



**A STUDY OF CONCENTRATION (SAMĀDHI) IN THE
LIGHT OF MYANMAR THERAVĀDA BUDDHIST
MEDITATION TEACHERS**

Bhikkhu U Dhammissara

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled "A Study of Concentration (Samādhi) in the Light of Myanmar Theravāda Buddhist Meditation Teachers" in partial fulfillment of the Requirement for the Degree Master of Arts in Buddhist Studies.

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Abstract

This qualitative research work has three major objectives: (1) to study definition, types and relevance of concentration in Buddhist Texts. (2) to study the structure of *Samādhībhāvanā Sutta* and development of mundane and supra mundane concentration in related suttas. (3) to study the concept of concentration in the light of three meditation Teachers of Myanmar, Ledi Sayadaw, Mahasi Sayadaw and Pa Auk Sayadaw.

After doing this research, the meaning of concentration in Buddhism is a state of mind, which has one pointedness objectives. It can be divided into various types depends on different components and the level. According to *Samādhībhāvanā Sutta*, it can be found four types of cultivation methods and benefits, which can lead from mundane concentration to supra-mundane concentration. The practice of concentration is to cultivate *Samatha* and *Vipassanā* in order to apply our daily life of practice which raises lots of benefits such as dwelling with happiness here and now and it leads to gain enlightenment. Therefore, this research work explore the correct way of concentration practice and the

way to practice for insight meditation taught by the Ledi Sayadaw, Mahasi Sayadaw and Pa Auk Sayadaw in Myanmar.

However, in this research, there are some different methods of practice by those prominence three meditation masters. Especially, their attitudes on the concentration to practice meditation are slightly different. Ledi Sayadaw taught to practice concentration momentary or access concentration depends on the situation. Mahasi Sayadaw more emphasized on insight meditation with momentary concentration. However, Pa Auk Sayadaw strongly gives instruction to practice access concentration.

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List of Abbreviations

In the quotation of Pāli sources, the references are given according to the Volumes and pages number of the PTS edition.

Sources:

A	Aṅguttara-nikāya
D	Dīgha-nikāya
Dhs	Dhammasaṅgānī
Dhp	Dhammapada
M	Majjima-nikāya
Ps	Patisambhidāmagga
S	Samyutta-nikaya
Vbh	Vibhaṅga
Vism	Visuddhimagga

Other Abbreviations

BD	Buddhist Dictionary
BPS	Buddhist Publication Society
Ed.	Editor
Ibid	In the same book
Op.cit	Opere citato/work cited
PED	Pāli English Dictionary
P (p)	Page number (s)
PTS	Pāli Texts Society
TR (s)	Translator(s), Translated by
Vol (s)	Volume (s)

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Chapter I

Introduction

1.1 Background and Significance of the Problems

In the teachings of the Buddha, what we really have to follow and practice is three trainings, which are morality, concentration and wisdom. One, who wants to attain the true happiness of life, has to cultivate these three sikkhā which lead to realize nibbāna. This triple, the practicing and training of the body, the speech, and the mind are taught by the Buddha to develop spiritual quality in order to attain Enlightenment in Buddhism. This mental training laid down by the Buddha is a higher level which is the most important practice of the Buddha's teachings. Therefore, concentration is one of importance of Dhamma delivered by the Buddha. The practice of concentration is repeatedly encouraged by the Buddha in various suttas. In the saṃyuttanikāya, the Buddha suggested Bhikkhu to cultivate concentration saying this message,

“Samādhiṃ, bhikkhave, bhāvettha; samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.”¹

¹ S.III. 13.

“Monks, do ye practice concentration. The monk who is concentrated knows a thing as it really is”²

As mentioned above in that Khandha vagga of the Saṃyuttanikāya, we can realize how significance of (Samādhībhāvanā) concentration is for meditators. Therefore, the practice of concentration is suggested by the Buddha in various suttas. According to this teaching, concentration makes putting together on one objective arising in our mind to see things as they really are. Considering concentration makes calm to see things as they really are, we can understand the opposite side that without concentration, the mind could be not controlled on one object to be calm.

It is true that the mind being not trained is very difficult to make it well concentrated. The nature of mind is the original of the chief of mentality. And it is also the leader of mental factors. It always wanders wanting and searching for one after another desirable objects. Without concentration, the mind could not be put together on one object. For that reason, the mind was given example like a monkey always moves here and there on a tree holding one after another branch and it never stays calm.

We seriously need cultivating of concentration to keep calm for the wandering mind. If the mind is trained by cultivating of concentration and mindfulness etc., the happiness will be arisen in meditators and the mind will be developed that leads to produce good effects for meditators.

Therefore, Buddha taught in Dhammapada thus:

“The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.”³

² Woodward. M. A, and Mrs. Rhys David (trs.), **The Book of the Kindred Sayings (Saṃyuttanikāya)**, part. v, (Delhi: Motilal Banarsidass Publishers Private Limited, 2005), p. 325.

³ Daw Mya Tin (tr.), **Dhammapada**, (Yangon: Myanmar Pitaka Association, 1995), p. 47.

In Myanmar, there is some meditation masters' concept that when we practice insight meditation, we do not need to cultivate Samādhi (Concentration) because it can lead to get more existences in the cycle of birth and death. When we talk about the teachings of the Buddha, we need the proper knowledge on the Tipiṭaka scriptures, because Tipiṭaka is preserved the fundamental evidence of the right teachings of the Buddha in Theravāda Buddhism. The Buddha never taught Samādhi should not be practiced. He delivered two ways called tranquility and insight meditations to cultivate development of wisdom. We can find that the teachings of the Buddha pointed out development of wisdom is based on establishing to purify moral disciplines and concentration. To develop wisdom, the mind must be first cleaned from the hindrances and to be cleaned, it must be well concentrated. In Aṅguttara Nikāya of Sutta Piṭaka, Samatha and Vipassanā are so called two conditions taught by the Buddha to have part in knowledge. The Buddha said that

*“Monks, these two conditions have part in knowledge. What two? Calm and Introspection. If cultivated, what profit does calm attain? The mind is cultivated. What profit results from a cultivated mind? All lust abandoned. Monks, if introspection be cultivated, what profit does it attain? Insight is cultivated. If insight be cultivated, what profit does attain? All ignorance is abandoned”.*⁴

In the Paramatthamañjusā, it also shows that both tranquility meditation and insight meditation are needed to fulfill for attaining of supra-mundane state. The researcher would like to mention how Paramatthamañjusā defines the significance of concentration for the meditators as follow:

⁴ Woodward F.L. and Mrs. Rhys Davids D.Litt., *Gradual Sayings (Aṅguttara Nikāya)*, vol. I, (Oxford: PTS, 1995), p. 55.

“Samathayānikassa hi upacārappanāppabhedaṃ samādhiṃ itarassa khaṇikasamādhiṃ, ubhayesampi vimokkhamukhattayaṃ vinā na kadācipi lokuttarādhigamo sambhavati.”⁵

A person who practices meditation preceded by tranquility cannot be achieved supra-mundane state unless access concentration and absorption concentration. For the other one, who practice meditation preceded by insight meditation cannot be achieved supra-mundane state unless momentary concentration. Both of them cannot be achieved supra-mundane state unless knowledge of contemplation of the three characteristics: anicca, dukkha and anatta, which can lead to the entrance of liberation.

If we look at the history of the Buddha, we will understand concentration has been practiced by the Buddha and his followers spending their times in the achievement of jhāna. And also the practice of concentration was the Buddha’s own Path to attain his Enlightenment. The commentary on the Chronicle of The Buddha recorded about the Buddha’s practice of concentration for achievement of his Enlightenment

“When by in-breathing and out-breathing, making this the Basis itself, he had achieved the four meditations, increasing insight, by following the Way he had discovered, flinging aside all the defilements by means of the fourth Way, penetrating all special qualities of the Buddha, he uttered the solemn utterance customary to all Buddha”.⁶

The role of samādhi in Buddhism is very important. It puts away of defilements and leads to enter the state of the goodness. We need to know the nature, characteristic of samādhi and how the Buddha and his followers used it for living with happiness and to get insight knowledge. The Buddha taught us two techniques to be free of mental defilements. We can develop insight knowledge through vipassanā meditation and samatha by learning the Dhamma and Abhidhamma.

⁵ Ācariya Dhammapala Thero, **Paramatthamañjūsā**, (Yangon: Dept. Of Religious Affairs, 1960), p. 15.

⁶ Buddhadatta Thera and I, B. Horner (tr.), **Commentary on the Chronicle**, (Oxford: PTS, 1978), p. 415.

*“Samādhinā majjhekalyāṇatā pakāsitā hoti. Ādivacanato hi samādhi sāsanassa majjhe, so ca kalyāṇo, iddhividhādiguṇāvahattā.”*⁷

*“Its goodness in the middle is shown by the concentration. Because of the passage beginning ‘Entering upon the profitable concentration is the middle of the dispensation. And that is good, because it brings about the special qualities of supernormal power, and so on’.*⁸

According to the Buddha’s teachings, the mind can be successfully developed by practicing Sīla, Samādhi, and Paññā – Morality, Concentration, and Insight called Noble Eightfold Path in Buddhism. These three practices are used to be free from defilements taught by the Buddha. Samādhi could keep free from the middle state of defilements that they do not arise in us for long times. It is called entering the state of goodness. Therefore, in the Path of purification, it mentions that Samādhi can bring the special qualities of power and it is goodness in the middle of the teachings of the Buddha.

*“All arahants possess the distinguished qualities of morality, concentration, and wisdom sufficient the result in liberation.”*⁹

Concentration is very important to realize the true nature of mind and matters in us because it mentioned how concentration is essential Dhamma for including concentration faculty, right concentration of the path factors, and concentration of factor of Enlightenment. Without concentration, we can surely not be Arahants for concentration is one of significance of noble eightfold path. This research aims to present the significance of samādhi in Buddhism analytically and intensively, its nature, its position, its condition, its impact and the method to practice, giving special reference to Visuddhimagga and Paṭisambhidāmagga.

⁷Vism, p. 4.

⁸Ñāṇamoli Bhikkhu (tr.), **The Path of Purification** (Visuddhimagga), (Kandy: BPS, 1991), p.8.

⁹Bhikkhu Bhodhi (ed.), **A Comprehensive Manual of Abhidhamma**, (Kandy:BPS, 1993), p. 24.

1.2 Objectives of the Research

1.2.1 To study definition, types and the relevance of concentration in the Buddhist Scriptures

1.2.2 To study the structure of Samādhi bhāvanā Sutta and development of mundane and supra-mundane concentration in related suttas.

1.2.3 To study the concept of concentration in the light of three meditation teachers of Myanmar: Ledi Sayadaw, Mahasi Sayadaw, and Pha Auk Sayadaw.

1.3 Statements of the Problems Desired to know

1.3.1 What are definition, types and the relevance of concentration in Buddhist scriptures?

1.3.2 What is the structure of Samādhibhāvanā Sutta and development of mundane and supra-mundane concentration in related suttas?

1.3.3 What is the concept of concentration in the light of three meditation teachers of Myanmar: Ledi Sayadaw, Mahasi Sayadaw, and Pha Auk Sayadaw?

1.4 Scopes of the Research

1.4.1 The Collecting the Data

This study will be based on Pāli canonical text research. The collected data are from Five Nikāya of Suttanta Piṭaka, namely: 1) Dīgha Nikāya, 2) Majjhima Nikāya, 3) Saṃyutta Nikāya, 4) Aṅguttara Nikāya and 5) Khuddaka Nikāya

1.4.2 The Scope of Content

Connected the scope of contents, this research will be covered the terms of the Samādhi as mentioned above lists and it will explain the

works of three selected Myanmar Meditation teachers: Ledi Sayadaw, Mahasi Sayadaw and Pha Auk Sayadaw.

Furthermore, Abhidhamma Piṭaka, Commentaries, and Sub-commentaries will be more examined as well. The selected scope of material sources in English translations will be used, namely: (1) Wisdom Publications (2) Buddhist Publication Society; and (3) Rhys Davids, Pali Text Society.

1.5 Definitions of the Terms Used in the Research

1.5.1 Samādhi refers to concentration in Samādhībhāvanā Sutta, related suttas, and as explained from Myanmar Theravāda Buddhist Meditation Teachers.

1.5.2 Meditation means the practical way of training the mind to be purified from defilements. Therefore, it is called mental culture that produces good effects leading to the end of suffering and to attain liberation.

1.5.3 Meditation Teachers mean Dhamma teacher having first him-self acquired in both experience and theory of Dhamma from Tipitaka, give the ways to practice for meditators with true knowledge that leads to attain the result of practice in the truth. In this research, selected meditation masters are Ledi Sayadaw, Mahasi Sayadaw and Pha Auk Sayadaw.

1.5.4 Theravāda is the combination of the Thera and Vāda. Thera means Elder monks and Vāda is the word or speech. Theravāda literally means the teachings or the way of Elders. It is so called the School of the Elders because it is preserved by the Elder monks after the Buddha's premise. Theravāda has been the predominant religion of continental Southeast Asia (Thailand, Myanmar, Cambodia, Laos and Sri Lanka).

1.5.5 Related Suttas refers to Sāmaññaphala Sutta of Dīdha Nikāya, Gaṇakamoggallāna Sutta, Mahāsatiṭṭhāna Sutta of Majjhima Nikāya, Aṅguttara Nikāya, Dhammapada of Khuddaka Nikāya, Visuddhimagga, Vimuttimagga, Abhidhammatthasaṅgaha, and so on.

1.6 Review of Related Literature and Research Works

1.6.1 Arahant Upatissa, **The Path of freedom (Vimuttimagga)**, Rev N. R. M. Ehara, Soma Thera & Kheminda Thera (trs.), Kandy: BPS, 1961.¹⁰

The Path of freedom (Vimuttimagga) is written by Arahant Upatissa who was a famous Buddhist monk of Ceylon in the first century and it is translated from the Chinese by Rev. N. R. M. Ehara for it is lost in original Pāli Text but the work of Vimuttimagga has survived in the present day. This book is the great of Theravada Buddhist encyclopedia for meditation methods. The method of manual meditation is described in this book is similar to Visuddhimagga with explanation of three trainings. In the chapter IV of this book, concentration is defined in various kinds with its benefits and its causes so on. This book is regarded as the Path of practical aspects of Buddhism. Therefore, my research will be related to concentration in this book.

1.6.2 Bhikkhu Ñāṇamoli (tr), **The Path of Purification (Visuddhimagga)**, Kandy: Buddhist Publication Society, 2010.¹¹

The Path of purification is "The Classic Manual of Buddhist Doctrine and Meditation" Written by Buddhaghosa in the Fifth Century in Sri Lanka. It is well known as Visuddhimagga in Pāli. If we study Visuddhimagga, we can find that it mentions three main sections called morality, concentration and wisdom are recorded in detail which is the essential teachings of the Buddha. In the first chapter, it points out acceptable ascetic practices or virtue of training is needed to fulfill for meditators. The second give guideline a large and wonderful section on training in Concentration (samādhi) based on the forty traditional meditation subjects. Finally, it shows with a large section on Understanding (paññā), the wisdom teachings of the Abhidhamma. This

¹⁰ Soma Thera & Kheminda Thera (trs.), **The Path of Freedom (Vimuttimagga)**, (Kandy: BPS, 1961), p.30.

¹¹ Bhikkhu Ñāṇamoli (tr.), **The Path of Purification (Visuddhimagga)**, (Kandy: BPS, 2010), p.81.

book is in general comprehensive and profoundly that it helps giving methods to practice for meditators in the Buddhist tradition.

This book describes different characteristics of Samādhi which is from Abhidhamma aspect. This is the fundamental manual for the Theravada school of Buddhism. We can also find the popular Vipassanā meditation in this book. My research will be related to development of concentration (Samādhi) in accordance with Theravāda Buddhism.

1.6.3 Ven. Mahasi Sayādaw, **A discourse on Vipassanā (spiritual insight)**, Dr. Ko KYI (tr.), Yangon, the Socialist, Republic of Union of Myanmar, 1982.¹²

This book is a study of meditation practice. Mahasi Sayadaw taught the way to practice according to the discipline of Satipatthāna Sutta based on Pāli Canonical Texts, commentaries and his knowledge. It is also described that Vipassanā Bhāvanā directs its attention and mindfulness on the preceding Jhāna Samādhi that is called Vipassanā founded on Jhāna Samādh. And application of Vipassanā magga practice is also mentioned in this book. In the application of magga practice, right effort and right mindfulness are described relating together with Khaṇika-samādhi in Vipassanā meditation practice. Therefore, the practice of meditation will be related in this research.

1.6.4 Venerable Ledi Sayadaw, **Manual of Buddhism (The Expositions of the Buddha-Dhamma)**, The English Editorial Board (trs.), Yangon, Department of Religious Affair, Myanmar, 1982.¹³

Ledi Sayadaw as being developed in the both theory and practice of Buddhism and being both scholarly and saintly wrote many books on Dhamma in Burmese and Pāli. Of them, this work is described with the collections of Manual of Insight (Vipassanā-dīpanī), Manual of conditional Relations (Paṭṭhānuddesa-dīpanī), annual of Right View

¹²Mahasi Sayadaw, **A discourse on vipassanā (spiritual insight)**, Dr. Ko KYI (tr), (Yangon: the Socialist Republic of Union of Myanmar press, 1982), p.41.

¹³Ledi Sayadaw, **Manual of Buddhism** (The Exposition of the Buddha-Dhamma), The English Editorial Board (trs.), (Yangon: Department of Religious Affairs, 1988), pp. 173-8.

(Sammādiṭṭhi dīpanī), Manual of the Four Noble Truths (Catusacca dīpanī), manual of the Factors of Enlightenment (Bodhipakkhiya dīpanī), and Manual of the Constituents of the Path (Maggaṅga dīpanī) have been translated by various scholars for the being easy to understanding the expositions of the Buddha Dhamma with the true presentation of the main principles of Theravāda Buddhism. Therefore, this book is reprinted as single Volume called “The Manual of Buddhism” so that the learners who are interested in Sayadaw works will have all available Manuals to have insight into the theory and the easy traditional practice of meditation methods.

The practical way of practice is presented in this book for practitioners to be understood the nature of reality as taught in the Theravāda tradition and the practices of meditations are defined in this book, will be related for this research work.

1.6.5 Henepola Gunaratana, **A Critical Analysis of the Jhāna in Theravāda Buddhist Meditation**, Washington: The American University, 1980.¹⁴

In this work, Ven. Henepola Gunaratana, describes an analytical study of the Jhānas which they are an important set of meditative attainments in the contemplative discipline of Theravāda Buddhism. It points out the exact role of the Jhāna in the Buddhist path that are necessary for attaining Nibbana. The primary purpose of this dissertation is to determine the precise role of the Jhāna in the Theravāda Buddhist presentation of the way to liberation.

For source material the work is based upon the three principal classes of authoritative Theravāda texts: the Pali Tipitaka, its commentaries, and its sub-commentaries. The traditional canonical investigations modern methods of philosophical and psychological analysis are used in order to clarify the meanings implicit in the original sources. The author covers two major areas: first the dynamics of Jhāna attainment, and second, the function of the Jhāna in realizing the ultimate

¹⁴ Henepola Gunaratana, **A Critical Analysis of the Jhāna in Theravāda Buddhist Meditation**, (Washington: The American University, 1980), p.106.

goal of Buddhism, Nibbana or final liberation from suffering. My research work in this book is to study the first Jhāna and its factors.

1.6.6 Bhikkhu Bodhi (tr), **A Comprehensive Manual of Abhidhamma, (Abhidhammattha Saṅgaha)**, Kandy: Buddhist Publication Society, 1993.¹⁵

The Abhidhamma is well known as ultimate teaching of the Buddha, describes the four the ultimate realities in detail that really exist in nature but are unknown to scientists. The Buddha discovered the ultimate realities and taught us method of verification is superior to scientific methods.

This book mention analysis of four ultimate realities in detail and the definition of concentration are also given. So this book is also related to this research.

1.6.7 Pa-Auk Sayadaw, **Mindfulness of Breathing and Four Elements Meditation**. Wave (Malaysia) 1998.¹⁶

This book gives guideline in detail meditation methods for the meditators in both Samatha and Vipassanā in the Pha Auk Buddhist meditation Center. Especially Sayadaw usually teaches for beginners (Ānāpānassati) the mindfulness of breathing in and out, because most meditators are succeed by this method. The mindfulness of breathing in and out method accepted by Pha auk Sayadaw originally mental developed in the teachings of the Buddha. In this book, it mentions the practice of the significance of concentration for the beginners in meditation. Therefore, the meditation methods in this book relates to my research work.

¹⁵ Bhikkhu Bodhi (tr.), **A Comprehensive Manual of Abhidhamma**, op.cit., pp. 340-341.

¹⁶ Pa-Auk Sayadaw, **Mindfulness of Breathing and Four Elements Meditation**, (Kuala lumpur, Wave, 1998), p. 1.

1.7 Methodology of the Research

This research will be a documentary research work in descriptive research method. It will study on the basis of Canonical analysis and interpretation. The research process will be adopted from the Buddhist canon and commentarial interpretation especially Theravāda perspective. The research methodology will be divided into four stages as follows;

1.7.1 Collecting data and critically analyzing the collected data for primary sources are from Five Nikāya of Theravāda Buddhism, and other Buddhist books and secondary sources by well-known Buddhist Scholars.

1.7.2 The examining the collected data: it will focus on Samādhi in various aspects as presented in the Pāli suttas.

1.7.3 Explaining the signification of application of concentration in Theravāda Buddhism.

1.7.4 Conclusion and Suggestion for further study.

1.8 Advantages Expected to Obtain from the Research

After doing this research, the following advantages and outcomes are to be obtained.

1.8.1 Knowing clearly definition, types and the relevance of concentration in Buddhist scriptures.

1.8.2 Knowing the structure of Samādhībhāvanā Sutta and development of mundane and supra-mundane concentration in related suttas.

1.8.3 Getting a comprehensive knowledge from the concept of concentration in the light of three meditation teachers of Myanmar: Ledi Sayadaw, Mahasi Sayadaw, and Pha Auk Sayadaw.

Chapter II

Definition, Types and the Relevance of Concentration in the Buddhist Scriptures

In this chapter, the researcher would like to explore on the general concept of Samādhi in the Buddhist scriptures. It is going to present as in order follows: (1), definition of the term Samādhi, (2), kinds of Samādhi, and (3), the relevance of concentration with the other doctrines.

