* meditation requires continuous practice for disciplined pursuits in life. It is the path through moral commitment, lifetime meditative discipline, self-knowledge, and self-observation. In *Vipassana*, “meditator becomes free to live for higher values, richer goals, loving-kindness, sympathetic joy, compassion, and peacefulness. Fear and yearning give way to choice, ardor, and faith in the human potential” (Fleischman, 1990, p. 10). Thus, the practice of *vipassana* meditation gives every movement immense love and peace to humanity.

Significantly, all over the world, people are eager to find solutions to unhappiness in their lives. In this way, *Vipassana* is the most effective technique for eliminating many types of suffering. It is no wonder that this meditation technique is in the light of wisdom. The practice of *Vipassana* is to reduce the darkness of suffering and negativity and then generate love, compassion, and goodwill in society. Human beings have unique personalities and the capability to observe reality within to develop true wisdom and true insight. *Vipassana* enhanced this ability. Each person must practice the

---

three character afflictions that are component, and the purpose of *Dukkha*. It is also one of the ‘threefold fires’ in Buddhist Pali canon that need to be quenched.

meditation technique and purify their mind (M. S. N. Mahathera, 1998).

According to Buddha's teachings, the practical combination of *Sila, Samadhi, and Panna* teaches universality and nonsectarianism. It is his significant contribution, and even today, people from different traditions, countries, and cultures continue to practice their teachings and enjoy benefits in their everyday lives. However, Buddha's teaching is never a "Utopian dream of hollow idealism; it is the great unifying force in our strife-torn society' (Goenka, 1998, p. 11). This equality exists only in Buddha's teachings. Therefore, this type of equality is very peaceful to see the integration arising again, not only at the principal level but also at the actual level.

## VIPASSANA MEDITATION TECHNIQUE

### **Anapana (Focusing on the breath)**

Anapana is a fundamental Vipassana meditation technique that focuses on human breath, as it naturally flows in and out of the body. By observing the sensations of breath, such as the sensation of air passing through the nostrils or the rise and fall of the abdomen, practitioners can develop greater concentration and awareness. This simple, yet powerful practice serves as the foundation for deeper meditation. It helps to calm the mind, allowing one to better observe one's thoughts and feelings without becoming entangled (Goenka, 1998).

### **Scanning the body (Developing awareness of sensations)**

Body scanning, which is a systematic observation of bodily sensations, is an important technique in Vipassana meditation. The purpose of body scanning is to cultivate awareness of the ever-changing feelings of the body and develop a deeper understanding of the impermanent nature of all phenomena. From the top of the head

and moving down to the toes, the practitioner pays close attention to any physical sensations they experience such as tingling, heat, pressure, or pain. By regularly practicing body scanning, individuals can gain greater insight into the interconnectedness of the mind and body, leading to increased self-awareness and a more profound meditative experience (Goenka, 1998).

### **Metta Bhavana (Developing loving-kindness)**

Metta Bhavana, a complementary practice to Vipassana, focuses on developing love, compassion, and goodwill toward self and others. Although it is not a core technique of Vipassana, Metta Bhavana is often taught alongside Vipassana meditation to help practitioners develop a balanced and compassionate attitude toward their inner experiences (Goenka, 2014).

## **VIPASSANA MEDITATION: A SCIENTIFIC METHOD**

One of the key scientific concepts underlying the benefits of Vipassana meditation is neuroplasticity, which is the ability of the brain to change and adapt throughout a person's lifetime. Through consistent meditation, individuals can effectively “re-wire” their brain, creating new neural connections and pathways that support enhanced cognitive function, emotional regulation, and overall mental well-being. This process of neuroplasticity allows permanent changes in the structure and function of the brain, leading to many of the benefits associated with Vipassana meditation (Fleischman, 1990).

### **Effects of Vipassana Meditation on the Structure and Function of the Brain**

Several studies have shown that regular Vipassana meditation can lead to remarkable changes in brain structure and function. Key findings include the following:

### ***Increased in grey matter density***

Studies have shown that meditation can increase grey matter density in various areas of the brain, such as the hippocampus (involved in learning and memory) and prefrontal cortex (involved in executive functions such as decision-making and self-control) (Fleischman, 1990).

