

THE EFFECTIVE WAY OF CULTIVATING THE MIND BASED ON WISE ATTENTION (YONISOMANASIKĀRA)

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ABSTRACT

Wise attention is an important condition on the journey to true happiness. When the mind is developed, life becomes brighter and happier. Zen master Thich Nhat Hanh argues that “The way out is in” meaning that your behavior depends on how you nourish your mind, depend on the way to creating a path of thought. In Abhidhamma called the thought process, the cognitive process, the process of the mind. Wise Attention (Yoniso-manasikāra) is a vital factor for living one’s life correctly, a life lived in such a manner is considered a virtuous life. This article focuses on an effective method for Mind Cultivation based on Yoniso-manasikāra (MCBY) process. If the practitioners follow the MCBY process, they will be transformed their bad behavior, bad speech, and negative thinking. They know how to live mindfully in every moment, creating their lives happier and happier.

Introduction

We all have needs for peace and happiness. The paradox is that happiness is very close and familiar, but also something that is hard to find, hard to achieve. Happiness or suffering depends on how we guide our minds. So, in the Dhammapada, the first verse of the Buddha taught, “Mind is a forerunner of all states” (*Manopubbaṅgamā dhamma*),¹ Mind is a universal concept. The mind plays an important role in forming human personality. The nature of the mind and the thought process are the core issues, the key to opening the secret doors that show us the path to a miserable life or a happy life.

Right Thought and Wise Attention are the foundation to correct living in its entirety. It is the leader, guide, and director for all other aspects of the right practice. When one is able to think correctly, one is also able to speak correctly, act correctly, and solve problems correctly. That person has skills at seeing, hearing, eating, using material things, consuming things, and associating with others one is skilled at living. Wise attention helps him or her those skills, which leads to a virtuous life.

Wise attention is not only a means on the path of mundane happiness but also a factor that leads to enlightenment, supramundane happiness. Although ultimate realities exist as the concrete essences of things, they are so subtle and profound that an ordinary person who lacks training cannot perceive them. Such a person cannot see the ultimate realities because his mind is obscured by concepts, which shape reality into conventionally defined appearances. Only by means of Wise Attention to things (*yoniso - manasikāra*) can one see beyond the concepts and take the ultimate realities as one’s object of knowledge.²

Yoniso - manasikāra is the art of purifying the mind that is always present during the process of Vipassana meditation, from conventional practice to ultimate practice.

The Mind Cultivation based on Yoniso-manasikāra (MCBY)

Wise Attention is directing the attention to the roots of things, that is, observing phenomena as they truly are, as being characterized by impermanence, satisfactoriness and not-self. The functions of Wise attention are to thinking in a correct direction, resulting in a thought process free from the negative factors. The corrupted thought process is replaced by the process of knowing and seeing (*ñāṇa-dassana*) or of true knowledge and liberation (*vijjā- vimutti*). In sum, Wise attention aiming directly at the cutting off, elimination or reducing of ignorance, and craving.

¹ Dh.V.I; Narada, *Dhammapada*, (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1993), 1.

² Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Ācariya Anuruddha*, (USA: Charleston Buddhist Fellowship, 2007), 22.

Yoniso-manasikāra is an important practice, which leads us to mundane happiness and supramundane happiness. On the spiritual journey, we apply wise attention to the Three Trainings: *silā, samadhi, pañña*, which also means practicing the Noble Eightfold Path. From the Three Trainings, practitioners develop and practice continually, they can step to the next stage: contemplating the three characteristics: *anicca, dukkha, anatta*. And the last stage is reflecting wisely on the three liberation doors: emptiness, signlessness, aimlessness, which is also wise attention to the reality of *Nibbāna*. Generally, cultivating the mind based on wise attention process will be practiced through three stages (Triple Three Dhammas):

- 1 the beginning stage is the Three Trainings,
2. the next stage is Three Characteristics
3. the end-stage is Three Liberation Doors.

