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Buddhist meditation

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Buddhist meditation refers to the meditative practices associated with the religion and philosophy of Buddhism.

Core meditation techniques have been preserved in ancient [Buddhist texts](#) and have proliferated and diversified through teacher-student transmissions. [Buddhists](#) pursue meditation as part of the path toward [Enlightenment](#) and [Nirvana](#).^[1] The closest words for meditation in the classical languages of Buddhism are *bhāvanā*^[2] and *jhāna/dhyāna*.^[3] Buddhist meditation techniques have become increasingly popular in the wider world, with many non-Buddhists taking them up for a variety of reasons.

Given the large number and diversity of traditional Buddhist meditation practices, this article primarily identifies authoritative contextual frameworks – both contemporary and canonical – for the variety of practices. For those seeking [school-specific](#) meditation information, it may be more appropriate to simply view the articles listed in the "[See also](#)" section below.

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Key Terms

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English	Pali	Sanskrit	Chinese	Tibetan
mindfulness	sati	smṛti	念 (niàn)	trenpa (wylie: dran pa)
awareness/clear comprehension	sampajañña	samprajaña	正知力 (zhèng zhī lì)	sheshin (shes bzhin)
vigilance/heedfulness	appamada	apramāda	不放逸座 (bù fàng yì zuò)	bakyö (bag yod)
ardency	atappa	ātapaḥ	勇猛 (yǒng měng)	nyima (nyi ma)

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v · d · e

attention/engagement	manasikara	manaskāraḥ	如理作意 (rú lǐ zuò yì)	yila jeypa (yid la byed pa)
foundation of mindfulness	satipaṭṭhāna	smṛtyupasthāna	念住 (niànzhù)	trenpa neybar zagpa (dran pa nye bar gzhag pa)
mindfulness of breathing	ānāpānasati	ānāpānasmr̥ti	安那般那 (ānnàbānnà)	wūk trenpa (dbugs dran pa)
calm abiding/cessation	samatha	śamatha	止 (zhǐ)	shiney (zhi gnas)
insight/clear seeing/contemplation	vipassanā	vipaśyanā	觀 (guān)	lhakthong (lhag mthong)
concentration/absorption	samādhi	samādhi	三昧 (sānmèi)	tendzin (ting nge dzin)
concentration/absorption	jhāna	dhyāna	禪 (chán)	samten (bsam gtan)
meditation/development/cultivation	bhāvanā	bhāvanā	修行 (xiūxíng)	gompa (sgom pa)
analytical/investigative meditation	—	*vicāra-bhāvanā	—	chegom (dpyad sgom)
settling meditation	—	*sthāpya-bhāvanā	—	jokgom (ʼjog sgom)

Meditation in Buddhist traditions

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While there are some similar meditative practices — such as [breath meditation](#) and various recollections (*anussati*) — that are used across [Buddhist schools](#), there is also significant diversity. In the [Theravāda](#) tradition alone, there are over fifty methods for developing mindfulness and forty for developing concentration, while in the [Tibetan](#) tradition there are thousands of visualization meditations.^[4] Most classical and contemporary Buddhist meditation guides are school specific.^[5] Only a few teachers attempt to synthesize, crystallize and categorize practices from multiple Buddhist traditions.

In early tradition

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The earliest tradition of Buddhist practice is preserved in the [nikāya/āgamas](#), and is adhered to by the Theravāda lineage. It was also the focus of the other now-extinct [early Buddhist schools](#), and has been incorporated to greater and lesser degrees into the [Tibetan Buddhist](#) tradition and many East Asian Mahāyāna traditions.

Types of meditation

[edit]

In terms of early traditions as found in the vast [Pali canon](#) and the [Āgamas](#), meditation can be contextualized as part of the [Noble Eightfold Path](#), explicitly in regard to:

- **Right Mindfulness** (*samma sati*) – exemplified by the Buddha's Four Foundations of Mindfulness (see [Satipaṭṭhana Sutta](#)).
- **Right Concentration** (*samma samadhi*) – culminating in *jhānic* absorptions through the meditative development of *samatha*.^[8]

And implicitly in regard to :

- **Right View** (*samma ditthi*) – embodying wisdom traditionally attained through the meditative development of *vipassana* founded on *samatha*.^[9]

Classic texts in the [Pali literature](#) enumerating meditative subjects include the [Satipaṭṭhana Sutta](#) (MN 10) and the [Visuddhimagga](#)'s Part II, "Concentration" (*Samadhi*).

