

PHYSICAL AND MENTAL PURIFICATION THROUGH VIPASSANA

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Abstract

Modern life moves so quickly that there isn't even time to breathe. Science, business, political structures, and other areas of human endeavour have advanced dramatically. They are seeing an upsurge in mental illness, delinquency, crime, drug addiction, alcoholism, and suicide, among other things, despite their advancements in these domains. Social issues have always existed, ranging from straightforward family or community conflicts to tribe hostilities, and later to state rivalry and global warfare. The energies of hatred, greed, and ignorance that dwell in each of our individual minds are the root of all of these issues. The worlds inside and outside of him or her are in perpetual conflict with one another. So suffering is a widespread issue for humanity. The disease is universal; therefore, the treatment must be as well. Such a solution is provided by vipassana. Therefore, the answer is found on a personal level. Vipassana's contribution to the current social issues thus seems to be threefold: it purges the mental defilements that motivate us to act improperly so that we do not compound the issues and suffering in our community. Vipassana is a special method for achieving inner harmony and calm on an experiential level. Through intense meditation, the great Indian teacher Gautama the Buddha developed this method. He then gave it to the hurting people with a lot of love and compassion.

Keywords: Vipassana, mental defilements, inner harmony, meditation



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Introduction

One of the oldest forms of meditation practised in India is called vipassana. It was long forgotten by mankind until being rediscovered and taught by Gautama the Buddha more than 2,500 years ago as a universal cure for the universal truth of suffering. The Buddha is the only religious leader who did not assert that he was anything other than a human being. Other teachers made assertions that they were either God or other incarnations of him. The Buddha was a person, and he made no claims to having received inspiration from a deity or other outside force. He credited human effort and intelligence for all of his realisations, successes, and accomplishments.

In Buddhism Dhamma, is the name for the moral, intellectual, practical, and ethical systems put forth by the Buddha. Buddhism is a path or way that teaches its followers how to acquire Supreme Wisdom and be freed from all impurities through perfect living and perfect thought. There is no creator or deity in Buddhism that needs to be revered or obeyed. Buddha believed that man may achieve redemption through self-effort, independent of any deity. Only a man can become a Buddha, if he chooses to and makes an effort to do so.

Albert Einstein once observed that education is what is left after all academic knowledge has been forgotten. According to this concept, the main effects of modern schooling include intense competitiveness, pride, and envy. It is obvious that the present educational system entirely ignores the emotional and spiritual facets of the human nature and only promotes superficial physical and intellectual development. Today, a scientific technique for mind control and purification exists in India and many other nations. Vipassana meditation is a form of this ancient study of mind and matter.

The process of mental cleansing is comparable to clearing a lake's murky waters. There are two possible strategies. One option is to utilise an external precipitating agent, such alum, which chemically compels all the contaminants to sink to the lake's bottom. As an alternative, one may enter the lake, locate every impurity, and remove them all. The latter method will undoubtedly require more work and be messier, but its benefits are pretty clear. The pollutants are only being suppressed with the first procedure, but they are still very much present at the bottom. They may resurface during a severe storm or when the lake is turbulent. But using the latter approach, we have actually gotten rid of them, and the lake will continue to be clean so long as we don't introduce any more. The ancient sages were aware of both of these strategies, namely the repression and the purging of mental impurities.

The strength of these unpleasant emotions swiftly lessens, and we can feel relief right away, if we shift our attention away from the defilements as and when they come (for example, by listening to music, or having a drink, or repeating a "holy" name, or any lofty auto-suggestion). However, these afflictions are merely controlled; they are not completely eliminated. According to contemporary psychology, they leave their marks in the subconscious and unconscious layers of the mind's deeper recesses. It is certainly required to objectively identify the impurities of the mind in order to clean them, but it turns out that this detached "monitoring" of the mental-physical structure is sufficient to do so. And this method of meditation is known as vipassana.

Nature of Vipassana

The Pali word vipassana directly translates to "to view things as they actually are" or "in their genuine nature, their true characteristic of impermanence" (anicca). In order to cultivate equanimity at a very deep level, Vipassana practise entails "feeling" the sensations throughout the body without any reaction or evaluation. tural flow of respiration, with a solid and steady focus free from any strain.

