

REVIEWING ON THE MEDITATIVE STRUCTURES IN BUDDHIST PHILOSOPHY

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“Concentration (*dhyāna*) can suppress the disturbing emotions properly, and wisdom can thoroughly destroy their latent potential.”¹

Key words: *dhyāna*, *samādhi*, the King of Concentration (*Samādhirāja*) *Sūtra*, the disturbing emotions (*kleśa*), single-pointed concentration, the meditative stages of Buddhist path, the nine mental states, *Samatha* meditation, “Calm abiding meditation, mindfulness on, resultant liberation (*nirvāṇa*); selflessness of phenomena,

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What is the main object of Buddhist meditation? Since all kinds of Buddhist concentrations (*samādhi*) can be included in these two, all yogis must at all times seek calm abiding meditation and special insight. Again the Unravelling of the Thought *Sūtra* says: “The Buddha has said it must be known that the teachings of various types of concentrations sought by his Hearers, Bodhisattvas, and Tathāgatas are all contained in calm abiding meditation and special insight.” Yogis cannot eliminate mental obscurations merely by familiarizing themselves with calm abiding meditation

alone. It will only suppress the disturbing emotions (*kleśa*) and delusions temporarily. Without the light of wisdom (*prajcā*), the latent potential of the disturbing emotions cannot be thoroughly destroyed, and therefore their complete destruction will not be possible.²

The *King of Concentration (Samādhirāja) Sūtra* also says:

“Even if you meditate with single-pointed concentration,
You will not destroy the misconception of the self
And your disturbing emotions will disturb you again;
This is like Udraka’s single-pointed meditation.
When the selflessness of phenomena is examined specifically,
And meditations are performed on the basis of that analysis,
That is the cause of the resultant liberation (*nirvāṇa*);
No other cause can bring peace (*śānti*).”

The meditative stages of Buddhist path: Lamrim³ (both of sutra and tantric path):

The main purpose of Buddhist meditations is to transform our mind into the path to

¹ *Sutra verse in the Unravelling of the Thought Sūtra (Тааллын тайлбар нэрт судар). G.Lubsantseren: On Buddhist literatures in Mongolia, Буддын гүн ухааны онол түүхийн асуудлаас УБ 2008 он, Шантидэва: “Бодьсадвын явдалд орохуй” Т. Булганы орчуулга УБ 1998 он, Shantideva: Bodhicharyavatara, trans. by Wesna Wallace, California, Santa Barbara University.*

² *The Necessity for Calm Abiding and Special Insight in the Middling Stages of Meditation by Ācārya Kamalāsīla, In the Indian language, Bhāvanākrama; and in the Tibetan language, Gompai Rimpa.*

³ *The stages of the path to enlightenment, Lamrim is a special set of instructions that includes all the essential teachings of Buddha Saḥyamuni arranged in such a way that all his Hinayana and Mahayana teachings can be put into practice in a single meditation session. It was compiled by the great Indian Buddhist Master Atisha, who was invited to Tibet by King Jangchub Ō in AD 1042, and who spent the rest of his life there spreading pure Dharma.*

enlightenment by bringing about the deepest levels of realization in particular spiritual stages on enlightenment (lamrim) . The sign that we have gained perfect realization of any object is that none of our subsequent actions are incompatible with it and that all of them become more meaningful. For example, when we have gained a perfect realization of compassion we are never again capable of willingly inflicting harm upon any other living being and all our subsequent actions are influenced by compassion. Through analytical meditation we shall perceive our object clearly, then through placement meditation we shall gain deeper levels of experience or realization. There are 21 Lamrim meditations, which are usually practiced as followed as Our precious human life, Relying upon a Spiritual Guide, Death and impermanence, The danger of lower rebirth, Refuge practice, Actions and their effects, Developing renunciation for samsara, Developing equanimity, Recognizing that all living beings are our mothers, Remembering the kindness of living beings, Equalizing self and others, The disadvantages of self-cherishing, The advantages of cherishing others, Exchanging self with others, Great compassion, Taking, Wishing love, Giving, Bodhichitta, Tranquil abiding, Superior seeing.