Four foundations for mindfulness

[edit]

Main article: [Satipaṭṭhana Sutta](#)

In the [Satipaṭṭhana Sutta](#), the Buddha identifies four foundations for mindfulness: the body, feelings, mind states and mental objects. He further enumerates the following objects as bases for the meditative development of mindfulness:

- Body (*kāyā*): Breathing (see [Anapanasati Sutta](#)), Postures, [Clear Comprehending, Reflections on Repulsiveness of the Body](#), Reflections on [Material Elements](#), Cemetery Contemplations
- Feelings (*vedanā*), whether pleasant, unpleasant, or neutral
- Mind (*cittā*)
- Mental Contents (*dhammā*): [Hindrances](#), [Aggregates](#), [Sense-Bases](#), [Factors of Enlightenment](#), and the [Four Noble Truths](#).

Meditation on these subjects develops insight.^[10]

Serenity and insight

[edit]

The Buddha is said to have identified two paramount mental qualities that arise from wholesome meditative practice:

- "serenity" or "tranquillity" (Pali: *samatha*) which steadies, composes, unifies and

Meditation on the Buddhist Path

Most Buddhist traditions recognize that the path to Enlightenment entails three types of training: virtue (*sīla*); meditation (*samadhi*); and, wisdom (*paññā*).^[6] Thus, meditative prowess alone is not sufficient; it is but one part of the path. In other words, in Buddhism, in tandem with mental cultivation, ethical development and wise understanding are also necessary for the attainment of the highest goal.^[7]



Lord Buddha meditating

[edit]

concentrates the mind;

- "insight" (Pali: *vipassana*) which enables one to see, explore and discern "formations" (conditioned phenomena based on the five aggregates).^[11]

Through the meditative development of serenity, one is able to suppress obscuring hindrances; and, with the suppression of the hindrances, it is through the meditative development of insight that one gains liberating wisdom.^[12] Moreover, the Buddha is said to have extolled serenity and insight as conduits for attaining Nibbana (Pali; Skt.: *Nirvana*), the unconditioned state as in the "Kimsuka Tree Sutta" (SN 35.245), where the Buddha provides an elaborate metaphor in which serenity and insight are "the swift pair of messengers" who deliver the message of Nibbana via the Noble Eightfold Path.^[13]

In the "Four Ways to Arahantship Sutta" (AN 4.170), Ven. Ananda reports that people attain arahantship using serenity and insight in one of three ways:

1. they develop serenity and then insight (Pali: *samatha-pubbangamam vipassanam*)
2. they develop insight and then serenity (Pali: *vipassana-pubbangamam samatham*)^[14]
3. they develop serenity and insight in tandem (Pali: *samatha-vipassanam yuganaddham*) as in, for instance, obtaining the first jhana, and then seeing in the associated aggregates the three marks of existence, before proceeding to the second jhana.^[15]

In the Pali canon, the Buddha never mentions independent samatha and vipassana meditation practices; instead, samatha and vipassana are two qualities of mind to be developed through meditation.^[16] Nonetheless, some meditation practices (such as contemplation of a kasina object) favor the development of samatha, others are conducive to the development of vipassana (such as contemplation of the aggregates), while others (such as mindfulness of breathing) are classically used for developing both mental qualities.^[17]

From the Pali Commentaries

[edit]

Main article: Kammatthana

Buddhaghosa's forty meditation subjects are described in the Visuddhimagga. Almost all of these are described in the early texts.^[18] Buddhaghosa advises that, for the purpose of developing concentration and "consciousness," a person should "apprehend from among the forty meditation subjects one that suits his own temperament" with the advice of a "good friend" (*kalyana mitta*) who is knowledgeable in the different meditation subjects (Ch. III, § 28).^[19] Buddhaghosa subsequently elaborates on the forty meditation subjects as follows (Ch. III, §104; Chs. IV - X):^[20]