2.1 The Definition of the Term Samādhi in the Buddhist Texts

In order to answer the intended meaning of concentration, it might lead to wavering because it has manifold and connected to various kinds. The answer might not be completed to fulfill reaching the main point, unless knowing a proper definition in the Buddhist texts and later texts.

2.1.1 The Meaning of Samādhi in Dictionaries

The definition of Samādhi gives in the Buddhist Dictionary as “concentration”. It is derived from Pāli root saṁ+ā+√dhā, which means making unchanging of the mind to be focused on a single object during meditation practice. According its explanation, Samādhi is defined similar to as cittass-ekaggata. It is mentioned “Samadhi: concentration lit.

The mental state of being firmly fixed (saṃ+ā+dhā) is fixing of the mind on a single object. One-pointedness of mind cittass-ekaggata is called concentration.¹⁷ In the Pali-English Dictionary, it was also given definition of samādhi as concentration that a state sets and places the mind in the one object. Samādhi makes the ability to control one's mind with right living and it leads to seek attaining certain states of consciousness by achieving improved levels of mental tranquility and stillness and attainment of higher wisdom. (fr.saṃ+ā+dhā):concentration; a concentrated, self-collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation.¹⁸

In brief, samādhi is a kind of mental factor, which can be accompanied in the higher state of mental consciousness by developing tranquility.

2.1.2 The Meaning of Samādhi in Tipiṭaka

In the Majjhima Nikāya, the Buddha said to Aggivessana thus “And I, Aggivessa, at the close of such a talk, steady calm, make one-pointed and concentrate my mind subjectively in that first characteristic of concentration in which I ever constantly abide.”¹⁹ Samādhi is defined as equivalent the term of cittaśsa-ekaggatā which is tranquility of mind or one-pointedness of mind observed firmly on one object that is the states of consciousness by achieving increasingly refined levels of mental tranquility and stillness. Concentration which is one of mental factors could be capable of abiding one-pointedly on one object of virtue without shaken mind. This definition of cittaśsa-ekaggata is the name for Samādhi and is related to the synonymous term for samatha. Actually, the two terms samādhi and samatha have been used in exchanging of the Pāli

¹⁷Ven. Nyanatiloka, **Buddhist Dictionary** (Manual of Buddhist Terms and Doctrines), (Kandy: BPS, 1980), p. 289.

¹⁸T. W. Rhys David and William Stede (eds.), **The Pali Text Society's Pali-English Dictionary**, (Oxford: PTS, 2004), p. 685.

¹⁹I. B. Horner (tr.), **The Middle Length Sayings** (Mijjhimanikāya), Vol. I., (Oxford: PTS, 1995), p. 303.

literature and for a mental state of non-distraction is explained in Dhammasaṅgani. The stability, solidity, absorbed steadfastness of thought which on that occasion is absence of distraction, balance, unperturbed mental procedure, quiet, the faculty and the power of concentration, right concentration –this is the self-collectedness that then is.²⁰

Here, the self-collectedness is a name for concentration. The self-collectedness (cittassa-ekaggatā) is used to illustrate the term of samādhi. It reaches the highest mental state that has firm and unchanging thought established with balance in the correct proportion without distraction in that state. Therefore, state of concentration is a basis for insight. In meditations, when the mind can be fixed on an object continuously for a long time, it is known as “the attainment of samādhi” which is arising of a good concentration. When someone achieves some degree of samādhi, he attains calmness, and steadiness in thought. He becomes upright leading to free from bad behavior.

“Cittass’ekaggatā” is rendered here as “unification of mind” in the sense of agreement or harmony of consciousness and its concomitants in focusing on a single object. It is sometimes rendered “one-pointedness” in that sense, or in the sense of the focusing of a searchlight. It may be concluded that this term is simply a synonym for samādhi.²¹

The Paṭisambhidāmagga mentions samādhi and samatha are used both terms explained in the similar terms referring to a mental state of non- agitation or non-distraction²². Samādhi is presented as “Unification of cognizance and non-distraction due to long in breaths are concentration Unification of cognizance and non-distraction due to out-breaths concentrating cognizance are concentration; any stationariness, steadiness, steadfastness, of cognizance non-scattering, non-distraction,

²⁰C. A. F. Rhys David (tr.), **A Buddhist Manual–Psychological Ethics** (Dhamma saṅgani), (Oxford: PTS, 1993), p. 11.

²¹Bhikkhu Ñāṇamoli (tr.), op.cit., p. 84.

²²Ps.I.74: (Avikkhepahena sammāsamadhi, Avikkhepahena samatho.)

non-scatteredness of mentation, serenity, concentration faculty, concentration power, right concentration is concentration”²³

In the Vibhaṅga, the meaning of concentration is given definition as it is stability, steadfastness, firmness of consciousness; non-distraction, non-wavering, mental imperturbability, calmness, controlling faculty of concentration, power of concentration, right concentration. This is called concentration”.²⁴ While the meditator mind focuses on one object without fail, his mind is stability with steadfastness. Being calm, his mind is free from distraction of hindrances. He can dwell in the right observance non-wavering his mind in wind of the passion. To remain focusing on a single object is for firmness and calmness of consciousness which associate with controlling and power of concentration and right concentration at the same time. This is called concentration to possess freedom from hindrances.

As it is mentioned above, the noun ‘samādhi’ is derived from the verb ‘samādahati’, to ‘put together’ or to ‘collect’, such as when one collects wood to kindle a fire. Therefore, samādhi stands for ‘collecting’ oneself in the sense of unification of the mind as “the attainment of one-pointedness”²⁵. Samādhi could make calm and firmly of the mind in the balance and with awareness without distract. The term of Samadhi which is an undistracted singleness of mind, could be understood in different ways.

These two terms, “one-pointedness” and “unification of mind,” are often used as synonymous term, but it can also have different qualities. A one-pointed mind is belonged to be firmly and steadily fixed on the object of its attention. Concentration leads to be strengthened so that it will not be shaken from the object of its attention at all. In this way, a mind concentrated is called ekaggatā: “one-pointed” because it is totally focused and fixed on a single object. A unified mind is strong firm and

²³Bhikkhu Ñāṇamoli (tr.), op.cit., p.195.

²⁴Pathamakyaw Ashin Thitthila (tr.), **The Book of Analysis** (Vibhaṅga), (Bristol: PTS, 2010), p. 283.

²⁵E. M. Hare and Mrs. Rhys David (trs.), **The Book of the Gradual Sayings** (Aṅguttara Nikaya), (Oxford: PTS, 1995), p. 17.

calm putting together on a single point which there is no distracted of hindrances. Without wavering of the wind of passion, the mind itself becomes still calm and firm is called “unification of mind” which it associate with faculties of, power of concentration and right concentration bring together clearly awareness unmoving on the one object. Both one pointedness and unification of mind are of vital importance as understood the nature of the deepest levels of samādhi is known as absorption.

It can be summarized that samādhi and ekaggatā are synonymous terms for the meaning of ‘onepointedness’, and ‘unification of mind’. On the other hand, Samādhi and samatha are the same meaning of ‘concentration’.

2.1.3 The Meanings of Samādhi in Later Texts

The Most Buddhist scholar Buddhadasa also gave suggestion about the meaning of concentration that “this can be answered in various ways depending on whether one has in mind the actual work of meditation”²⁶.

In that book (mindfulness of breathing), the Most Venerable Buddhadasa defined the meaning of concentration as “a wholesome mind steadily fixed on an object”²⁷.

According to the message of Bhante Vimalaramsi Mahāthera, Pāli word Samādhi has many different meanings based on different degrees. Pāli word ‘samādhi’ is equally important as it has many different meanings such as calmness, unified mind, tranquility, peacefulness, stillness, composure of mind, quiet mind, serenity, and one of the lesser meanings, “concentration”.²⁸ Thus, the true meaning is not merely fixed absorption concentration or access concentration, but calmness or stillness in different degrees. Interestingly, Rhys Davids found through

²⁶ Bhikku Nagasena (tr.), **Buddhadasa’s Mindfulness of Breathing** (Ānāpānassati), (Bangkok: Sublime Life Mission, 1976), p. 75.

²⁷ Ibid., p. 76.

²⁸ Most Venerable Bhante Vimalaramsi Mahāthera , **The Breath of Love**, (Annapolis: Dhamma Sukha Meditation Center, 2012), p.10.

his studies that the word ‘samādhi’ was never used before the time of the Buddha.”²⁹

In the *Visuddhimagga*, the commentator also gave suggestion that it will not be complete with only an answer to cover it all about the meaning of concentration because it has many sorts and has various aspects. Based on Buddhist texts, we have to find out the meanings as they translated in different degree of them. “Concentration is of many sorts and has various aspects. An answer that attempted to cover it all would accomplish neither its intention nor its purpose and would, besides, lead to distraction; so we shall confine ourselves to the kind intended here, calling concentration profitable unification of mind.”³⁰

Therefore, the researcher would like to bring the question and answer of Bhikkhunī Dhammadinnā and her former husband name Visāka. It is a remarkable explanation of concentration in their discussion.

Visāka asks: and what, lady, is concentration? What are the distinguishing marks of concentration? What are the requisites for concentration? What is the concentrative development?

Bhikkhuni Dhammadinnā replies: whatever Friend Visāka, is one-pointedness of mind, this is concentration; the four foundations of mindfulness are the distinguishing marks of concentration; the four right efforts are the requisites for concentration; whatever is the practice, the development, the increase of these very things, this is herein the concentrated development.

As a brief conclusion of this *Cūḷavedalla* sutta, the discourse uses ‘concentration’ in a surprisingly broad manner and mental state related to mindfulness. It means referring to distinguishing marks and prerequisites of concentration. The researcher would like to conclude it, as a foundation of mindfulness.

²⁹ Rhys Davids, **Dialogues of the Buddha**, Vol. I, (London: Oxford University Press 1899), p. 265.

³⁰ Ñāṇamoli Bhikkhu (tr.), *op.cit.*, p. 81.

It can be found in brief, the meaning of samādhi in the following chart:

Table 1: Meaning of Samādhi

Dictionaries		Tipiṭaka			Later Texts			Conclusion
BD	PED	M	Pṭsm	Vbha	Vism	Buddha dasa	Vimal arāṃsi	Researcher
Making unchanging of the mind: One-pointedness of mind	A state sets and places the mind in the one object	Steady Calm	Non-agitation	Stability: Firmness of consciousness	Unification of Mind	A wholesome mind steadily fixed on an object	Calm; Stillness, Composure of mind, Quiet mind.	Foundation of mindfulness to get a quiet mind for the practice of insight meditation

2.1.4 The Characteristic of Samādhi

Aṭṭhasālinī gives explanation with the example that concentration has two kinds of the characteristics which are leadership and non-distraction. It gives one more definitions for the characteristic of concentration than Visuddhimagga.

Here in, the expositor defines the characteristic of concentration has leadership and non-distraction. One of them, for the leadership, it shows concentration is the leader for all states focusing the mind on one object like a firmly fixed pillar that cannot be shaken by the wind and concentration is the chief of state of all consciousness when it associates together with them in the same object. For the characteristic of non-distraction, Concentration is of one kind with the characteristic of non-distraction. The expositor gives example that if there arose a battle

between two armies, the army supported by the king with giving direction in the battle became stronger than hostile army. The king army easily conquered the hostile army following the king. Like that, the concentration builds together of all mental states associated by concentration preventing restlessness.

In the Path of purification (Visuddhimagga), it gives definition concentration has the characteristic of non-distraction which it means that unites and places the mind is well concentrated on a sense object without letting the mind interest in various sense objects. Concentration puts the mind on a single object preventing its concomitants from giving attention to another object. The function of concentration is to damage restlessness or distraction.

The manifestation of concentration is non-wavering. Just as it appears to the mind of meditator as calmness with the help of concentration, the mind can take any object for a long time continuously just as the flame of a candle in still air remains steady and un-flickering so that it makes the mind calmly concentrate on an object for a long time steadily. The proximate cause of concentration is bliss in accordance with the statement. It means during at that time, the meditator's mind is deeply calmness putting together his mind on one object. The state of mind is free from wandering and distraction. It also is developed Pleasant feeling in the meditator's mind. The characteristic of concentration as mentioned in the Path of purification (Visuddhimagga) are as follow:

Concentration has non-distraction as its characteristic. Its function is to eliminate distraction. It is manifested as non-wavering. Because of the words, "Being blissful, his mind becomes concentrated", its proximate cause is bliss.³¹

Concentration has function to focus on that one object which is cognized at that moment. Visuddhimagga also defines the function of concentration is to destroy restlessness. It is the same definition that Visuddhimagga and expositor mention the function of concentration. For

³¹Ibid., p. 82.

the manifestation, the example given by expositor is that it is like water that binds together several substances to form one concrete compound.

Aṭṭhasālinī mentions manifestation of concentration is peace of mind and knowledge but the Visuddhimagga gives a definition that it mentions only non-wavering as manifestation it is not include knowledge. The proximate cause of concentration is the same as bliss defined in both Aṭṭhasālinī and Visuddhimagga. It is true that when calm is developed, bliss also develops. The researcher would like show the Aṭṭhasālinī states about the characteristic of concentration as follow:

Regarding its characteristic, the commentary gives the explanation, as following: concentration has the characteristic of leadership, also non-distraction. This concentration, known as one-pointedness of mind, has non-scattering (of itself) or non-distraction (of associated states) as characteristic, the welding together of the coexistent states as function, as water knead bath-powder into a paste, and peace of mind or knowledge as manifestation. For it has been said: ‘He who is concentrated knows, sees according to the truth.’ It is distinguished by having ease usually as proximate cause like the steadiness of a lamp in the absence of wind, so should steadfastness of mind be understood³².

Vimuttimagga defines as salient characteristic and function of Samādhi is that overcoming of hatred but not similar meaning that mention in Aṭṭhasālinī and Visuddhimagga. Manifestation of concentration mentioned in Vimuttimagga is peace of mind or tranquility which is similar to Visuddhimagga but it is not the same with that Aṭṭhasālinī gives manifestation is not only peace of mind but also knowledge.

Although the proximate cause of concentration is the same as bliss defined in both Aṭṭhasālinī and Visuddhimagga. Vimuttimagga only shows its proximate cause is disassociation with defilement and the mind obtaining freedom.

³²Pe Maung Tin (tr.), **The Expositor** (Atthasālinī), Vols. II., (London: PTS, 1976), pp. 156-157.

Dwelling of mind is its salient characteristic; overcoming of hatred is its function; tranquility is its manifestation; non-association with defilement and the mind obtaining freedom are its near cause.³³

The researcher would like to conclude all, the characteristic of concentration is calmness of mind, overcoming of hindrance its function, stillness is its manifestation, and associate with bliss, and dis-associate with defilement is its proximate cause.

In order to know clearly, the characteristics of Samādhi, the researcher would like to assume into the following chart:

Table 2: Characteristics of Samādhi

Samādhi	Characteristic	Function	Manifestation	Proximate-cause
Aṭṭhasālinī	leadership and non-distraction	The welding together of the coexistent states	peace of mind or knowledge	Bliss (<i>sukha</i>)
Visuddhi magga	non-distraction	eliminate distraction	non-wavering	Bliss (<i>sukha</i>)
Vimutti magga	Dwelling of mind	overcoming of hatred	tranquility	non-association with defilement
Conclusion	Calmness of mind	overcoming of hindrance	stillness	associate with bliss, and dis-associate with defilement

³³ Mahathera Soma and Kheminda Thera (trs.), **The Path of Freedom** (Vimuttimaggā), (Kandy: BPS, 1961), p. 39.

2.2 Various Types of Samādhi

There are various types of concentrations which are appeared in the Theravāda Buddhist canonical texts. Here in, the researcher would like to bring some kinds of Samādhi. Generally, it is only one type due to the characteristic of non-distraction.³⁴

2.2.1 Two kinds of Samādhi

It becomes two kinds in three groups: as access and ecstasy; likewise as worldly and transcendental, as being with rapture and without rapture; and as accompanied by ease and accompanied by indifference.³⁵

First of all, there are the two kinds of concentrations: neighborhood concentration (upacāra-samādhi) and absorption concentration (appanā-samādhi). Why do they become difference are the facts that these two kinds of concentration are with happiness and without happiness and they are accompanied by bliss and accompanied by equanimity.

In the second dyad mundane concentration is profitable unification of mind in the three planes. Supra-mundane concentration is the unification associated with the noble paths.³⁶

The concentration associates with Noble Eightfold Path, is called supra-mundane concentration. This concentration produces to develop the Noble Fruit and it supports to get strong powerful light which is called the light of wisdom that is to develop attainment of Arahantaship. The other is named mundane which it is a condition for attaining kusala-dhamma. Therefore, it relates to wholesome mind of the sense sphere, fine material sphere and immaterial sphere. This concentration can be attained by the practice of tranquility meditation. And then, concentration can be categorized into another two kinds: wrong

³⁴Ñāṇamoli Bhikkhu (tr.), op.cit., p. 82.

³⁵Pe Maung Tin (tr.), **The Path Of Purity** (Visuddhimagga), Parts. II., (Oxford: PTS, 1923), p.98.

³⁶Ñāṇamoli Bhikkhu (tr.), op.cit., p. 83.

concentration and right concentration. These two kinds of wrong concentration and right concentration are explained in the *Vimuttimagga*, *Dhamma Vibhāga*, Numerical saying of Dhamma and the book of *Cetasika* as follow:

There are two kinds in concentration: wrong concentration and Right Concentration. What is wrong concentration? Unskilful unification of mind is called 'wrong concentration'. Skillful unification of mind is called 'Right Concentration'. Wrong concentration should be abandoned. Right concentration should be practiced.³⁷

Ekaggatā: one-pointedness is one of the Universals mental factors. It associates with all consciousness arising and ceasing together in the same object and base. So, *ekaggatā-cetasika* can be related with accompanying together unwholesome and wholesome. If it associated with unwholesome consciousness, *ekaggatā* could be the wrong concentration but if it accompany with wholesome consciousness fixing on one object in the right way, it will be named right concentration. Researcher would like mention the explanation of *ekaggatā-cetasika* as giving definition in the book of *Cetasika*:

Ekaggatā which accompanies *akusala citta* is also called 'micchā-samādhi', wrong concentration. *Ekaggata* which accompanies *kusala citta* is also called 'Sammā Samādhi', right concentration. Although wrong concentration and right concentration are the functions of *ekaggatā-cetasika*, but their qualities are different. *Sammā-samadhi* focuses on the object in the right way, the wholesome way.³⁸ Wrong concentration can lead to woeful state having wrong purpose and for the sake of material gains used selfishly. But right concentration is only self-purification developed for insight knowledge. These two kinds of concentrations in different qualities are shown in the book of *Dhamma Vibhāga* as follow:

³⁷ Soma Thera, and Keminda Thera (trs.), **The Path Of Freedom** (*Vimuttimagga*), (Kandy: BPS,1961), p. 42.

³⁸Nina van Gokorn, **Cetasika**, (London: Zalong, 2010), p. 48.

Meditation can be of wrong kind (Micchā-samādhi), as well as the right one (Sammā-samādhi). In former one, its resultant power is used selfishly, either for the sake of material gains or harmful purpose. In the later kind, it is developed only for self-purification and as the basis of jhāna, by means of which a penetrating insight can be hoped for.³⁹

Table 3: Various Two Kinds of Samādhi

Two Kinds	Sources	Concentration
1 st Group	Paṭisambhidāmagga	Mundane and Supra-mundane
2 nd Group	Visuddhimagga	Upacāra and Appanā
3 rd Group	Vimuttimagga	Right and Wrong

2.2.2 Three Kinds of Samādhi

There are three kinds of Concentration that we can find in the Visuddhimagga and Vimuttimagga give explanations about these concentrations as follow:

Concentration has three kinds as (hīna samādhi) inferior concentration, (aijjima samādhi) medium concentration and (paṇīta samādhi) superior concentration likewise as being with applied thinking and sustained thinking, as accompanied by rapture and others and as limited, sublime, infinite. “In the first of the triads what has only just been acquired is inferior. What is not very well developed is medium. What is well developed and has reached mastery is superior”.⁴⁰

In the first of the triad, Vimuttiamagga and Patisambhidhā magga do not give explanation about inferior concentration, medium concentration, and superior concentration are defined by only Visuddhimagga; the Path of purification.

³⁹ Prince Vajirananavarosa, **Dhamma Vibhāga, Numerical saying of Dhamma**, Part 2, (Bangkok: The Mahamakut Buddhist University Press, 1970), p. 19.

⁴⁰Ñāṇamoli Bhikkhu (tr.), op.cit., p. 83.

In this triad, applied thought and sustained thought is the concentration of the first jhāna together with access concentration. That without applied thought, with sustained thought only, is the concentration of the second jhāna in the fivefold reckoning. Concentration without applied thought and sustained thought is the unification in the three jhānas beginning with the second in the fourfold reckoning and with the third in the fivefold reckoning. So it is of three kinds as with applied thought and sustained thought, and so on⁴¹

In the Digha Nikāya, the Saṅgīti Sutta mentions that three kinds of concentration are: “on emptiness (suññata Samādhi)”, the “singleness (animitta samādhi)”, desireless (appaṇihita samādhi)”.⁴² In this discourse, the Buddha taught three kinds of concentration defined in development of differences which arises based on meditators’ levels.

The next classification of three kinds can be found in the Visuddhimagga. They are concentration with initial and sustained application of thought; without initial and only with sustained application of thought; with neither initial nor sustained application of thought.⁴³ Concentration has with two the mental factors characteristic of the first absorption which are initial mental application (vitakka) and sustained mental application (vicāra), have been together with access concentration.

1. This concentration together with applied thought and with sustained thought is called (savitakka savicāra samādhi) concentration.

2. Concentration has without applied thought but it is only with sustained thought associated together with the second rūpavacara jhāna in the fivefold system.

3. Concentration without applied thought and sustained thought is called (avitakka avicāra samādhi) which the concentration has been three (rūpavacara jhāna) beginning with the second jhāna in the fourfold system and with the third jhāna in the fivefold system.

⁴¹Ibid., p. 83.

⁴²Maurice Walshe (tr.), **The long Discourses of the Buddha** (Digha Nikāya), (Boston: Wisdom Publications, 1995), p.486.

⁴³Soma Thera & Kheminda Thera (trs.), op.cit., p. 42.

And then, the next triads of three kinds of concentration are as follows: *pīti-sahagata samādhi*, *sukha-sahagata samādhi* and *upekkhā-sahagata samādhi*.⁴⁴ These concentrations can be found in both *Visuddhimagga* and *Vimuttimagga*, but *Paṭisambhidhāmagga* does not give explanation about these kinds of concentration.

