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## Vipassana Meditation in the Contemporary Society

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**Abstract:** The research paper seeks to analyze the benefits of Vipassana meditation to curb roots of Unwholesome Akusala Dhamma for the development of psychological concepts including loving-kindness, generosity, patience, compassion, sympathy joy, equanimity. And then, to attain the ultimate goal of the Buddha's teaching i.e. Nibbana by eliminating and eradicating the psychological origins of moral bad identified in Buddhism as greediness, hatred, and delusion which are very causes of conflicts, terrorism, wars, breakdown of harmony, misery, psychological disorders, problematic behaviors, misfortune and all human suffering in the world.

### Index Terms - Dhamma, Vipassana, Nibbana

In the contemporary society, due to competition at every walk of life, the negative effects of anxiety are inescapable. Youth have completely forgotten the way to live their life. They are extremely engrossed with materialistic goals thereby fueling anxiety every day. To cope with this tension and anxiety, they have tried everything from exercise and diet to substitute like medicines etc. However, the most effective technique to deal with anxiety is not one of these modern approaches but rather thousand years old practice of meditation.

Meditation finds its origin in many religions, primarily in Hinduism and Buddhism. Buddhist mythology explains 'Nibbana' through meditation. According to it, Buddha attained enlightenment at the age of 35, awakening to the true spirit of reality, which is 'Nibbana', the 'Absolute Truth'. The word *Nibbana* derives from the core meaning 'to blow out' and implies to the extinguishing of the fires of delusion hatred and greed; the three origins of evil, according to Buddha. These three stages cover a whole spectrum of evil, whether mild or severe, ranging from a subtle mental inclination to the most heinous indices in action and speech. These are the fundamental causes of misery, regardless of how they seem. Non-greed, non-hatred, and non-delusion are the roots' polar opposites. These are the three roots of good: unselfishness, liberality, and renunciation; loving-kindness and compassion; and wisdom and understanding. Everything bad and useful arises from the roots of these six mental states. They are the sweet and bitter fruits of the Tree of Life's roots. Greed and hatred, which are sustained and fed by deception, are the general impelling powers of all organic life, both separately and collectively. Indeed, the roots of good stretch into our world and keep the forces of evil at bay, but the balance is tenuous and requires ongoing attention and work to maintain.

In Buddhist texts, there are six roots that are referred to as the origins of the wholesome (*kusala-mūla*) and the origins of the unwholesome (*Akusala-mūla*). All three unwholesome origins result in internal discord and social strife. The three unwholesome roots develop and sustain one another. Greed is the foundation of resentment, rage, and hatred directed against people who block want fulfillment or compete for the desired objects – whether physical pleasure, power, dominance, or celebrity. Greed leads to strife and quarrels in this way. When the desire is frustrated, instead of causing hostility and aversion, it can cause anguish, misery, despair, envy, and jealousy, all of which are forms of hate. The anguish of deprivation and frustration improves desire, which then hunts for relief from the suffering by spoiling in other forms of pleasure. Greediness and hate are inextricably related to misunderstanding. They are based on delusion and, in turn, generate additional deception as we chase the objects we want or flee from the ones we don't. The fallacy that lies underneath our love and hatred and the delusion that blinds us leads us to wrong path. The impression of an eternal self, or the belief in a self-image, is the most basic misunderstanding from which all its other types emerge. As a result, the Buddha constantly stated that unwholesome roots damage both one and others, but healthy roots benefit both the individual and society. On all levels, the wholesome and unwholesome roots are of essential human significance.

When these emotions of delusion hatred and greed are destroyed by wisdom, the mind becomes free, radiant and joyful, and at death, one is no longer subject to rebirth. *Nibbana* is the ultimate happiness, which can be achieved through the practice of meditation. The ultimate aim of meditation is to pacify the thought waves of the mind. Peace of the mind can lead to more harmony of the mind with the physical body. Thus meditation leads to tranquility and purification from negative state of mind.

In Buddhism, there are two different types of meditations namely: Vipassana (insight) and Samatha (tranquility). The two are often combined or used one after the other (usually Vipassana follows Samatha). The present paper focuses only on Vipassana Meditation and its usefulness on life-satisfaction.

Vipassana meditation is considered to be the manifestation of the tradition from 2500 years back. It is non-scientific practice of self-observation which proceeds to progressive enhanced insight and positive life gratification attributes. Vipassana is one of the ancient meditation techniques of India, also called as Mindfulness meditation.