### ***Improved connectivity between brain regions***

Vipassana meditation has been linked to improved connectivity between different brain regions, supporting enhanced cognitive function and emotional regulation (Fleischman, 1990).

### ***Low activity in the Defaulting Mode Network (DMN)***

The DMN is a network of brain regions that is activated when the mind wanders and engages in self-referential thinking. Vipassana meditation has been shown to reduce activity in the DMN, thereby reducing mind-wandering and improving focus (Fleischman, 1990).

### ***The role of mindfulness in reducing stress and improving mental health***

Mindfulness, a cornerstone of Vipassana meditation, is important for reducing stress and improving mental health. By developing a non-judgmental awareness of their thoughts, feelings, and physical sensations, individuals can learn to observe their inner experiences without becoming overwhelmed or reactive. This mindful approach allows practitioners to manage stress and emotional challenges better, thereby improving mental health and well-being (Fleischman, 1990).

### **Impact of Vipassana Meditation on the Modern Society**

Everyone needs peace of mind and a purposeful lifestyle. People can attain peace of mind only through meditation. Thus, the main

objective of *Vipassana* meditation is the realization of the real goal of life leading to *Nibbana*. Significantly, in the contemporary world, people are witnessing a great surge of interest in *Vipassana* meditation, as it is a very significant method that helps individuals and society in various ways. The practice of *Vipassana* meditation was approved by Buddha's concept of *Dhamma*. It means

*Vipassana* is not the result of conjecture or speculation but the result of personal attainments, and it is precise in every respect. *Vipassana* produces beneficial results here and now for those who practice it by following the technique evolved by the Buddha. The effect of *Vipassana* on the person practicing it is immediate in that it simultaneously removes the cause of suffering from the understanding of the truth of suffering. *Vipassana* can stand the test of those who are anxious to do so. They can know for themselves what the benefits are (Davids, 2007, pp. 65-69).

*Vipassana* is a way to transform oneself through self-observation. If meditators do not understand the purpose of *Vipassana* meditation, they will not be able to discover the true nature of these phenomena and make progress in their practice. Therefore, meditators need to correctly know what *Vipassana* is and how to practice it. People focus on the deep interconnection between mind and body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body. It is continuously interconnected and a condition of life and mind. This is an observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion (Confalonieri, 2017).

*Vipassana* meditation is famous in terms of the qualities and results that are meant to improve individuals and society. The main goal of *Vipassana* meditation is to provide training, rehabilitation, and stress reduction (addiction) to make human life successful. In addition, *Vipassana* can be seen through meditation in several extraordinary areas, including medicine, management, and personal

development (P. V. Mahathera, 1987). *Vipassana*, as surpassed from the Buddha through the chain of teachers to U Ba Khin and Mr. Goenka, has a unique function among meditation exercises. It focuses on the interconnection between the mind and frame. Through disciplined interests, students discover ways to look within themselves that their bodies are continuously packed with myriad moving sensations. Sensation is the flipped condition of the mind (Hart, 2009).

It is a self-exploratory adventure of the commonplace roots of thoughts and frames. Therefore, the one who attends the ten-day *Vipassana* meditation course will shatter their dualism and replace it with a progressive vision of the cohesion of mind frame. Throughout the ten-day *Vipassana* meditation course, the unbroken environment of hard paintings, coupled with a supportive atmosphere, enables a flood of personal reminiscences, hopes, and reveries to enter the pupil's awareness for the most important time. Through *Vipassana* meditation, human beings in society can represent the physical state of their existence through physical sensations. Therefore, by continuously practicing *Vipassana* meditation, society can be brought to a better state (P. V. Mahathera, 1987).

## CONCLUSION

There are different types of meditation in the world, but Buddha's technique of *Vipassana* meditation is unique. This meditation technique attempts to use scientific methods to solve all types of problems in human society. It provides various physical and mental benefits that greatly improve human well-being. These benefits include decreased stress, improved immune system functioning, decreased blood pressure and heart rate, increased sleep quality, and decreased chronic pain.