In this triad concentration accompanied by happiness is the unification in the two first *jhānas* in the fourfold reckoning and in the three first *jhānas* in the fivefold reckoning. Concentration accompanied by bliss is the unification in those same *jhānas* and in the third and the fourth respectively in the two reckonings. That accompanied by equanimity is that in the remaining *jhāna*. Access concentration may be accompanied by bliss and happiness or accompanied by equanimity. So it is of three kinds as accompanied by happiness, and so on.

Here the commentators show that in the fourfold system, the concentration of the first two *rūpāvacara jhānas* and in the fivefold system, the concentration of the first three *rūpāvacara jhānas* that is produced together with joy, is the concentration (*pīti sahagata Samādhi*). The concentration is similar to those *Jhānas* as well as the third and the fourth respectively in the two systems is the concentration with bliss (*sukha sahagata samādhi*). The concentration of fourth and the fifth *rūpāvacara jhānas* in the two systems is called with equanimity (*upekkhā sahagata samādhi*).

Concentration can be divided into three kinds as limited (*paritta samādhi*), exalted (*mahaggata samādhi*), and measureless (*appamāna samādhi*) in the *Visuddhimagga*, but in the *Vimuttimagga*, they are called skillful concentration; skillful result concentration and real concentration.⁴⁵

In the fourth triad limited concentration is unification on the plane of access. Exalted concentration is unification in profitable consciousness, etc., of the fine-material sphere and immaterial sphere.

⁴⁴Ñāṇamoli Bhikkhu(tr.), **The Path of Purification** - *Visuddhimagga*, (Kandy: BPS, 1991), pp. 83-84.

⁴⁵Ñāṇamoli Bhikkhu (tr.), *op.cit.*, p. 84.

Measureless concentration is unification associated with the noble paths. So it is of three kinds as limited, exalted, and measureless.

Herein, access concentration associating with wholesome consciousness of Sense-sphere (kāmāvacara kusala citta) is limited concentration (paritta samādhi). Concentration associates with wholesome consciousness of fine-material sphere (aūpāvacara kusala citta) and with wholesome consciousness of immaterial-sphere (arūpāvacara kusala citta). This concentration is called the exalted concentration (mahaggata Samādhi). Concentration associates with Supra-mundane wholesome consciousness (ariyamgga citta) called Noble Paths, is called measureless concentration (appamāṇa Samādhi).

The following chart will show to know clearly various three kinds of concentration in different contexts:

Table 4: Various Three Kinds of Samādhi

Three Kinds	Sources	Concentration
1 st Group	Dīgha Nikāya	1.Suññata, 2.Animitta, and 3.Appaṇihita
2 nd Group	Visuddhimagga Vimuttimagga	1.Hīna, 2.Majjima and 3.Paṇīta
3 rd Group	Vimuttimagga	1.Savitakka-savicāra, 2.Avitakka- savicāra, and 3.Avitakka-Avicāra
4 th Group	Visuddhimagga Vimuttimagga	1.Pīti-Sahaga, 2.Sukha-sahaga, and 3.Upekkhā-sahagata
5 th Group	Visuddhimagga	1.Paritta, 2.Mahaggata, and 3.Appamāna

2.2.3 Four Kinds of Samādhī

Having different classification, concentration comes as four kinds. These kinds of concentration are mentioned with explanation in the Visuddhimagga, Vimuttimaggā, and Paṭisambhidhāmagga. In the first of the tetrads there is concentration of difficult progress and sluggish direct-knowledge. There is that of difficult progress and swift direct knowledge. There is that of easy progress and sluggish direct-knowledge. And there is that of easy progress and swift direct-knowledge.⁴⁶ And again, there are four practices in concentration: painful practice (of a man of) slow wit; painful practice (of a man of) quick wit; pleasant practice (of a man of) quick wit; pleasant practice (of a man of) slow wit. (Here) the first of these four kinds of men has dense passion, and the second, rare passion; the third has keen faculties, and the fourth, dull faculties.⁴⁷

They are as follows:

1. Concentration is difficult progress and sluggish direct knowledge (*dukkā-patipadā dandhābhiññā samādhī*).
2. Concentration is painful progress and swift direct-knowledge (*dukkhasahagatā khippabhiññā samādhī*).
3. Concentration is blissful progress and sluggish direct-knowledge (*Sukhasahagatā dandhābhiññā Samādhī*).
4. Concentration is blissful progress and swift direct-knowledge (*sukhasahagatā khippabhiññā samādhī*).

With regarding progress and direct-knowledge, the commentators give explanation how to become four kinds of concentration in different classification. And also Visuddhimaggā the path of purification defines about progress and direct-knowledge that they will be based on meditator's strong and weak defilements and dull faculties and keened faculties in difference.

⁴⁶Ibid., p. 84.

⁴⁷Soma Thera & Kheminda Thera (trs.), op.cit., p. 43.

Herein, the development of concentration that occurs from the time of the first conscious reaction up to the arising of the access of a given jhāna is called progress. And the understanding that occurs from the time of access until absorption is called direct-knowledge. That progress is difficult for some, being troublesome owing to the tenacious resistance of the inimical states beginning with the hindrances. The meaning is that it is cultivated without ease. It is easy for others because of the absence of those difficulties. Also the direct-knowledge is sluggish in some and occurs slowly, not quickly. In others it is swift and occurs rapidly, not slowly⁴⁸. In this passage, the commentator gives explanation that the progress of some meditator is difficult because the continuous and abundant of arising opposing force such as the hindrances (nīvaraṇa). But it is easy for other if those opposing force are not in abundance. And the meditators' direct-knowledge is slow and sluggish in some whereas it occurs swiftly and rapidly for other.

For example, when we cultivate what is unsuitable, our progress will be difficult and our direct-knowledge would be sluggish. But when we cultivate what is suitable, our progress will be easy and blissful; our direct-knowledge also is swift. Furthermore, the progress and direct-knowledge also depend on influence of craving and ignorance as well as in the earlier experience in the tranquility and insight meditation.

If a man had strong emotional effect by craving, his progress would be difficulty. If not, his progress would be easy. And if he is overwhelmed by ignorance, his direct-knowledge will be sluggish, if not, it will be quick. And progress and direct will depend on defilements such as sensual pleasure (kāmacchanada) and faculties (indariya) such as faith and confidence.

If a man's defilements were so strong and his faculties were dull, then his progress would be difficult and his direct-knowledge would be sluggish. But if his faculties are keened; direct-knowledge will be swift. If his defilements are very weak, his faculties are dull, then his progress

⁴⁸Nāṇamoli Bhikkhu (tr.), op.cit., p. 84.

will be easy but his direct-knowledge will be sluggish. If his faculties are keened, his direct-knowledge will be swift.

In the second tetrad, concentration is again divided into four kinds as limited and with limited object so on. They are:

1. *Paritta parittārammaṇa samādhi*: limited concentration with limited sense object.

2. *Paritta appamañārammaṇa samādhi*: limited concentration with an infinite sense object.

3. *Appamāna parittārammaṇa samādhi*: infinite concentration with a limited sense object.

4. *Appamāna appamānarammaṇa samādhi*: infinite concentration with an infinite sense object.⁴⁹

In this tetrad, there is limited concentration with a limited object, there is limited concentration with a measureless object, there is measureless concentration with a limited object, and there is measureless concentration with a measureless object.⁵⁰

There are four kinds of concentrations referring to four rūpāvacara jhānas or according to the factors of the four jhānas.

They run as follows:

1. Concentration in the first rūpāvacara jhāna is accompanied by vitakka, vicāra, pīti, sukha and ekaggata as jhāna factors.

2. Concentration in the second rūpāvacara jhāna associates with pīti, sukha and ekaggata as the factors of jhāna.

3. Concentration in third rūpāvacara jhāna associates with sukha and ekaggatā.

4. Concentration in the four rūpāvacara jhāna associates with ekaggata and upekkhā.⁵¹

⁴⁹Vism. p. 84.

⁵⁰Ñāṇamoli Bhikkhu (tr.), op.cit., p. 85.

⁵¹Ibid, p. 85.

It is the same as mentioned in the Dīgha Nikāya of Pāthika-vagga, Saṅghīti Sutta.⁵²

And then, there are other different types of four kinds of Sāmādhī come to explain in the Aṅguttaranikāya of Rohitassa Vagga. They run as follows: (1) there is a development of concentration that leads to dwelling happily in this very life. (2) There is a development of concentration that leads to obtaining knowledge and vision. (3) There is a development of concentration that leads to mindfulness and clear comprehension. (4) There is a development of concentration that leads to the destruction of the taints.⁵³

Again there are four kinds of concentration as partaking of diminution, and so on. This kind of concentration is given explanation in the Visuddhimagga in detail, but Paṭisambhidhamagga only mentions it in brief.

1. Concentration partaking of diminution,
2. Concentration partaking of stagnation,
3. Concentration partaking of distinction and
4. Concentration partaking of penetration.⁵⁴

“Here in, it should be understood that the state of partaking of diminution is accessibility to opposition, the state of partaking of stagnation (Ṭhiti) is stationariness (Santāna) of the mindfulness that is in conformity with that concentration, the state of partaking of distinction is the attaining of higher distinction, and the state of partaking of penetration is accessibility to perception and attention accompanied by dispassion”.⁵⁵

⁵²D. III. 222.

⁵³A. II. 44: Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha** (Aṅguttara Nikāya), (Boston: Wisdom Publications, 2012), p. 431.

⁵⁴ Bhikkhu nyanamoli (tr.), **The Path of Discrimination** (Patisambhidamagga), (Oxford: PTS, 1982), p. 48.

⁵⁵ Nānamoli Bhikkhu (tr.), op.cit., pp. 85-86.

The following chart is explained the detail of various four kinds of Samādhi.

Table 5: Various Four Kinds Samādhi

Four Kinds	Sources	Concentration
1 st Group	Dīgha Nikāya Visuddhimagga	<ol style="list-style-type: none"> 1. The first Rūpāvacara Jhāna is accompanied by Vitakka, Vicāra, Pīti, Sukha and Ekaggatā as Jhāna factors, 2. The second Rūpāvacara Jhāna associates with Pīti, Sukha and Ekaggatā as the factors of Jhāna, 3. The third Rūpāvacara Jhāna associates with Sukha and Ekaggata, and 4. The four Rūpāvacara Jhāna associates with Ekaggatā and Upekkhā.
2 nd Group	Aṅgutta Nikāya Visuddhimagga	<ol style="list-style-type: none"> 1. Development of concentration that leads to dwelling happily in this very life, 2. Development of concentration that leads to obtaining knowledge and vision, 3 .Development of concentration that leads to mindfulness and clear comprehension, and 4. Development of concentration that leads to the destruction of the taints.
3 rd Group	Paṭisambhidā m agga Visuddhimagga	<ol style="list-style-type: none"> 1. Concentration partaking of diminution, 2. Concentration partaking of stagnation, 3. Concentration partaking of distinction and 4. Concentration partaking of penetration
4 th Group	Visuddhimagga Vimuttimagga	<ol style="list-style-type: none"> 1. Dukka-patipadā dandhābhiññā, 2 .Dukkhasahagatā khippabhiññā, 3. Sukhasahagatā dandhābhiññā, and

		4. Sukhasahagatā khippabhiññā Samādhi
5 th Group	Visuddhimagga	1. Paritta Parittārammana, 2. Paritta Appamaṇārammana, 3. Appamana Parittārammana, and 4. Appamana āppamanarammana

2.2.4 Five Kinds of Samādhi

Classification of concentration into five refers to rūpāvacara jhāna. It becomes five jhānas according fivefold system of its factors. There are five kinds of concentration, namely: the first meditation, the second meditation; the third meditation; the fourth meditation; the fifth meditation. This fivefold classification of meditation is based on the five factors of meditation, namely, initial application of thought, sustained application of thought, joy, bliss, unification of mind.⁵⁶

These fivefold should be understood according to the five sets of jhāna factors.⁵⁷

1. First rūpāvacara jhāna concentration associated with vitakka, vicāra, pīti, sukha and ekaggatā as jhāna factors. It arises by suppression of hindrances.

2. Second rūpāvacara jhāna concentration in the second rūpāvacara jhāna associates with vicāra, pīti, sukha and ekaggatā as the factors of jhāna. It arises by preventing from vitakka.

3. Third rūpāvacara jhāna concentration in third rūpāvacara jhāna associates with sukha and ekaggatā. It arises by the suppression of vicāra.

4. Four rūpāvacara jhāna, concentration in the four rūpāvacara jhāna associated with sukha and ekaggatā. It arises by the preventing from pīti.

⁵⁶Soma Thera & Kheminda Thera (trs.), op.cit., p. 45.

⁵⁷Ñāṇamoli Bhikkhu (tr.), **The Path of Purification** (Visuddhimagga), (Kandy: BPS, 1991), p. 86.

5. Fifth rūpāvacara jhāna concentration associated with upekkhā and ekaggatā. It occurs from the time by the suppression of sukha.

Finally, the researcher would like to summarize above all kinds of concentration given explanation in the book of mindfulness of breathing ānāpānasati in briefly how concentration comes into five different groups as follow:

Concentration may be regarded as of just one kind, namely the state of mind which is firmly established. Or it may be regarded as of two kinds if we classify it as mundane and supra-mundane or as access concentration and full concentration (upacāra and appanā samādhi); and there are several other parts of this type. Again concentration is of three kinds if we classify it as inferior, medium and superior. We may also classify it into four kinds, each accompanied by one of the four Bases of accomplishment (iddhipāda). And it is divided into five kinds on the basis of jhāna factors.⁵⁸

As a conclusion of various types of concentration, the researcher would like to give a brief chart as follows:

Table 6: Conclusion Tables of Variations

Various two kinds of concentration

Two Kinds	Sources	Concentration
1 st Group	Paṭisambhidāmagga a	Mundane and Supra-mundane
2 nd Group	Visuddhimagga	Upacāra and Appanā
3 rd Group	Vimuttimagga	Right and Wrong

⁵⁸Bhikku Nagasena, (tr.), op.cit., p.78.

Various three kinds of concentration

Three Kinds	Sources	Concentration
1 st Group	Dīgha Nikāya	1.Suññata, 2.Animitta, and 3.Appaṇihita
2 nd Group	Visuddhimagga Vimuttimagga	1.Hīna, 2.Majjhima and 3.Paṇīta
3 rd Group	Vimuttimagga	1.Savitakka-savicāra, 2.Avitakka-savicāra, and 3.Avitakka-Avicāra
4 th Group	Visuddhimagga Vimuttimagga	1.Pīti-Sahaga, 2.Sukha-sahaga, and 3.Upekkhā-sahagata
5 th Group	Visuddhimagga	1.Paritta, 2.Mahaggata, and 3.Appamāna

Various four kinds of concentration

Four Kinds	Sources	Concentration
1 st Group	Dīgha Nikāya Visuddhimagga	<ol style="list-style-type: none"> 1. The first Rūpāvacara Jhāna is accompanied by Vitakka, Vicāra, Pīti, Sukha and Ekaggatā as Jhāna factors, 2. The second Rūpāvacara Jhāna associates with Pīti, Sukha and Ekaggatā as the factors of Jhāna, 3. The third Rūpāvacara Jhāna associates with Sukha and Ekaggatā, and 4. The four Rūpāvacara Jhāna associates with Ekaggatā and Upekkhā.
2 nd Group	Aṅgutta Nikāya Visuddhimagga	<ol style="list-style-type: none"> 1. Development of concentration that leads to dwelling happily in this very life, 2. Development of concentration that leads to obtaining knowledge and vision, 3 .Development of concentration that leads to mindfulness and clear comprehension, and 4. Development of concentration that leads to the destruction of the taints.
3 rd Group	Paṭisambhidā magga Visuddhimagga	<ol style="list-style-type: none"> 1. Concentration partaking of diminution, 2. Concentration partaking of stagnation, 3. Concentration partaking of distinction and 4. Concentration partaking of penetration
4 th Group	Visuddhimagga Vimuttimagga	<ol style="list-style-type: none"> 1. Dukka-patipadā dandhābhiññā, 2 .Dukkhasahagatā khippabhiññā, 3. Sukhasahagatā dandhābhiññā, and 4. Sukhasahagatā khippabhiññā Samādhi

5 th Group	Visuddhimagga	<ol style="list-style-type: none"> 1. Paritta Parittārammana, 2. Paritta Appamañārammana, 3. Appamana Parittārammana, and 4. Appamana āppamanarammana
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2.3. The Relevance between Concentration and Other Doctrines

Regarding to this sub-division, the researcher is going to explain about levels, signs and right concentration and absorption and realization. It will provide me with an opportunity to investigate the concentration and to try to ascertain the degree of concentration needed for understanding noble paths.

2.3.1 Three Levels of Concentration and Insight Meditation

The heart of the Buddhist teachings is the practice of meditation that the methodical and practical effort to master over the mind and to develop calm and insight. The practice makes undeveloped clouded and unruly mind in defilements in training. The purpose of practice leading to be liberated mind is to eliminate defilements within us to be free from the bondage of repeated existence. The practice of mental cultivation is divided into two categories as tranquility and insight.

Several Suttas, in Aṅguttara Nikāya show that meditators can choose various ways to reach the world transcending path by developing Tranquility first and then insight or by developing insight first and then serenity to achieve nibbāna. “If, by such self-examination, a bhikkhu knows: I gain internal serenity of mind but not the higher wisdom of insight into phenomena he should base himself on internal serenity of mind and make an effort to gain the higher wisdom of insight into

phenomena. Then, sometime later, he gains both internal serenity of mind and the higher wisdom of insight into phenomena.⁵⁹”

Samādhi is cultivated through practice of attainments of samatha and vipassanā in Buddhism. It can lead to very pleasant states of tranquility and happiness as well as developing mindfulness which supports progressing insight. Therefore, Samādhi is an important feature of meditation practice because it takes place as the applicable role and functional importance in mental training.

There are three states or three levels of concentration to be developed in the path of tranquility meditation that meditators have to cultivate samādhi for meditation progresses. The first level of concentration is “the preparatory concentration (parikamma samādhi) which is initial and still undeveloped of mind”⁶⁰. At the beginning of the practice, concentration of the meditator's mind is not yet fully developed and the concentration is still weak. So the mind of meditator would be wandering with thoughts arisen by his thinking of objects of sense desire, etc. if the meditator continues focusing the abdominal movement, sitting, touching, bending, stretching, seeing and hearing etc. then the concentration in his mind would be strong. He will perceive the process of thoughts in his mind and body happened in every moments.

The second level of samādhi is access or neighborhood concentration (upacāra samādhi). At the level of this concentration, meditation has come to neighborhood of jhāna. It has enough power to protect mental defilements not to be arisen for long times in meditator’s mind. During meditation to practice, the concentrated mind is developed firmly to see clearly object. At the level of access concentration, the hindrances are temporarily suppressed and a clear and undistracted awareness can be brought to meditation object.

⁵⁹Bhikkhu Bodhi, (tr.), **The Numerical Discourses of the Buddha**, op.cit., p.1404.

⁶⁰Dr. Mhen Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon: Mya Mon Yadanar, Publication, 1995), p. 375.

Visuddhimagga gives explanation about development of access concentration “As he directs his mind again and again on to that sign in this way, the hindrances are suppressed, mindfulness is established, and his mind becomes concentrated in access. He cultivates that sign again and again, develops and repeatedly practices.”⁶¹ The third level of samādhi is fixed or attainment concentration (appanā samadhi) which is developed mental states that enables meditator’s mind to keep on the single object. This kind of attainment concentration arises and exists in meditator’s mind during Jhāna, can suppress and prevent the hindrances not to be appeared for long time. In this level, the mind keeps remaining more steadfast caused by firmly concentrated on one object continuously. Through the power of attainment of concentration, the mind firmly focuses on one object and it makes remaining on it for long time.

In the Abhidhammatthasaṅgaha, it mentions that there are two different approaches to the development of insight. For the Vehicle of calm (samatha-yānika), he needs to fulfill to get access concentration or absorption concentration to enter insight meditation but for the dry insight worker (vipassanā-yanika) does not cultivate the development of calm as a foundation for development of insight. Using momentary concentration which is equal to the degree of access concentration, he goes directly into mindful contemplating to see things as they really are in his own experience.⁶² One approaches to the Vehicle of calm (samatha-yānika), involves the prior development of calm meditation to level of access concentration or absorption concentration as a basis for development of insight. This moment-by moment fixing of the mind on the material and mental process in their present immediacy is known as momentary concentration (khaṇika Samadhi) because it involves a degree of mental stabilization equal to that of access concentration, this momentary concentration is reckoned as purification of the mind for the Vehicle of pure insight (suddhavipassanā-yāna)”.

⁶¹Ñāṇamoli Bhikkhu (tr.), op.cit., p. 382.

⁶² Bhikkhu Bhodhi (ed.), **A Comprehensive Manual of Abhidhamma**, op.cit., pp. 384-389.

2.3.2 The Concentration: The Forty Objects and Three Signs

The Pāli word ‘nimitta’ means “Mark, sign, Image, Target, Object, cause and condition sign⁶³” as mentioned in book of A Manual of Buddhist Terms and Doctrines. It arises from the very focusing breathing in meditation which meditators have arrived at developed concentration. The three signs are mentioned in the book of A Manual of Buddhist Terms and Doctrines, as follow: Mental (reflex-) image, obtained in meditation. In full clarity, it will appear in the mind by successful practice of certain concentration-exercises and will then appear as vividly as if seen by the eye. The object perceived at the very beginning of concentration is called the preparatory image (parikamma-nimitta). The still unsteady and unclear image, which arises when the mind has reached a weak degree of concentration, is called the acquired image (uggaha-nimitta). An entirely clear and immovable image arising at a higher degree of concentration is the counter-image (patibhāga-nimitta).

The term ‘nimitta’ is used in various ways referring to the appearance of an object as sign being perceived, an event that meditator has to experience during meditation practice. The Essence of Buddha Abhidhamma states the term ‘nimitta means “mark, sign, image, and target, object etc. it refers to the mental image obtained in meditation”⁶⁴ in the Abhidhammatthasaṅgaha, there are Signs of mental culture in the practice of samatha meditation.

