



## Meditation Report

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### ABSTRACT

**Problem statement:** The benefits of a meditation practice are not impractical and dreamy. The meditative methods are followed by successful and happy people, suggested as a way out of stress and anxiety, and praised as the mental remedy in the healing of wellness. Meditation is not just a vain theory. Thousands of studies have pointed out the positive impact of meditating on our health and well-being. For this reason, meditation should be followed and practiced daily to achieve mindfulness, peace, and happiness.

**Purpose of the research:** This research has examined how meditation controls our emotions and how it affects our physical suffering and cures our mental sickness.

**Method:** This research had been practiced by myself and 23 students from Buddhist Studies of Nalanda University in the third semester of the 2022-2023 academic year. It was a meditative course applying for walking and sitting meditation, including ten sessions has been meditated for six weeks after the midterm exam.

**Findings:** Both walking meditation and sitting meditation can establish mindfulness for all students who concentrated their minds on practice strictly. After six weeks of meditation, the happiness and peace extremely develop in their mind.

**Conclusion and recommendations:** In this research, it has been concluded that practicing meditation could help students overcome sadness and stress or worry about studies and work and control their emotions successfully. In order to continue and develop the practice of meditation to gain more benefits of peace and happiness, after this course, students should apply meditation in their daily life.

**Keywords:** walking meditation, sitting meditation, control emotion, overcome sadness and stress.

### INTRODUCTION

If there is one common thing in all of us, it is the burning urge to be happy and satisfied in life. Whether a baby, a teenager, or an older adult, we all want to find something that can comfort us. People in today's world are facing a demanding society with twenty-four hours to work and continual digital overload; we are undergoing stress and anxiety, and are under pressure more than before. Our stress response is generated continually by traffic jams, public speaking, heavy workloads, heavy studies, and financial and relationship troubles, which have become popular in recent years. Material life seems to be in inverse ratio to mental life; when the technologies go into lives of people so high, their mental life gets more stress and worry. Moreover, globalization increases the awareness of people in the importance of studies, certificates, work, social status, finance, and economy, which make them face the burdens and run a race of developed society. With the state of a society like that, people have influenced all sorts of short and long-term health implications, such as anxiety, poor immunity, digestive problems, headaches, high blood pressure, poor sleep, fatigue, and burnout. Hence, practicing meditation will convey the health benefits that can relieve the stress of modern living and create balance in your world. Meditation lets the mind settle in the present and lives in every moment. As the meditation teacher, Ajahn Brahm, said "*meditation is like a gym in which you develop strong mental muscles of calmness and clarify.*"

Furthermore, the benefit of meditation was described by the Lord Buddha in Mahāsatipaṭṭhānā Sutta (D.II.9.373) "*The only way, Bhikkhus, is the path, for beings' purification, for sorrow and lamentation's overcoming, for pain and displeasure's disappearance, for the true way's attainment, for Nibbāna's realization: that is the four foundations of mindfulness (cattāro satipaṭṭhānā). What are the four? Here, Bhikkhus,*

- [1] *a Bhikkhu abides contemplating the body in the body, ardent, discerning, and mindful, having removed covetousness and displeasure, for the world.*
- [2] *He abides contemplating feelings in feelings, ardent, discerning, and mindful, having removed covetousness and displeasure for the world.*
- [3] *He abides contemplating consciousness in consciousness, ardent, discerning, and mindful, having removed covetousness and displeasure for the world.*

[4] *He abides contemplating dhammas in dhammas, ardent, discerning, and mindful, having removed covetousness and displeasure for the world.*

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## METHOD

### *Research Design*

The model of the meditative method has been applied within a small group, and tested each individual's experience with their practice. From the first time, walking meditation was practiced in the morning and sitting meditation in the afternoon. After meditating for several sessions, we realized that after lunch all easy to fall asleep; for that reason, the practice of the group switched the walking meditation in the morning to the afternoon and sitting meditation in the afternoon to the morning. Each practice has been applied for twenty minutes.

### *Research Sample*

The studied group of this research has been practiced by 23 students from Buddhist Studies of Nalanda University in the third semester of the 2022-2023 academic year. This method has applied in the second week of the third semester after the mid-term exam on 3 October 2022.

There were two methods for meditating: walking meditation and sitting meditation. Walking meditation was carried out in the afternoon classes, and sitting meditation in morning classes; each method took twenty minutes to practice. Here, the sitting meditation has been sitting on a chair inside the classroom with all students sitting together. And walking meditation has been walked in an open area between the lobby of classrooms; 23 students were divided into four groups for walking meditation.