Prerequisites of meditation⁴:

1. Conducive place
2. Have few wants
3. Being content
4. Completely abandoning demands of society: studying useless aspects of teachings
5. Pure ethics
6. Completely abandoning conceptual thought / desire

The Nine Mental States⁵:

⁴ **Conducive place:** *In general, this concerns the environment we live in. A dangerous area or very noisy home prevent us from relaxing completely. A place that is dirty or host to wrong or harmful actions will also surround us with difficult obstacles. A home filled with dissension will not be peaceful. If possible, we should do our best to establish ourselves in a peaceful, clean, safe environment.*

Having few wants: *Too many desires keep the mind agitated and unhappy. The simpler we can be, the fewer desires we have, the more peaceful we will be.*

Being content: *The less we own and are responsible for, the less there is to trouble the mind. Being content with what we have instills peace. Discontentment agitates the mind.*

Abandoning the demands of society: *Engaging in a lot of worldly activities keeps the mind agitated. The more we can simplify our life, the more stable the mind will be.*

Pure ethics: *Harmful activities greatly disturb the mind. In order to learn how to meditate, such activities must be completely stopped. Harmful activities include any actions (even in the heart and mind) which cause harm to ourselves or to others. Examples include ingesting intoxicants, engaging in sexual misbehavior (including masturbation), lying, stealing, killing, and more. All of these actions create karma and negatively impact the mind.*

Abandoning conceptual thought: *Intellectualizing the teachings will distract us and impede our practice. Fantasy must cease in order for intuition to function. Thus, daydreaming, conceptualizing, and any form of mechanical imagination must be stopped.*

The prerequisites are critical for effective development of our practice. Each one requires continual effort to observe ourselves. Thus in synthesis, we can see that self-observation is the very foundation of developing concentration:

Self-observation is how we discover the activities, thoughts and feelings that impede our concentration practice.

Self-observation is an activity of directed attention, thus it is the very same activity that we are trying to develop in our concentration practice; the more we self-observe, the stronger our concentration becomes.

⁵ *The Nine Mental States; 1. Placement, or Fixing the Mind: At this stage, we begin to evoke the visualization, yet cannot make it stay. Our attention is dispersed and distracted. Our ability to direct attention is very weak and we can only maintain the visualization briefly before we are distracted by something other than our object of meditation. At this stage, there is barely any continuity of attention, and we quickly forget that we are even practicing, and instead drift off into dreaming ("conceptualization").*

Before we begin to practice, we generally have the idea that our mind is relatively "normal," and that we have sufficient control over its activities. Sincere self-observation quickly leads to the realization that this is not so. Likewise, the effort to begin practicing Meditation leads to the impression that somehow Meditation is making the mind worse. This is not the case. In fact, at this level of practice, we are already beginning to see just how bad the true state of our mind really is.

What we need at this point is a tremendous effort to gain control over our attention; that effort is symbolized by the raging fire. 2. Continual Placement, or Fixation with Some Continuity: The monk still has no secured the animals, but the elephant and the monkey show a small patch of white. This indicates some progress in our effort to direct our attention at will. We are able

1. Placement, or Fixing the Mind
2. Continual Placement, or Fixation with Some Continuity
3. Patch-like placement
4. Close Placement or Good Fixation
5. Subduing, or Becoming Disciplined
6. Pacifying or Becoming Peaceful
7. Fully Pacifying, or Becoming Very Pacified
8. Becoming Single-pointed
9. Fixed Absorption or Meditative Equipose

Samatha⁶ and Vipassana⁷ meditations:

There are two types of meditation in Buddhism. One is Samatha meditation; the other is Vipassana meditation. Samatha here means concentration. Vipassana here means insight or experiential knowledge of bodily and mental phenomena. Of these two types of mental training Samatha meditation is practised to attain higher concentration of the mind, peaceful and blissful living and the cessation of suffering. Vipassana meditation is practised to attain not only deep concentration of the mind but also liberation from all kinds of mental and physical dukkha or suffering, through realisation of our body-mind processes and their true nature.

to hold the image for a short time, yet the periods of distraction are still longer than the periods of concentration. We still drift off into dreaming more than we remain focused on the object of concentration.