They are parikamma nimitta: the preliminary sign or preparatory image which is it is object of prikamma bhāvana, uggaha-nimitta: abstract sign or acquired image which meditator could see without looking at the object that he took at the beginning of the practice of samatha meditation. Even he closes his eyes; it appears in his mind when he got a weak degree of concentration and paṭibhāga nimitta: the resembled sign or counterpart sign. During this stage, meditator attains upacāra Samādhi.

⁶³ Ven. Nyanatiloka, and Ven. Nyanaponika, **A Manual of Buddhist Terms and Doctrines**, (Kandy: BPS, 2004), p.125.

⁶⁴Dr. Mhen Tin Mon, op.cit., p. 378.

So the acquired image or abstract sign automatically changes into clear image. It could not get off mediator's mind as if remained in eyes.

“When a beginner apprehends a particular sign from earth disk, etc., that object is called the preliminary sign. When that sign has been thoroughly apprehended and enters into range of the mind door just as if it were seen by eye, then it is called the learning sign. When one is thus concentrated, one then applies oneself to meditation by means of that preliminary concentration based on that learning sign. As one does so, an object which is the counterpart of that (learning sign) becomes well established and fixed in mind (an object) which is free of the flaws of the original object, reckoned as a concept, born of meditation. Then it is said that the counterpart sign has arisen.”⁶⁵ Forty meditation objects are possible to appear as the preliminary sign and learning sign but ten kasinas, ten asubhas, kāyagatāsati and ānāpānassati, these twenty-two meditation objects can only appear as counterpart sign.

In Visuddhimagga, it gives explanation how to become three Signs from samatha meditation practice in detail is so wide. If someone takes practice those messages defined by commentator, the quotation would be so long. So as possible as researcher wish to show how commentator explains about three sign appears in mediator's mind by practicing it.

He or she should cultivate to develop it by apprehending the sign (nimitta), keeping his eyes open moderately, as if he were seeing the reflection of his face (mukha-nimitta) on the surface of a looking-glass---but rather looks with moderately opened eyes and sees only the sign of his face, so too this meditator looks with moderately opened eyes at the earth kasiṇa and is occupied only with the sign.”

It should be adverted to now with eyes open, now with eyes shut. And he should go on developing it in this way a hundred times, a thousand times, and even more than that, until the learning sign arises. As he does so, the hindrances eventually become suppressed, the defilements

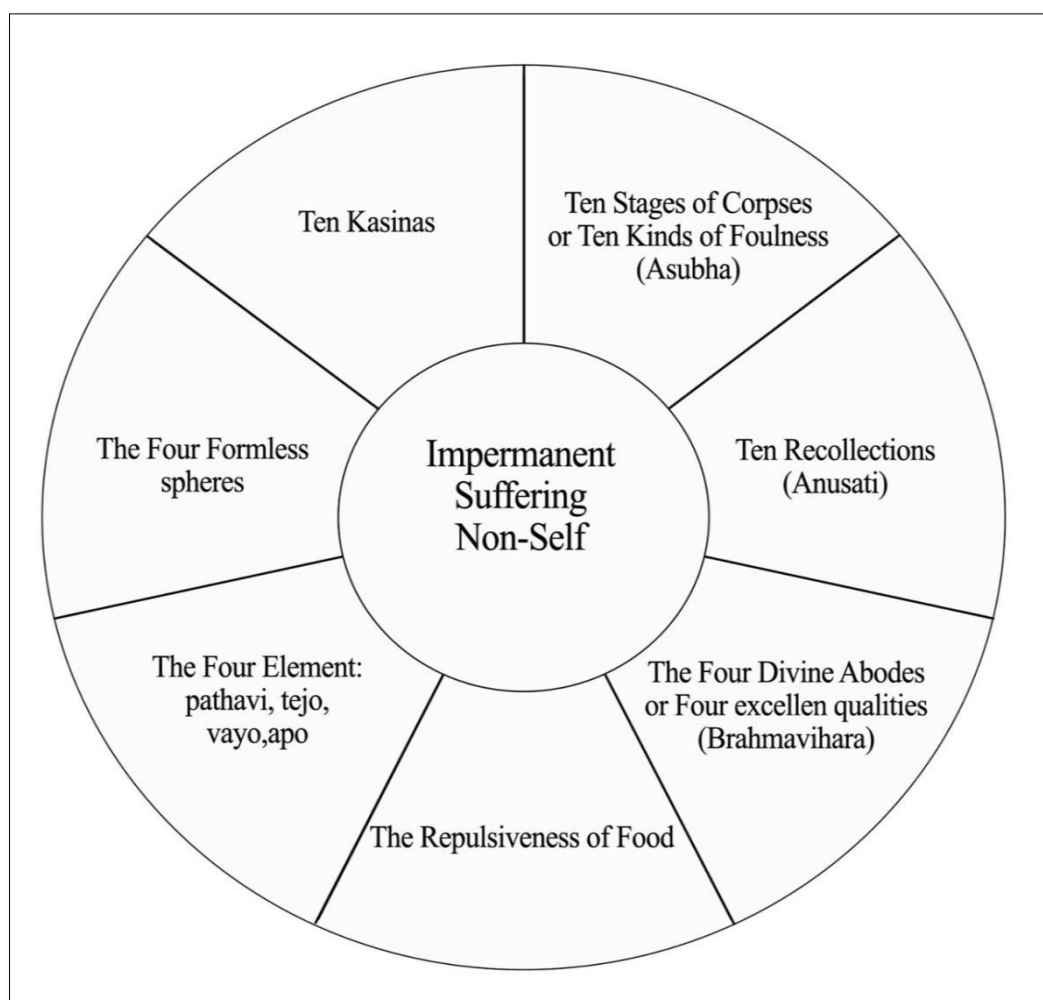
⁶⁵ Bhikkhu Bhodhi (ed.), **A Comprehensive Manual of Abhidhamma**, op.cit., pp. 340-341.

subside, the mind becomes concentrated with access concentration, and the counterpart sign arises.⁶⁶

The preliminary sign is an object that is obtained by practitioners at the first stage. The preliminary works with preliminary sign and based on it, the meditator has to continue cultivating and developing till abstract sign arises. When abstract sign appears in his mind, a practitioner establishes preliminary concentration. The abstract sign is an object that is obtained by mind as if being seen with eye. The resembled sign is an imaginary concept object born of meditation. Depending on resembled sign, a practitioner establishes the access concentration and the absorption concentration.

⁶⁶ Ñāṇamoli Bhikkhu (tr.), *op.cit.*, pp. 119-120.

Table 7: Forty Meditation Objects



2.3.3 The Concentration: Right and Wrong Concentration

Going to 'right concentration', here we can find in Digha Nikāya, the sutta shows that right concentration supports to attain jhāna or equates with the four jhāna. What, monks, is right concentration? Here, a monk, detached from sense-desires, detached from unwholesome mental states, and remain in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy. And with subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and remains in the second jhāna, which without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable,

mindful and clearly aware, he experiences in himself the joy of which Noble Ones say: “Happy is he who dwells with equanimity and mindfulness” he enters the third jhāna. And, having given up pleasure and pain, and with disappearance of former gladness and sadness, he enters and remaining in the fourth jhāna, which is beyond pleasure and pain, and by purified equanimity and mindfulness. This is called right concentration.”⁶⁷

In order to consider importance of the development of ‘right’ concentration, it is the ability to attain all four absorptions. According to this message, right’ concentration is a necessary to get all four absorptions. However, pointing out the evidence of the Buddha’s former teachers, Ālāra kālāma and Udaka rāmaputta, they have reached their deep concentration attainments but they were not liberated from the danger of birth, decay and death because their highest concentration were the absence of right view. This goes to show that to liberate from suffering, the ability to attain absorption concentration has to be the fulfillment of the path factor of right concentration. “Thereupon he came to the conclusion that these seven mundane Jhānas fell within cycle of suffering (vaṭṭa dukkha).⁶⁸” “The highest the Brahma world of nevasaññā-nāsaññāyatana in which the same jhāna results is also only a realm not liberated from the danger of birth, decay and death.⁶⁹” the Buddha never praise such meditation because in the Gopaka moggalāna Sutta, the Buddha taught that the mind obsessed⁷⁰ by lust and ill-will etc. could not escape from lust etc. the word right concentration is used to define for the develops supra-mundane jhāna, for the abandoning of wrong view and for entering of the first stage mentioned in Vibhaṅga.

Therein what is right concentration? Herein at the time when a Bhikkhu develops supra-mundane jhāna tending to release, dispersive of

⁶⁷D II 314; Maurice Walshe (tr.), op.cit., p. 349.

⁶⁸U ko lay (tr.), **The Great chronicle of the Buddhas**, vols. II., (Yangon: Tipitaka Nikaya organization, 1994), p. 170.

⁶⁹ Ibid., p. 174.

⁷⁰ Bhikkhu nyanamoli and Bhikkh Bodhi (trs.), **The Middle Length Discourses of the Buddha** (Mijjhima Nikaya), (Boston: Wisdom Publication, 1995), p. 885.

continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasures, attains and dwells in the first jhana that is hard practice and knowledge slowly acquired; that which at that time is stability of consciousness, right concentration, concentration-enlightenment-factor, path constituent, included in the path. This is called right concentration⁷¹.

In the Mahācattārīsaka Sutta, we can find definition of right concentration is not merely to attain the absorptions at all and it supports the ability to develop full awakening. “What bhikkhu, is noble right concentration with its supports and its requisites, that is right view, right intention, right speech, right action, right livelihood, right effort and right mindfulness? Unification of the mind with equipped these with seven factors is called right concentration.”⁷² Therefore, as mentioned in the Mahā Cattārīsaka Sutta to be right concentration, concentration should be established not only being able to attain absorption but it has to be developed in conjunction with the other factors of the noble eightfold path. There are ten item of wrong, what the Buddha taught in Aṅguttara Nikāya,⁷³ Dīgha Nikāya⁷⁴ and Vibhaṅga. They are as follows:

“Therein what are ‘ten (types of) falseness’? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, false knowledge, false free. These are ten (types of) falseness.”⁷⁵

Having a wrong concentration, it can lead to false knowledge and false freedom. Therefore, in order to get right freedom, the right concentration is very important for everyone.

⁷¹Pathamakyaw Ashin Thitthila (tr), op.cit., p. 313.

⁷²Bhikkhu nyanamoli and Bhikkh Bodhi (trs.), op.cit., p. 934.

⁷³A. V. p. 2.12.

⁷⁴D. III. p. 220.

⁷⁵Ashin Thiṭṭhila (tr.), **The Book of Analysis** (Vibhaṅha), (Bristol: PTS, 2010), p. 503

2.3.4 The Concentration: Absorption and Realization

According to Theravada Buddhist instruction, there are forty objects Samatha meditation. Before practicing vipassana meditation, we have to cultivate one of samatha meditation or many samatha meditation subjects. Why the Buddha does teach samatha meditation? Because some meditators, jhāna also can be supporting for attainment of Arahattaship. Second, third and fourth jhanas or upper in meditational jhāna could be leading to get attainment of Arahattaship. This passage is described in Jhāna Sutta of the Aṅguttara Nikāya that “He is equanimous, mindful, one who dwells happily, with the abandoning of pleasure and pain, and with previous passing away of joy and delusion, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.”⁷⁶ The Buddha used to praise such kind of meditation and encouraged Bhikkhus to practice it mentioned the discussion between Ānanda and Brahmin Gopaka Moggalana that “with the abandoning of pleasure and pain—he enters upon and abides in the fourth jhāna”.⁷⁷

According to the passage of jhāna Sutta, One who approaches to practice samatha meditation, first needs to attain access concentration or one of the fine-material or immaterial-sphere jhāna. Then he goes to the development of insight by focusing and seeking the mental and physical phenomena occurring as three characteristics in the jhāna. For this meditator, his prior attainment of access or absorption concentration is reckoned as his purification of mind. Meditators are necessary to practice jhāna. The reason is why jhāna concentration can produce strong powerful light which is called the light of wisdom. With the assistant of the light of wisdom, they practice vipassanā systematically and they can see clearly ultimate materiality and mentality in their causes. And they can contemplate those formations as anicca, dukkha and anatta systematically. Because of this reason, the Buddha also taught jhāna meditation.

⁷⁶Bhikkh Bodhi (tr.), **The Numerical Discourses of the Buddha**, op.cit., p. 2188.

⁷⁷Bhikkhu Nyanamoli and Bhikkhu Bodhi (trs.), op.cit., p. 886.

There are forty kinds of samatha meditation objects. Among them, if meditators practice one of 30 meditations, they can attain jhāna which is unification of mind in the truly essential feature of absorption. Many discourses are taught in various occasions by the Buddha that the development of concentration is to gain Enlightenment factors for knowing things as they really are.

“Come ye, friends, do ye abide in body contemplating body (as transient), ardent, composed and one-pointed, of tranquility mind, calmed down, of concentrated mind, for insight into body as it really is.”⁷⁸

Therefore, Concentration is needed for full awakening but it has to be right concentration because only right concentration could associate with noble Path that leads to liberate from suffering. “Monks, in the moral and virtuous, right concentration perform thrives: when there is right concentration, true knowledge and insight perform thrive in one who has right concentration. When there is true knowledge and insight, aversion and dispassion perform thrive in one who has true knowledge and insight: when there is aversion and dispassion, emancipated knowledge and insight perform thrive in one who has aversion and dispassion”.⁷⁹ In the several discourses, we can find the development of concentration is need for full awaking. Therefore, the Buddha used to encourage for monks giving advices to practice concentration. When my concentrated mind thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady and attained to imperturbability, I directed it to knowledge of the destruction of the taints. I directly knew as it actually is.⁸⁰ The message in this Sutta describes how the Buddha used the development of concentration for entering jhāna, and achieved his own Awakening. We can find countless discourses which the Buddha constantly encouraged his disciples to develop jhāna as a way of achieving Awakening and Liberation such as this message “There is a

⁷⁸Woodward. M. A. and Mrs. Rhys David (trs.), op.cit., p. 123.

⁷⁹E. M. Hare and Mrs. Rhys David (trs.), op.cit., p. 14.

⁸⁰ Bhikkhu Nyanamoli and Bhikkhu Bodhi (trs.), **Middle Length Discourses of the Buddha** (Majjhima Nikaya), (Boston: Wisdom Publication, 1995), p. 332.

development of concentration that leads to the destruction of the taints.”⁸¹
 “To the concentrated mind teachings show clear. Owing to the teachings being clear he is reckoned one who dwells in earnest.”⁸²

The practicing of four ways in Mahāsatipaṭṭhāna Sutta⁸³ is to establish of awareness that was highly praised by the Buddha. The Buddha said that it is the only way for the purification of beings, for overcoming sorrow, for extinguishing suffering, for walking on the path of truth and for realizing nibbāna. In the book of the path of purification, if mindfulness of breathing in and out well developed by cultivating sati mindfulness, it will leads to be free from defilements. This is an evidence of the Buddha’s words guided us to practice four foundation of insight meditation thus:

“Whose mindfulness of breathing in and out is perfect, well developed, and gradually brought to growth according as the Buddha taught it is he illuminates the world just like the full moon free from cloud.”⁸⁴

According to Rathavinīta Sutta in the Mijjhima Nikāya, it describes seven successive stages of purification. So we have to first be purified the mind because without purification of the mind, it is impossible to purify right view and to purify right concentration. “So too, friend, purification of the virtue is for the sake of reaching purification of the mind, purification of the mind is for the sake of reaching purification of the view, purification of the view is for the sake of reaching purification by overcoming doubt, purification by overcoming doubt is for the sake of reaching purification by knowledge and vision of what is the path and what is not the path, purification by knowledge and vision of what is the path and what is not the path is for the sake of reaching purification by knowledge and vision of the way, purification by

⁸¹Bhikkh Bodhi (tr.), **The Numerical Discourses of the Buddha**, op.cit., p. 431.

⁸²Woodward. M. A, and Mrs. Rhys David (trs.), op.cit., p.342.

⁸³Maurice Walsh (tr.), op.cit., p. 335.

⁸⁴ Bhikkhu nyanamoli (tr.), **The Path of Discrimination** (Patisambhidamagga), (Oxford: PTS, 1982), p.172.

knowledge and vision of the way is for the sake of reaching purification by knowledge and vision of the way is for the sake reaching purification by knowledge and vision, purification by knowledge and vision is for the sake of reaching nibbāna without clinging⁸⁵. In this Sutta, it is mentioned a seven successful stages of purification which compares each stage of purification with a single chariot in a group of chariots linking two locations. In this situation, purification of mind is the second position between the happening purification of ethical conduct and the purification of view and the fact that purification of mind leads to purification of view supports right concentration basis for realization. And then, the Yuganaddha Sutta in the Aṅguttara Nikāya, realization can be gained by firstly developing concentration and then go for cultivating mindfulness insight meditation or the meditator can firstly focus on mindfulness insight mediation, or can practice both concentration and mindfulness insight meditation which leads to be developed together. For the realization, the meditator can choose the practice as suitable for him. It is clear that in that sutta mentions the four ways to practice meditation but herein, it would be emphasized to explain two ways in that Sutta:

“Here, a Bhikkhu develops insight preceded by serenity. As he is developing insight preceded by serenity, the path is generated. He pursues this path, develops it and cultivates it. As he is pursuing, developing and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted. And then, a Bhikkhu develops serenity by preceded by insight. As he develops serenity by preceded by insight, the path is generated. He pursues this path, develops it and cultivates it. As he is pursuing, developing and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.”⁸⁶ As a conclusion remark, this chapter explained all about the general concept of samādhi in Theravāda Buddhism. The definition of samādhi, the various types of samādhi and relevance of samādhi with the other doctrines,

⁸⁵ Bhikkhu Nyanamoli, and Bhikkhu Bodhi (trs.), **Middle Length Discourses of the Buddha** (Majjhima Nikaya), (Boston: Wisdom Publication, 1995), p. 244.

⁸⁶Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha**, op.cit., p. 535.

above all are from the Theravāda Buddhist perspective, which is explored and presented by the researcher.

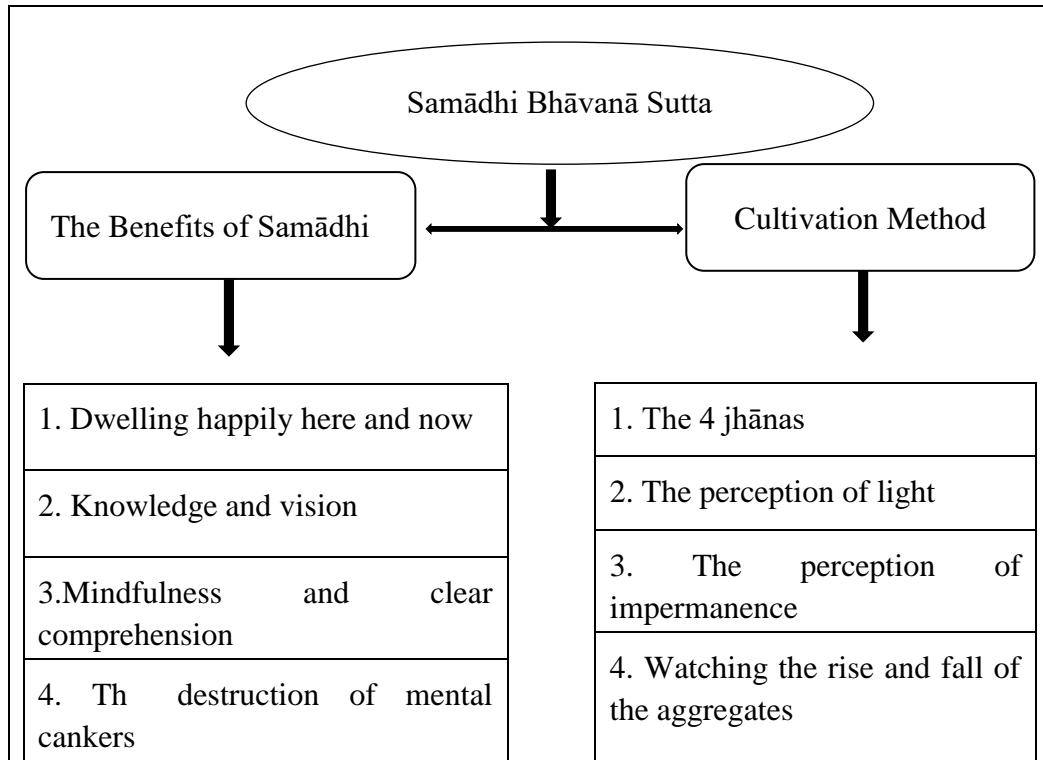
Chapter III

The Structure of Samādhi bhāvanā Sutta and Development of Mundane and Supra-mundane Concentration

In this chapter, the researcher would like to present three main subdivisions: 1) The structure of Samādhi Bhāvanā Sutta, 2) The development of mundane concentration, and 3) The development of supra-mundane concentration.

3.1 The Structure of Samādhi Bhāvanā Sutta

Samādhi Bhāvanā Sutta is located in the Aṅguttara-nikāya. In this sutta, the Buddha taught the way to development of concentration and four kinds of benefits of it. This sutta is similar to the Discourse on the Cultivation of Samadhi in Saṅgiti Sutta of the Dīgha-nikāya.

Table 8: The Structure of Samādhībhāvanā

As the table shows, the discourse points out a pattern that systematically gives specific meditation instructions how to withdraw from jhāna samādhī to vipassanā. Samādhībhāvanā Sutta mentions the method, which is essential for proper practice. Firstly, this sutta explains that to see true reality, the jhāna concentration plays a major role in propelling the focus of mindfulness from the mundane to the supra-mundane level of path-entry. The second step is that “the perception of light” is applied for the attainment of “knowledge and vision”, for the divine eye. Finally, “the perception of impermanence” is a very simple and efficacious practice that promotes mindfulness and clear comprehension by way of watching the most fundamental characteristic of all conditioned things, that is, impermanence. This practice prevents the mind from being distracted by any of the senses, and if the mind is distracted, the distraction is easily abandoned by reflecting on its impermanent nature. As stated in this sutta, this perception is efficacious in bringing about stream-winning in this life.

Here in, a question may come out for what purpose do we need to cultivate concentration? When we take concentration in samatha meditation, what kinds of benefits we can get in our life. According to Samādhībhāvanā Sutta, there are four kinds of the benefits of samādhī taught by the Buddha.