The way of Mind Cultivation based on *Yoniso-manasikāra* (MCBY), called shortly *Yoniso* meditation, is wise attention based on the principles of the Four Noble Truths and the Noble Eightfold Path. The Four Noble Truths are general principles, the Eightfold path is the map, the means are the Four Foundations of Mindfulness, The Sublime States (*Brahmavihāra*), *Yoniso-manasikāra* is a driving skills and ability to solve problems, the destination is true happiness.

The principle YOUR to overcome suffering

This principle YOUR is based on Four noble truths. The way to overcome Suffering.

Yoniso is to pay attention on the suffering that we are facing

Observe is to see all conditions of the suffering with awareness and wisdom

Understanding is to know clearly the cause of our suffering, the habit energies leading to suffering

Release is letting go of the causes of suffering, not repeating old habits

Yoniso-manasikāra here means “directing attention to the suffering we are facing”. Suffering is all the physical pain, mental pain, discomfort that is manifesting in your body and mind right here and now. This step helps the practitioner to reflect and understand himself, to be aware of situations he has suffered such as fear, anxiety, guilt, depression, mental disorders. He really wants to transform it.

Observe is to see all conditions (*paccaya*) of the suffering with awareness and wisdom. The practitioner uses this suffer as an object of contemplation. He just observes, sees all of aspects as it is. Herein, mindfulness and wise attention support together. Without mindfulness

we cannot aware of our suffering honestly. Because our mind always adds more information, or refuse truth of suffering.

In the in-depth interview with Phramaha Phuen Kittisobhano, Asst. Prof. Dr., he explained this by an example as follow: “you won't have 100% awareness of your feeling. When you ask yourself: What am I feeling now? In psychology, when people have stressed something, then in their mind arises defense condition, which means we have some mechanics in our mind, to protect us from harm, from situations that hurt. For example, your parents treat you in a harmful way, your mind has defense mechanics such as ‘I think my parents do not hate me, they love me that why they punish me hard because they love me.’ This is a defense condition or defense mechanics. But it is different when we practice mindfulness, we observe our feeling, we can explain our true feeling. After that, wise attention will come. In the same above example, but when you explore your feeling, ‘I feel so hurt when my parents treat me like that. I don't like it. My true feeling does not like it. It is not the right behavior, what can I do in this situation?’ This is wise attention³

Understanding is to know clearly the cause of our suffering, the habit energies leading to suffering. The practitioner looks deeply into his suffering, explores its causes. According to the *Sacca Vibhanga sutta*, craving (*taṇhā*) is the root of suffering.

Now, this, bhikkhus, is the noble truth of the origin of sufferings: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures (*kāma taṇhā*), craving for existence (*bhava taṇhā*), craving for extermination (*vibhava taṇhā*).⁴ And other root is Wrong view, misunderstanding. In briefly, two main causes of suffering are Craving and Wrong view.

Release is letting go of the causes of suffering, not repeating old habits by seven ways to overcome:

1. *Dasssanā Pahātabbā* - taints to be abandoned by seeing (by paying attention or getting vision āsavās)
2. *Samvarā Pahātabbā* - taints to be abandoned by restraining (by means of disciplining the mind and body)
3. *Paṭisevanā Pahātabbā* - taints to be abandoned by using (by means of using of four requisites wisely (food, shelter, clothes and medicine)
4. *Adhivāsanā Pahātabbā* - taints to be abandoned by enduring (by means of enduring discomforts and pains)
5. *Parivajjanā Pahātabbā* - taints to be abandoned by avoiding (by means of avoidance of people and places (environment) that promote and increase āsavās)

³ Phramahaphuen Kittisobhano, Interview, 20 November 2021.

⁴ Bhikkhu Bodhi, *The Connected Discourses of the Buddha*, (Boston: Wisdom Publications, 2000), 1844.

