



# THE GUIDELINES FOR THE USE OF VIPASSANĀ MEDITATION FOR THE DEVELOPMENT OF NAKHON PHANOM SANGHA ADMINISTRATORS IN THE SANGHA REGION 10

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## Abstract

*The objectives of this research were: 1) to study the use of Vipassanā meditation for the development of Sangha administrators in the Sangha Region 10; 2) to study the guidelines for using Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10; 3) to propose a guideline for the use of Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10. This study was carried out by means of qualitative research by studying documents and fieldwork to interview 35 key informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: the use of Vipassanā meditation for the development of Sangha administrators: for the practice of Vipassanā meditation in general, practitioners will use two approaches: (1) follow the teaching guidelines that appear in Buddhist scriptures, namely the principle of mindfulness; (2) follow the teaching guidelines of Phra Vipassanācāra with practical experience. The guidelines for using Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10: the way to develop the body is to maintain mindfulness in all postures by determining Rūpa-Nāma according to the symptoms that appear. In terms of Sīla, practitioners have to be aware of Vinaya, do not bother others. In terms of Citta, they always are conscious of walking, standing, sitting, and lying down, by using consciousness as a controller. In terms of Paññā, listening to sermons, seeing the body condition as it is, and considering the truth in the body according to the law of the Tilakkhaṇa should be performed. A guideline for the use of Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10: the guideline of Kāya development is to determine Iriyāpatha and to calm Āyatana and to consider Paccavekkhaṇa. The guideline to develop Citta emphasizes mindfulness development, chanting, and walking meditation. The guideline to develop Paññā is to identify the condition of Tilakkhaṇa and to consider the sermons and Asubha-kammaṭṭhāna.*

**Keywords:** Vipassanā Meditation, Sangha administrators, Nakhon Phanom Sangha administrators

## 1. INTRODUCTION

Vipassana meditation is a method of developing the mind to attain peace and wisdom. It is considered an important identity in Buddhism that the Buddha discovered and spread to teach the people and appears only in Buddhism. It is a means to develop the mind for the mind to develop wisdom. As in the time of the Buddha, it appeared in the Tripitaka scriptures, it is recorded the stories and teachings of the Buddha that taught meditation such as Mahasatipatthanasutara [D. (Thai) 10:372-405:301-304] [1] which has principles and methods for practicing Samatha Meditation and Vipassana meditation. In this Sutra, his highness intends to emphasize the importance and necessity of mindfulness to be used in work. It is the elimination of defilements and general tasks that occur



in daily life that we are constantly involved in. There are 4 points in our lives that we should use mindfulness to supervise, namely 1) contemplation of the body is called Kayanupassana 2) contemplation of feelings that are feeling happiness, suffering, etc is called Vedananupassana 3) contemplation of mind such as lust mind, hatred mind, delusion mind is called Cittanupassana 4) contemplation of mind-object occurs in physically, feeling and mentally, these three are called Dhammanupassana. In Buddhism, training the mind to attain wisdom is the practice of Vipassana meditation according to mental exercises (Kammattana 4). Its objective is to know, abandon and enlighten. To know means to know the truth of life, to abandon means the cause of suffering which is all passions, and to enlighten means enlightenment about the truth of life [Faculty members, Mahachulalongkornrajavidyalaya University, 2008: 3] [2].

The Buddha teaches both theory and practice. The monks who follow the teachings of the Buddha can be successful. Even if it is not everyone it can be seen that there are only a small number of them. A person who will be complete with both the theory and practice of the Buddha therefore it is difficult to find anyone to compare, he is truly the master of the world [Phra Dhammadhirajamahamuni [Chodok Nanasithdhi], 2007: 14] [3] but when the burden of teaching is on the responsibility of the abbot, being a good role model is so important. Because it gives the abbot the leadership that will make others believe it. Good behavior is therefore one of the excellent ways to practice and polish monks and novices. It is a method that can follow in the footsteps of the Buddha.