The first one is to dwell happily here and now. We have to cultivate concentration. How do we live in happiness? If the mind is full of thoughts on desirable objects or unpleasant objects, it will feel good objects and bad objects. If desirable objects are lost in mind, the mind would feel sorry or worry about those good objects. After making the mind calm by concentrating on one object, it is called dwelling happily here and now. “Because, sir, sense desires are impermanent, painful and subject to change, and from their change and transformation there arise sorrow, lamentation, pain, grief and distress.”⁸⁷

In Dhammapada verse 35, it mentioned how we could get happiness if we control our mind focusing on one object. “The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.”⁸⁸ When we close our eyes and focus on breathing in and out continuously for a long time, it is called Ānāpānassati, the mindfulness of breathing in and out. What is in his mind? In his mind, there is initial thought, which is leading to breathing in and out. When it becomes continuous, sustained thought, joy, happiness and one-pointiness of mind are completely unified in the mind of meditator. This state is called dwelling happily here and now, in which there is no sensual desire.

3.1.1 Samādhī Developed for Jhāna

Before going to practice meditation, the meditators have to purify their morality because the roots of meditative life are purification of virtue and purification of mind. Morality is defined in A Manual of Buddhist Terms and Doctrines: “Sīla: morality; virtue; is a mode of mind

⁸⁷Maurice Walshe (tr.), op.cit. p.85.

⁸⁸Daw Mya Tin (tr.), op.cit., p.47.

volition manifested in speech or bodily action. It is the foundation of the whole Buddhist practices, and therewith the first of three kinds trainings that from the threefold division of the Eightfold Path.”⁸⁹

Morality is to control bad mental and verbal actions. It is the state beginning with volition, which keeps one from doing evil. It is used to prevent bad behavior so as not to let mental defilements occur in us. It supports mindfulness exercises by preventing unwholesome thinking whenever pleasant object and unpleasant objects arise in our daily life. The person who lacks morality cannot dwell in harmony with people in his environment. People in his surrounding will not pay respect to him and nobody will like a person who lacks virtues. When we recall the stories of the Buddha’s former births, we can understand how the Buddha encouraged us to keep precepts for our own goodness.

For the layman, he needs to train himself at least in the five precepts⁹⁰ to purify the mind, but for monks, they have to train in catupārisuddhi sīla called the fourfold purification of morality. The Visuddhimagga describes that there is a fourfold purification of morality to train oneself. The researcher would like to describe this fourfold purification of morality for the monks in brief:

*“As virtue of pātimokkha restraint, of restraint of sense faculties, of purification of livelihood, and that concerning requisites”.*⁹¹

1) Pātimokkhasaṃvarasīla is the virtue of following the precepts or observing monastic rules. They include 227 rules for bhikkhus. Monks have to restrain themselves according to the Pātimokkha to possess proper conduct for their training.

2) Indriyasaṃvarasīla is the moral virtue which guards the sense-doors so as not let mental defilements arise.

⁸⁹Ven. Nyanatiloka, and Ven. Nyanaponika, op.cit., p.200.

⁹⁰Bhikkhu Bodhi (tr.), **the Numerical Discourses of the Buddha**, op.cit., p.1174-1175.

⁹¹Ñāṇamoli Bhikkhu (tr.), op.cit., p. 14.

3) Ājīvapārisuddhisīla is virtue of livelihood purification. It deals with the manner in which monks acquire the necessities of life. This is called the training in righteous livelihood.

4) Paccayasannissitasīla is virtue concerned with the four requisites. Monks have to use the four requisites with wise intention to purify their mind. Morality, concentration and wisdom are linking each other to develop attainment of knowledge for the attainment of the Noble Path. Sāriputta, as a monk, endowed with moral habit, endowed with concentration, endowed with intuitive wisdom, might attain profound knowledge here and now.⁹²

The Buddha gave suggestion that before practicing meditation, the meditator has to purify his morality. Morality plays a main role in the development of concentration for the meditator. “Monks, if a monk should wish: may I be one who, at will, without trouble, without difficulty, acquires the four meditations which are of purest moralities, abiding in ease here-and-now, he should be one who fulfills the moral habits.”⁹³ The moral foundation is the purpose of the development of concentration and wisdom in meditation. Concentrated mind comes from cleaning mental defilements, and is a foundation for wisdom because cleaning the mind would develop wisdom that is free from distractions. In order to make progress in meditation, the foundation of morality is needed to be fulfilled firstly before practicing and developing samādhi. Without goodness, the meditator will not be developing right view and right concentration.

In the discourse of the Gaṇakamoggallāna Sutta⁹⁴, the Brahmin Gaṇakamoggallāna asked to the Buddha whether there were systematic rules, practices and methods in the Buddha’s teachings. The Buddha gave him explanations in detail about precepts to be observed firstly, disciplinary rules to be followed and various concentrations to be

⁹²I. B. Horner (tr.), **the Middle Length Sayings**, (Majjhima Nikāya), Vol. I., (Oxford: PTS, 1995), p. 96.

⁹³Ibid, p.42.

⁹⁴M. III. 107: Bhikkhu Nyanamoli and Bhikkhu Bodhi (trs.), **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: BPS, 1995), p.874.

developed that one will achieve jhāna absorption and wisdom step by step. In this discourse, the Buddha told the Brahmin Gaṇakamoggallāna about the step-by-step process of mental development.

The first step is to cultivate virtue. The second step includes three exercises: guarding the sense doors, moderation in eating and a habit of vigilance. The third has two exercises, mindfulness and awareness. The final step is to maintain seclusion. The practices taught by the Buddha in this sutta present the fundamental process of development of absorption and wisdom to attain Noble Paths. Without goodness, one cannot get the way to increase right views and right concentration; for that reason, the Buddha encouraged us to fulfill moral virtues first. “Without fulfilling virtue behavior, it is impossible for him to fulfill right view. Without fulfilling right view, it is impossible for him to fulfill right concentration”.⁹⁵ The mind becomes unstable when it meets and sees sensual object. If one perceives an object and craving for it arises, then there is mental instability and restlessness. If hatred arises, there will be mental instability and restlessness as well. Such mental instability is tranquilized and removed by samatha meditation.

The power of concentration obtained through the practice of samatha not only tranquilizes the mind but removes the mental instability. Tranquility is all unperturbed, peaceful and lucid state of mind attained by strong mental concentration. Through a distinct way of practice, it aims at the attainment of meditative absorption in the high degree of tranquility concentration is indispensable for insight too. Tranquility frees from impurities and inner obstacles, and gives it greater penetrative strength.⁹⁶

Before practicing meditation, the mediator has to find a quiet place where he will take mediation. If the place is noisy, it will hinder the meditator to progress in his concentration. The Buddha gave suggestion saying the following to monks: “Herein, monks, a monk who is forest-

⁹⁵Bhikkhu Bodhi (tr.), **the Numerical Discourses of the Buddha**, op.cit., p.640.

⁹⁶Ven. Nyanatiloka and Ven. Nyanaponika, op.cit., p.184.

gone or gone to the foot of a tree or gone to an empty place, sits down cross-legged and holding his back erect, arousing mindfulness on the meditation object; only mindfully he breathes in and only mindfully in front of him. Mindful he breathes in, mindful he breathe out.”⁹⁷ To attain absorption, the meditator has to choose a meditation subject correctly, because if he practices focusing on reflection on virtue of the Buddha etc., he could only achieve access concentration which would not be developed to get absorption concentration. For that reason, the *Abhidhammasaṅghaha* and *Visuddhimagga* give these passages: “In ten subjects of meditation – the eight recollections of the Buddha and so forth, the one perception, and the one analysis – only access development is attained but not absorption. In thirty remaining subjects of meditation, the absorption stage development is also attained.”⁹⁸ The rest do not need to be extended because they have no sign. For it is the counterpart sign that would be extendable, and the object of the recollection of the Buddha, etc., is not a counterpart sign. Consequently there is no need for extension there.⁹⁹ As mentioned above, the meditator who goes to practice absorption has to fulfill one of these thirty meditations to get absorption.

In the *Dīgha Nikāya* and *Majjhima Nikāya*, ten kasinas or ten objects are mentioned for the attainment of absorption. The discourse states that “he perceives the earth-kasina, the water-kasina, the fire-kasina, the wind-kasina, the blue-kasina, the yellow-kasina, the red-kasiṇa, the white-kasiṇa, the space-kasiṇa, the consciousness kasiṇa.”¹⁰⁰ To develop concentration for absorption, the meditator has attention focused on an unmoving object such as kasiṇas, where one has to focus on gazing at colored disks to build mental stability, calm and undistracted awareness. In this case, concentration would be developed not to waver from the object of its attention at all. A mind concentrated in this way is

⁹⁷I.B. Horner (tr.), op.cit., p. 71.

⁹⁸Bhikkhu Bhodhi, *A Comprehensive Manual of Abhidhamma*, op.cit., p. 339.

⁹⁹Bhikkhu Ñāṇamoli, (tr.), **the Path of Purification** (*Visuddhimagga*), (Colombo: BPS, 1975), p.105,106.

¹⁰⁰Maurice Walshe (tr.), op.cit. p.508.

called “one-pointed¹⁰¹” because it is continuously and totally focused and fixed on a single object. The mind itself becomes calm, unwavering and clearly aware, which leads to development of the deepest levels of Samādhi, known as absorptions. The Visuddhimagga mentions that the progress of jhāna begins at the time of arising of the access concentration. The passage given in Visuddhimagga is the following:

“Herein, the development of concentration that occurs from the time of the first conscious reaction up to the arising of the access of a given jhāna is called progress”.¹⁰² The unified mind is settled and it fixes in the attention on one object that is free from distraction. It makes concentration in development.

3.1.2 Mindfulness

Mindfulness is one of the nineteen beautiful mental factors, which associates with each wholesome consciousness. Mindfulness makes us aware for wholesome action and it keeps us from doing evil. In the book of Cetasika there is an explanation that mindfulness is the major mental concomitant to perform wholesome and it leads to development of attainment of liberation. Here the Buddha gave instruction to bhikkhus: “Here, Bhikkhus, a Bhikkhu dwells contemplating the body in the body, ardent clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings, mind in mind, phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. It is in this way, Bhikkhus, that a Bhikkhu is mindful.”¹⁰³

In this passage, what the Buddha explains to Bhikkhus is the way to be mindful. He shows the way that Bhikkhus have to contemplate the four foundations of mindfulness. The methods that Buddha taught to the

¹⁰¹I.B.Horner (tr.), **the Middle Length Sayings**, (Majjhima Nikāya), Vol. I., (Oxford: PTS, 1995), p. 150.

¹⁰²Bhikkhu Ñāṇamoli (tr.), op.cit., p.84.

¹⁰³ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha** (Saṃyutta Nikāya), (Boston: Wisdom Publication, 2000), p.1628.

Bhikkhus are a systematical way to develop insight knowledge for liberation.

When mindfulness arises, there will be heedfulness of wholesome and then the opportunity for good deeds, which presents itself, is not wasted. There has to be mindfulness with charity, with morality, with concentration and with the development of insight¹⁰⁴. The satipaṭṭhāna sutta describes mindfulness as meditative practices that produce mental state to be developed and it is called the four foundations of mindfulness.¹⁰⁵ In this discourse, the Buddha gave the way to cultivate the four foundations of mindfulness and specified the benefits of mindfulness. He also reminded bhikkhus to strive for the liberation from all cancers. Abhidhammatthasaṅghaha and Aṭṭhasālinī give explanation about the word sati as remembering and it helps to overcome confusion. “The word ‘Sati’ derives from a root meaning to remember, but as a mental factor it signifies presence of mind, attentiveness to the present, rather than the faculty of memory regarding the past.”¹⁰⁶

“Sati – by this they remember the object or one remembers the object or the mere remembering of the object – this is mindfulness.”¹⁰⁷

The word sati in the book of Analysis is mentioned as follows:

“Therein what is mindfulness? That which is mindfulness, constant mindfulness, recollection, mindfulness, act of remembering, bearing in mind, non-superficiality, non-forgetfulness, mindfulness, controlling faculty of mindfulness, power of mindfulness, right mindfulness. This is called mindfulness.”¹⁰⁸

¹⁰⁴Ninavan Gorkan, **Cetasika**, (London: Zalong, 2010), p.191.

¹⁰⁵Bhikkhu nyanamoli and Bhikkh Bodhi (trs.), op.cit., p.145.

¹⁰⁶Bhikkhu Bhodhi, A Comprehensive Manual of Abhidhamma, op.cit., p. 86.

¹⁰⁷Pe Maung Tin, and Mrs. Rhys David (trs.), **the Expositor** (Atthasalini), Vols, I, II., (Oxford: PTS, 1976), p. 160.

¹⁰⁸Pathamakyaw Ashin Thitthila (tr.), op.cit., p.326.

Mindfulness itself is recollection because it arises again and again; or alternatively, the mindfulness that is proper for a clansman gone forth out of faith, since it occurs only in those instances where it should occur, is “recollection”.¹⁰⁹ Some kind of recollection usually supports higher knowledge gained through deep concentration. Mindfulness is very important for everyone not only in daily life, but also for taking meditation for development of samādhi and paññā. Therefore, in the Mahaprinibbāna sutta, when the Buddha was about to enter Parinibbana he taught thus: “Monks, be untiring, mindful, disciplined, guarding your minds with well-collected thought.”¹¹⁰

3.1.3 Characteristics and Function of Mindfulness

Vimuttimagga states that the characteristic of mindfulness is collectedness, non-forgetting is function, protection is manifestation and the proximate cause is foundation of mindfulness. The following explanation of the characteristic of mindfulness is in the Vimuttimagga. What are the salient characteristic, function, manifestation and near cause of "mindfulness"?

Recollectedness is its salient characteristic; non-forgetting is its function; protection is its manifestation; and the four foundations of mindfulness are its near cause.¹¹¹

The characteristic and function of mindfulness are defined in the Expositor as follows:

Mindfulness has not floating away as its characteristic, unforgetfulness as its function, guarding, or the state of facing the objects, as its manifestation, firm perception, or application in mindfulness as regards the body, etc., as proximate cause.¹¹² Characteristic of

¹⁰⁹Bhikkhu Ñāṇamoli (tr.), op.cit., p.186.

¹¹⁰Maurice Walshe (tr.), op.cit. p. 254.

¹¹¹Soma Thera & Kheminda Thera (trs.), op.cit., p.106.

¹¹²Pe Maung Tin, and Mrs. Rhys David (trs.), op.cit., p.161.

mindfulness defined in the Visuddhimagga is similar to definition of the Expositor.¹¹³

The four applications of mindfulness are exercises for government over associated mental states in the characteristic of presenting object. This is the faculty of mindfulness which is an indriya, a controlling faculty called a “leader” of the citta accompanying cetasikas. Its function is of heedfulness or non-forgetfulness of what is wholesome, which is the way of generosity such as non-forgetful of Dāna or of Sīla. And the practice of mindfulness is also mental development. For example, there is mindfulness with the wholesome citta, which develops calm. There are many degrees of calm or absorption, and high levels of calm are difficult to attain. As mentioned in Aṭṭhasālinī, guarding of the sense-doors is a manifestation of mindfulness. This means mindfulness prevents attachment, aversion and ignorance from arising on account of the objects of the six doors after having seen visible objects through the eyes, hearing sounds, etc. This is called the doorways are guarded. We should guard all the doors of the senses; for only by guarding the doors of the senses can we obtain release from all suffering. In the Sāriputta sutta, it is mentioned how monks have to guard sense-doors, so evil unwholesome states would not arise from seeing forms with eye and from hearing sounds with ears, etc. The sutta gives explanation on guarding the sense-doors as follows:

“And how, friend, does one guard the doors of the sense faculties? Here having seen a form with eye, a Bhikkhu does not grasp its signs and features. Since, if he left the eye faculty unrestrained, evil unwholesome state of covetousness and displeasure might invade him, he practices the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with ear... Having smell an odour with nose... Having savoured a taste with tongue... Having felt a tactile object with body... Having cognized a mental phenomenon with mind, a Bhikkhu does not grasp its signs and features. Since, he left the mind faculty unrestrained, evil unwholesome states of covetousness and

¹¹³Bhikkhu Ñāṇamoli (tr.), op.cit., p. 471,472.

displeasure might invade him, he practices the way of its restraint, he guards the mind faculty, and he undertakes the restraint of the mind faculty. It is in this way, friend, that one guards the doors of the sense faculties”.¹¹⁴

The proximate cause of mindfulness is the four applications of mindfulness, which include all realities that can be object of mindfulness in the development of insight, which is focusing on rūpa, vedanā, citta and dhamma. To sum up, right understanding of realities is developed through practice of mindfulness, which allows understanding any nāma or rūpa appearing here and now. As we have seen, Aṭṭhasālinī states that the proximate cause of mindfulness is firm remembrance or the four applications of mindfulness. As long as we follow the way of Satipaṭṭhāna, there can be mindfulness of nāma or rūpa, which appears because of firm remembrance of all we learnt from the teachings taught about nāma and rūpa, or the five aggregates.

3.1.4 Clear Knowing (Sampajañña)

The term ‘sampajañña’ is defined as “clarity of consciousness and clear comprehension”¹¹⁵, which frequently associates with mindfulness. Further explanation is given that “clearly conscious is he in going and coming, clearly conscious in looking forward and backward, clearly conscious in bending and stretching his body; clearly conscious in eating, drinking, chewing and tasting, clearly conscious in discharging excrement and urine; clearly conscious in walking, standing, sitting, falling asleep and awakening; clearly conscious in speaking and keeping silent”.¹¹⁶ Samādhi bhāvanā Sutta states clear comprehension is to know feeling as arising, remaining at the present moment and disappearing.

¹¹⁴Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha**, op.cit., pp.1193-1194.

¹¹⁵Ven. Nyanatiloka, and Ven. Nyanaponika, op.cit., p.187.

¹¹⁶Ibid. p.187.

“Here, a bhikkhu knows feelings as they arise, as they remain present, as they disappear; he knows perceptions as they arise, as they remain present, as they disappear; he knows thoughts as they arise, as they remain present, as they disappear; he knows perceptions as they arise, as they remain present, as they disappear.”¹¹⁷

Maintaining awareness of one’s meditation objects, it will give rise to clear comprehension of the mental resort called the subject of meditation (such as the object of corpse) in the meditator, making the factors of the absorption a basis for developing insight and for realizing the path of full Arahantship. As it provides non-delusion in going forwards and backwards, the practice of clear comprehension is called discerning one’s action as conditioned processes devoid of substantial self. In the Majjhima Nikāya, regarding ‘clearly knowing’ there is a suggestion to be aware of the present actions; whenever one has to act or speak, one should be considering carefully. A Manual of Buddhist Terms and Doctrines defines clear comprehension similar to the Majjhima Nikāya.

Here the purpose of dwelling clearly comprehending with observing body in the body, observing feelings in the feelings, etc., as explained by the Buddha, is to develop mindfulness which is effective to overcome the five mental hindrances; clear knowing also applies for awareness of the impermanent nature of feelings and thoughts. In the Aṅguttara Nikāya, the passage shows that whoever goes to sleep with clear comprehension and mindfulness, will get five benefits such as sleeping well and awakening happily. Mindfulness and clear comprehension stop unwholesome mental states even during sleeping time and help to establish wholesome mental states. The passage about the benefits of clear comprehension and being mindful is taught by the Buddha as follows:

“Bhikkhus, there are these five benefits for one who falls asleep mindfully and with clear comprehension. What five? He sleeps well; he

¹¹⁷Bhikkhu Bodhi (tr.), **the Numerical Discourses of the Buddha**, op.cit., p.432.

awakens happily; he does not have bad dreams; deities protect him; and semen is not emitted. These are the benefits for one who falls asleep mindfully and with clear comprehension.”¹¹⁸

The Buddha said if one’s mind is strong mindfulness, one can get these five benefits. In the Satipaṭṭhāna sutta, clear knowledge refers to understanding meditation objectives when fetters arise dependent on sense-doors. The passage taught by the Buddha on the application of mindfulness in Satipaṭṭhāna sutta is following: “Herein, monks, a monk comprehends the eye and he comprehends material shapes, and he comprehends the fetters that arises dependent on both, and he comprehends the uprising of the fetter not risen before, and he comprehends the getting rid of the fetter that has arisen.”¹¹⁹ In the Satipaṭṭhāna sutta, we can find clear knowledge is frequently mentioned as ‘he knows’, which refers to basic forms of knowing and understanding when a meditator identifies a long breath as long and remembers one’s physical posture. Vibhaṅga defines awareness as wisdom, understanding and investigation, etc. It is as followings:

“Awareness means therein, what is awareness? That which is wisdom, understanding, investigation, research, truth investigation, discernment, discrimination, differentiation – right view. This is called awareness.”¹²⁰ When mindfulness is well developed to be full aware of the breathing object at the present, clear comprehension at the same time arises in the meditator and it also supports to develop wisdom too associating together with it.

The researcher would like to mention that clear comprehension is defined in Dhammapada as to focus on the arising and perishing of khandhas, which leads to development of insight knowledge and is the way to nibbāna. It is defined in the Dhammapada:

¹¹⁸Ibid., p.822.

¹¹⁹I.B. Horner (tr.), op.cit., p.79.

¹²⁰Pathamakyaw Ashin Thitthila, **The Book of Analysis** (Vibhaṅga), (Bristol: PTS, 2010), p.326.

“Every time he clearly comprehends the arising and perishing of khandhas, he finds joy and rapture. That, to the wise, is the way to nibbāna.”¹²¹

3.2 The Development of Mundane Concentration (Lokīya Samādhī)

Turning to the development of mundane concentration, the researcher would like to introduce above title for the information, the concentration is developed to attain four rūpajjhānas. The jhānas are the states of wishful concentration or states of absorption on a single object, the highest state that is attained by practicing samatha.

According to Abhidhammatthasaṅgaha, mental absorptions have eight steps of progressive stages which are the four rūpa-jhānas and the four arūpa-jhānas. However, under this subtitle, the researcher will only focus on the four rūpa-jhānas following the doctrine of Samādhībhāvanā sutta, which describes that dwelling happily here and now is just needed to get the four rūpa-jhānas. And then the meditator has to contemplate rising and falling absorption consciousness in the four rūpa-jhānas to change from samatha to vipassanā, which leads to the destruction of the mental influxes. Secondly, term jhāna is based on the definition with reference to Buddhist Dictionary and other Buddhist texts in Theravada Buddhism. Thirdly, the jhāna factors as antagonistic to nīvaraṇa will be examined from discourses taught by the Buddha and as defined by the Buddhist texts related to the four rūpa-jhānas. This matter will be explained systematically according to the Buddha’s teachings. Finally, magga-samādhī and phala-samādhī will be investigated, concerning how the Buddha gave explanation to practice from mundane to supra-mundane concentration for achieving nibbāna.