6. *Vinodanā Pahātabbā* - taints to be abandoned by removing (by means of removing āsavās and their contributory factors)

7. *Bhāvanā Pahātabbā* - taints to be abandoned by developing. (by means of the development of the four-fold mindfulness and cultivation of *Satta Bojjhanga Dhamma*)⁵

These seven ways are another explanation of Noble Eightfold Path, Three Training (*Sila-Sammadhi- Paññā*) Therefore, the way of Mind Cultivation based on *Yoniso-manasikāra* (MCBY) process is divided into three stages, which refer to as the three trainings:

1. Training in higher virtue (*adhisila-sikkha*): training in the area of conduct, moral discipline, and uprightness in physical actions, speech, and livelihood. It can be simply referred to as “virtue” (*sila*)

2. Training in higher mind (*adhicitta-sikkha*): the training of the mind, the cultivation of spiritual qualities, and the development of mental strength, mental aptitude, and mental health. It can be simply referred to as 'concentration' or 'mental collectedness' (*samadhi*)

3. Training in higher wisdom (*adhipaññā-sikkha*): the development of wisdom, giving rise to a knowledge of things as they truly are, a discernment of the causal nature of things, which enables one to solve problem in line with cause and effect; a thorough understanding of phenomena, to the extent that one is able to liberate the mind from all clinging and attachment, eliminate mental defilement, and bring an end to suffering- to live with a mind that is free, pure, joyous and bright. It can be simply referred to as ‘wisdom’ (*paññā*)

Wise attention on Morality (*sila*):

Training in higher virtue: aspects of training giving rise to right speech, right action, and right livelihood. These three factors are cultivated to the point where one reaches the standard of a noble being in regard to moral conduct, discipline and skillful social interaction. This is the basic for developing the power of mind.

The Wise Reflecting on the precepts

This is the first effective way of cultivating mind. Practitioners in the training of virtue must have the aspiration to practice the five precepts. When he wakes up, he vows to practice *sila* every moment. In particular, consider the precept he wants to train in. Each meditator has a different character and habit energy, so among the five precepts, some are easy to train, some are difficult, he should choose the one that helps him transform the strongest unwholesome actions. Through all activities in daily life such as thinking, working, talking, he should remind himself: “**Reflecting on the precepts wisely**”. This verse is like a good friend stopping his unwholesome actions and changing his wholesome actions. It helps him choose a good direction.

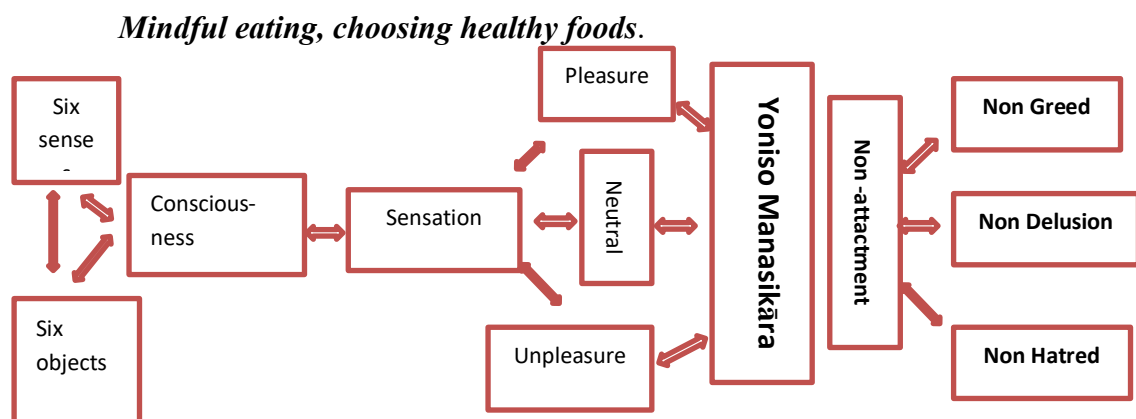
⁵ M.II.108, Sabbāsava Sutta,

At first, he may feel uncomfortable but he **accepts** the precepts, like autosuggestion, which is a form of self-suggestion in which individuals guide their own thought feelings, or behavior. After the second, his mind will **adapt** to the new way of training. From the third time on, it becomes automatic when he does something, this sentence pops up in his head and follows the healthy behavior. His training in virtue is **accomplished**. The transformation has been done.