The Sangha Region 10 has organized various levels of training for the Sangha administrators in order to be effective in training the monks in their own administration according to the Sangha Supreme Council of Thailand, which appears in the Sangha Act, 1962 (No. 2, 1992) consisting of administrative department, religious studies department, education department, Buddhism propagation department, public assistance department, public welfare department [Prapaiphan Phongsawat, 1999: 13] [4] regarding the propagation of the Sangha Region 10, there has been a training program for Vipassana Masters since 2004 until the present, including 17 batches of 150-200 monks each. Monks who have been trained as Vipassana Masters are Sangha Administration at the level of abbot or higher.

The Nakhon Phanom provincial Sangha administration has sent monks to participate in training in the Vipassana Master training program of the Sangha Region 10 every year. They followed the principles of Vipassana meditation during the project period of 45 days, the practice of Vipassana in this project is very important for the monks of Nakhon Phanom Province. Because it was the basis of self-development whether it is the knowledge that we could apply to the Sangha administration of the Sangha affairs or it could be used in daily life and physically. Behavior modification in life helped to concentrate, improve, memory, sharp intelligence, and treat serious illnesses, chronic diseases, or mental illnesses. It also helped to stay conscious and reduce negligence in life. It also helped to develop the mind to be responsible, moral, and ethical.

Therefore, the researchers are interested in the guidelines for the use of Vipassanā meditation for the development of Nakhon Phanom Sangha Administrators in the Sangha Region 10. It is an important practice of Vipassana meditation for monks who have been used as a guideline for teaching Vipassana to monks, novices, and lay people living in temples and the general public correctly. The practice of meditation is also a guideline for the physical development, moral development, mental development, and intellectual development of the practitioner's wisdom to increase even more as well as it is able to apply the principles and methods of practicing Vipassana meditation to develop in other areas in the future.

## 2. RESEARCH QUESTIONS



- 2.1) How is the use of Vipassanā meditation for the development of Sangha administrators in the Sangha Region 10?
- 2.2) What is the training process for each part of the guidelines for using Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10?
- 2.3) How should the direction to propose a guideline for the use of Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10 be?

### 3. RESEARCH OBJECTIVES

- 3.1) to study the use of Vipassanā meditation for the development of Sangha administrators in the Sangha Region 10
- 3.2) to study the guidelines for using Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10
- 3.3) to propose a guideline for the use of Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10

### 4. RESEARCH METHOD

This research is qualitative research, the fieldwork is conducted through In-depth Interviews. The Guidelines for the Use of Vipassanā Meditation for the Development of Nakhon Phanom Sangha Administrators in the Sangha Region 10 is studied by the target group and participate in activities. The researcher defined the research method as follows.

- 4.1) This study is a documentary study and collecting data is from relevant documents and evidence from Tripitaka, books, and research reports. The document associated the relationship the Guidelines for the Use of Vipassanā Meditation for the Development of Nakhon Phanom Sangha Administrators in the Sangha Region 10.
- 4.2) Data from in-depth interviews with 35 sets from the main informant population regarding the Guidelines for the Use of Vipassanā Meditation for the Development of Nakhon Phanom Sangha Administrators in the Sangha Region 10.
- 4.3) Information from participation and Sub-meetings together with key informants regarding the Guidelines for the Use of Vipassanā Meditation for the Development of Nakhon Phanom Sangha Administrators in the Sangha Region 10. Then the data were analyzed descriptively.

### 5. RESEARCH RESULT.

**5.1) The use of Vipassanā meditation for the development of Sangha administrators in the Sangha Region 10:** The practice of Vipassana meditation of the Sangha administrators who had previously practiced, they adhered to the teaching guidelines according to the Stipatthana 4 (foundations of mindfulness) as well as adhere to the guidelines of Vipassana Masters who have experience in practice. Most of them follow the guidelines of foundations of mindfulness, i.e, determining the body, feelings, mental, and Dhamma in order to have an effect on one's way of life, for example, physical development must be organized, and the body looks clean and venerable. Feelings make to know to suffer and suffer from what happened. Mental doesn't think out of point and Dhamma makes enlightenment, feel comfortable with body and mind. It focuses on following deportment in all four postures and considering the common characteristics and principles of nature to follow the changes in the body.