¹²¹ Daw Mya Tin (tr.), **Dhammapada**, (Yangon: Myanmar Pitaka Association, 1995), p.442.

3.2.1 The Jhāna Factors As Antagonistic to Nīvaraṇa

The meaning of jhāna is explained in the book of *A Critical Analysis of Jhāna in Theravada Buddhist Meditation* as follows: “Buddhaghosa... traces the Pali word “jhāna” (Skt. dhyana) to two verbal forms. One, the etymologically correct derivation, is the verb jhāyati, meaning to think or meditate. The Buddhaghosa explains: By means of this Yogins meditates, thus it is called jhāna. The other meaning is that is defined the word jhāna the verb jhāpeti meaning “to burn up” the reason being: It burns up opposing states, thus it is called jhāna”.¹²²

As mentioned above, the Pāli word jhāna has two meanings. The first meaning is taking meditation by firmly contemplating on an object but the other meaning is to burn the opposing hindrances, which always disturb and block the mind from being concentrated. Vibhaṅga shows jhāna is a combination of jhāna factors: “jhāna means initial application, sustained application, zest, pleasure and one-pointedness of consciousness”.¹²³ The *Abhidhammatthasaṅghaha* describes the meaning of jhāna same as defined in *A critical Analysis of Jhāna in Theravada Buddhist Meditation*. The researcher would like to refer to the *Abhidhammatthasaṅgha*, which gives explanation of the term jhāna as follows:

The commentators explained the Pali word jhāna from a root meaning “to contemplate,” and again from another root meaning “to burn up”. Thus the jhānas are so called because they closely contemplate the object and because they burn up the adverse states opposed to concentration.¹²⁴ Rebirth into these realms is achieved by the attainment of the meditative states that are called jhāna.¹²⁵ Aṭṭhasālinī mentions that “jhāna is twofold: that which (views or) examines closely the objects and

¹²²Guṇaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*, (Washington D.C: American University, 1980). p. 18.

¹²³Pathamakyaw Ashin Thiṭṭhila (tr.), *The Book of Analysis* (Vibhaṅga), (Bristol: PTS, 2010), p.335.

¹²⁴Bhikkhu Bhodhi, *A Comprehensive Manual of Abhidhamma*, op.cit., p. 56.

¹²⁵Ibid, p. 54.

that which examines closely characteristic marks. Insight, the Path and Fruitions are called characteristic-examining jhāna... Hence, from its examining object and extinguishing the opposing hindrances, jhāna is to be thus understood”.¹²⁶ Seeing the quotation from Aṭṭhasālinī, we know jhāna is said to be of two kinds: that contemplates closely mental objects and that examines the characteristics closely.

The five hindrances are mental factors, which are the major obstacles to block or to prevent the attainment of jhāna and arising of wisdom. These defilements block us in the performing of good deeds too. In the Saṃyutta Nikāya, to reach Noble Path, one has to abandon them to be understood by wisdom. They are as below:

“Bhikkhu, these are the five hindrances. What five? The hindrance of sensual desire, the hindrance of ill-will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse and the hindrance of doubt. These are the five hindrances. This Noble eightfold path is to be developed for direct knowledge of the five hindrances, for he full understanding of them, for their utter destruction, for their abandoning”.¹²⁷ These five hindrances make the mind impure, hindering us from being concentrated and realizing the wisdom for the destruction of taints. The Dhammasaṅgaṇī mentions the opposite of concentration and the opposite of jhāna factors. The passages given in the Dhammasaṅgaṇī and the Expositor are following:

*“According as it said in the Peṭakopadesa, concentration opposes sensual desire; zest opposes malice; the onset of intellect opposes stolidity and torpor; ease opposes excitement and worry; sustained thought opposes perplexity or doubt.”*¹²⁸

Hindrances are opposed to the jhāna factors, which are hostile to them and dispel and destroy them. Likewise it is said in the Peṭakopadesa, that concentration is opposed to sensuous desire, rapture to

¹²⁶Pe Maung Tin, and Mrs. Rhys David (trs.), op.cit., pp.222-223.

¹²⁷Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha**, op.cit., pp. 1564-1565.

¹²⁸Caroline A. F. Rhys Davids, **A Buddhist Manual of Psychological Ethics** (Dhamma sangani), (Oxford: PTS, 1997), p.41.

ill-will, initial application of mind to sloth and torpor, bliss to furry and worry, sustained application of mind to perplexity.¹²⁹ The five hindrances are the major obstacles to prevent the arising of concentration and wisdom in meditators. They bother and hinder meditators from mindfully contemplating during practicing. Therefore, they are the first biggest problem for the meditators to attain Jhāna.

In the Dīgha Nikāya, the passage gives example that five hindrances are sickness, debts, bonds and slavery of all beings on a journey of the existence. The passage given in the Dīgha Nikāya is the following: “As long, Sire, as a monk does not perceive disappearance of the five hindrances in him, he feels as if in debt, in sickness, in bonds, in slavery, on a desert journey.”¹³⁰

Therefore, as long as the five hindrances exist in us and we do not understand them, we cannot free ourselves from the debt of hindrances, which holds us in bond of existences. When a mediator takes samatha meditation, he develops five jhāna factors, which can eliminate the hindrances. Each jhāna also contains factors in the each Jhāna consciousness and the first jhāna has five factors called mental concomitants. These jhāna factors are described in the book of Visuddhimagga as below:

“In the third tetrad the first jhāna has five factors, that is to say, applied thought, sustained thought, happiness, bliss, and concentration, following suppression of the hindrances.”¹³¹ To attain the first jhāna, these factors work closely contemplating the object in their abandoned ways, which will burn up five hindrances and prevent them from arising. The jhāna is a state of full concentration on the object.

The jhāna factors have been shown in the Aṭṭhasālinī which gives explanation about the meanings and characteristics of Jhāna factors. In order to clearly understand the jhāna factors, firstly vitakka, applied thinking or initial thinking, is defined as follows:

¹²⁹Pe Maung Tin, and Mrs. Rhys David (trs.), op.cit., pp.220-221.

¹³⁰Maurice Walshe (tr.), op.cit., p102.

¹³¹Ñāṇamoli Bhikkhu (tr.), op.cit., p.85.

“Initial application of mind’ is literally ‘one thinks about,’ or a ‘thinking about.’ It is said to be the rescinding (of mind). Its main characteristic is the lifting of consciousness on to the object; having an object, it lifts consciousness up to it... It has the function of impinging. By initial application of mind the aspirant is said to strike at and around the object. Its manifestation is bringing the mind near the object.”¹³² At the moment, absorption consciousness, which is accompanied by vitakka, can be cognized in absorption that is being directed to the object.

The term vicāra is translated as “discursive thinking.”¹³³ It keeps the consciousness fixed on the meditation subject. Shwe Zan Aung gives explanation that vicāra is continued exercise of the mind on the object.¹³⁴ The meaning of vicāra and its characteristic are described in the Aṭṭhasālinī as below:

“Sustained application of mind” is discursive work upon, or traversing of the object. It has threshing out (contemplation) of object as characteristic, the thinking of co-existent states to the object as function, and continuous binding as manifestation.¹³⁵ Seeing the quotation mentioned above, we can understand that discursive thinking is not the same as initial application of mind because vitakka directs the mind to the object and vicāra keeps the mind occupied with the object fixed on it. In the first stage of Jhāna, both vitakka and vicāra are needed in order to experience the meditation object with absorption. Thus, both vitakka and vicāra associate with the rūpāvacara kusala, vipaka and kiriya consciousness. In the second stage of jhāna, the meditator has acquired more skill in jhāna and vitakka is no longer needed in order to experience the meditation subject with absorption.

¹³²Pe Maung Tin, and Mrs. Rhys David, (trs.), **the Expositor** (Aṭṭhasālinī), Vol. I., (Oxford: PTS, 1920), p.151.

¹³³Ven. Nyanatiloka, Ven. Nyanaponika, op.cit., p. 223.

¹³⁴Shwe Zan Aung, and Mrs. Rhys David (tr.), **The Compendium of Philosophy**, (Oxford: PTS, 1910), p.17.

¹³⁵Pe Maung Tin, and Mrs. Rhys David (trs.), op.cit., p.152.

In the above, the characteristics of jhāna factors are already explained in the Aṭṭhasālīni and then the characteristics of jhāna factors will be described in the Manual of Buddhism as follows:

“Vitakka has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. Vicāra has the characteristic mark of viewing the object over, and it attaches the mind firmly towards the object. Pīti has the characteristic mark of creating interest in the object, and makes the mind happily and content with it. Joy, grief and indifference have the characteristic mark of feeling, and they also fasten the mind as regards the experiencing the sense of desirable, undesirable and neutral objects. Ekaggatā has the characteristic mark of concentration and it is also keeps the mind steadfastly fixed on the object”¹³⁶.

As described in the above quotation from Manual of Buddhism, the characteristics of jhāna factors are defined in summary but all are completed explanations which the main meanings of them and their characteristics. For that reason, the researcher will not take quotations from Visuddhimagga because the quotations will be so long.

In the Majjhima-nikāya, the first jhāna factors suppress five hindrances to produce attainment of absorption and they are the basic of five Jhāna factors. The passage said by Sāriputta, one of the chief disciples of the Buddha, is following:

“Your reverence, in regard to the first meditation, five factors are abandoned, five are possessed: if a monk has entered on the first meditation, desire for sensual pleasure is abandoned, malevolence is abandoned, sloth and torpor are abandoned, restlessness and worry are abandoned, and doubt is abandoned but there is initial thought and discursive thought, rapture and joy and one-pointedness of mind. Thus, your reverence, in regard to the first meditation, five factors are abandoned, five factors are possessed.”¹³⁷ According to above message,

¹³⁶Ledi Sayadaw, **Manual of Buddhism**, op.cit., pp. 99-100.

¹³⁷I.B. Horner (tr.), **the Collection of the Middle Length Sayings** (Majjhima Nikāya), Vol.,I., (Oxford: the Pali Text Society, 1995), pp. 354-355.

if a meditator entered the first Jhāna, the five factors in the first Jhāna suppress five hindrances, not being arisen in the meditator's mind.

Mahāvedalla Sutta in Majjhima Nikāya asserts again that the attainment of the first jhāna eliminates the five hindrances.

The five hindrances are explicitly stated to be removed prior to the arising of the first Jhāna. The ceasing of the five hindrances coincides with the development of the jhāna factors and the five hindrances are abandoned temporarily by the jhāna factors, as shown in the Mahāvedalla sutta.

When a meditator concentrated on the plane of access, jhāna factors eliminate hindrances. The message is given in Visuddhimagga as follows: “Herein, the mind becomes concentrated on the plane of access by the abandonment of the hindrances, and on the plane of obtainment by the manifestation of the Jhāna factors”.¹³⁸

Samādhi Bhāvanā Sutta gives explanation about first jhāna to fourth jhāna, which provides textual descriptions of the four jhānas taught by the Buddha as follows:

“Here, secluded from sensual pleasures, secluded from unwholesome states, a Bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second Jhāna, which he has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clear comprehending, he experiences pleasure with body; he enters and dwells in the third jhāna of which noble ones declare: ‘He is equanimous, mindful, one who dwells happily. With the abandoning of rapture and pain, and with the previous passing away of joy and dejection, he enters

¹³⁸ Nāṇamoli Bhikkhu (tr.), op.cit., p. 121.

and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.”¹³⁹

The Buddha repeatedly taught us the above mentioned about the four jhānas throughout the four Nikāyas. The researcher only picked up brief passages on the four jhānas attained by mediators in their meditative experience from Samādhībhāvanā Sutta.

3.2.2 The First Jhāna

The jhānas are the states of consciousness that a meditator achieved through the process of samatha. The practice of samatha frees the mind from distractions and removes mental impurities such as five hindrances. The four rūpa-jhānas are divided into two ways as fourfold and fivefold classifications. We can find fourfold classification taught by the Buddha in various suttas but in the Abhidhamma, we can read the fivefold was classified according to development of fivefold factors of jhāna which abandon the five hindrances. Jhāna is usually alluded to in the Tipiṭakas in the fourfold order. The fivefold division is obtained by the successive instead of simultaneous elimination of vitakka and vicāra.¹⁴⁰ Majjhima Nikāya says:

*“Here, friend, quite secluded from sensual pleasures, secluded from unwholesome states, a Bhikkhu enters upon and abides in the first jhāna, which accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This is called first jhāna.”*¹⁴¹

Here we can understand the development of the first jhāna, that the first jhāna has the original set of five absorption factors which are initial application or thought, sustained application or thought, rapture,

¹³⁹Bhikkhu Bodhi, (tr.), **the Numerical Discourses of the Buddha**, op.cit., pp. 431-432.

¹⁴⁰Caroline A, F. Rhys Davids D.Litt., MA. (tr.), op.cit., p.47.

¹⁴¹Bhikkhu Nyanamoli, and Bhikkhu Bodhi (trs.), op.cit., p.319. [M.I.294: “Pahamam kho, āvuso, jhānam pañcan.gikam : Idh’āvuso, pahamam jhānam samāpañnassa bhikkhuno vitakko ca vattati vicāro ca pīti ca sukhañ-ca cittekaggatā ca.”].

happiness, and one-pointedness. The first jhāna arises from the cultivation of the five wholesome factors and the absence of five hindrances. This initial state of absorption is called the first jhāna.

3.2.3 The Second Jhāna

The meditator has to review the imperfect features of the level of jhāna which he mastered before proceeding to the next jhāna. In the second jhāna, there is only internal confidence and unification of mind, and it is filled with rapture and happiness born of concentration because it surpasses the first meditation or the first jhāna. We can see this reference is found in the Anupada Sutta where the Buddha said referring to Sāriputta how he abides in the second jhāna:

“Again, Bhikkhus, with the stilling of applied and sustained thought, Sāriputta entered and abided in the second jhāna, which has self-confidence and singles of mind without applied and sustained thought, with rapture and pleasure born of concentration.”¹⁴²

Visuddhimagga mentions why in the second jhāna, vitakka and vicāra are abandoned and the three factors: pīti, sukha and ekaggatā are still remained. The message given in Visuddhimagga is following:

“This attainment is threatened by the nearness of the hindrances, and its factors are weakened by the grossness of applied thought.” He can bring the second jhāna to mind as quieter and so end his attachment to the first jhāna and set about doing what is needed for attaining the second.¹⁴³ The development of jhāna is a process in which the gross factors are successively eliminated and the meditator brings to greater prominence. In accordance with the Visuddhimagga, when a meditator has acquired the mastery in the five ways with respect to first jhāna or he is familiar with that first jhāna after emerging from it, he views jhāna factors with mindfulness and awareness and he finds the imperfection of vitakka and

¹⁴²Ibid., pp.899.

¹⁴³Ñāṇamoli Bhikkhu (tr.), op.cit., p. 160.

vicāra, which are gross and weak, make the mind less-calm and less blissful than pīti, sukha and ekaggatā. Therefore, in the second jhāna, vitakka and vicāra are abandoned because the meditator thinks the second meditation is fine and it is the bliss of lightness. The mental state of the second Jhāna becomes more tranquil and more thoroughly unified.

3.2.4 The Third Jhāna

After attained the mastery of second jhāna, the meditator has to focus his mind on cultivating, which leads to the third jhāna. Having abandoned the factor called pīti, he subsequently enters the third jhāna in which are only two factors, sukha and ekaggatā remained. The passage described in the Bhayabherava Sutta is following:

“With the fading away as well of rapture, I abided in equanimity, and mindful and fully aware, still feeling pleasure with the body, I entered upon and abided in the third jhāna, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’”¹⁴⁴

In the third Jhāna, we can find the formula of the jhāna factors are three mental properties called equanimity, mindfulness and awareness. When the meditator has acquired mastery in five ways on emerging from now familiar second jhāna, he comes to realize this jhāna is threaten by vitakka and vicāra. Pīti is a form of mental excitement which makes this state gross and weak. But the meditator finds bliss and one-pointedness unification are more calm and blissful. Therefore, he tries to cut off his attachment to the second jhāna. Thus, he contemplates the counter sign of earth kasiṇa as before, suppressing pīti that arises in his mind. He tries to cultivate development of three stages of meditation with purpose of abandoning gross jhāna factor. For this reason, there are only two jhāna factors called sukha and ekaggata in the third jhāna. “With

¹⁴⁴ Bhikkhu Nyanamoli, and Bhikkhu Bodhi (trs.), **the Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Boston: Wisdom Publication, 1995),p.105. [M.I.22: “Pītiyā ca virāgā upekkhako ca vihāsim sato ca sampajāno sukhañ-ca kāyena patisamvedesim yan-tam ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiya jhāna upasampajja vihāsim.”]

the fading away of happiness as well he dwells in equanimity, and mindful and fully aware, he feels bliss with his body; he enters upon and dwells in the third jhāna, on account of which the Noble Ones announce: “He dwells in bliss who has equanimity and is mindful and so he has attained the third jhāna, which abandons one factor, possesses two factors, is good in three ways, possesses ten characteristics, and is of the earth kasiṇa.”¹⁴⁵ This jhāna state is described with the following passage: “still feeling pleasure with the body, I entered upon and abided in the third jhāna.” This clarification is based on happiness, which means feeling pleasure with the body is the happiness belonging to the third jhāna that produces a pleasant mental feeling rather than a physical feeling of happiness. The Pāsādika Sutta in Dīgha Nikāya gives explanation that the happiness arising from the third jhāna is a spiritual happiness born of the detachment from sense-desires without any attachment in the pleasures of the five senses. “Again, with the fading of delight, remaining imperturbable, mindful and clearly aware, he experiences himself that joy of which the Noble Ones say: “Happy is he who dwells with equanimity and mindfulness”, he enters and remains in the third jhāna”.¹⁴⁶

With fading away as well of rapture – he enters upon and abides in the third jhāna. With the abandoning of pleasure and pain... he enters and abides in the fourth jhāna... This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment. I say of this kind of pleasure that it should be pursued, that it should be developed, that it should be cultivated, that it should be not feared”.¹⁴⁷ In the Laṭṭikopama Sutta, the Buddha classifies two types of happiness as happiness of sense pleasures and happiness of its renunciation. According to the discourse taught by the Buddha, sensual pleasure, a filthy pleasure, an ignorance pleasure, etc., should not be cultivated and developed because they are fearful and unsuitable but the bliss of renunciation, the

¹⁴⁵Ñāṇamoli Bhikkhu (tr.), op.cit., p. 151.

¹⁴⁶Maurice Walshe (tr.), op.cit. p.434.

¹⁴⁷Bhikkhu Nyanamoli, and Bhikkhu Bodhi (trs.), **the Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Boston: Wisdom Publication, 1995), p.557.

bliss of seclusion and the bliss of peace, etc., should be cultivated and developed because it links to the four jhānas, it is suitable and void of fear, leads to happiness of self-awakening. Finally, we can understand sukha developed in the third jhāna arises from a mental feeling born of seclusion, not from pleasures of the senses and unwholesome states.

3.2.5 The Fourth Jhāna

When the meditator has achieved the fivefold mastery in the third jhāna, he finds this jhāna is threatened by nearness of rapture. He realizes because of rapture, third jhāna is gross and weak but the equanimity and one-pointedness are more calm and blissful. Therefore, the meditator continues his contemplation with the process of mental development to move from the third to a more peaceful state of the fourth jhāna. After abandoning all happiness and pain, all pleasure and sorrow, there only remains neither-pain-nor-happiness feeling called equanimity (Upekkhā) and mental unification. The formula of the fourth jhāna is described as follows:

“With the abandoning of pleasure and pain, and with previous disappearance of joy and grief, I entered upon and abided in the fourth jhāna, which has neither-pain-nor-pleasure and purity of the mindfulness due to equanimity.”¹⁴⁸ Here, the fourth jhāna is described with the phrase “has purity of mindfulness due to equanimity.” This formula refers to cooperation between samatha and sati. The main purpose of the attainment of the fourth jhāna is to lead to the relationship between the two meditative practices, samatha and satipaṭṭhāna. Therefore, the processes of the fourth jhāna are related with the satipaṭṭhāna practice. We can examine the term ‘satipaṭṭhāna’ as a meditative practice mentioned in the Satipaṭṭhāna sutta, which the Buddha taught on the four foundations of mindfulness: contemplation of body, feeling, mind and dhamma. The term ‘upekkhāsatipārisuddhi’ deals with linking between

¹⁴⁸ M.I.22: “Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthagamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja vihāsim.”

upekkhā (equanimity) and Sati (mindfulness). The Vibhaᅅga points out their relationship as given in this message:

“This mindfulness, because of this equanimity, is unobstructed, very pure, and very clear. For the mindfulness, in this jhāna is quite purified, and its purification is effected by equanimity, not by anything else. That is why it is said to have purity of mindfulness due to equanimity.”¹⁴⁹ The meaning of equanimity is defined as neither-pain-nor-pleasure; equanimity produces spiritual happiness from achieving of absorbed concentration in samatha. Although the factor of happiness is abandoned in the fourth jhāna, in the Bahuvedanīya Sutta, the Buddha states that the development of jhāna means to progress in experience of happiness. The Buddha’s teaching clearly shows that happiness exists in the attainment of the fourth jhāna. This neither painful nor pleasant feeling has been stated by the Blessed One as a peaceful and sublime kind of pleasure.¹⁵⁰ sukha in the Pāsādika Sutta refers to equanimity and mindfulness with sukha-vedanā and dukkha-vedanā removed by the meditator as mentioned in the following statement: “He enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness.”¹⁵¹

To sum up, we really understand Adukkha-masukha means equanimous feeling, which is opposed to pain and to happiness. This feeling is called ‘neither-pain-nor-happiness’ and it arises after the abandonment of sukha in the fourth jhāna.

¹⁴⁹Ñāᅅamoli Bhikkhu (tr.), op.cit., p. 159.

¹⁵⁰Bhikkhu Nyanamoli, and Bhikkhu Bodhi (trs.), **the Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Boston: Wisdom Publication, 1995), p.502.

¹⁵¹Maurice Walshe (tr.), op.cit. p.434.