3. Patch-like placement *The monk now has a rope around the elephant's neck. This indicates that mindfulness and vigilance are becoming more active. Now our visualization is somewhat more consistent; our attention still becomes distracted, but we are now more aware of the object of attention than we distractions. The periods of distraction are now shorter than the periods of conscious attention. We still struggle to stay focused, and are continually placing the attention back on the object; this is why it is called "patch-like," as patches on cloth. To completely conquer this level, we need more mindfulness: self-observation.*

4. Close Placement or Good Fixation. *Now we never lose sight of the visualization. It is at this stage that we never forget that we are practicing. Distractions still appear but no longer knock our attention away. Thus we see that the animals are becoming more white: the mind is stabilizing. Likewise, our raw exertion also relaxes, as concentration and directed attention become more natural. This is symbolized by the fire becoming smaller.*

Distractions are no longer the problem. Now a new obstacle appears: the danger of excitement or complacency (dullness). With the stability of visualization comes the excitement that we are "doing it" or have reached Samadhi. Then we "relax" our attention, feeling that we "made it." This causes our awareness to become lax and our attention to become dull. This is called "gross laxity." To counter this, we need to strengthen our vigilance, and sharpen our awareness more. In other words, from now on, the visualization is easily maintained, and our focus shifts from WHAT we have been visualizing to HOW we pay attention to it.

5. Subduing, or Becoming Disciplined; *By applying greater vigilance (observation of how we observe), we overcome the coarse dullness of the fourth state, and thereby establish the fifth state. Here we never lose sight of the visualization, and our attention is sharp and focused. Distractions still arise but cannot take us away from the visualization. Yet now, excitement again poses a threat. The gross or more obvious laxity was conquered in the fourth state, so now we look for more subtle forms of laziness of attention, and more subtle forms of excitement.*

6. Pacifying or Becoming Peaceful

Here the two primary obstacles are subtle excitement and subtle laxity. To advance, we simply need to more quickly address them by means of vigilance.

7. Fully Pacifying, or Becoming Very Pacified

Now the excitement and laxity are very subtle. But vigilance is so strong that we naturally apply it as soon as these obstacles arise. Excitement and dullness can no longer overpower us, but we still need to crush them.

8. Becoming Single-pointed: *Attention is sharp and clear; with mindfulness and vigilance very strong, thus neither excitement nor laxity can even arise. Yet, effort to concentrate is still required. To advance to the ninth state, we only need to practice more and become familiar with the eighth state.*

9. Fixed Absorption or Meditative Equipose ; *The elephant is now resting peacefully beside the meditator: the mind is tamed. This does not mean that the ego is eliminated; it only means that the mind has settled into its natural state. This is not enlightenment: it is merely a foundation from which insight into the truth can be acquired. No more exertion of concentration is required. Concentration is now established and peaceful. To develop additional stages simple requires more practice and comprehension.*

Truthfully, this is still a level of "approximate tranquility," relative to the "human plane of desire." In other words, to advance, one needs to enter into Initiation.

⁶ *In Buddhism, the meditative stages of samatha (or shamatha: tranquillity), Samadhi (specifically, access concentration: upacara samadhi), and jhana [Pali] or dhyana [Sanskrit] (absorption) correspond roughly to Patanjali's dharana, dhyana, Samadhi, respectively.*

⁷ *'samadhi', that is used for absorption. Samadhi, understood as means of access to absorption, is usually considered a precondition of absorption (jhana/dhyana)*

A. *Samatha meditation:*

Samatha meditation is practised to attain higher concentration of the mind. So when you practise Samatha meditation, the first type of mental training or mental culture, you have to concentrate your mind on a single object of meditation. You want to concentrate your mind on a single object very deeply. That object may be a concept or observed reality, but most Samatha meditative objects are concepts. There are also a few objects which are observed reality as the object of meditation in the first type of training and Samatha meditation. But whatever the object may be the aim of Samatha meditation is to obtain deep concentration of the mind, or the higher concentration of the mind.