Protecting six senses bases

This is the second effective way of cultivating mind through the efforts of restraining. When the eyes contact with the external objects, that person should reflect wisely, he can select what is benefit and non-benefit for himself. Normally, everyone has desire or attraction towards beautiful things, sweet songs, perfumes, delicious food, and etc...

Figure 2: Protecting six senses bases by Yoniso-manasikāra



Mindful consumption means choosing to consume things that bring peace and happiness, rather than agitation and harm, to our body and mind. When we look deeply, we know how to nourish our body and mind with wholesome foods and avoid taking in harmful ones. In Buddhism, we speak of four kinds of food that our body and mind may take in: edible food, sense impressions, volition, and consciousness.

Yoniso Online searching, healthy Foods for the Mind

In the Digital Era, information explosion on the Internet, the charming of Facebook, the exciting of the game online, we could be attracted to the unreal world. There is a slogan: "Facebook is unreal but feelings are real". We are happy and sad with Facebook, losing many hours in those kingdoms. On there, has a lot of wholesome and unwholesome information. There are much information trashes, culture trashes, black webs, toxic products polluted our minds. Unhealthy webs only water the bad seeds in our deep consciousness such as craving, violence, anxiety, despair, destroy... I know many teenagers have been addicted games online, they didn't eat and sleep, submerged in the unreal world, they have lost themselves, have lost reality. The violent games, sexual blogs on the Internet have watered violent and craving seeds

in their consciousness, so they could get angry easily, can't control their strong emotions. Today has so much violence in families and schools, sexual offences, stealing... Forgetfulness on the Internet have stolen their future. That why social evils increased more and more.

Whether you're shopping in online, try not to do it when you're hungry, tired, or distracted. Make a list in advance of the things you need. The short time it takes to do this will be more than compensated for by the time you'll save by not having to debate whether to buy additional things you don't need and maybe don't even really want. Before you check out, take a moment to look back over the things in your basket and ask yourself honestly: "Do I really need this? Will buying this bring me more happiness than giving that money to help relieve the suffering of another living being?"

Turn on the Wise Attention in order to remind us choosing the healthy foods for our souls. We should be as the goose king just chooses for him the pure water in the middle lake to drink.

Wise attention on Concentration (*Samadhi*)

Training in higher mind: aspects of training giving rise to right effort, right mindfulness, and right concentration. These three factors are cultivated to the point where one reaches the standard of a noble being in regard to spiritual qualities, power of mind, mental capability, and mental health. This is the basis for developing wisdom. In this dissertation, the method of training the higher mind, the researcher focuses on mindful breathing and mindful activities.

In the *Kayagatasati Sutta*, the Buddha offers methods to help us know what is happening in our body. We observe non-dualistically, fully in our body even as we observe it. We begin by noting all of our body's positions and movements. When we sit, we know we are sitting. When we stand, walk, or lie down we know we are standing, walking, or lying down. When we practice this way, mindfulness is there. This practice is called "*mere recognition*".

Depending on each meditator's psychological inclinations and living environment, the master helps them find the right method for themselves. Developing the mind is not only based on sitting meditation, but also in all activities of daily life. If we only spend 30-60 minutes in sitting meditation every day, the rest of the hours we live in mindfulness, then we are living a wasteful, lack of wisdom. Yoniso meditation uses all the objects around you as reminders, like a good friend to accompany you in every moment such as door, stairs, a glass of water, slippers, kitchen tools, pens, phone, computer... This method is suitable for everyone in all circumstances, they can develop the mind.

During sitting meditation, meditators pay attention to the breath, to calm all the wandering minds, to relax the mind. Recognize all that is going on in the body and in the mind simply, without judgment, without reacting.