If the sensation is enjoyable, we wish to keep it going; if it is unpleasant, we desire to stop experiencing it. Consequently, the feelings that take place within of us rather than something outside of us are the initial source of the emergence of craving and pain. The place where the mind and the body collide is called Vedana. The practise leads to emancipation from attachment, craving, and suffering as well as a calm, balanced mind in the midst of all of life's ups and downs. It doesn't involve any blind faith-based rites or rituals. There is no verbalization of any mantra or type of japa, nor is there any vision of any god, goddess, or other object. Vipassana is a combination of the words passa (to look, to observe), and vi (in a special way). "Special self-observation" is what it means. It is a method for clearing the mind by deconditioning the negative emotions such as resentment, wrath, greed, and selfishness through self-reflection and introspection. It is meditation for insight. It requires viewing things objectively, without the use of filters.

Three steps of Vipassana

The first is adhering to the five fundamental moral commandments, which in reality involves avoiding acts of violence, lying, stealing, inappropriate sexual behaviour, and the use of alcohol and other intoxicants. Simply said, adhering to these precepts entails choosing the appropriate action, speech, and livelihood. The subsequent step is to take control of our rogue minds by paying attention to the natural and typical breath (not controlled and regulated breath as in pranayama). That is Anapana-sati, which translates as "consciousness of respiration,". There is only observation of natural and normal breath; there is neither verbalization nor imagery. This focus assists in mental acuity development. This facilitates the following phase in Vipassana meditation, which requires the meditator to pay attention to the sensations that constantly arise throughout the body as a result of the ongoing interaction between mind and matter.

Our minds are continuously responding to both good and bad things happening in the outside environment. The bodily sensations brought on by our encounter with the outside world or our own ideas, however, are what we are actually responding to. When an idea comes to

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mind, it first appears as a bodily experience, either pleasant or unpleasant, which causes one to enjoy or despise it. This is a natural law. With the use of this technique, we may teach the mind to perceive all sensations impartially and without becoming enamoured of pleasurable or repulsed by unpleasant or painful ones. As one travels down this path, they come to realise that all sensations, whether good or bad, are ever-changing. They are temporary. The barrier between the conscious and unconscious minds is shattered and one ceases reacting in a blind way when one starts to be non-reactively aware of the various sensations, whether they are pleasant or unpleasant.

Vipassana- a process of physical and mental purification

Vipassana is thus a method of self-purification through introspection and self-observation. It is a method of "psychoanalysis" that is nonverbal and self-administered. Therefore, this technique lacks "gurudom." You must walk the Path by yourself. You can't get it done by anyone else.

Practised diligently after achieving peace and harmony for oneself, one spreads these qualities to others. The ego is the target of the first attack, which causes it to gradually melt as the cleaning process gets going.

Vipassana practise leads to a greater degree of mental clarity as the layers of mental impurities start to fall away. We start to have better judgement about people and circumstances. In turn, this strengthens our connections with other people. Our ability to work increases dramatically when our minds are cleared. The mediator benefits on a physical and psychological level in addition to the technique's main objective, which is mental purification. Numerous common conditions, including acidity, headaches, ulcers, and hypertension, are frequently psychosomatic. As a by-product of the cleansing process of Vipassana, these are automatically cured.

Vipassana is a method with a very practical outlook that contributes positively and constructively to society. Therefore, it is a science that promotes both social and personal growth.

Conclusion

The Buddha advised his followers to reflect on the vedana that arises every minute within the body, regardless of their origin, and to cultivate a detached attitude toward them because they are destined to die. By doing this instruction, a Buddha disciple is able to transcend the boundaries of every vedana and encounter the end of suffering. This is nothing but vipassana which is followed from Gautam Buddha's period.

Vipassana practices develop your habit to remain in present only, which will ultimately increase your focus of attention. It will wash your past and future related thoughts which disturb you most all the time. It ultimately helps you to remove your psychosomatic disorders that affects your physical and mental conditions. Vipassana not only makes your life happy and peaceful but your positive wives also make your family and colleagues peaceful and happy, which ultimately improve your relationship with all.

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