“Calm abiding meditation should be achieved first. Calm abiding is that mind which has overcome distraction to external objects, and which spontaneously and continuously turns toward the object of meditation with bliss and pliancy. That which properly examines suchness from within a state of calm abiding is special insight. The *Cloud of Jewels (Ratnamegha) Sūtra* reads, “Calm abiding meditation is a single-pointed mind; special insight makes specific analysis of the ultimate.”⁸

Definitional practice of vipashyana requires the achievement of shamatha (*zhi-gnas*, stilled and settled mind, calm abiding) first; otherwise we cannot concentrate properly. Vipashyana practiced without shamatha is merely a facsimile of the real thing. As a serenely stilled and settled state of mind, shamatha has, in addition to perfect concentration, an exhilarating sense of mental and physical fitness and pliancy (*shin-sbyang*). This is based on the ability to concentrate on anything, for as long as we wish, with no physical or mental resistance or pain. Vipashyana adds to that a second exhilarating sense of fitness, based on the ability to discern and understand anything.

We may achieve a stilled and settled state of shamatha and an exceptionally perceptive state of vipashyana through focus on a wide variety of objects. Their attainment does not require prior attainment of a building-up pathway mind, nor does it even require following Buddhist methods. Non-Buddhist Indian schools also teach methods for achieving the two. Buddhist practitioners only achieve shamatha focused on the sixteen aspects of the four noble truths, however, with the attainment of an advanced level of a building-up pathway mind. We only achieve joint shamatha and vipashyana similarly focused with the attainment of the second of the five pathway minds, an applying pathway mind (*sbyor-lam*, path of preparation).

On the Objects of Samatha meditation: In Mahayana tradition, The thirty seven factors leading to Purified State are⁹:

The four close placements of mindfulness – on the body, feelings of levels of happiness, the mind, and phenomena

⁸ *In the Unravelling of the Thought Sūtra:*

“Maitreya asked, ‘O Buddha, how should [people] thoroughly search for calm abiding meditation and gain expertise in special insight?’ The Buddha answered, ‘Maitreya, I have given the following teachings to Bodhisattvas: sūtras, melodious praises, prophetic teachings, verses, specific instructions, advice from specific experiences, expressions of realization, legends, birth tales, extensive teachings, established doctrine, and instructions.

‘Bodhisattvas should properly listen to these teachings, remember their contents, train in verbal recitation, and thoroughly examine them mentally. With perfect comprehension, they should go alone to remote areas and reflect on these teachings and continue to focus their minds upon them. They should focus mentally only on those topics that they have reflected about and maintain this continuously. That is called mental engagement. ‘When the mind has been repeatedly engaged in this way and physical and mental pliancy have been achieved, that mind is called calm abiding. This is how Bodhisattvas properly seek the calmly abiding mind.’ When the Bodhisattva has achieved physical and mental pliancy and abides only in them, he eliminates mental distraction. The phenomenon that has been contemplated as the object of inner single-pointed concentration should be analysed and regarded as like a reflection. This reflection or image, which is the object of single-pointed concentration, should be thoroughly discerned as an object of knowledge. It should be completely investigated and thoroughly examined. Practice patience and take delight in it. With proper analysis, observe and understand it. This is what is known as special insight. Thus, Bodhisattvas are skilled in the ways of special insight.’”

⁹ “Номын 108 хэл”, Т.Булган: Буддын философийн дэвтэр, УБ 2010

The four factors for (attaining) correct riddances – generating constructive (virtuous) phenomena not generated before, generating constructive phenomena already generated, stopping the further increase of destructive (nonvirtuous) phenomena already generated, and preventing the generation of destructive phenomena not yet generated

The four legs for (attaining) extraphysical powers – intention, perseverance, pondering (thinking), scrutiny (analysis)

The five powers – belief in fact, perseverance, mindfulness, absorbed concentration, and discriminating awareness
The five forces – belief in fact, perseverance, mindfulness, absorbed concentration, and discriminating awareness

The seven (causal) factors for (attaining) a purified state – mindfulness, thorough sorting of phenomena, perseverance, zest, sense of physical and mental fitness, absorbed concentration, and even-mindedness,

The eight branches of an arya pathway mind – right view, right thought, right speech, right boundary of action, right livelihood, right effort, right mindfulness, and right absorbed concentration.