Yoniso Exercises to Cultivate Concentration

1. *Counting breath:* is used for meditators with poor concentration and inability to concentrate. Mind still wandering, not yet resting on the breath, meditators can practice counting breaths from 1 to 10: count 1 in and out, count 2 in and out... if there are thoughts in between the numbers, the meditator must count again from 1, until during the sitting meditation there are no thoughts interrupting or only a few times are considered as passing this exercise.

2. *Following breathing exercises:* Just focus on a point in the abdomen or nose and notice the breath coming in and going out, clearly feeling all the manifestations of the breath, short or long, hot or cold, pleasant or unpleasant...

3. *Walking meditation exercise:* Walking Meditation Phase 1 (Right stepping–Left stepping) Beginners of Vipassanā meditation should begin their walking meditation practice step by step in order to acquire confidence and firm concentration, and the increasing strong observation.

4. Going up and down the stairs exercise

You should determine that every step is mindfulness, happiness, and compassion. The stair in your house is a mindful reminder, you must know how many steps? walking slowly and gently and knowing you are going up or down the stair, you count the steps of the stair and know which step you are.

Yoniso exercises - The art of living in the present moment

1. Brushing your teeth

Here's a challenge for you. You're going to spend one to two minutes brushing your teeth. How can you do it so that you really have happiness throughout that brief couple of minutes? Don't rush. Don't try to brush your teeth as quickly as possible and be done with it. Focus all your attention on your brushing. You have the time to brush your teeth. You have a toothbrush, toothpaste, and teeth to brush. Every time you brush your teeth, you should feel happy—you know, still having all these teeth to brush is an amazing thing! So, the challenge is to brush your teeth in such a way that you have that ease and happiness during the whole one to two minutes of brushing. If you can do that, you have succeeded; you're meditating right there.

2. Wise attention during cooking

When we are cooking a dish that we learned to make from our mother or father, a dish that has been handed down through generations of our family, we should look at our hands and smile because these hands are the hands of our mother, the hands of our grandmother. Those who have made this dish are making this dish now. When we're in the kitchen cooking, we can be completely mindful; we don't have to go into the meditation hall to practice like this.

Now, whether we're practicing walking, running, or breathing mindfully, we have the opportunity to bring happiness and joy to countless generations of ancestors⁶

3 Washing Dishes

The idea that doing dishes is unpleasant can occur in your mind, only when you aren't doing them. Once you are standing in front of the sink with your sleeves rolled up and your hands in the warm water, it is really quite pleasant. You enjoy taking your time with each dish, being fully aware of the dish, the water, and each movement of your hands. You know that if you hurry in order to eat dessert sooner, the time of washing dishes will be unpleasant and not worth living. That would be a pity, for each minute, each second of life is a miracle. The dishes themselves and the fact that you are here washing them are miracles!

Wise Attention on Wisdom (*Pañña*)

Training in higher wisdom (*adhipanna-sikkha*): aspects of training giving rise to right view and right thought. These two factors are cultivated to the point where one reaches the standard of a noble being in regard to wisdom. One's mind is bright, joyous, and freed from all forms of grasping and affliction; one reaches true deliverance of mind by way of wisdom.

As mentioned above, right view- the mainstay of spiritual training- arises dependent on two factors (the prerequisites of right view), which are the source, origin and starting point of practice. Therefore, in the activities pertaining to spiritual; training special emphasis should be given to these two factors:

1. The external factor of the instruction of others (*paratoghosa*): the words or utterance of others. This refers to social influences and transmissions, for example from parents, teachers, friends, associates, books, the media, and one's culture. These outside influences provide correct information and teachings and they encourage one to go in a wholesome direction.

2. The internal factor of wise attention (*Yoniso-manasikāra*): to be skilled at reflection, to apply proper methods of thinking and reasoning.

In any case, the internal spiritual training of an individual begins with and continues as a result of an engagement with his or her external environment; it is dependent on external influences which act as a source of motivation or as conditioning factors. If one receives teachings advice, and transmissions from correct sources, or if one is able to select, discern, contemplate and engage with things properly, right view (*samma-ditthi*) will arise and try training will ensue.⁷

⁶ Thich N. Hanh, *Reconciliation healing the inner child*, (USA: Parallax Press, 2010), 36-37.