On the mental side, it can lead to increased self-awareness, emotional intelligence, improved focus and cognitive function, better

emotional regulation, reduced anxiety and depression, and the cultivation of inner peace and happiness. The practice of Vipassana meditation has the potential to bring about profound transformative changes in human life. Individuals can develop a deeper understanding of themselves and the world around them through mindfulness, self-awareness, and emotional flexibility. This increased self-knowledge can lead to more balanced, compassionate, and satisfying relationships, better mental health, and a better sense of purpose and life satisfaction.

Today, people in every corner of the world are using the *Vipassana* meditation method more and more, and positively, they are coming out of all their sorrows, sufferings, and ignorance. It is important to include this in everyday life in society. Along these lines, it is advised that all people practice this specific meditation technique to make their lives peaceful. This meditation method affirms a good path toward a healthy, peaceful, and amicable future in society. Therefore, if people sincerely practice Vipassana meditation, they can lead a happy and peaceful life and do some good work well for their families and society. As a result, it plays a positive role in promoting happiness, peace, harmony, and bliss in society.

### **Author Contributions**

Conceptualization: A.K.V.; Data curation: A.K.V.; Formal analysis: A.K.V.; Funding acquisition: A.K.V.; Investigation: A.K.V.; Methodology: A.K.V.; Project administration: A.K.V.; Resources: A.K.V.; Software: A.K.V.; Supervision: A.K.V.; Validation: A.K.V.; Visualization: A.K.V.; Writing – original draft: A.K.V.; Writing – review & editing: A.K.V.

### **Funding**

This study was funded by Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut, Uttar Pradesh, India.

### **Institutional Review Board Statement**

The study was approved by Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut, Uttar Pradesh, India.

### **Informed Consent Statement**

Informed consent is not required for this study.

### **Data Availability Statement**

The data that support the findings of this study are available from the corresponding author upon reasonable request.

### **Acknowledgments**

The author thanks Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut, Uttar Pradesh, India, for financial and administrative supports for the research on which this article was based.

### **Conflicts of Interest**

The author declares no conflicts of interest.

## **REFERENCES**

- Agarwal, R. (2015). Buddhism. In J. M. Athyal (Ed.), *Religions in Southeast Asia: An encyclopedia of faiths and cultures*. ABC-CLIO.
- Anālayo. (2012). The dynamics of Theravāda insight meditation. In Z. Guobin (Ed.), *Buddhist meditation traditions: An international symposium*. Dharma Drum Publishing. [https://buddhistuniversity.net/content/papers/dynamics-of-insight\\_analayo](https://buddhistuniversity.net/content/papers/dynamics-of-insight_analayo)
- Baer, R. A., Smith, G. T., & Allen, K. B. (2012). *Kentucky Inventory of Mindfulness Skills (KIMS)* [Database record]. APA PsycTests. <https://doi.org/10.1037/t11612-000>

- Bodhi, B. (Ed.). (2003). *The connected discourses of the Buddha: A translation of the Samyutta Nikaya* (B. Bodhi, Trans.; 2nd edition). Wisdom Publications.
- Bodhi, B. (2006). *The Noble Eightfold Path: Way to the end of suffering* (3rd edition). BPS Pariyatti Editions.
- Buddha Dharma Education Association Inc. (2016). *A Vipassana retreat with Venerable Pannayavaro*. Buddha Dharma education association Inc.  
[http://www.buddhanet.net/pdf\\_file/vipassana\\_retreat.pdf](http://www.buddhanet.net/pdf_file/vipassana_retreat.pdf)
- Buddhist Text Translation Society. (1998). *Buddhism: A brief introduction*. Buddhist Text Translation Society.
- Carpenter, J. E. (2017). *The Digha Nikaya*. Andesite Press.
- Collins, S. (2010). *Nirvana: Concept, imagery, narrative*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511812118>
- Confalonieri, P. (Ed.). (2017). *The clock of Vipassana has struck: A tribute to the saintly life and legacy of a lay master of Vipassana meditation*. Pariyatti Publishing.
- Cousins, L. S. (1989). A history of Indian Buddhism, By S. R. Goyal. Pp. 1, 532, 8 pl. Meerut, Kusumanjali Prakashan, 1987. Rs. 350. *Journal of the Royal Asiatic Society of Great Britain & Ireland*, 121(1), 168–169. <https://doi.org/10.1017/S0035869X00168212>
- Davids, T. W. R. (2007). *Dialogues of the Buddha: The Digha-Nikaya*. Fogotten Books.
- Fleischman, P. R. (1990). *The therapeutic action of Vipassana – Why I sit*. Buddhist Publication Society.
- Gnanarama, P. (2000). *Essentials of Buddhism*. Ti-Sarana Buddhist Association.
- Goenka, S. N. (1998). *Peace within oneself for peace in the world*. Vipassana Research Institute.
- Goenka, S. N. (2010). *Vipassana ka udgam aur vikas [Origin and development of Vipassana]*. VRI, Igatpuri.