For sitting meditation, the students have been instructed with a straight back and head, and are mindful of their breath. Before the sitting meditation, Dr. Ven. Brenda guided all the students how to focus the mind on the breath. If the breath is long, should take note that it is long; if the breath is short, should know its short; if the breath is cold, should know it is cold; if it is hot, also should recognize its hot. The next fifteen minutes are for sitting meditation (personal experience), and the last two minutes are for sharing merit.

For walking meditation, the students have been walked straight back by holding both hands on their backs. Each step of the practitioner should be counted in three parts "up, push, down", "up, push, down". At the end of the walking, it should be stopped and counted ten times as follows "stand, stand, stand, stand, stand, stand, stand, stand, stand, stand". After that, turning back and continuously counted ten times, "stand, stand, stand, stand, stand, stand, stand, stand, stand, stand", and walked as before.

From personal experience, sitting meditation in the morning brought comfortable and freshness in practice. In the morning, I could observe the breath obviously with its cold and hot, its long and short when it touches the nostril area. Moreover, walking meditation between the lobby of classrooms has disturbed my practice on the first day because there was some noise during meditation making my thought arose and scattered somewhere.

### *Research Instrument and Procedure*

In this meditation research, the distance of walking meditation was about ten meters within twenty minutes, and sitting meditation was on the chair within twenty minutes.

For sitting meditation, I was mindful of breath-in and breath-out as the instruction of Dr. Ven. Brenda. After listening to the instruction from her, I set my focus on my breath at the top of my lip and under the top of my nose. On the first day, from 2:50p.m to 3:05p.m, I have concentrated on my breath not so well because this practice was carried after lunch. On this day, from the beginning, I felt asleep immediately after sitting, my eyes became heavy, my head started shaking, and my mind was drawn into sleep. However, suddenly hearing the fan sound, I woke up, and focused my mind again on my breath; somehow, my mind arose a thought again about this report. I recognized it and withdrew the mind back to the breath. I realized my breath was hot when I breathed out and cold when I breathed in. Sometimes, my breath was long when I tried to make it long. I comprehended that it is not good if I meant to do that, and also should not label the breath as long or short by my force. In the second day of sitting meditation from 2:40p.m to 2:55p.m, it was also in the afternoon class, but this time I could focus my mind better than before. I did not fall asleep and could continuously stick my mind on my breath. The thoughts also arose during meditation time, but whenever it happened, I have recognized it and gone back to breath. I have recognized it and gone back to breath. The AC sound and fan sound was also directly bothering my practice, making my thought arose. When I heard the AC sound, I tried to explain what temperature it is to make the classroom so cold. At that right time, I recognized my mind was wandering, then I went back my breath. On the third day of this method, from 9a.m to 9:35 a.m, it had gone so nice when my mind now was familiar with sitting meditation. I also focused on my breath as before, this time my legs got numb; when I knew my legs numbed and very painful, I focused more on my breath and practiced that "legs are not mine, legs are not mine". I moved my attention to the location of the pain as the predominant meditative object at that time, I has seen the point of pain as its arising and passing. As a result, the numbness and pain have gone. The special after sitting meditation was the share of merit by Dr. Ven. Brenda as follows: May I be freed from mental suffering; May I be freed from physical sickness; May I be freed from fear; May I take care of myself well; May I be happy. May all sentient beings be freed from mental suffering; May all sentient beings be freed from physical sickness; May all sentient beings be freed from fear; May all sentient beings take care of themselves well; May all sentient beings be happy. Sadhu, sadhu, sadhu. The purpose of

sharing merit after meditating was to share what we have done well during meditation to all sentient beings, to improve your compassion by sharing, and to practice equanimity (upekkhā) in our daily life by training “let it be, let it go”.

For the procedure of walking meditation, Dr. Ven. Brenda has guided all the students how to walk forward and backward. The students were walked with straight back by holding both hands on their backs. Each step of practitioner should be counted in three parts “up, push, down”, “up, push, down”. In the end of the walking, it should be stopped and counted ten times as follows “stand, stand, stand, stand, stand, stand, stand, stand, stand, stand”. After that, walking backward and continuously counted ten times, “stand, stand, stand, stand, stand, stand, stand, stand, stand, stand”, and walked as before.