**5.2) The guidelines for using Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10:** The guidelines for using Vipassanā meditation for the physical development of Sangha administrators or participants in Dhamma practice, the most suitable thing is to practice in the foundations of mindfulness guidelines. Because it can be clearly



separated. Physical development is a process that is clearly visible, it is being mindful of the major department 4 and being careful in the minor department by assigning mind and matter according to the quality that appears. Moral development is being mindful of the body, and not behaving indifferently to morality and discipline. Mental development focuses on the process of mental training, which is always mindfulness, with emphasis on retraining the mind, not overthinking according to the mood that happened to stay with the present. Ant intellectual development has 3 processes; 1) listening to sermons 2) seeing the condition of the body according to the causes and factors that will occur according to reality 3) the practice of Vipassana makes enlightenment, it is true in the law of the three characteristics that it is impermanent, suffering, and had changed over time.

**5.3) To propose a guideline for the use of Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10:** There are three approaches to physical development, namely 1) determination of department 4, i.e., determination of body movement in small and large department 2) determination of sense-fields is being careful with eyes, ears, nose, tongue, body, and mind so that you don't want to have desire 3) considering in Paccavekha, it is to know how to consume the four factors. There are three ways to develop precepts: 1) Concentration in the Phra Patimokkha is to keep the precepts pure, it will result in our mind being worry-free 2) Concentration in physical and verbal, do not harm and vindictive others 3) being a person with the right view is to promote the learning process until approval.

There are three approaches to mental development consisting of 1) Mental development is the determination to be conscious of a particular emotion or any object in order to train the mind, so then it is easy to meditate 2) Chanting is the development of the mind to be in a state of steadfastness with chanting, not distracted with desires 3) Walking meditation is to bring consciousness into the direction of the movement in every step. There are three approaches to intellectual development; 1) Determination of quality of three characteristics, it is the method of training the intellect by determining all things in order to enlighten and match its condition. It is a real understanding 2) Contemplation in listening to the sermon is the consideration of the principles brought into consideration and pondering in detail for use in solving problems 3) Contemplation of a corpse (Asubha-Kammathana) is consciousness to live life with carelessness, seeing the world to see the truth, see suffering, see impermanence, non-existence and see the impermanence of life.

## 6. DISCUSSION

**6.1) The use of Vipassanā meditation for the development of Sangha administrators:** The practice of Vipassana meditation of the Sangha administrators who had previously practiced, and adhered to the teaching guidelines according to the Stipatthana 4 (foundations of mindfulness) as well as adhere to the guidelines of Vipassana Masters who have experience in practice. Most of them follow the guidelines of foundations of mindfulness, i.e, determining the body, feelings, mental, and Dhamma. It is consistent with (Phanrai Rattanaphaithoon, 2001) [5] studies "A study of Vipassana meditation practices according to the foundation of mindfulness (Stipatthana 4): a study of the teaching of Phra Dhamma Dhirarajamahamuni (Chodok Nansidhthi)". It was found that the foundation of mindfulness (Mahasatipatthana 4) is the prime path leading to the enlightenment of truth, attaining Nirvana, which is the end of defilements, which is the ultimate goal in Buddhism. He uses the foundation of mindfulness (Mahasatipatthana 4), namely body, feeling, mind, and Dhamma, as a framework for his practice and teaching. The teaching is based on the content of the foundation of mindfulness (Mahasatipatthana 4) and applied to the situation in order to have an effect on life, for



example, physical development must be organized, the body looks clean and venerable, feelings make suffer and suffer from quality that appears. Metally, don't think out of the point and Dhamma makes enlightenment, feel comfortable with body and mind. It focuses on following deportment in all four postures and considering the common characteristics and principles of nature to follow the changes in the body.