The first object from the above mentioned 37 take place the four close placements of mindfulness.¹⁰

Then what is mindfulness? In the Mahayana tradition, mindfulness is regarded as wisdom, transcendental knowledge, which is known in Sanskrit as *prajna*. Mindfulness is also a method of working with our mind. It is the method of recollection, of watchfulness, which develops into the stage of awareness. But if you look at this mindfulness and awareness, you will see that there is not much difference between them. Once you have developed the discipline of mindfulness, awareness is simply the continuity of that mindfulness. Mindfulness can be thought of having a calm and relaxed broad perspective, like the cowherd after the harvest. Another image also implying perspective and detachment is likening mindfulness to being at the top of a tower. Mindfulness is also likened to a surgeon's probe. The probe tests an area, preparing it for surgery, just as mindfulness prepares the mind, especially for the arising of wisdom. Practising mindfulness is like carrying a bowl of oil on one's head, in the sense that it implies balance. Another image is the gatekeeper of a city who lets in only genuine citizens. So mindfulness guards the mind as well as having a sense of perspective.¹¹

There are several stages we progress through in our study and cultivation of *prajna*. These become the means for integrating our understanding into our experience, and progressively developing that experience into the full state of realization. In this article, I will discuss the four foundations of mindfulness as they are understood and practiced in the general Buddhist approach and in the Mahayana tradition.

In the path of the four mindfulnesses, there are four objects of meditation. The first is *the body*, the second is *feeling*, and the third is *mind*. The fourth object is called *phenomena*, or *dharmas* in Sanskrit.

We have different samsaric relationships with each of these four objects. Through clinging to these four objects and relating to them in a most neurotic way, the whole universe, the whole world of samsara, is created. But by using these four objects as the objects of our meditation, we can develop a sane relationship with them. We can transcend our usual relationship with these four objects and develop more direct and profound ways of dealing with them.

¹⁰ 391-405x, Дөрвөн чухал дурдан санахуй, Лувсанбалдан гавж: “Сайн хувьтны орох олом”(Commentary to *Bodhicaryavatara* by Lubsang dorj gabji, Mongolian thinker)

¹¹ Dr Paramabandhu Groves: *Mindfulness contextualized: the Buddhist tradition*, PDF

Mindfulness: diverse perspectives on its meaning, origins and applications (2013). Edited by Mark Williams and Jon Kabat-Zinn

The object of body serves as the basis of clinging to oneself as an existent, permanent ego. To that we add feeling, something to be experienced by this self. Then we have mind, which is what we relate to as the real self. When we try to point to the self, the ego, we usually point to our consciousness, our basic sense of mind. That is the actual object of self-clinging, which cannot exist without body (or form in general) and feeling. Mind cannot really express itself without the body and feeling. Therefore mind, in the third stage of mindfulness, is the basic idea of consciousness, of awareness.

If you examine these four mindfulnesses, you will recognize that they involve working with the five skandhas. The mindfulness of body relates to the skandha of *form*. The mindfulness of feeling relates to the skandha of *feeling*. The mindfulness of mind relates to the skandha of *consciousness*, which is the fifth skandha. And the mindfulness of dharmas, or phenomena, relates to the other two skandhas, which are *perception* and *formation*, or concepts. Keeping this in mind helps us to understand these four mindfulnesses.

1. Mindfulness on Body: The mindfulness of body, or form, relates to our fundamental sense of existence, which is normally unstable and ungrounded due to our samsaric tendencies. Our existence is very wild, like a mad elephant. That's why we work with form as the first stage of mindfulness practice. In particular, we work with three different levels of form. These are the outer form of our physical existence, the inner form of our perceptions, and the innermost form, which is related to the Mahayana understanding of the selflessness of body. The method of practicing the four foundations begins with mindfulness of the body. There are two ways of viewing the practice of the mindfulness of body. The first is the general Buddhist approach, which is the most fundamental way of looking at this mindfulness. The second approach specifically reflects the Mahayana point of view.