In walking meditation, the place for practicing was an open place between the lobby of the classroom. Therefore during my walking meditation, there were arisen some troubles. In the first day of walking, from 10:45 a.m to 11am, in the morning class, then there were many classes around that was a reason to be much noisy. I held both my hands on the back and walked. I have counted my step in three parts “up, push, down,” and walked forward at a distance of about ten meters. When I reached the end of the walking area, I forgot to stop for ten seconds and walked continuously. On the backward walking, I forgot to count “up, push, down” till the end of the area. This second round, I remembered to stop for ten seconds “stand, stand, stand, stand, stand, stand, stand, stand, stand, stand”; after that, I turned my whole body in mindful and also focused “turning, turning, turning”; after turning, I has stood for ten seconds again “stand, stand, stand, stand, stand, stand, stand, stand, stand, stand”, and go forward in three parts “up, push, down”. When the sound of a teacher from a certain class attacked my ears, I tried to listen to what he was talking. At that time, I recognized my mind roaming and did not focus on walking meditation, I called the mind back and focused again on the three parts of walking “up, push, down”. In this first-time of walking meditation, I have walked about 10 rounds, each round including 25 steps. In the second session of walking meditation from 10:45 a.m to 11a.m, this time was quite good for walking meditation due to the morning time and fresh air. I stood for ten seconds, then walked forward by counting “up, push, down”. I walked about 5 rounds, and one student crossed my area, my mind followed that student and questioned who she was. At that time, I was aware of my wandering mind, and set up my mindfulness on my step again. This time I walked quite slowly and just walked about 7 rounds, each round consisting of 13 steps. On the third day, from 4:10p.m to 4:30p.m, this time was really suitable for walking meditation because of fewer classes in the afternoon time. From the beginning, I stood for ten seconds as every time, I walked forward and labeled “up, push, down” till the end of the area, I stood for ten seconds, “stand, stand, stand, stand, stand, stand, stand, stand, stand, stand”; after then I turned slowly and counted “turning, turning, turning”, and stopped for ten seconds again before going on. Suddenly the horn on the bus went “beep, beep, beep”, and my thought arose with anger (because the horn’s voice was boisterous). At that time, I immediately recognized anger arose in my mind, and I tried to bring my mindfulness back to walking meditation by focusing “up, push, down, up, push, down”. This time I could observe my mind directly and clearly when the anger came, I saw it and removed it by mindfulness. This session, walking has counted about 8 rounds with 14 steps. On the fourth session from 3:10p.m to 3:30p.m, now I was quite familiar with walking meditation, then my walking in this time has gone fine. In this session has practiced with 9 rounds. On the fifth session from 4:10p.m to 4:30p.m, I have also practiced as before by standing ten seconds from the beginning and moving forward by focusing “up, push, down”. While walking, sometimes my thought arose about how peaceful I am. However, at that time, I realized my mind was roaming, and I took it back on my step “up, push, down”. This time of practice, I walked slowly and focused carefully on each step, it took about 8 rounds and 15 steps. On the sixth session, from 3:10p.m to 3:30p.m, the more I practiced, the more I could concentrate my mind on the three parts of each step by focusing “up, push, down”. Even though my thought arose during this session, but at the time it arose, I knew it; at the time I recognized it, that thought disappeared right away. And I got back my walking. About

9 rounds has been practiced during this day. On the seventh session from 4:10p.m to 4:30p.m, this last day was experienced with a little potent concentration on the walking. When the sound of talking came, I recognized “talking, talking, talking”, and returned to my walking without any thought. When the thought came, I realized “thinking, thinking, thinking” and went back to my practice immediately without following that thought. This day walking meditation has taken 10 rounds and 10 steps.

### ***Validity and Reliability***

There were ten meditation sessions in both postures of walking and sitting organized for 23 students. Through ten sessions of meditation, all students agreed with the purpose of meditation to remove stress and worry. Moreover, all students expressed their interest in this short course of meditation.

From the beginning of meditation without well-trained, my mind used to wandering here and there by question this thing and that thing. I forgot to count the round and three parts (up, push, down) of each step. After several days of meditating, my mind became more mindful and sharper in recognizing the thought. I was aware of standing for ten seconds, both ways of forward and backward. I have also constantly focused on “up, push, down” in each step. I realized that the more I practiced meditation, the more my mind got peace and mindfulness by following the instruction of Dr. Ven. Brenda strictly. In meditation, it has been realized that mindfulness became the primary key to establishing firm concentration. Mindfulness is never exceeded; the more we are mindful, the more we are aware and concentrated.

