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Dear XXXX

Thanks again for submitting your work to BetterEdit.

With regard to your questions about titles and correct referencing:

Yes, it is appropriate to include a title for your essay, even in a shorter one such as this. This gives your reader a clue as to the direction of your essay topic. For example, “The Five Aggregates and Annata” suggests that the primary focus of this essay is Buddhist aggregates and annata rather than deities, or the history of Buddhism, for example.

If you can't find an author listed for a reference, you can use “Author unknown” in place of “Author” in your reference list. If you want to cite this reference in the text of your essay, you can use the name of the article or book, or the name of the institution that published the article or book.

Example 1: “Buddhism is one of the world's most widely practiced religions (Buddhism Online, 1992).” (I've used the name of the institution here.)

Example 2: “Buddhism is one of the world's most widely practiced religions (“Buddhists Are The Best”, 1992).” (And here, I've used the name of the article or book in place of the author's name.)

When you cite an internet article in the body of your essay, you can put (Author, n.d.) or “Author (n.d.) suggests..” if you don't know the publication date. (Where ‘n.d.’ stands for ‘no date’.) See the final paragraph on page 3 in “Aggregates and Annata” for an example of this. In the body of your essay, don't put the date you **accessed** the article, as this is likely not when it was written and is not correct referencing style. Try to revisit each web site to find a publication date, if you can, as this is preferable to using ‘n.d.’ often.

If you have any further questions about referencing, or about the changes I have made, please don't hesitate to contact myself or Yaro.

Best of luck with your writing!

Chelsea Allen

BetterEdit Editing Staff

### Take-home examination

~~3. Discuss briefly the relationship of the development of mental concentration (samatha or samadhi) to insight (vipassana) in early Buddhist contemplative practices.~~

~~You may start : Discuss the problem of.....~~

~~The most common mistake that students make on essay exams is failure to write on the topic. The essay section is to assess your ability to make something of these facts and discourse somewhat spontaneously and effectively on a specific problem or aspect of Buddhism.~~

~~@ Length: Approximately 500—750 words~~

~~@ Format: Typed, double spaced, on one side only of plain white paper. Please provide left and right margins.~~

## Samadhi and Vipassana meditation

According to ~~As noted by~~ Janakabhivamsa (2004n.d.), there are significant differences between the ~~s~~Samadhi form of meditation and the ~~v~~Vipassana. Samadhi refers to calmness, tranquillity and concentration; ~~s~~ suggesting that when the mind becomes deeply focused on the object of meditation, tranquillity ensues. Emotions such as greed, hatred, ~~and~~ conceit ~~and so on~~ are eliminated, since the mind concentrates solely on the meditative object. Through ~~s~~Samadhi meditation one achieves “happiness” ~~through~~ by absorption or access concentration, ~~but as~~.

However, ~~–~~Janakabhivamsa ~~points out~~ argues; that such a technique does not enable the individual to understand “things as they are’.” ~~Instead, the individual concentrates on one object, such as a kasina, and as the mind wanders into distractions, must constantly be brought to focus on the object again. Instead, the individual is concentrating on one individual object, such as a kasina, and constantly bringing the mind back as it wanders into distractions, to focus on the object again.~~

Vipassana meditation, on the other hand, ~~has the aims to~~ ~~of~~ achieving the cessation of suffering by understanding the true nature of mental and physical phenomena – ‘things as they are’. Any form of mental or physical process can be the object of ~~the~~ Vipassana meditation.

Goenka (2004n.d.) describes ~~v~~Vipassana as ~~a~~—“a way of self-transformation through self-observation” ~~(Goenka, 2004, PG),~~, since it focuses on the deep connections between body and mind through ~~paying~~ disciplined attention to physical and mental phenomena.

If one traces the development of the two forms of meditation in the history of Buddhism, it is evident that ~~S~~Samadhi meditation is not seen as sufficient for the individual to attain true enlightenment. ~~For example,~~ Goenka— states, ~~for example,~~ that the purity of mind ~~which can be~~ achieved through ~~S~~Samadhi meditation comes from suppression, ~~and~~ ~~and~~ likens it to cleaning water by adding precipitant: certainly, the water will appear crystal clear, but the impurities still remain as deposits at the bottom of the container.

In order to remove ~~the~~se impurities in the unconscious which ~~s~~Samadhi meditation does not address, ~~then~~ it is necessary to observe with insight that which occurs from moment to moment. Samadhi meditation, ~~since it~~ requires that the mind be focused on a single external object, ~~and therefore~~ ~~does~~ ~~can~~ not result in equanimity: the very fact that one is focused on an object means the mind is not balanced. One can therefore see ~~V~~vipassana meditation as a more advanced form, ~~and one~~ in which the individual becomes aware of the constant changes ~~in their physical and mental being~~ ~~which take~~ taking place from moment to moment, ~~in one's~~