- Goenka, S. N. (2014). *The art of dying* (V. Hamilton, Ed.). Vipassana Research Publications.
- Golebiewski, D. (2014). Religion and globalization: New possibilities, furthering challenges. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2467083>
- Gunaratana, H. (1996). *Mindfulness in plain English*. Wisdom Publications.
- Hart, W. (2009). *The art of living: Vipassana meditation*. HarperOne.
- Harvey, P. (2012). *An introduction to Buddhism: Teachings, history and practices* (2nd edition). Cambridge University Press. <https://doi.org/10.1017/CBO9781139050531>
- Husgafvel, V. (2016). On the Buddhist roots of contemporary non-religious mindfulness practice: Moving beyond sectarian and essentialist approaches. *Temenos - Nordic Journal of Comparative Religion*, 52(1), 87–126. <https://doi.org/10.33356/temenos.55371>
- Jarukasemthawee, S. (2015). *Putting Buddhist understanding back into mindfulness training* [Doctoral thesis, The University of Queensland]. <https://doi.org/10.14264/uql.2015.369>
- Khema, A. (1997). *Who is my self?: A guide to Buddhist meditation* (Third printing edition). Wisdom Publications.
- Kumar M., D. (2012). Vipassana Meditation and Life Effectiveness. *Journal of Education and Vocational Research*, 3(2), 48–57. <https://doi.org/10.22610/jevr.v3i2.49>
- Lopez Jr., D. S. (2008). *Buddhism and science: A guide for the perplexed*. University of Chicago Press. <https://doi.org/10.7208/chicago/9780226493244.001.0001>
- Mahathera, M. S. N. (1998). *The seven contemplations of insight: Treatise on insight meditation* (First Paperback Edition). Buddhist Publication Society, Sri Lanka.

- Mahathera, P. V. (1987). *Buddhist meditation in theory and practice: A general exposition according to the Pali Canon of the Theravada School* (3rd edition). Buddhist Missionary Society.
- Marques, J., & Dhiman, S. (2009). Vipassana meditation as a path toward improved management practices. *Journal of Global Business Issues*, 3(2), 77–84.
- Matsuoka, M. (2005). The Buddhist Concept of the human being: From the viewpoint of the philosophy of the Soka Gakkai. *Journal of Oriental Studies*, 15, 50–65.  
[https://www.totetu.org/assets/media/paper/j015\\_050.pdf](https://www.totetu.org/assets/media/paper/j015_050.pdf)
- Nanarama, V. M. M. S. (1993). *The seven stages of purification and the insight knowledge* (Second Edition). Buddhist Publication Society.
- Nottingham, E. K. (1960). *Buddhist meditation in Burma*. International Meditation Centre.
- Oshita, D., Hattori, K., & Iwakuma, M. (2013). A Buddhist-based meditation practice for care and healing: An introduction and its application. *International Journal of Nursing Practice*, 19(S2), 15–23.  
<https://doi.org/10.1111/ijn.12040>
- Pasanno, A., & Amaro, A. (2009). *The island: An anthology of the Buddha's teachings of Nibbana*. Abhayagiri Monastic Foundation.
- Richmond, L. (2000). *Work as a spiritual practice: A practical Buddhist approach to inner growth and satisfaction on the job* (Reprint edition). Harmony/Rodale.
- Solomon, P. (2007). *A phenomenological study of the experience of psychotherapists who meditate* [M.A. Thesis, Auckland University of Technology]. <https://hdl.handle.net/10292/44>



This page intentionally left blank.