3.2.6 The Fifth Jhāna

The fifth jhāna is briefly mentioned in the Dhammasaṅgaṇī as follows: “Continue as in the third type of thought, substituting “indifference” for “zest” and “ease”, the “faculty of disinterestedness” for that of “gladness”, fourfold and fivefold jhāna.”¹⁵²

But in the Vibhanga gives detailed explanation about the fifth Jhāna: “Herein at the time when a Bhikkhu develops the Path for rebirth in the plane of form, he, by the abandoning of pleasure, attains and dwells in the earth device fifth jhāna; at that time there is two constituent jhāna equanimity, one-pointedness of consciousness. This is called fifth jhāna”.¹⁵³ Here, Vibhaṅga mentions fifth jhāna which means that the meditator who having accumulated good deeds in the plane of form, abandons pleasure and attains and dwells in the earth kasiṇa fifth jhāna, which only has two jhāna factors called equanimity and one-pointedness.

In order to attain the fifth jhāna, the meditator has to continue cultivating the same object in the fourth Jhāna, meaning that his mind will be focusing attention until he reaches the fifth Jhāna.

The Abhidhammatthasaṅghaha describes that the first jhāna has five factors, the second four, etc.; the meditator who wishes to attain the higher jhānas keeps the same object and eliminates each successively subtler factor until he reaches the fifth jhāna.¹⁵⁴ Also the arūpa-jhānas are called the fifth jhāna because these arūpa-jhānas similarly have only two jhāna factors of equanimity and one-pointedness. “The citta of arūpa-jhānas all have the same two jhāna factors as fifth rūpa-jhāna, namely, equanimity and one-pointedness. For this reason the four arūpa-jhānas are

¹⁵²Caroline A, F. Rhys Davids, D.Litt., MA. op.cit., p.39.

¹⁵³Pathamakyaw Ashin Thitṭhila (tr.), **The Book of Analysis** (Vibhaṅga), (Bristol: PTS, 2010), pp. 345-346. [(Idha bhikkhu yasmim samaye rupapattiyā maggam bhāveti Sukhassa ca pahānā -----pe --pancamam jhānam upasampajja viharati pathavikasinam, tasmim samaye duvāṅgikam Jhānam hoti; upekkhā-cittassa ekaggatā idham vuccati pancamam jhānam.) Vibh. P. 264.]

¹⁵⁴Bhikkhu Bhodhi, A Comprehensive Manual of Abhidhamma, op.cit., p. 64.

sometimes spoken of as being included in the fifth rūpa-jhāna".¹⁵⁵ Therefore, the fifth jhāna is called "the sphere of infinite space". In the fifth jhāna, the meditator discovers that there is no object, but only an infinite space, which is empty. This perception motivates the interest of claiming arūpa-jhānas.

In the Expositor, fifth jhāna is defined as the fourth jhāna where joy has been put away.¹⁵⁶ According to this message, we can realize the fifth jhāna has no joy. This definition given by the Expositor is similar to the one in the Abhidhammatthasaṅgaha, which describes that the fifth jhāna wholesome consciousness, the fifth jhāna resultant consciousness and the fifth jhāna functional consciousness are together with equanimity and one-pointedness as two jhāna factors.¹⁵⁷

As mentioned above, the fifth jhāna means that it constitutes only two jhāna factors of the equanimity and one-pointedness. The Abhidhammatthasaṅgaha mentions how the fifth Jhāna exists in the fivefold system of the rūpa-jhānas:

*"In the third jhāna, vicāra as well is eliminated, in the fourth, pīti is made to fade away, and in the fifth jhāna, upekkhā replaces sukha, happiness, as concomitant feeling. Thus, whereas the citta of the first four jhānas are associated with joy, the citta of the fifth jhāna is associated with equanimity."*¹⁵⁸

According to Abhidhamma method, fivefold third jhāna is identical with the fourfold second jhāna. Therefore, the development of fivefold fourth jhāna and fifth jhāna are identical with the development of fourfold third Jhāna and fourth Jhāna.

As a conclusion of fivefold jhāna, the following chart will give a brief exhibition of it.

¹⁵⁵Ibid, p. 64.

¹⁵⁶Pe Maung Tin, and Mrs. Rhys David (trs.), op.cit., p.243.

¹⁵⁷Bhikkhu Bhodhi, **A Comprehensive Manual of Abhidhamma**, op.cit., pp. 53-54.

¹⁵⁸Ibid, p. 58.

Table 9: Fivelf Jhāna and Its Factors

	Vitakka	Vicāra	Pīti	Sukha	Ekaggatā
1st Jhāna	√	√	√	√	√
2nd Jhāna	×	√	√	√	√
3rd Jhāna	×	×	√	√	√
4th Jhāna	×	×	×	√	√
5th Jāna	×	×	×	Upekkhā	√

3.3 The Development of Supramundane Concentration

A fundamental distinction that is drawn between two terms crucial to Theravada Buddhism refers to ‘mundane’ and ‘supramundane’. The term ‘mundane’ applies to all phenomena comprised in the world ‘loka’ - to subtle states of consciousness as well as matter, to virtue as well as evil, to meditative attainments as well as sensual engrossments. In the contrary, the term ‘supramundane’ applies exclusively to that which transcends the world, that is, the nine supramundane states: nibbāna, the four noble paths leading to nibbāna, and their corresponding fruits which experience the bliss of nibbāna.

According to the Paṭisambhidāmagga the meaning of the word ‘lokuttara’ is that:

1. To go beyond this world through the Eightfold Path is lokuttarā
2. Advantage resulting from samaṇaship and Purification are beyond this world. So it is called as lokuttara.

Lokiya means mundane, worldly, not only of this world but all experience and knowledge of any world, any existence, and represents all

that is conditioned. Lokuttara means supramundane, beyond worldliness, and represents the unconditioned. The meaning of the word ‘supramundane’ is usually understood as being above the world. However, ‘above the world’ is often open to interpretation, as in the meaning of something not quite ordinary, like excellent virtue and discipline. For a better understanding of ‘supramundane’ it is better to look at the doctrines that are subsumed under supramundane state.¹⁵⁹

3.3.1 The Mundane Concentration as Base of Supramundane Concentration

In the Theravada Buddhism, the main goal is to attain from mundane to supermundane state. What we have seen jhāna concentration mentioned above are mundane from the first until the fourth jhāna but then, after attaining the fourth jhāna, the Buddha gave directions to change from samatha to vipassanā in the Samādhībhāvanā sutta, so that the meditator has to apply his concentration to insight meditation. It means with mindfulness, the meditator has to contemplate rising and falling as three characteristics whenever the mental and physical phenomena occur in the jhāna. The message is given by the Buddha as below:

“How does this practice lead to the destruction of the corruptions? Here, a Bhikkhu dwells contemplating arising and vanishing in the five aggregates subject to clinging: ‘Such is form, such its origin, such its passing away; such is feeling... such is perception... such are volitional activities...such is consciousness, such its origin, such its passing away.’ This is the development of concentration that leads to the destruction of the taints.”¹⁶⁰

The fourth concentration is cultivated to destroy defilements in us. It is called the “development of concentration that leads to the

¹⁵⁹Ps. p. 166.

¹⁶⁰Bhikkhu Bodhi (tr.), **the Numerical Discourses of the Buddha**, op.cit., p.432.

destruction of the taints”.¹⁶¹ The Buddha already taught how to practice fourth concentration for insight in this sutta. We have upādāna-kkhandha or mind and matter which are clinging-aggregates with wrong view and craving. A mental moment has three sub-moments arising, stop and falling; these three moments are the life-span of a mind. In this upādāna-kkhandha of us, there are mind and matter. So we have to focus to realize the true nature of rising and falling of upādāna-kkhandha based on the five clinging-aggregates with mindfulness and concentration which will lead to extinguishment of all cankers. For example, there is vedanā.

With full concentration, we have to know or understand that feeling as a rising and falling in us. If we feel hot, we need to understand the nature of tejo-rūpa as a rising and falling. But the most important is to know as it is really nature of a form of heat, as taught by the Buddha in this sutta in Pali. If we see arising of rūpa, *iti rūpassa samudayo* in Pali, we have to know Rūpa is rising in us. And if we see the falling of rūpa, it is called *iti rūpassa atthaṅgamo* in Pali, which means rūpa is falling in us. So we realize rising and falling of upādāna-kkhandha as its nature that means not self and we see phenomena of mind and matter as they really are. This concentration leads to the wisdom of magga and phala of nibbana.

These are the four jhānas that constitute the higher mind and are pleasant dwellings in this very life, which he gains at will without trouble or difficulty.¹⁶² Concentration gives a great advantage that leads to freedom from the cankers— this is the way taught by the Buddha. This is evidence that the meditator has to develop the concentration from samatha to vipassanā to achieve the supramundane path.

3.3.2 Concentration for Attainment of Knowledge and Vision

In the Samādhībhāvanā sutta, concentration is said to be applied to get knowledge and vision in the second step. It means concentration is

¹⁶¹Ibid., p.431.

¹⁶²Bhikkh Bodhi (tr.), **the Numerical Discourses of the Buddha**, op.cit., p. 1079.

practiced for the knowledge of divine eye, which gives the capacity to see everything. The researcher would like to mention how the Buddha taught to apply concentration for knowledge and vision to be obtained in the Samādhībhāvanā Sutta:

“And what is the development of concentration that leads to obtaining knowledge and vision? Here, a Bhikkhu attends to the perception of light; he focuses on the perception of day thus: ‘As by day, so at night; as at night, so by day. Thus, with a mind that is open and uncovered, he develops a mind imbued with luminosity. This is the development of concentration that leads to obtaining knowledge and vision.’”¹⁶³

The Saṅgīti sutta of Dīgha Nikāya states in a similar way thus concentration should be practiced to gain knowledge and vision. The message given by the Buddha in that sutta is following:

“How does it lead to the gaining of knowledge and vision? Here, a monk attends to perception of light he fixes his mind to the perception of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, he develops a state of mind that is full of brightness.”¹⁶⁴ As mentioned in these discourses, to gain knowledge and vision, we have to practice concentration attending to the perception of light, which determines the perception of daylight: “as by day, so at night; as at night, so by day”. Thus, through a mind that is open and unhindered, we should cultivate a mind of bright light because our eyes need light. Without light, eyes cannot see everything in the darkness. Even we stay in the darkness; it must be light in the mind both at day and at night. This concentration practiced for the knowledge of the divine eye is called ñāṇa-dassana-paññābhāya in Pali. The Visuddhimagga gives explanation how the meditator has to cultivate the perception of light for the divine eye to see what he wants. The researcher would like to mention this passage given in Visuddhimagga:

¹⁶³Ibid, p. 432.

¹⁶⁴Maurice Walshe (tr.), op.cit., p. 488.

“If he wants to make himself or another visible even though hidden or at a distance, he emerges from the basic jhāna and adverts thus, “Let this that is dark become light” or “Let this that is hidden be revealed” or “Let this that has not come into the visual field come into the visual field.” Then he does the preliminary work and resolves in the way already described. It becomes as resolved simultaneously with the resolve. Others then see even when at a distance; and he himself sees too, if he wants to see.¹⁶⁵ Gopaka Moggalāna Sutta states that Most Venerable Ananda gave explanation about the divine eye to Brahmin Gopaka Moggalāna. The divine eye is explained by the Venerable Ananda as follows:

“With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, 'inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.’”¹⁶⁶

The book of the Great Disciples of the Buddha describes that when the Buddha got enlightenment, the divine eye also was included in his perfect wisdom, and it is one of three knowledges, which the Buddha had attained and achieved at the time of his enlightenment. The researcher would like to quote the message from that book here: “The characteristic function of the divine eye, according to Text is the knowledge of the passing away and rebirth of beings. This knowledge was achieved by the Buddha on the night of his own Enlightenment and was always included by him in the complete step-by-step gradual training, where it appears as the second of the three true knowledges.”¹⁶⁷

According to Dīgha Nikāya, there are “three knowledges: of one’s past lives, of decease and birth of beings, of destruction of

¹⁶⁵ Nāṇamoli Bhikkhu (tr.), op.cit., p. 384.

¹⁶⁶ Bhikkhu Nyanamoli, and Bhikkhu Bodhi (trs.), **the Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Boston: Wisdom Publication, 1995), p.884.

¹⁶⁷ Nyanaponika Thera and Hellmuth Hecker Great, **Disciples of the Buddha their lives, their Works, their Legacy**, (Kandy: BPS, 2003), p. 192.

corruptions.”¹⁶⁸ There is much different information given in several suttas but here the researcher will only focus on the knowledge on the divine eye concerned with the Samādhībhāvanā Sutta. It describes that the meditator who has attained and mastered the fourth jhāna could attain certain kind of supernormal knowledge. He could direct his mind to the achievement of various powers of higher knowledge but it mentions knowledge and “vision of liberation is only mundane.”¹⁶⁹ In the Saṅgīti Sutta of the Dīgha Nikāya, it mentions that there are three eyes: the fleshly eye, the divine eye and the eye of wisdom.¹⁷⁰

However, it only refers to divine eye according to the term of ñāṇa-dassana in this sutta. The term ñāṇa-dassana is defined as a divine eye arisen when a meditator developed concentration by cultivating light-kasiṇa according to this Samādhībhāvanā Sutta. The Buddhist dictionary gives explanation about the term ñāṇa-dassana that it “apparently means the divine eye, being produced through concentration the mind on light”.¹⁷¹ The divine is the capacity for clairvoyance, which enables one to see heavenly or earthly events, both far or near. Included in the divine eye is the knowledge of the passing away and rebirth of beings, that is, direct perception of how beings pass away and re-arise in accordance with their kamma.¹⁷² This divine eye can be obtained by one who has reached the fourth meditative absorption jhāna by cultivating light kasiṇa as the basis for development and it has the ability to see beyond the ordinary physical eye. Passing-away and re-arising to be realized by divine eye.¹⁷³ The Buddha himself used divine eye to see beings passing away and re-appearing in the world.

In order to sum up, according to Samādhībhāvanā Sutta, the meditator who will cultivate light kasiṇa can attain this divine eye; also

¹⁶⁸Maurice Walshe (tr.), op.cit., p. 487.

¹⁶⁹Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha**, op.cit., p.433.

¹⁷⁰Maurice Walshe (tr.), op.cit., p. 486.

¹⁷¹Ven. Nyanatiloka. and Ven. Nyanaponika, op.cit., p.122.

¹⁷²Bhikkhu Bhodhi, A Comprehensive Manual of Abhidhamma, op.cit., p.344.

¹⁷³Maurice Walshe (tr.), op.cit., p. 492.

the Mahāgosiṅga Sutta¹⁷⁴ describes that venerable Anuruddha could see beings passing away and reappearing, inferior and superior, fair and ugly, happy or unhappy in their destiny, etc. We can understand that venerable Anuruddha was the foremost in developing the divine eye and was praised by the Buddha among the Buddha's great Disciples.

3.3.3 Concentration and Magga Phala Samādhi

In the Abhidhammatthasaṅghaha, we learn there are four types of magga-citta and four types of phala-citta. "Supramundane wholesome consciousness" is called magga-citta¹⁷⁵ as the four stages of sotāpanna, sakadāgāmi, anāgāmi and arahat. In each of these stages, defilements are eradicated by each magga-citta in each of the four stages of enlightenment. Moreover, there are four types of "supramundane resultant consciousness,"¹⁷⁶ which are the results of the four magga-cittas. The book of Cetasika gives explanation that "when sammā-samādhi accompanies lokuttarā-citta, sammā-samādhi is also lokuttarā and it focuses on nibbāna".

Then Sammā-samādhi is a factor of the supra-mundane Eightfold Path."¹⁷⁷ According to this passage, if sammā-samādhi associates with supramundane resultant consciousness, it could be phala-Samādhi because sammā-samādhi is one of the factors of the Eightfold Path and it can accompany both magga- and phala-citta called lokuttrā. It is true that according to the Mahācattārīsaka sutta, unification of the mind equipped with seven factors is called right concentration.¹⁷⁸

¹⁷⁴ Bhikkhu ñāṇamoli and Bhikkh Bodhi (trs.), **the Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Boston: Wisdom Publications, 1995), p. 304.

¹⁷⁵ Bhikkhu Bhodhi, A Comprehensive Manual of Abhidhamma, op.cit., p. 65.

¹⁷⁶ Ibid., p. 65.

¹⁷⁷ Nina van Gokorm, **Cetasika**, (London: Zalong, 2010), p. 49.

¹⁷⁸ Bhikkhu Ñyānamoli and Bhikkh Bodhi, (trs.), **the Middle Length Discourses of the Buddha** (Mijjhima Nikāya) (Boston: Wisdom Publication, 1995), p. 934.

The Noble Eightfold Path is the heart of the Buddha's teaching that can destroy all defilements to achieve the enlightenment for the liberation from suffering called birth and death. We can see that right effort, right mindfulness and right concentration are the three factors of Noble Eightfold Path that constitute the training of concentration. In the Noble Path, Right Effort, Right Mindfulness and Right Concentration associate and work together and balance each other for the elimination of all cankers. As a concluding remark of this chapter, three main topics have been already explained: 1) The structure of Samādhībhāvanā Sutta, 2) The development of mundane concentration, and 3) The development of supra-mundane concentration.

Chapter IV

The Concept of Concentration in the Light of Three Myanmar

Meditation Teachers: Ledi Sayadaw, Mahasi Sayadaw, and Pha Auk

Sayadaw

In this chapter, the researcher would like to present the concept of concentration in the light of the most popular and prominence three meditations masters: Ledi Sayadaw, Mahasi Sayadaw, and Pha Auk Sayadaw from Myanmar. It is going to explore with three main subdivisions: 1) Definition of Samādhi, 2) the main teachings of meditation, 3) the method of practices by those masters.

4.1. Definition and Types of Samādhi in the Light of Meditation Masters

As regards to the definition of the concentration in the light of Myanmar meditation masters, the researcher will firstly focus on the definition concentration with reference to Ledi Sayardaw who was the best known scholar of modern Buddhist Meditation Master in Myanmar. The second, the definition of concentration will be described from the teachings of Mahasi Sayardaw who was also able to teach effectively both Buddhist philosophy and Buddhist practices and finally, the definition of Samadhi will be mentioned from the teachings of the Pha Auk Sayardaw who is the respected teacher, has acquired himself in both

experience and theory of the Dhamma from Ṭiṭṭaka and he teaches the ways to practice for meditators.

4.1.1 Ledi Sayadaw

In order to give the explanation of concentration by Ledi Sayadaw, we had achieved Lokiya-Samādhi in the countless number of times in the infinite past round of existences but during the time of the Buddha, anupassanā-samādhi can only be attained from the practice of Kāyagatā-sati and Bodhipakkhiya-dhamma which lead to realization of the Anatta-bhāvanā.¹⁷⁹ In the Bhāvanā-manasikāra, concentration could cut off wrong view in the Pariyutthāna plane. The message given by the Ledi Sayadaw is that “If the Bhāvanā-manasikāra (concentration on the objects of meditation) is firm, established, upheavals in thought cannot occur.”¹⁸⁰

Seeing above quotation, concentration means it is firm and established on the meditation objects and it could keep the mind free from disturbed thoughts. In the book of Manual of Buddhism, Ledi Sayadaw explains the term of samādhi as “ekaggata: concentration”¹⁸¹ which is one of manual properties of 52 kinds. Sayadaw defines ekaggatā as concentration that is similar to Abhidhammatthasaṅghaha as a cetasika among the fifty two cetasikas and it arises and accompanies every Citta. Focusing on one object in the meditation, ekaggatā leads to develop calmness in the meditator’s mind.

A. Definition of Samādhi

It is true that Sayadaw gives explanation about “Ekaggatā has characteristic mark of concentration and it also keeps the mind steady fixed on the object”.¹⁸² For the term of samādhi, it is given another

¹⁷⁹Ledi Sayadaw, **Manual of Buddhism**, op.cit., p.328.

¹⁸⁰Ibid., p.324.

¹⁸¹Pathamagyaw U Nyana (tr.), **Manual of Insight** (Vipassanā Dīpani), (Yangon: Mother Ayeyarwaddy, 2007), p.25.

¹⁸²Ibid., p.210.

definition in the book of Nibbāna Dīpanī that “if you develop concentration of one-pointedness of mind stage by stage, you will make progress up the higher knowledge of abhiññāṇa”.¹⁸³ Seeing his definition of samādhi, it means concentration is the proximate of wisdom or the cause to progress wisdom.

According to his definition, samādhi is defined similar to the Buddhist Dictionary which describes samādhi that mental state is fixed on a single object and ekaggatā is called concentration. And Ledi Sayadaw said that concentration is called parikamma-bhāvanā, upacāra-bhāvanā and appanā-bhāvanā (also called the eight samāpatti), which arises out of mindfulness in the body (such as out-breath and in-breath), and the bones of the body, constitute samādhi.¹⁸⁴ Ledi Sayadaw gives an elaboration concerning constitute of samādhi is the eight samāpatti which arises out of mindfulness in the body (such as out-breath and in-breath), and the bones of the body.

Samādhi dhamma means that it occurs four times as samādhindriya, samādhi-bala, and samādhi-maggaṅga can be called samādhisambojjhaṅga. For the samādhindriya, Ledi Sayadaw describes the work of Satipaṭṭhāna on an object causes to vanish the restlessness of the mind. The samādhindriya dispels the restlessness of the mind when it is applied in the work of Satipaṭṭhāna on an object, such as out-breath and in-breath.¹⁸⁵

The samādhi-bala is explained that the antithesis of Samadhi is the akusala-kamma of vekkhepa (the restlessness of mind). It consists of the inability to concentrate, and of un-quietness and restless of mind in the work of bhāvanā-manasikāra. It is the arising of thoughts on objects other than the object of concentration. It is the ability to control the mind and keep its attention fixed on one object.

B. Types of Samādhi

¹⁸³Venerable Ledi Sayadaw, **The Dhamma on Nibbana**, (Yangon: Mother Ayeyavwady, 2006), p.22.

¹⁸⁴ Venerable Ledi Sayadaw, **Manual of Buddhism**, op.cit., p.324.

¹⁸⁵Ibid., p.341.

Ledi Sayadaw used to explain types of Samādhi by giving differentiate the name of **pakati samādhi** and **bhāvanā samādhi**, which mean ordinary concentration and meditation concentration.

Pakati-samādhi cannot dispel that akusala-kamma of vekkhepa. Only Bhāvanā-samādhi can dispel it.¹⁸⁶ Here, Samādhi-bala is the power to gain concentrated mind in the work of Bhāvanā–manasikāra. It can keep the mind from restlessness and full of thoughts. Therefore, Samādhi is direct opposite of un-quietness and restless of mind. Pakati-Samādhi cannot destroy mental unwholesome state but only development of concentration of the insight could cut off defilements.