- ten kasinas: earth, water, fire, air, blue, yellow, red, white, light, and "limited-space".
- ten kinds of foulness: "the bloated, the livid, the festering, the cut-up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton".
- ten recollections: the Buddha, the Dhamma, the Sangha, virtue, generosity, the virtues of deities, death (see Upajjhatthana Sutta), the body, the breath (see anapanasati), and peace (see Nibbana).
- four divine abodes: metta, karuṇā, mudita, and upekkha.
- four immaterial states: boundless space, boundless perception, nothingness, and neither perception nor non-perception.
- one perception (of "repulsiveness in nutriment")
- one "defining" (that is, the four elements)

When one overlays Buddhaghosa's 40 meditative subjects for the development of concentration with the Buddha's foundations of mindfulness, three practices are found to be in common: breath meditation, foulness meditation (which is similar to the Sattipatthana Sutta's cemetery contemplations, and to contemplation of bodily repulsiveness), and contemplation of the four elements. According to Pali commentaries, breath meditation can lead one to the equanimous fourth jhanic absorption. Contemplation of foulness can lead to the attainment of the first jhana, and contemplation of the four elements culminates in pre-jhana access concentration.^[21]

In Contemporary Theravāda

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Particularly influential from the twentieth century onward has been the "New Burmese Method" or "Vipassana School" approach to samatha and vipassana developed by Mingun Jetavana Sayādaw U Nārada and popularized by Mahasi Sayadaw. Here samatha is considered an optional but not necessary component of the practice—vipassana is possible without it. Another Burmese method, derived from Ledi Sayadaw via U Ba Khin and S. N. Goenka, takes a similar approach. Other Burmese traditions popularized in the west, notably that of Pa Auk Sayadaw, uphold the emphasis on samatha explicit in the commentarial tradition of the Visuddhimagga.

Also influential is the Thai Forest tradition deriving from Ajahn Mun and popularized by Ajahn Chah, which, in contrast, stresses the inseparability of the two practices, and the essential necessity of both practices. Other noted practitioners in this tradition include Ajahn Thate and Ajahn Maha Bua, among others.^[22]

In Mahāyāna Buddhism

[edit]

Mahāyāna Buddhism includes numerous schools of practice, which each draw upon various Buddhist sūtras, philosophical treatises, and commentaries. Accordingly, each school has its own meditation methods for the purpose of developing samādhi and prajñā, with the goal of ultimately attaining enlightenment. Nevertheless, each has its own emphasis, mode of expression, and philosophical outlook. In his classic book on meditation of the various Chinese Buddhist traditions, Charles Luk writes, "The Buddha Dharma is useless if it is not put into actual practice, because if we do not have personal experience of it, it will be alien to us and we will never awaken to it in spite of our book learning."^[23] Venerable Nan Huaijin echoes similar sentiments about the importance of meditation by remarking, "Intellectual reasoning is just another spinning of the sixth consciousness, whereas the practice of meditation is the true entry into the Dharma."^[24]

Meditation in the Pure Land school

[edit]

Mindfulness of Amitābha Buddha

[edit]

In the Pure Land tradition of Buddhism, repeating the name of Amitābha Buddha is traditionally a form of Mindfulness of the

Buddha (Skt. *buddhānusr̥ti*). This term was translated into Chinese as *nianfo* (念佛), by which it is popularly known in English. The practice is described as calling the buddha to mind by repeating his name, to enable the practitioner to bring all his or her attention upon that buddha (*samādhi*).^[25] This may be done vocally or mentally, and with or without the use of [Buddhist prayer beads](#). Those who practice this method often commit to a fixed set of repetitions per day, often from 50,000 to over 500,000.^[26] According to tradition, the second patriarch of the Pure Land school, Shandao, is said to have practiced this day and night without interruption, each time emitting light from his mouth. Therefore he was bestowed with the title "Great Master of Light" (大師光明) by the [Tang Dynasty](#) emperor [Gao Zong](#) (高宗).^[27]