2. Mindfulness on Feeling: In the general Buddhist approach, "feeling" refers to working with our basic fear, which is the fear of suffering, or the fear of fear. Actually, fear itself is not suffering, but the fear of fear is the most troubling presence in the realm of our feeling. Therefore, mindfulness of feeling relates with the three objects of our existence in the samsaric world: the pleasant object, the unpleasant object and the neutral object. In relation to these three objects, we experience three different states or aspects of fear. Towards the pleasant object, we feel a fear of attachment, a fear of desire. Towards the unpleasant object, we feel a fear of hatred or aggression. And towards the neutral object, we feel a fear of neutral feeling, of numbness or stupidity. We daily experience these three aspects of feeling in surviving our existence in the samsaric world.

To relate with these three feelings, the Buddha taught that we have to relate properly to the three objects—to understand them and work with their nature. He said that when we examine the nature of these three feelings and their three objects, we discover that the fundamental nature of all of them is suffering. The pleasant object, the unpleasant object and the neutral object all have the same nature of suffering, regardless of whether we're relating to attachment, aggression or ignorance. Consequently, practicing mindfulness of suffering is the mindfulness of feeling, and relating with the three objects is the way to relate with the three levels of suffering.

3. Mindfulness on Mind: In the general Buddhist approach, the mind refers here to a detailed classification of mind, and our practice is working with every single experience of our consciousness. We have a very detailed explanation of mind, and our practice is being mindful of every individual movement of our mind, every momentary experience of thought, perception and memory. In the Mahayana tradition, mindfulness of mind is closely connected to the meditative experience, beginning with our practice of shamatha and vipashyana and continuing all the way up to tantra. The Vajrayana practices are closely connected to this mindfulness of mind. In this practice, we develop the discipline of watching our mind—guarding the mind and bringing it down to some experience of groundedness. Right now, our mind is up in the air. It's totally in the state of dreaming, in the state of non-reality, in the state of nonexistence. This mindfulness brings

the mind down to the fundamental state of nowness—nowness of this reality, of this moment. That is the mindfulness of mind in the Mahayana.

4. The Mindfulness on Phenomena: The fourth mindfulness is called the mindfulness of phenomena, or the mindfulness on dharmas. After working with the mindfulness of mind, this mindfulness brings us to the next stage, which is panoramic awareness of the phenomenal world. The phenomenal world is not only within our mind. The phenomenal world is also the object of our mind. It is the world we experience with our body, speech and mind. Relating with these surrounding phenomena in a mindful way is what we call the mindfulness of phenomena. In the general Buddhist approach, this mindfulness means recognizing the interdependent relationship between our mind and the phenomenal world. This means having a 360-degree awareness of the phenomenal world existing around us. The mindfulness of phenomena is having the prajna to relate directly and precisely with the world outside, without any fear and without any conceptions. Without any philosophical conceptions, we relate to the most fundamental state of phenomena. What we are working with here are the six objects of our sensory perceptions. We work with form, sound, smell, taste, touch and dharmas. The sixth sensory object, dharmas, is also called the mind perception. Working with these six objects in a precise way leads to a full understanding of the true nature of *pratityasamutpada*, the interdependent origination of the phenomenal world. That begins with understanding the twelve links of interdependent origination, known as the twelve nidanas. We practice this mindfulness by taking the objects of our sensory perceptions as the objects of our meditation, and analyzing them by being present with each object in the tiny spot of its existence. Through the analytical meditation process, this state of nowness—the state of the present—clicks us into the experience of infinite space. Finally, we have the fourth object, phenomena. Ordinarily, we relate to phenomena as the basis of confusion. However, from this perspective, phenomena are seen as the basis of both confusion and liberation, of samsara and nirvana. Samsara and nirvana appear and are experienced on the basis of phenomena.