Long lost to civilization, it revived by Gautama Buddha more than 2,500 years ago. The etymological meaning of the word Vipassana is to see things as they really are. It is a procedure of self-observation. The truth-realization by absolute experience is the process of purification. This entire Path (*Dhamma*) is a universal cure for universal crises. For this reason, it can be practiced freely by all without conflict with race, caste or religion, in any place, at any time and will prove equally beneficial to one and all. With this sustained practice, the meditation releases the tensions cultivated in everyday life and opens the knots tied by the old habit of reacting in an unbalanced way to pleasant and unpleasant situations, and assimilates optimistic creative energy for the advancement of the individual and society.

It is the ability to recognize things in their different aspects, such as impermanence, etc. It is also known as comprehension or knowledge (*Paññā*). If the insight matures, it emerges from the supra-mundane path and bears fruit. The outcome of insight is the achievement of fulfillment. Vipassana is one of the processes for mental discipline, mind purification, and attachment removal, and it provides advice on how to look clearly into the nature of mind. It truly recognizes thought and matter things as true characteristics of impermanence (*Anicca-lakkhana*), suffering or pain (*Dukkha-lakkhana*), and non-self (*Dukkha-lakkhana*) (*Anatta-lakkhana*). Desire and ignorance are identified by the Buddha as the sources of pain, and this meditation may be employed to alleviate suffering. As a result, we must go through the twenty-nine phases of insight meditation. Vipassana has twenty-nine stages, including three characteristics, three contemplations, seven stages of purification, ten insight knowledge, three emancipations and three doors of emancipation.

The three characteristics are the characteristic of impermanence (*Aniccalakkhana*), characteristic of suffering (*Dukkhalakkhana*), and characteristic of non-self (*Anattalakkhana*). These three attributes are obtained as a result of the path's understanding and fruition, as well as the realization of *Nibbana*. Through the examination of body sensations and their nature of appearing and passing away, one may become aware of and acquire insight into impermanence, among other things.

The three contemplations are contemplation of impermanence (*Aniccānupassanā*), contemplation of suffering (*Dukkhānupassanā*), and contemplation of non-self (*Anattānupassanā*). When a practitioner has developed the art of contemplation by noting rising, falling, he finally understands that nothing is permanent. Processes of arising and passing are not permanent as they arise and pass away immediately.

Now let us discuss the seven stages of purification: They are purification of virtue (*Sīlavisuddhi*), purification of mind (*Cittavisuddhi*), purification of view (*Ditthivisuddhi*), purification by overcoming doubt (*Kankhāvitaraṇa-visuddhi*), purification by knowledge and vision as to what is the path and not path (*Maggāmagga-Rānadassanavisuddhi*), purification by knowledge and vision of the way (*Patipadanānadassanavisuddhi*) and purification by knowledge and vision (*Añādadassanavisuddhi*).

The ten insight knowledge are the knowledge of comprehension (*sammasanañāna*), knowledge of rise and fall (*udayabbayañāna*), knowledge of the dissolution (*bhangañāna*), knowledge of as fearful (*bhayañāna*), knowledge of things as dangerous (*adinavañāna*), knowledge of dispassion (*nibbidāñāna*), knowledge of desire for deliverance (*muneitukamyatāñāna*), knowledge of reflecting contemplation (*patisankhāñāna*), knowledge of equanimity towards formations (*sankhārupekkhāñāna*), knowledge of conformity (*anulomanana*);

The three emancipations are void emancipation (*suñātavimokkha*), sign-less emancipation (*animitta-vimokkha*), desire-less emancipation (*appanīhitavimokkha*).

Lastly the three doors of emancipation are contemplation of void (*suñātānupassanā*), contemplation of sign less (*animittānupassanā*), and contemplation of desire less (*appanīhitanupassanā*).

An aspirant who builds mindfulness with thought into the activity of body and mental characteristics by observing the awareness of each in-breath and out-breath through its stages of beginning, middle, and end. The awareness of breathing is cited as a component of Vipassana meditation object. Impermanence, suffering, and non-self are ultimate truths based on the purifications connected with knowledge, and insight meditation is a simplified form of these three characteristics. Contemplation of materiality and mentality is seen by one who considers the object of mind on a portion of the body using the Noble Paths. This gets closer to Buddhist meditation's ultimate purpose. It is necessary both for gaining insight understanding and enjoying its rewards. Mindfulness may be achieved in respect to the interior of our body and mind; the experience of impermanence, etc. can be gained; sense desire can be transcended; and any defilement or obstacle, etc. can be erased are some of the advantages of growth. All elements of bondage to re-becoming are abolished after eradicating these defilements and the cessation (*Nibbana*) is attained.

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