In addition, in Chinese Buddhism there is a related practice called the "dual path of [Chán](#) and Pure Land cultivation", which is also called the "dual path of emptiness and existence."^[28] As taught by Venerable Nan Huaijin, the name of Amitābha Buddha is recited slowly, and the mind is emptied out after each repetition. When idle thoughts arise, the phrase is repeated again to clear them. With constant practice, the mind is able to remain peacefully in emptiness, culminating in the attainment of *samādhi*.^[29]

Pure Land Rebirth Dhāraṇī

[edit]

Repeating the Pure Land Rebirth [Dhāraṇī](#) is another method in Pure Land Buddhism. Similar to the mindfulness practice of repeating the name of Amitābha Buddha, this dhāraṇī is another method of meditation and recitation in Pure Land Buddhism. The repetition of this dhāraṇī is said to be very popular among traditional Chinese Buddhists.^[30] It is traditionally preserved in [Sanskrit](#), and it is said that when a devotee succeeds in realizing singleness of mind by repeating a mantra, its true and profound meaning will be clearly revealed.^[31]

namo amitābhāya tathāgatāya tadyathā
amṛtabhave amṛtasambhave
amṛtavkrānte amṛtavkrāntagāmini
gagana kīrtichare svāhā

Visualization methods

[edit]

Another practise found in Pure Land Buddhism is meditative contemplation and visualization of [Amitābha](#) Buddha, his attendant bodhisattvas, and the Pure Land. The basis of this is found in the *Amitāyurdhyāna Sūtra* ("Amitābha Meditation Sūtra"), in which the [Buddha](#) describes to Queen Vaidehi the practices of thirteen progressive visualization methods, corresponding to the attainment of various levels of rebirth in the Pure Land.^[32] Visualization practises for [Amitābha](#) are popular among esoteric Buddhist sects, such as Japanese [Shingon](#) Buddhism.

Meditation in the Chán/Zen school

[edit]

Pointing to the nature of the mind

[edit]

In the earliest traditions of [Chán/Zen](#) Buddhism, it is said that there was no formal method of meditation. Instead, the teacher would use various didactic methods to point to the true nature of the mind, also known as *Buddha-nature*. This method is referred to as the "Mind Dharma", and exemplified in the story of Śākyamuni Buddha holding up a flower silently, and [Mahākāśyapa](#) smiling as he understood.^[33] A traditional formula of this is, "Chán points directly to the human mind, to enable people to see their true nature and become buddhas."^[34] In the early era of the Chán school, there was no fixed method or simple formula for teaching meditation, and all instructions were simply heuristic methods; therefore the Chán school was called the "Gateless Gate."^[35]

Contemplating meditation cases

[edit]

It is said traditionally that when the minds of people in society became more complicated and when they could not make progress so easily, the masters of the Chán school were forced to change their methods.^[36] These involved particular words and phrases, shouts, roars of laughter, sighs, gestures, or blows from a staff. These were all meant to awaken the student to the essential truth of the mind, and were later called *gōng'àn* (公案), or *kōan* in Japanese.^[37] These didactic phrases and methods were to be contemplated, and example of such a device is a phrase that turns around the practice of mindfulness: "Who is being mindful of the Buddha?"^[38] The teachers all instructed their students to give rise to a gentle feeling of doubt at all times while practicing, so as to strip the mind of seeing, hearing, feeling, and knowing, and ensure its constant rest and undisturbed condition.^[39] Charles Luk explains the essential function of contemplating such a meditation case with doubt:^[40]

Since the student cannot stop all his thoughts at one stroke, he is taught to use this poison-against-poison device to realize singleness of thought, which is fundamentally wrong but will disappear when it falls into disuse, and gives way to singleness of mind, which is a precondition of the realization of the self-mind for the perception of self-nature and attainment of Bodhi.

