

Mindfulness: Its scientific application

As taught by the Buddha with *Infinite Compassion*

Synopsis of paper presentation by Shri Shyam Sundar Taparia, Center Teacher, Bodhgaya International Vipassana Meditation Center, Bodh Gaya, India, at the 3rd International Conference of IABU at MCU, Thailand. Last updated: 18th April 2017.

Buddha was the Supreme Scientist who knew the Universal Laws of Nature experientially. Buddha was omniscient beyond doubt. Twenty six hundred years ago, as He sat under the Bodhi Tree at Bodh Gaya in India, he experienced and the entire Truth (Four Noble Truths) and all the dependent links from ignorance (*avijja*) leading to suffering (*dukkha*) and from cessation of ignorance (*avijja-nirodho*) leading to cessation of suffering (*dukkha-nirodho*), as expounded in *Paticcasamuppada Sutta*. Practicing thus, Bodhisatva attained the state that is beyond senses and not subject to change, and became Samma Sambuddha.

The Buddha, with His infinite compassion then dedicated His next 45 years for the welfare of countless beings including all Humans, Devas, Brahmans, awaiting to receive pure Dhamma for their liberation. The Buddha then propounded *Dhamma Cakka Pavattan Sutta* and expounded *the Laws of Nature* for one and all. The Supreme Scientist, disclosed the Truth like never heard before and in very simple and scientific way, made *Dhamma* available for practice and experience of all. The scientific nature of Buddhas teaching can be comprehended in His following expositions:

- (i) Nature of the Universe (*sabbo pajjalito loko, sabbo loko pakampito* - All is just vibrating and combusting)
- (ii) Law of Causation (*Paticcasamuppada*)
- (iii) Extension of the Universe in terms of innumerable hundreds of billions of galaxies (*koti satsahassesu chakkvalesu devata-Ratan Sutta*).
- (iv) Infiniteness of the time: *Kappa* not ending even as a huge solid mountain rock gets rubbed to nothingness by a silk cloth and Bodhisatva needing four *Asankkheyya* and one hundred thousand *Kappas* to perfect paramis. One *asankkheyya* is 10 raised to the power of 140.
- (v) Vastness of His knowing: Buddha said what He has revealed is not even equal to a few leaves in His palm, compared to what He knows that exceeds the entire leaves in a huge forest.
- (vi) Propounded theory of probability in '*Kankacchap Sutta*'.

In every discourse out of the 84,000 discourses during His lifetime, Buddha emphasized Mind, nature of Mind, Mindfulness and the technique for balancing the Mind. As the first step of Mindfulness (*sati and sampajanna as in Mahasatipathana Sutta*) one can direct his/her attention of Mind at the entrance of the nostrils and experience the flow of natural respiration, as it comes in and goes out. Continuing this practice of knowing the natural respiration (as in *Anapana Sati*), just daily ten minutes in the morning and ten minutes in the evening gives wonderful results here and now:

- (i) The Mind becomes calm
- (ii) Mind sheds many unwholesome qualities like agitation, nervousness, anger, hatred, aversion lack of energy, craving for pleasurable experiences.
- (iii) Part of the Mind gets used to knowing the Breath all the time, due to enhanced Mindfulness or sati. Whenever Mind gets disturbed, the breath changes. Mind starts observing these changes and calms down.
- (iv) Mind gets concentrated. This leads to faster and better learning, improved retention and retrieval of what is learnt.
- (v) Practice of pure observation for ten minutes twice daily over a period leads to development of detachment, compassion, joy and loving kindness.
- (vi) Ten minutes practice of Anapana sati, as taught by S.N Goenka in tradition of Sayagyi U Ba Khin will take place towards the end of the talk. May all beings be happy, be peaceful, be liberated!