⁷ Phraphromkunaporn (P.A Prayutto), *Peace in Every Breath, A Practice for our Busy Lives*, 2nd edition, (Bangkok: Buddhadhamma Foundation, 2018), 1093.

Forgiveness – healing the mind by MCBY

Forgiveness is an art of mind transformation. Releases stagnant negative energy in the soul, redirects old thinking pathways into Wise attention. We practice soul stitching by *Yoniso* meditation. Before the forgiveness process, we practice sitting meditation, observing the breath calm our body and mind, when we feel at peace. Step by step contemplates as follow:

Step 1: imagine the person in need of forgiveness is sitting in front of you, visualize that person as carefully as possible, face, shape, temperament... should identify the good points of that person. If possible, you can recall the good memories between the two of you.

Step 2: Think about your wishes about the other person, for example, I want you to always listen to me, or to respect me, to understand me, to use loving words..., if written down.

Step 3: But the other person behaves like this and that makes me sad and miserable.

Step 4: Looking carefully at each of your wishes about the other person with wise attention (*Yoniso-manasikāra*), you will realize that those desires are unreasonable, you used your thoughts to cover the other person, and want him or her to be like what you think, what that is not possible. You are looking at him through your own lens, you have never accepted him as he is, each person, every phenomenon has been manifested by conditions, the other person is just a small condition in many conditions which causes your suffering. The main point is that "Me" or "Mine" is hurt. You have allowed them to dominate and disrupt mindfulness and understanding, so you let the seeds of anger and resentment be watered. Contemplating like that, you are releasing and healing wounds in your heart.

Step 5: Rereading each of your wishes about the other person, that he should behave with you and then decide to let go, unconditionally let go. Just telling yourself unequivocally: "I let go of this". Continually, keep letting go of one-by-one wishes. Finally, you can accept him or her as he or she is.

At this point, if your loving heart has not been opened, the wound still hurts, you return to treat your little and vulnerable heart.

Step 6: Place your arms on your chest, follow your breathing and take care of yourself like a wounded fragile baby. Feel the compassionate energy rising in your heart. If that's not enough, visualize the unconditional love of Bodhisattva Avalokitesvara, or of a Buddha in whom you have deep faith, standing on the crown of your head, spreading compassion from above. Your whole body soothes hot difficulties. Use compassionate energy to sweep down your body parts until your whole body is soaked with compassionate water. (This method is also used to treat body diseases, wherein the body the most painful, diseases observe and send compassionate energy to there and let this wonderful energy heal them. This has also been scientifically proven that compassionate energy can benefit health, transform cancer cells) unconditional love is the soul medicine for all diseases.

Step 7: Send this understanding loving energy to the person in need of forgiveness, feeling your loving energy able to embrace the other person without hesitation.

Step 8: *Yoniso conversation*: Say forgive the other person.

When your soul is healed, tell the other person about your pain and practice to accept the other person, to understand each other better, and not to repeat the mistakes of the past. Tell your suffering experience with complete forgiveness in your mind, with unconditional love, without resentment.

By doing so, you have succeeded in the healing process of the mind by MCBY. However, not all forgiveness can be practiced once to be successful. If you have deep and painful wounds in your heart, you need to be patient, practice this exercise every day, every time you practice you are applying pain reliever, you are stitching up a stitch on your wound, and gradually you will change your old thinking pathways. Your source of compassion will be opened again after a while you will be completely healed.

Practice Ultimate Truth in Vipassanā Meditation

In *Mahāsatipaṭṭhāna* practice, observation is made on the body motions of standing, walking, sitting and lying, as well as the rising-falling of the abdomen, and other series of actions, such as sitting, touching, lifting, pushing, placing, seeing, hearing, etc. The form of the physical body such as of the abdomen, hands, feet, etc., is only a Concept.