Meditation in the Tiantai school

[edit]

Tiantai śamatha-vipaśyanā

[edit]

In China it has been traditionally held that the meditation methods used by the [Tiantai](#) school are the most systematic and comprehensive of all.^[41] In addition to its doctrinal basis in Indian Buddhist texts, the Tiantai school also emphasizes use of its own meditation texts which emphasize the principles of śamatha and vipaśyanā. Of these texts, Zhiyi's *Concise Śamatha-vipaśyanā* (小止觀), *Mahā-śamatha-vipaśyanā* (摩訶止觀), and *Six Subtle Dharma Gates* (六妙法門) are the most widely read in China.^[42] Rujun Wu (1993: p. 1) identifies the work *Mahā-śamatha-vipaśyanā* of Zhiyi as the seminal meditation text of the Tiantai school.^[43] Regarding the functions of śamatha and vipaśyanā in meditation, Zhiyi writes in his work *Concise Śamatha-vipaśyanā*:^[44]

The attainment of Nirvāṇa is realizable by many methods whose essentials do not go beyond the practice of śamatha and vipaśyanā. Śamatha is the first step to untie all bonds and vipaśyanā is essential to root out delusion. Śamatha provides nourishment for the preservation of the knowing mind, and vipaśyanā is the skillful art of promoting spiritual understanding. Śamatha is the unsurpassed cause of samādhi, while vipaśyanā begets

wisdom.

The Tiantai school also places a great emphasis on *ānāpānasamṛti*, or mindfulness of breathing, in accordance with the principles of *śamatha* and *vipaśyanā*. Zhiyi classifies breathing into four main categories: panting (喘), unhurried breathing (風), deep and quiet breathing (氣), and stillness or rest (息). Zhiyi holds that the first three kinds of breathing are incorrect, while the fourth is correct, and that the breathing should reach stillness and rest.^[45]

Esoteric practices in Japan

[edit]

One of the adaptations by the Japanese *Tendai* (Ch. Tiantai) school was the introduction of esoteric practices (*Mikkyo*) into Tendai Buddhism, which was later named *Taimitsu* by *Ennin*. Eventually, according to Tendai Taimitsu doctrine, the esoteric rituals came to be considered of equal importance with the exoteric teachings of the Lotus Sutra. Therefore, by chanting *mantras*, maintaining *mudras*, or performing certain meditations, one is able to see that the sense experiences are the teachings of Buddha, have faith that one is inherently an enlightened being, and one can attain enlightenment within this very body. The origins of Taimitsu are found in China, similar to the lineage that *Kukai* encountered in his visit to China during the *Tang Dynasty*, and *Saicho*'s disciples were encouraged to study under Kukai.^[46]

Adoption by non-Buddhists

[edit]

Main article: Mindfulness (psychology)

For a long time people have practiced meditation, based on Buddhist meditation principles, in order to effect mundane and worldly benefit.^[47] Buddhist meditation techniques are increasingly being employed by psychologists and psychiatrists to help alleviate a variety of health conditions such as anxiety and depression.^[48] As such, *mindfulness* and other Buddhist meditation techniques are being advocated in the West by innovative psychologists and expert Buddhist meditation teachers such as *Clive Sherlock*, *Mother Sayamagi*, *S.N. Goenka*, *Jon Kabat-Zinn*, *Jack Kornfield*, *Joseph Goldstein*, *Tara Brach*, *Alan Clements*, and *Sharon Salzberg*, who have been widely attributed with playing a significant role in integrating the healing aspects of Buddhist meditation practices with the concept of psychological awareness and healing.

The accounts of meditative states in the Buddhist texts are in some regards free of dogma, so much so that the Buddhist scheme has been adopted by Western psychologists attempting to describe the phenomenon of meditation in general.^[49] Nevertheless, it is exceedingly common to encounter the Buddha describing meditative states involving the attainment of such magical powers (P. *iddhi*) as the ability to multiply one's body into many and into one again, appear and vanish at will, pass through solid objects as if space, rise and sink in the ground as if in water, walking on water as if land, fly through the skies, touching anything at any distance (even the moon or sun), and travel to other worlds (like the world of Brahma) with or without the body, among other things.^{[50][51][52]}

See also

[edit]

Theravada Buddhist meditation practices:

- *Anapanasati* - focusing on the breath
- *Metta* - cultivation of compassion and loving-kindness
- *Kammaṭṭhāna*
- *Samatha* - calm abiding
- *Vipassana* - insight
- *Mahasati Meditation*

Zen Buddhist meditation practices:

- *Shikantaza* - just sitting
- *Zazen*
- *Koan*

Vajrayana Buddhist meditation practices:

- *Tonglen* - giving and receiving
- *Ngondro* - preliminary practices
- *Mahamudra* - entering the all-pervading Dharmadatu, also see *Jhana*
- *Dzogchen* - the natural state, the Nyingma version of *Mahamudra*
- *The Four Immeasurables*, *Metta*
- *Tantra*

Related Buddhist practices:

- *Mindfulness* - awareness in the present moment
- *Mindfulness (psychology)* - Western applications of Buddhist ideas
- *Satipatthana*
- *chanting* and *mantra*

Proper floor-sitting postures and supports while meditating:

- Floor sitting: *cross-legged* (*full lotus*, *half lotus*, *Burmese*) or *seiza*
- Cushions: *zafu*, *zabuton*

Traditional Buddhist texts on meditation:

- *Anapanasati Sutta*
- *Satipatthana Sutta*
- *Visuddhimagga*

Traditional preliminary practices to Buddhist meditation:

- prostrations
- refuge in the Triple Gem
- Five Precepts

Analog in Vedas:

- Paramatma
- Ksirodakasayi Vishnu

Notes

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- [^] For instance, Kamalashila (2003), p. 4, states that Buddhist meditation "includes any method of meditation that has **Enlightenment** as its *ultimate* aim." Likewise, Bodhi (1999) writes: "To arrive at the experiential realization of the truths it is necessary to take up the practice of meditation.... At the climax of such contemplation the mental eye ... shifts its focus to the unconditioned state, *Nibbana*...." A similar although in some ways slightly broader definition is provided by Fischer-Schreiber *et al.* (1991), p. 142: "**Meditation** – general term for a multitude of religious practices, often quite different in method, but all having the same goal: to bring the consciousness of the practitioner to a state in which he can come to an experience of 'awakening,' 'liberation,' 'enlightenment.'" Kamalashila (2003) further allows that some Buddhist meditations are "of a more preparatory nature" (p. 4).
- [^] The **Pāli** and **Sanskrit** word *bhāvanā* literally means "development" as in "mental development." For the association of this term with "meditation," see Epstein (1995), p. 105; and, Fischer-Schreiber *et al.* (1991), p. 20. As an example from a well-known discourse of the **Pali Canon**, in "The Greater Exhortation to Rahula" (*Maha-Rahulovada Sutta*, **MN 62**), Ven. **Sariputta** tells Ven. **Rahula** (in Pali, based on **VRI**, n.d.):[☞] *ānāpānassatiṃ, rāhula, bhāvanam bhāvehi*. **Thanissaro (2006)**[☞] translates this as: "Rahula, develop the meditation [*bhāvanā*] of **mindfulness of in-&-out breathing**." (Square-bracketed Pali word included based on Thanissaro, 2006, end note.)
- [^] See, for example, **Rhys Davids & Stede (1921-25)**, entry for "jhāna"¹[☞]; **Thanissaro (1997)**[☞]; as well as, Kapleau (1989), p. 385, for the derivation of the word "zen" from **Sanskrit** "dhyāna." **PTS Secretary Dr. Rupert Gethin**, in describing the activities of **wandering ascetics** contemporaneous with the Buddha, wrote:

"...[T]here is the cultivation of meditative and contemplative techniques aimed at producing what might, for the lack of a suitable technical term in English, be referred to as 'altered states of consciousness'. In the technical vocabulary of Indian religious texts such states come to be termed 'meditations' ([Skt.:] *dhyāna* / [Pali:] *jhāna*) or 'concentrations' (*samādhi*); the attainment of such states of consciousness was generally regarded as bringing the practitioner to deeper knowledge and experience of the nature of the world." (Gethin, 1998, p. 10.)
- [^] Goldstein (2003) writes that, in regard to the **Satipatthana Sutta**, "there are more than fifty different practices outlined in this Sutta. The meditations that derive from these foundations of mindfulness are called *vipassana*...., and in one form or another — and by whatever name — are found in all the major Buddhist traditions" (p. 92). The forty concentrative meditation subjects refer to **Visuddhimagga's** oft-referenced enumeration. Regarding Tibetan visualizations, Kamalashila (2003), writes: "The Tara meditation ... is one example out of thousands of subjects for visualization meditation, each one arising out of some meditator's visionary experience of enlightened qualities, seen in the form of **Buddhas** and **Bodhisattvas**" (p. 227).
- [^] Examples of contemporary school-specific "classics" include, from the Theravada tradition, Nyanaponika (1996) and, from the Zen tradition, Kapleau (1989).
- [^] For instance, from the **Pali Canon**, see **MN 44** (**Thanissaro, 1998a**)[☞] and **AN 3:88** (**Thanissaro, 1998b**).[☞] In Mahayana tradition, the **Lotus Sutra** lists the **Six Perfections** (*paramita*) which echoes the threefold training with the inclusion of virtue (*śīla*), concentration (*samadhi*) and wisdom (*prajñā*).
- [^] Dharmacarini Manishini, *Western Buddhist Review*. Accessed at http://www.westembuddhistreview.com/vol4/kamma_in_context.html[☞]
- [^] See, for instance, **Bodhi (1999)**[☞].
- [^] For example, **Bodhi (1999)**[☞], in discussing a latter stage of developing Right View (that of "penetrating" the **Four Noble Truths**), states:

To arrive at the experiential realization of the truths it is necessary to take up the practice of meditation — first to strengthen the capacity for sustained concentration, then to develop insight.
- [^] For instance, see Solé-Leris (1986), p. 75; and, Goldstein (2003), p. 92.
- [^] These definitions of *samatha* and *vipassana* are based on the "Four Kinds of Persons Sutta" (**AN 4.94**). This article's text is primarily based on Bodhi (2005), pp. 269-70, 440 n. 13. See also **Thanissaro (1998d)**[☞].
- [^] See, for instance, **AN 2.30** in Bodhi (2005), pp. 267-68, and **Thanissaro (1998e)**[☞].
- [^] Bodhi (2000), pp. 1251-53. See also **Thanissaro (1998c)**[☞] (where this sutta is identified as **SN 35.204**). See also, for instance, a discourse (Pali: *sutta*) entitled, "Serenity and Insight" (**SN 43.2**), where the Buddha states: "And what, **bhikkhus**, is the path leading to the **unconditioned**? Serenity and insight...." (Bodhi, 2000, pp. 1372-73).
- [^] While the **Nikayas** identify that the pursuit of *vipassana* can precede the pursuit of *samatha*, a fruitful *vipassana*-oriented practice must still be based upon the achievement of stabilizing "access **concentration**" (**Pali: upacara samadhi**).
- [^] Bodhi (2005), pp. 268, 439 *nn.* 7, 9, 10. See also **Thanissaro (1998f)**[☞].
- [^] See **Thanissaro (1997)**[☞] where for instance he underlines:

When [the Pali discourses] depict the Buddha telling his disciples to go meditate, they never quote him as saying 'go do *vipassana*,' but always 'go do *jhana*.' And they never equate the word *vipassana* with any mindfulness techniques. In the few instances where they do mention *vipassana*, they almost always pair it with *samatha* — not as two alternative methods, but as two qualities of mind that a person may 'gain' or 'be endowed with,' and that should be developed together.

Similarly, referencing **MN 151**, w. 13-19, and **AN IV**, 125-27, Ajahn Brahm (who, like Bhikkhu Thanissaro, is of the **Thai Forest Tradition**) writes:

Some traditions speak of two types of meditation, insight meditation (*vipassana*) and calm meditation (*samatha*). In

fact, the two are indivisible facets of the same process. Calm is the peaceful happiness born of meditation; insight is the clear understanding born of the same meditation. Calm leads to insight and insight leads to calm. (Brahm, 2006, p. 25.)

17. ^ See, for instance, [Bodhi \(1999\)](#) and Nyanaponika (1996), p. 108.
18. ^ Sarah Shaw, *Buddhist meditation: an anthology of texts from the Pāli canon*. Routledge, 2006, pages 6-8. A Jataka tale gives a list of 38 of them. [1]
19. ^ Buddhaghosa & Nanamoli (1999), pp. 85, 90.
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