Mindfulness in Up- to- date worldly life¹²: Mindfulness has been a cornerstone of Buddhist practice for two and half millennia. Jon Kabat-Zinn, the father of mindfulness-based interventions (MBIs¹³), saw his work as introducing the Buddha's teachings to help alleviate suffering to those who otherwise might not access it:

'I hoped that *Full Catastrophe Living* [Kabat-Zinn's seminal book describing MBIs] would embody the dharma essence of the Buddha's teachings, made accessible to mainstream Americans facing stress, pain and illness.' According to Kabat-Zinn, ethics is implicit in MBIs. Instructors are expected to take personal responsibility for behaving ethically in their personal and professional lives. He cites the Hippocratic Oath as guiding instructors: first do no harm, and putting patients' needs first. He suggests that ethics are conveyed to patients through how instructors embody ethical behaviour in their own lives and in how they relate to patients. Ethics and mindfulness mutually support each other. One who is mindful will tend to act ethically. However, in addition, according to Buddhism, deliberate cultivation of ethical behaviour will augment mindfulness. For example if we lie, we may be liable to push it out of our awareness, dulling our mindfulness. Deliberate acts of loving kindness may boost our mindfulness. Teachers of MBIs may be reluctant to espouse a particular moral code, wishing to appear value-free, yet in doing so they may be missing out on the benefits that could accrue from making ethics explicit and actively cultivating wholesome states of mind and actions stemming from skilful mental states.

Mindfulness supports concentration, even though concentration is not stressed (for good reasons) in MBIs. Buddhism gives detailed accounts of levels of concentration and how to work

¹² *Dr Paramabandhu Groves: Mindfulness contextualized: the Buddhist tradition,*

¹³ "Mindfulness based interventions" (MBIs) by Jon Kabat-Zinn

with them. Some concentrated states of mind can be unusual, unexpected and even frightening to those not used to them. Even with meditation novices, deep, concentrated states of mind can sometimes occur - so called beginner's mind. Having familiarity with these states may give instructors more confidence in responding to the experiences of patients they are teaching.

Teasdale and Chakalson¹ suggest that there are three main strategies by which mindfulness can help to transform suffering: changing the content of experience; changing how the contents are processed; and changing the view of the contents. Changing the content of experience may be achieved by redirecting the focus of attention to somewhere that is less likely to give rise to suffering, for example bringing the attention back to the breath. This strategy is relatively easy to describe and may not need much training of the instructor. The second approach is like applying existing lenses to our experience in a new way, for example through cultivating an attitude of acceptance and turning towards experience, especially when it is painful. This is more demanding and requires more experienced teachers. The third strategy is like applying a new set of lenses. This could include seeing experience as being impermanent and insubstantial. As well as requiring more training (like the second strategy), it implies an understanding of the wisdom dimension of mindfulness.

To conclude, an understanding of the Buddhist background to mindfulness may help to flesh out what happens in practising mindfulness in MBIs to better respond to patients and their experience of practising mindfulness. It may suggest alternative routes to help alleviate suffering, such as through ethics and wisdom. Elements of this are finding their way into the teaching of MBIs, such as the explicit cultivation of self-compassion. Finally, it may help to generalise an understanding of suffering and its roots. This could lead to a sense of patients and instructors both being in the endeavour together. Going beyond the particularities of the suffering that led them to embark on an MBI course, a broader understanding could help patients to see what they are learning as tools for life that can support and accompany them well beyond the confines of the course and apply to new areas of suffering as their life unfolds.

ХУРААНГУЙ

Энэ өгүүлэлд Буддын шашны онол, практикийн түвшинд авч үздэг нэгэн чухал судлагдахуун болох бясалгал хэмээх ойлголт болон түүний ангилал, төрөл зүйл, *ялангуяа* буддын гүн ухааны талаас бясалгалыг хэрхэн авч үздэг талаар тоймлон үзүүлэхийг оролдсон болно.

Буддын онолын талаас үзвэл бясалгалын талаар өөрийн тодорхой боловсорсон онол, үзэл баримтлал, эш сурвалжтай бөгөөд тэдгээр нь хожуу Буддагийн өөрийнх нь “Гурван савын ном” буюу Их бага хөлгөний ном сургаалаар уламжлан хөгжиж иржээ. Энд “Бясалгалын хаан судар”, “Тааллын тайлбар”, “Чухал дурдахуй судар” “Бодь мөрийн зэрэг” зэрэг судар шаструуд эш сурвалж болж иржээ. Нөгөө талаас Бясалгал бол тодорхой сэтгэлийн төвлөрөл, *нэгэн үзүүрт бодол санаа, сэтгэлийн амгалант оршихуйд дадах зэрэг сэтгэлийн зорилгот тодорхой үйл ажиллагаа, дадлага, туршлага зэргээр хичээллэсний үр дүнд хүрдэг практик талын учир холбоог давхар агуулсан мэдлэг гэж үздэг.*