**6.2) The guidelines for using Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10:** The guidelines for using Vipassanā meditation for the physical development of Sangha administrators. It is being mindful of the major deportment 4 and being careful in the minor deportment by assigning mind and matter according to the quality that appears. Moral development is being mindful of the body, and not behaving indifferently to morality and discipline. Mental development focuses on the process of mental training, which is always mindfulness, with emphasis on retraining the mind, not overthinking according to the mood that happened to stay with the present. Ant intellectual development has 3 processes; 1) listening to sermons 2) seeing the condition of the body according to the causes and factors that will occur according to reality 3) the practice of Vipassana makes enlightenment, it is true in the law of the three characteristics that it is impermanent, suffering, and had changed over time. It is consistent with [Jutamas Vareesangthip, 2010] [6] studies "A study of the development of Vipassana meditation in Thailand". She studies from the textbook regarding the method of 5 different sects, namely breath in and breath out of Phra Sobhonmahathera (Mahasisayado), Anapanasati (mindfulness of in and out breathing of Buddhadasa Bikkhu, Ajarn Nap Mahaniranon, Luang Phor Thein Cittasubho, and Ajarn Goenka. It can conclude that the method of teaching Vipassana meditation of all 5 sects, is based on the principle of following the four foundations of mindfulness according to the Tipitaka, i.e. the use of mindfulness to contemplate the body, feelings, mind, and Dhamma according to the rules of the three characteristics until reaching Nirvana. And it emphasizes continuous mindfulness in the present, in accordance with Abhidhammathasangaha until being able to develop insight development to a higher and higher level according to the principles of precepts, concentration, and intellectual, according to the meaning of the Visuddhi-Magga.

**6.3) To propose a guideline for the use of Vipassanā meditation for the development of Nakhon Phanom Sangha administrators in the Sangha Region 10:** There are three approaches to physical development, namely 1) determination of deportment 4, i.e., determination of body movement in small and large deportment 2) determination of sense-fields is being careful with eyes, ears, nose, tongue, body, and mind so that you don't want to have desire 3) considering in Paccavekha, it is to know how to consume the four factors. There are three ways to develop precepts: 1) Concentration in the Phra Patimokkha is to keep the precepts pure, it will result in our mind being worry-free 2) Concentration in physical and verbal, do not harm and vindictive others 3) being a person with the right view is to promote the learning process until approval.