Vipassanā Meditators must not consider a Concept as the object of meditation. Similarly, to the rising-falling motion of the abdomen, you should not be interested in its physical form, nor should the forms of other parts of the body, such as the head, hand, foot, etc., be taken into consideration. You should pay attention and focus on the condition of the body movements, for example, the phenomena of the abdomen that is gradually rising and falling down; the movement of body's parts; and the tangible perception of stiffness, pushing, hardness, softness, roughness, fineness, heaviness, lightness, trembling, heat, coolness, warmth, pain, numbness, etc. These phenomena are the Absolute truth that should be mindfully observed continuously.⁸

According to Emeritus Prof. Dr. Chamlong Disayavanish, in Vipassana meditation, Wise attention (*Yoniso-manasikāra*) does not work alone, it has to work harmoniously in combination with five Powers (*Indriyas* or *balas*: 1. *Saddha*: Confidence, 2. *Viriya*: energy, effort, 3. *Sati*: Mindfulness, 4. *Samadhi*: Concentration 5. *Paññā*: wisdom, clear comprehension) as well as other related mental states⁹

⁸ Bhaddanta Wirojana, *How to Cultivate Mahāsatipaṭṭhāna the Path of Practice*, (Myanmar: Ngwe Taung Oo meditation Center, 2017), 83-84.

⁹ Chamlong Disayavanish, Interview, 25 January 2022.

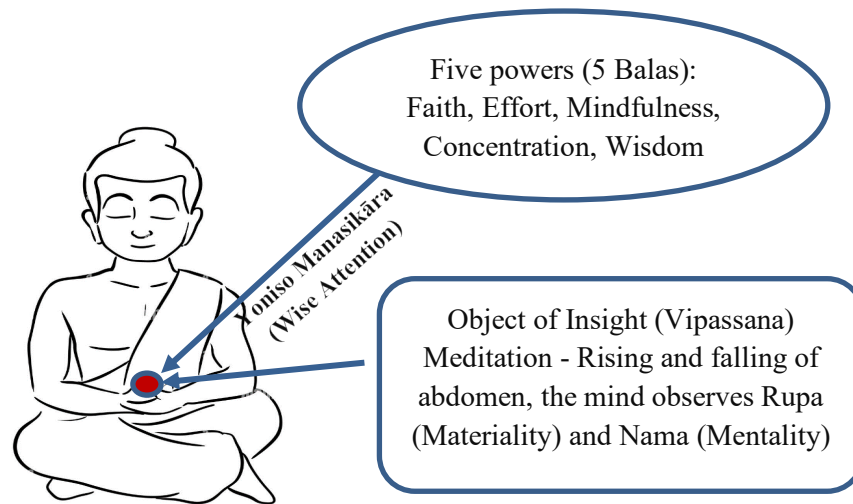


Figure 2: Cultivating the mind based on Wise attention in Vipassana meditation

Contemplating Non-self

Practicing non-self during sitting or walking meditation, we observe the process of arising and passing away of *nama* and *rupa* (or the five aggregates), no meditator (Non- Self)

Daily *Yoniso* exercises, when washing dishes, cooking, cleaning, other activities, we should practice in the spirit of non-self, although cooking, there is no cooker, only doing, there is no doer, only thinking without a thinker. Subject and object are unified, only the process remains. The subject does not appear, only verb-ing. The yoga experience non-duality, non-self or emptiness

Contemplating Signlessness (Non-sign)

When do sitting meditation, the practitioners observe the abdomen falling and rising. Initially, you follow the movement of the abdomen. Then you will see a whole process of breathing in until the abdomen rises, then the breath comes out the abdomen falls. Following this process of entering and exiting, meditators discover for themselves the impermanence present in each breath, each mental formation. Breathing in is arising, breathing out is cessation. Experience impermanence in each breath and mental formation. That is the ultimate practice of impermanence. The breath is no longer the sign of the in-breath and out-breath, but it is a process of arising and passing away. Yogis opened the door of signlessness through the practice of the wisdom of impermanence. This is one of the properties of *Nibbāna*.