### ***Data Analysis***

During practicing meditation, on the first day, my mind did not constantly focus on the meditative object due to the roaming mind. On the second day, it was better to focus on the breath, and the mind calmed down. In the third day of practice, the meditation seemed familiar to meditate. From the fifth to the tenth, the practice has gone skillful in both postures of sitting and walking when I could recognize the arisen thought and wandering mind during my practice.

## RESULTS

This meditation course has been applied for 10 sessions, 3 sessions of sitting meditation, and 7 sessions of walking meditation. 100% of 23 students joined the meditative class in 10 sessions.

I examined my experience with meditation, and it has seen that in sitting meditation, 75% of mindfulness, 5% of physical pain, 5% of sleeping, 15% of distracted mind; and in walking meditation, 75% of mindfulness, 5% of angry, 20% of distracted mind. On the whole, mindfulness increased daily after meditating for several sessions.

**Table 1:** The result of sitting meditation for 3 sessions of my experience.

	1 <sup>st</sup> session	2 <sup>nd</sup> session	3 <sup>rd</sup> session
Duration	✓ Date: 12/10/2022 ✓ Time: 2:50 - 3:05p.m ✓ 15 minutes	✓ Date: 17/10/2022 ✓ Time: 2:40-2:55p.m ✓ 15 minutes	✓ Date: 07/11/2022 ✓ Time: 9:0 - 9:35a.m ✓ 35 minutes
Mindfulness	50%	60%	75%
Distracted mind	25%	25%	20%
Physical pain	0%	5%	5%
Fall asleep	25%	0%	0%

**Table 2:** The result of walking meditation for 7 sessions of my experience.

	Duration	Mindfulness	Forgetfulness	Anger	Distracted mind
1 <sup>st</sup> session	✓ Date: 03/10/2022 ✓ Time: 10:45-11:00a.m ✓ 15 minutes	50%	20%	0%	30%
2 <sup>nd</sup> session	✓ Date: 10/10/2022 ✓ Time: 10:45-11:00a.m ✓ 15 minutes	50%	10%	2%	38%
3 <sup>rd</sup> session	✓ Date: 19/10/2022 ✓ Time: 4:10-4:30p.m ✓ 20 minutes	60%	5%	5%	30%
4 <sup>th</sup> session	✓ Date: 31/10/2022 ✓ Time: 3:10-3:30p.m ✓ 20 minutes	70%	0%	0%	30%
5 <sup>th</sup> session	✓ Date: 2/11/2022 ✓ Time: 4:10-4:30p.m ✓ 20 minutes	70%	0%	0%	30%
6 <sup>th</sup> session	✓ Date: 7/11/2022 ✓ Time: 3:10-3:30p.m ✓ 20 minutes	75%	0%	0%	25%
7 <sup>th</sup> session	✓ Date: 9/11/2022 ✓ Time: 4:10-4:30 ✓ 20 minutes	75%	5%	0%	20%

Through these two tables, it has shown that the mindfulness is increasing day by day, and indicated the difference before practicing meditation and after meditating for 10 sessions. Based on these table results, it has pointed out the relation between the time of practicing and the attainment of mindfulness. The more we practiced meditation, the more we got mindfulness and peace. The results performed the significance of practicing meditation to achieve mindfulness and control our carelessness in our lives.

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## DISCUSSION AND CONCLUSION

This research showed that both walking and sitting meditation took the same benefit of achieving mindfulness. During the meditation practice, the meditator realized that the sitting meditation should be instructed in the morning and walking meditation should be conducted in the afternoon. Because the afternoon was the condition for sleeping, walking meditation was suitable at this time. The morning was a good environment for sitting meditation due to the fresh air and fresh mind, so that the meditator could concentrate their mind better than in the afternoon. Moreover, the meditation time took so short that it was not enough to put the mind on the object deeper. Both sitting meditation and walking meditation have just been practiced within 20 minutes. To develop the stronger concentration, the meditation should take at least two hours or three hours for sitting meditation and one hour or two hours for walking meditation. Besides, the environment to meditate was also a significant factor that directly influenced the practice. For sitting meditation, the place should be quiet, in a close area, and on the ground, then the practitioner could concentrate their mind better on the breath. If possible, mindfulness with breath should plus counting; then, the mind will stick firmly to the object without wandering. For walking meditation, the place also should be quiet, both open and closed areas are suitable for walking meditation. And one more essential factor for walking meditation is should not wear shoes, which abstracts meditation to recognize the touch of their feet with the ground while walking meditation.

After this short meditative course, all students got more mindful and calm in their mind. If the mindfulness of meditation continues for a long time, it may benefit from overcoming stress or worry in daily life.

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