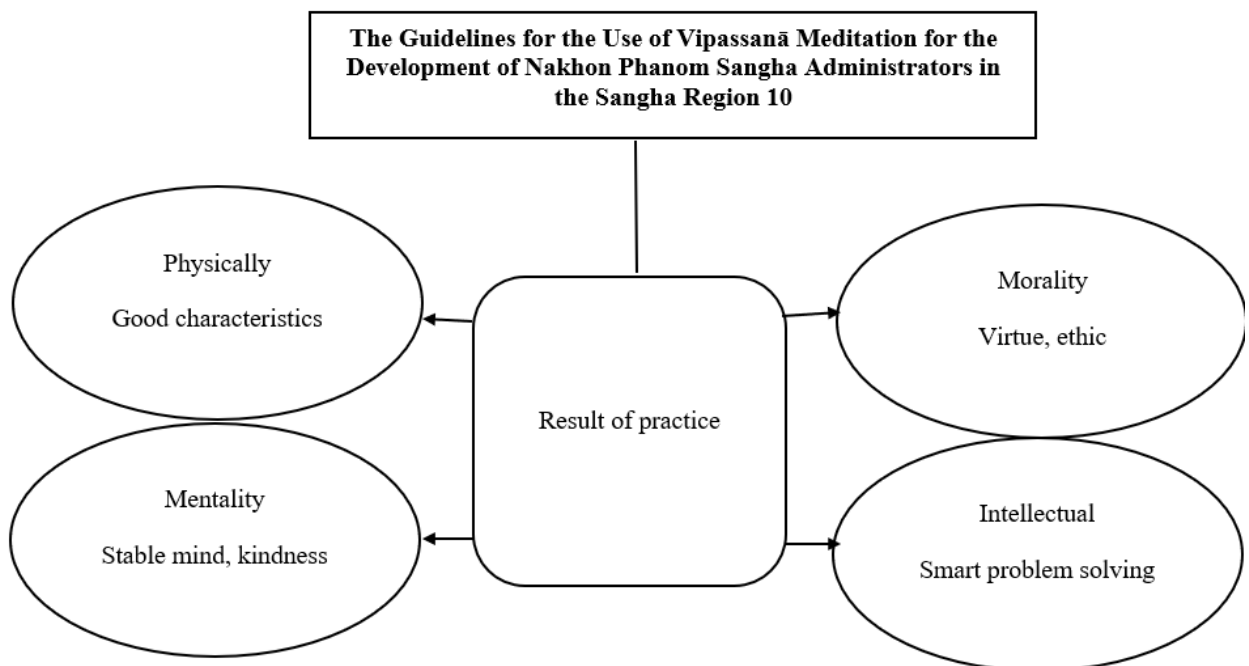
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the truth, see suffering. It is consistent with [Phattharani Wisutthisak, 2012] [7] studies “A mixed model of Vipassana meditation according to Satipatthana”. It is a research that combines concepts, methods, and forms of Dhamma practice from 5 schools through field experimental research and quality. The result was found that Vipassana meditation is a method of training to attain wisdom and know the truth for the cessation of suffering. Scriptures provide guidelines for the practice of Vipassana meditation, that is, Maha Satipatthana Sutra which talks about having mindfulness in the body, feeling, mind, and Dhamma, which various forms that are commonly practiced today. Although there are teaching strategies or teaching methods to reach the foundations of mindfulness (Satipatthana 4) are not the same, or emphasize the foundations of mindfulness (Satipatthana 4) or differently. But the same things can be used to integrate practice into unity. It is the establishment of mindfulness to know the truthfulness of concrete-abstract and the three characteristics, which are the ultimate truth, do not change according to the regulation.

**7) NEW EXPLICIT KNOWLEDGE**

New explicit knowledge is the practice of Vipassana meditation. In addition, it will be a way to propagate Buddhism for a long time. It also helps to develop practitioners to achieve good results either physically, makes a good personality, having better skills in teaching Buddhism, morality makes practitioners have morals, ethics, and respect for those who worship. A mentality is a strong-minded person, with compassion and generosity toward all people. And intellectual is smart in solving problems, intelligence in living the right life, right view expecting the public benefit to happen to society.



**Figure 1** New Explicit Knowledge

**9. CONCLUSION**

The practice of Vipassana meditation is an important aspect of training the body, verbal, and mind to be better which can be a guideline for practice in order to reach Nirvana in the future. For those who wish to practice and can be practiced to apply it in their own daily life in order to be a person who is fully equipped with knowledge and practice. Particularly the Sangha administrators who are



leaders in conduct and spiritual leaders for the monks and Buddhists in their monasteries. It is necessary to practice oneself, to develop the body, morality, mind, and wisdom to increase and be better, to be a good example for practitioners as well as to propagate Buddhism to a wider extent and able to keep the Dhamma and discipline to be stable and permanent.

## 10. RECOMMENDATIONS

Recommendations for Further Research

10.1) There should study the practice of Vipassana meditation in various sects which practice various forms such as the foundations of mindfulness (Satipatthana), breath-in, breath-out, Buddho, Samma Arahan clearly in Nakhon Phanom Province.

10.2) There should study the attitudes of the practitioners toward Vipassana meditation centers of the Sangha in Nakhon Phanom Province which are provincial meditation centers.

10.3) There should be a comparative study of the schools of Vipassana meditation that have a clear effect on the development of various Sangha administrators.

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