The purpose of contemplating signlessness is to help us avoid getting caught in the trap of external appearances. Where there is a sign, there is deception; the Buddha spoke about this in the Diamond Sutra. Water vapor, for instance, is there in front of us right now; just because we can't see it, that doesn't mean it doesn't exist. When a cloud turns into rain, we cannot rightly say the cloud has gone from being to nonbeing. We don't see water vapor, but as soon

as it meets up with some cold air, it will turn into fog or frost that we can see; and we can't say that that fog or frost has come into a state of "being" from one of "nonbeing." It has simply changed its form, the sign by which we label it.¹⁰

Contemplating aimlessness (Non-aim)

Contemplating aimlessness helps us stop feeling compelled to go around seeking after this and that, exhausting ourselves mentally and physically. Aimlessness means not chasing after anything, not setting any more objects in front of ourselves to run after. Happiness is available right in this present moment. We already are what we want to become. It's like a wave who goes looking to get in touch with the vastness of water. When she realizes water already is her own true nature, her very substance, she no longer needs to go looking elsewhere for it. Everywhere you turn, life is full of wonders. The Kingdom of God, the Pure Land of the Buddha, is already right here, within and all around us; and the same is true of happiness. Contemplating aimlessness helps us be able to stop our rushing around and experience a sense of contentment and joy.¹¹

The Effective Way of Cultivating the Mind based on Wise Attention (*Yoniso-manasikāra*) (MCBY)

This article focuses on the effective way of cultivating the mind based on Wise Attention (MCBY). The transformation process according to the General Principle YOUR. There are two levels of mind development: mundane development (relative happiness) and supramundane development (ultimate happiness).

Level 1: MCBY practice process leads to mundane happiness, divided into three stages: stage wise attention on precepts, stage wise attention on concentration, stage wise attention on mundane knowledge.

Level 2: MCBY leads to ultimate happiness, leads to holy fruit. Through the practice of 3 NON: Non-self, Non-sign, Non-aim.

An effective MCBY application process must have two factors: internal and external factors. The researcher can synthesis into the table of the effective way of Cultivating the mind based on Wise Attention (*Yoniso-manasikāra*) as follow:

¹⁰ Thich N. Hanh, *Peace in Every Breath, A Practice for our Busy Lives*, (UK: Harper Collins, 2012), 53.

¹¹ Ibid., 55.

| General Principle | Level | Practice process | Impact factors | |
|-------------------|-------------------------|-------------------------|----------------------|----------|
| Y O U R | Mundane | Morality | Temperament | Internal |
| | | Concentration | Individual Effort | |
| | | Mundane Knowledge | Buddhist Knowledge | |
| | Supramundane (3 NON) | Non-self (Emptiness) | Good environment | External |
| | | Non-sign (Signlessness) | Scientific schedule | |
| | | Non-aim (Aimlessness) | Good master, friends | |

Table 1: The Effective Way of Cultivating the Mind based on Wise Attention (Yoniso-manasikāra) (MCBY)

Conclusion

Wise attention (*Yoniso-manasikāra*) is an important factor on the path to enlightenment. It is the skill of controlling all Buddhist means in a smart way for each stage, it is a factor in figuring out how to overcome challenges and obstacles. *Yoniso* gives us the ability to choose the most appropriate means in each situation, each stage, and each object to facilitate the spiritual journey. Therefore, the MCBY process is also a journey back to understand ourselves more deeply, understand where we are, advantages to develop, weaknesses to transform, thereby choosing a Dhamma tool to Application to suit each situation, each mental activity is manifesting in the body and mind of the practitioner.

From experimental results of MCBY process on International Meditation Group students, the researcher concluded that: They are all motivated, think positively, and transform negative energies. They know how to apply skillful attention to their daily lives that make their lives lighter, more peaceful, and more intellectual. They know how to enjoy the little miracles around them and create them into happiness. They know how to live in the present moment and make their lives more artistic, more poetic, with a taste of liberation

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