Буддын ёсны бясалгалын гол зорилго нь гадаад, дотоод аливаа ертөнцөд амар амгалан, сайн сайхныг цогцлооход орших бөгөөд чингэхдээ хувь хүний дотоод ертөнцөд нэн ялангуяа сэтгэлийн амар амгаланг бий болгох нь чухал гэж үзнэ.

Чингэхдээ бясалгалын нийтлэг болон тухайн өвөрмөц зорилтуудын үүднээс бясалгалын хэлбэр, төрөл зүйлүүд өөр ангилалтай бйаж болдог. Анхны үед сэтгэлийг төвлөрүүлэх бясалгалын нийтлэг шатууд дээр дадах сургуулийг хийж сурна. Энэ хүрээнд “Сэтгэл төвлөрүүлэх Есөн төвиинд дадахуй” хэмээх бясалгалын суурь ойлголт, арга ухаанаас эхэлнэ гэж үздэг. Үүнд: 1. Агуулах 2. Үргэлж агуулах 3. Өгөн агуулах 4. Чухал

агуулах 5. Номхрохуй 6. Амирлахуй 7. Бүрэн амрлахуй 8. Нэгэн үзүүрт 9. Тэгш агуулахуй гэсэн үе шатуудыг дамжих аж.

Ийнхүү сэтгэлийн төвлөрөлийн дадал хүчийг олсны дараа бясалгалын тодорхой нарийн бодол зорилго бүхий хамаг амьтны тусын тулд “Амирлан оршихуйн бясалгал” болон “Үлэмж үзэхуйн бясалгал” зэрэг гүн гүнзгий бясалгалын түвшинд шилждэг байна. Энэ мэт бясалгалын дээд түвшин, дээд зорилго руу зорчих нь буддын шашин гүн ухааны эрхэм дээд зорилготой нягт холбоотойг анхаарч үзэх шаардлагатай. Эндээс ажиглавал бясалгал бол “Тэгээрэхуйн хутагийг олох”, “Билгийн чинадад хүрэхүй”, “Нирвааны дээд амгаланд олохуй” зэрэг ашдын зорилгыг бүтээх эрдэм бүтээх, мэдлэг олох сэтгэл ухааны нарийн арга зам болж байгааг анхааран үзэх хэрэгтэй болно.

Шинжлэх ухаан техник хүчтэй хөгжсөн өнөө цагт ч, хүний ертөнцийн өдөр тутмын амьдралд ч махбодын биеийн алжаал стрессийг тайлахаас эхлээд дотоод сэтгэлийг амар амгалан байлгах, улмаар гадаад ертөнц ч элдэв дайн самуун, хямрал тэмцэлгүй, энх амгалан оршин тогтнох нь нийгмийн гэр бүлийн гишүүн болсон хувь хүнээс эхлээд нийгмээрээ, улс үндэстэн, тив дэлхийгээрээ амьдралын зорилгоо зөв тодрхойлох, амин хувиа хичээхээс илүүтэй аливаа бусдын тусын тулд эрхэм дээд сэтгэл сэтгэлгээнд суралцаж бясалгах буюу наанадаж өөрийн бие махбодь, мэдрэхүй, сэтгэл санаа, цаашлаад алив юмс үзэгдэл түүний мөн чанар зэргийг эргэцүүлэн бодож, төвлөрөн бясалгаж чаддаг бясалгал бодролын “Дөрвөн чухал дурдал санахуй”- хэмээх дадал туршлага бясалган бодох чадамж хэрэгтэй болохыг өнөө цагийн Жоан Кабат Зин зэрэг эрдэмтэн судлаачид судлан орчин үеийн шинжлэх арга зүйн үүднээс хэрхэн авч үзэж байгааг цухас төдий “дурдан санахуйг хичээсэн” болой.

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