Furthermore, he explained three types of samādhi in terms of samādhi-maggaṅga. Sayadaw exerted the samādhi-maggaṅga is that in the case of the suddha-vipassanā-yānika, the samādhi-maggaṅga fulfills the function of samatha and citta-visuddhi through three kinds of samādhi known as **suññata-samādhi**, **animitta-Samādhi** and **appanihita-samādhi**. In the case of samatha-vipassanā-yānika, however, the three kinds of samādhi-maggaṅga fulfill the function of samatha and citta-visuddhi by the name of three **parikamma samādhi**, **upacāra samādhi** and **uppanā-samādhi**, and thereafter at the Vipassanā state, the functions of samatha and citta-visuddhi are fulfilled through three kinds of samādhi known as suññata Samādhi, animitta samādhi and appaṇihita samādhi. During the period of the preceding sīla-visuddhi and kāyagatā-sati, however, the samādhi-maggaṅga fulfills the function of the khaṇika samādhi (momentary concentration).¹⁸⁷

To sum up the definition of concentration taught by the Ledi Sayadaw, the researcher would like to say the meaning of concentration given by the Ledi Sayadaw is samādhi as “ekaggatā: one-pointedness or concentration as translated by the Ledi Sayadaw in his Manual of Buddhism.

¹⁸⁶Ibid., p.351.

¹⁸⁷Ibid., p.363.

4.1.2 Mahasi Sayadaw

Mahasi sayadaw hold the definition of the Samādhi from the term Samādhiyati which means that the mind also quickly becomes stabilized and calm.¹⁸⁸ In his giving Dhamma talk of the story of Utrā, which the Buddha prayed the noble mindedness in manner stated and reflatd living-kindness of Utrā,

A. Definition of Samādhi

In the book of spiritual insight, Mahasi Sayadaw gives definition of the concentration is that Samādhi¹⁸⁹ grow strong, the mind would be free from distraction and restlessness.¹⁹⁰ When the power of concentration is developed, Samādhi becomes strong such wandering thoughts will gradually lessen. If samādhi is fully strengthen, the mind will cease to wander and remain fixed on the person to whom lovingkindness is transmitted.¹⁹¹

Mahasi Sayadaw defines Samādhi means tranquility, grow strong and the mind is free from distraction and restlessness. It is true that Mahasi Sayadaw describes thus Samādhi is related to synonymous term for samatha. He defined samādhi as tranquility that it is similar meaning given in Aṅguttara Nikāya which mentions partaking of knowledge is of two things called tranquility and insight. For growing strong, Concentration does the actual work of holding the attention steady on that meditation object. The mind focuses single mindedly on one object without interruption. It grows by realizing that is mindfulness notices the distraction which has occurred and concentration can make the mind free from the distraction. When samatha samādhi and vipassanā samādhi

¹⁸⁸U Min Swe (Min Kyaw Thu) (tr.), **Brahmavihāra Dhamma**, (Yangon: Buddha Sāsanā Nuggaha Organization, 1985), p.73.

¹⁸⁹ A.I.61: “Dve me, bhikkhave, dhammā vijjābhāgiyā. Katame dve? Samatho ca vipassanā ca: Woodwarad F.L.and Mrs. Rhys Davids D.Litt., **Gradual Sayings**, (Aṅguttara Nikāya), vol. I, (Oxford: PTS, 1995), p. 55.

¹⁹⁰Dr. Ko Gyi (tr.), **Vipassanā** (Spiritual Insight), (Yangon: Myanmar, Buddha Sāsanā Nuggaha Organization, 2015), p.93.

¹⁹¹U Min Swe (Min Kyaw Thu) (tr.), **Brahmavihāra Dhamma**, op.cit., p.87.

become keen and vigorous, hindrances cannot find a place in the gap in between moments of thought that may rise. Only the serene and penetrating concentration will occur continuously in the objects of samatha and vipassanā with utmost purity. Only such concentration can certainly be called real or genuine citta-visuddhi.¹⁹²

It is called concentration as the name of citta-visuddhi when it is free from hindrances. It is a state in which the mind is to gain power which the main purpose to create the mind free of distractions and restlessness. This is the training concentration that support the mind upon a single object is achieved for growing strong to get free from all thoughts, distractions and restlessness. This gradually leads to the ability to rest the mind upon the object without distraction. It is important to note this aspect of mental development has to be practiced. According to the mind is free from distractions and restlessness defined by Mahasi Sayadaw, definition of Samādhi is similar Dhammasaṅgani and The Patisambhidāmagga which define that Samādhi refers to a mental state of non-distraction.

Mahasi Sayadaw gave the message about the basic concentration is that “when basic Samādhi has been firmly set up and grown in stature and strength, mindful observation of each sense perception confers insight into its nature”.¹⁹³ He gave more explanation about concentration for the pure insight vehicle. The meditator in pure insight Vehicle only needs to emphasize momentary concentration which could make the mind proceeding in uninterrupted succession. In the book of the Satipaṭṭhāna vipassanā meditation, Sayadaw gave the definition of Samadhi as follow:

Samādhi may mean (1) ordinary attention, (2) concentration of mind so it becomes one-pointed, (3) ecstatic trance, (4) a general name

¹⁹²U Min Swe (Min Kyaw Thu) (tr.), **Brahmavihāra Dhamma**, op.cit., p.69.

¹⁹³Dr, Ko Gyi, (tr.), **A Discourse on Vipassana** (Spiritual Insight), (Yangon: Buddhasasana Nuggaha Organization, 1982), p.51.

for all the various practices of mindfulness and meditation.¹⁹⁴ According to above message given by the Sayadaw, we can find concentration is defined four meanings as ordinary attention, one-pointed, ecstatic trance and a general name for all the various practices of mindfulness and meditation.

B. Types of Samādhi

He mentions his explanation about **Khaṇika-Samādhi** is that “because of the cleaning of and purification from Nīvaraṇas, this **Khaṇika-Samādhi** which resembles **Upacāra-Samādhi** will invariably take place from that time onwards. If it does not so happen, even the true nature of nāma and rūpa cannot possibly be known. Persons who are meditating at the present time will also gain such kind of Samādhi commencing from the said moment. This kind of Khaṇika- Samādhi in itself is known “citta-visuddhi”, which lends support to the realization nāmarūpa-priccheda-ñāṇa.”¹⁹⁵ Pointing out the message given by the Mahasi Sayadaw, we can understand that momentary concentration is important to realize the true nature of rising and falling in pure insight Vehicle. This is the reason why Mahasi Sayadaw emphasizes momentary concentration is important to progress pure insight meditation.

“When knowledge of concentration becomes strong and stabilized, the form of rising, awareness through contemplation, form of falling, and consciousness that arises, are distinguishably known as being different from one another”.¹⁹⁶ According to the message said by Mahasi Sayadaw, if the meditator gained concentration, knowledge also occurred in him. It is called knowledge of concentration which could realize that is the nature of the phenomena of rising and falling of the phenomena by contemplating.

¹⁹⁴U Pe Thin (tr.), **The Satipatthana Vipassana Meditation** (A Basic Buddhist Mindfulness Exercise), yangon Myanmar, the Department of Religious Affairs, 1954, p.5.

¹⁹⁵U Min Swe (Min Kyaw Thu) (tr.), **A Practical Way of Vipassanā** (Insight Meditation), Vol, I, (Yangon: Buddha Sāsanā Nuggaha Organization, 2011), p.80.

¹⁹⁶U Min Swe (Min Kyaw Thu) (tr.), **Brahmavihāra Dhamma**, op.cit., p.459.

In his teachings, we can find the main definition of concentration is tranquility, grow strong and the mind is free from distraction and restlessness.

4.1.3 Pha Auk Sayadaw

Pha Auk Sayadaw said that concentration is second training and uninterrupted concentration in deep cultivating on the meditation object could keep the mind fixing on a single object and it suppresses the opposed hindrances which used to disturb the mind to be cleaned from sensual desires.

A. Definition of Samādhi

Regarding to definition of concentration given by the Pha Auk Sayadaw, he give explanation as follows:

“Second training, is the cultivating of deep, uninterrupted concentration, which arises from fixing the mind on a single object during the practice of Samatha (serenity). Samadhi suppresses the hindrances, which by their very nature, are opposed to concentration –thus the mind becomes calm, penetrating and powerful, a prerequisite for the development of wisdom.”¹⁹⁷

Pha Auk Sayadaw gives explanation that concentration is second training described as meditation practice. It is also called training in concentration. It means the term concentration can be applied mindfulness of meditation is to suppress hindrances in order to become free of them. The strong cultivated concentration can prevent from rising five Hindrances. Therefore, Pha Auk Sayadaw says Samadhi is consists of right effort, right mindfulness and right concentration because Samadhi in training would be developed for Purification of the mind knows and sees things as they really are. Based on Samadhi Sutta, Pha Auk Sayadaw encourages that before practice of insight meditation, the meditators should be developed concentration.

¹⁹⁷Bhikkhu Moneyya, (tr.), **Teachings and Training**, (Malaysia: Wave Press, 2005), p.10.

Pha Auk sayadaw wishes the meditators firstly have fulfilling to develop concentration because the development of concentration can proceed on to investigate the natural phenomena of mind and matter (Nāma Rūpa) and Deep concentration could produces bright, brilliant, light which the Buddha calls the light of wisdom (Paññā-āloko). Using that light, the meditator could be able to discern ultimate materiality (Paramattha-rūpa), ultimate mentality (Paramattha-nāma), and their causes. The Buddha teaches what we call insight-basis jhāna, jhāna concentration that one develops as the basis for practicing vipassanā.¹⁹⁸

Regarding to the definition of Samādhi defined by Pha Auk Saydaw, we have seen that Pha Auk Saydaw hold the meaning of concentration to suppress the opposed hindrances and. Meditators have to cultivate to develop concentration before insight meditation because only the development of concentration is able to know and see things as they really are.

B. Types of Samādhi

Regarding to the types of concentration, Pha Auk Saydaw generally emphasizes levels of concentration. He said that “according to Āloka Sutta and Pacalāyamāna Sutta the wisdom associated with even preparatory concentration (**Parikamma-samādhi**) starts radiating light. We found that the light becomes brighter as the concentration rises and at the level of access concentration (**Upacāra samādhi**) it becomes so bright and penetrative that it can penetrate into internal organs and then to ultimate realities”.¹⁹⁹ At this stage you will reach either access or absorption concentration. Access concentration is the concentration close to and preceding jhāna. Absorption concentration is the concentration of jhāna²⁰⁰

¹⁹⁸ The Most Venerable Pa-Auk Sayadaw, **The Only Way for the Realization of Nibbāna**, (Kandy: Buddhist Publication Society, 2012), p. 10.

¹⁹⁹ Pa-Auk Tawya Sayadaw, Dr. Mehm Tin Mon, (tr.), **Breakthrough in Samatha Meditation and Vipassana meditation**, (Yangon: International Pa-Auk Forest Buddha Sāsana Meditation, 2004), p.7.

²⁰⁰ Venerable Pha Auk Sayadaw, *Mindfulness of Breathing and Four Elements Meditation*, op.cit., p.8.

With reference to *Āloka sutta* and *Pacalāyamāna sutta*, he explains light begins at the level of preparatory concentration. When the meditators reach at the level of access concentration, the concentration is so bright that it could penetrate the ultimate realities.

He describes access concentration is closed to the *jhāna* but its factors are not full strength. To develop absorption concentration, the mind is pushed to fix on the *Paṭibhāga-nimitta* again and again with help of faculties of faith, effort, mindfulness, concentration, and understanding. This is called *Ānāpāna paṭibhāga nimitta* is the object of absorption concentration based on in and out breathe.²⁰¹

Pha Auk Sayadaw mentions his explanation about the one-pointedness and types of absorption concentrations is that “the *Aṅguttara Nikāya* commentary then explains that development of *samatha* by direct knowledge means to develop mental one-pointedness, which corresponds to concentration. This corresponds then to what in the *Visuddhimagga* is called mind purification, and is explained as the first, second, third, and fourth fine-material *Jhānas*, plus the four immaterial *jhānas*, which altogether are called the eight attainments. They are all types of absorption concentration.”²⁰² Referring to *Aṅguttara Nikāya* commentary, he explains one-pointedness is to develop the mind in the *Samatha* and it is related to concentration of the first, second, third, and fourth fine-material *jhānas* and the four immaterial *jhānas* are called purification of the mind in the *Visuddhimagga*.

Finally the researcher would like to mention right concentration explained by Pha Auk Sayadaw. He said that right concentration is to concentrate on the *Ānāpāna paṭibhāga nimitta*, on the *Jhāna* phenomenon, on the impermanence of the material phenomenon and the *Nibbāna* phenomenon.²⁰³

²⁰¹ Pha Auk Syadaw, **Mindfulness of Breathing** (*Ānāpānassati*), (Singapore: PAMC, 2013), p.5.

²⁰² Pha Auk Syadaw, **The Only Way for the Realization of Nibbāna**, (Singapore: PAMC, 2013), p.8.

²⁰³ *Ibid.*, p.40.

In brief, the following chart will be representation of the definitions of Samādhi by those prominence meditation masters.

Table 10: Conclusion Table of Definition

	Ledi sayadaw	Mahasi sayadaw	Pha auk sayadaw
The Definition of Samādhi	Concentration of the mind. Steady fixed on the object. One-pointedness of mind. The cause to progress wisdom. To dispel the restlessness of the mind.	Tranquility, grow strong. The mind also quickly becomes stabilized and calm. General name for all the various practices of mindfulness and meditation	Suppressing five hindrances. Fixing the mind on a single object during the practice of Samatha (serenity). Calm, penetrating, powerful for the development of wisdom.
Types of Samādhi	Pakati Samādhi and Bhāvanā Samādhi Suññata-Samādhi, Animitta-Samādhi and Appanīhita-Samādhi. Parikamma Samādhi, Upacāra Samādhi an Appanā-Samādhi,	Khaṇika-Samādhi Upacāra-Samādhi (Appanā) samaādhi).	Parikamma-samādhi Upacāra samādhi Appanā-samaādhi).

As a means to summarize the meaning of concentration given by the three Myanmar Buddhist Meditation Teachers called Ledi Sayadaw, Mahasi Sayadaw and Pha Auk Sayadaw, the researcher have picked the main definition of concentration and its types from their teachings.

4.2 The Main Sutta and Teaching of Meditation

Regarding to the main teaching of meditation, the researcher would like to present with the three subdivisions: the main doctrines and theory of meditation taught by Ledi Sayadaw, by Mahasi Sayadaw and by Pha Auk Sayadaw.

4.2.1 Ledi sayadaw

Ledi Sayadaw was the father of vipassanā in Myanmar. His teachings are influential in spreading vipassanā Meditation among lay people and monks. He was the master who knew well the whole Tripitaka. The formulating the meditation instructed by Ledi Sayadaw were of which many have their roots in the Abidhamma. He could teach to spread them over Myanmar People. Ledi Sayadaw used to explain Abhidhamma to study meditative practice, making one's learning the basis for an everyday observation that could lead to liberated insight.

A. The Main Suttas of Meditation

He introduced meditative teaching in the simple way for a busy life could be suitable in the mundane world. Although Ledi Sayadaw used to urge the advantaged study, he also gave the suggestion that even the layperson who only learned the ceaselessly changing the nature of four elements of earth, wind or air, fire and water could achieve great spiritual benefit. The message given by the Ledi Sayadaw is described that at the present time, men and women who find themselves unable to contemplate and investigate at length into the nature of rūpa and nāma-dhamma, should throughout their lives, undertake the task of committing the four great primaries to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are continued in their body.²⁰⁴ In the least, they should attempt to obtain an insight into how the four great primaries pathavī, tejo, āpo and vāyo are constituted in one's body, if they acquisition a good insight into the four great elements, they obtain a sound collection of seeds of ñāṇa which are

²⁰⁴Venerable Ledi Sayadaw, **Manual of Buddhism**, op.cit., p.303.

most difficult of acquisition, and this is so even though they may not acquire any knowledge of the other portion of Abhidhamma.²⁰⁵

According to his message, we can understand to develop knowledge within and without oneself, within and without one's house, within and without one's village and town, we can practice an object of the insight based on four great elements to be seen as impermanence rising and falling on our bodies. For the seeds of knowledge, hunter fisher men should, on the other hand, be encouraged to contemplate the noble qualities of the Buddha, The Dhamma and The Saṅgha. They should be introduced as is in their power, the characteristic of loathsomeness in one's body. They should be urged to contemplate the liability of themselves and all creatures to death --- These accomplishments constitute very good foundation for the acquisition of vijjā.²⁰⁶

However, Ledi Sayadaw gave easy way for the pure insight practice is only to focus on the study of ceaselessly changing the nature of four elements. For the basis of pure or dry insight meditation, we did not need to enter into such deep concentration state in order to gain mental stability. I tell them, in the true tradition of a Bhikkhu, that even though they are hunters and fishermen by profession, they should be ever mindful of the Noble qualities of three jewels and three characteristics of existence. To be mindful of the Noble qualities of the Triple Gem constitutes the seed of caraṇa. To be mindful of the three characteristics of existence constitutes the seed of vijjā.²⁰⁷ Even hunters and fisher-man could not miss opportunity to get the seeds of wisdom which is the grantee for attainment of enlightenment in their future life if they contemplate the noble qualities of the Buddha, The Dhamma and The Saṅgha and if they focus mindfulness of death that all are subject to death.

Ledi Sayadaw gave the teaching for the dry insight meditation is that "at least, one should strive just to realize the division into four parts

²⁰⁵Ibid, p. 295.

²⁰⁶Ibid., p.300.

²⁰⁷Venerable Ledi Sayadaw, **Manual of Buddhism**, op.cit., pp.300-301.

with his own body of the four great elements of earth, water, fire and wind. Although one does not become skilled in any part of the Abhidhamma, if one masters the four elements, one will gain the seeds of wisdom which are difficult to acquire.”²⁰⁸ As mentioned above message, Ledi Sayadaw urged us to realize the four great elements of our bodies for the insight meditation which the mean teaching guided by him. Ledi Sayadaw was the first teacher to put it at the center of his teachings. This message spread far and wide that Meditation is possible in anywhere.

B. Teaching of Meditation

Ledi Sayadaw taught many meditation methods given in the Buddhist Texts and Commentaries. Of them, Ānāpāna Dīpanī mindfulness of breathing also is included which he gave the teaching based on Satipaṭṭhāna Sutta. “On certain days he taught Ānāpāna meditation to those the same audiences and authored a boon on this technique.”²⁰⁹ In his Manual of Buddhism, Ledi Syadaw said that before acquiring tranquility and insight, one must practice mindfulness of body, which is one of the four foundations of mindfulness.²¹⁰

Nowadays both monks and laypeople in Myanmar are pleasant his teachings which they are easy to understand to follow and practice for them. Sayadaw gave instruction based on individual’s bent or Pārami. Ledi Sayadaw explained many other meditation methods and technique in his teachings such as Ānāpāna Dīpanī mentions the method for insight meditation after attaining higher level of Samatha, the meditator has to change over insight meditation. If he could follow this method, it is excellent but if not, he can choose the practice of contemplating of four great elements to realize the nature of his body.

As conclusion remark, Ledi Sayadaw tught many discourses as guided in Buddhist Texts and wrote many Dipanis which describe many methods of meditation practices but of them, the researcher only focuses

²⁰⁸Erik Braun, **The Birth of Insight**, (Chicago: The University of Chicago Press, 2013), p. 133.

²⁰⁹Venerable Ashin Nyanissara, Maung Mar Kyaw, (tr.), **A Short Biography of Ledi Sayadaw**, (Washinton, USA), p.20.

²¹⁰Venerable Ledi Sayadaw, **Manual of Buddhism**, op.cit., p.655.

on his teachings of the mindfulness of breathing and obtaining an insight based on four great elements will be present as his the main teachings for meditation because Ledi Sayafaw mentioned one who practice even mindfulness of breathing has to go to contemplate for the realization of four great elements of one's body.

When we studied Abhidhamma, we understood that whenever our mind is associated with greed, hatred and delusion, it is unwholesome. Whenever our mind is associated with the non-greed, non-hatred and non-delusion, it is wholesome. Actually, the Abhidhamma guides us to understand there is the dhammas along that possess ultimate reality in this world. In the Abhidhamma, it mentions everything is expressed in term of the aggregates, sense bases, elements and dependent on arising etc. if we see our body and mind, we will understand they are only five aggregates. In the Abhidhamma, it explains that living beings and non-living things are into these five aggregates and it has explained how relationship between the five aggregates, sense bases, elements and the ultimate realities. During meditation, we have to contemplate these five aggregates to realize their nature as impermanence, suffering and non-self. When visible object comes in contact with eye, a thought appears in our mind. Our mind is consciousness aggregate. We feel like or dislike when a visible objects to eye, a sound to ear, a smell to nose, a taste to tongue etc. come and contact. We know it is feeling aggregate. Feeling is one of mental concomitants. It associates with mind which knows feeling is good or bad. We remember the episode happened in the past. This is called perception. Other mental concomitants are mental formation aggregate. Our mind is consciousness aggregate. Our body is material aggregate in the Abhidhamma. All things in this world are relationship each other as dependent on arising. If we analysis our body and non-living things, we will know they are composed of four elements. If we summarize all things in this world, we can find they are just only mind and matter defined as ultimate realities in Abhidhamma. If the meditator discerns his mind and body with respect to their characteristic, he could see correctly mind and matter.

4.2.2 Mahasi Sayadaw

Mahasi Sayadaw gave many discourses explanation of charity, morality called Sagga-kathā which describes the delights of the Devas' blissful existences attain through the practice of charity and observation of morality and insight meditation called Magga-kathā attainment of Noble Path in accordance with canonical texts and commentaries.

A. The Main Suttas of Meditation

He taught the method of satipatthana practice his disciples at the Mahasi monastery, Ingyintaw taik where he came to be known as Mahasi Sayadaw. Then his method spreads far and wide over Myanmar. In 1952, Mahasi Sayadaw was honored by the president of Union of Myanmar with the prestigious title of Aggamahā Paṇḍita (the exaltedly wise one). He was the questioner of the historic Sixth Buddhist Council on 17 may 1954. He was a Burmese Theravāda Buddhist monk and meditation master who had a significant impact on the teaching of insight meditation to spread to Asia and the West.

Mahasi espoused the direct path of vipassanā only as it is taught in the Discourse on how to establish Mindfulness and he used the main teaching as the foundation of all Buddhist meditation practice. The practice of mindfulness was recommended by the Buddha for all who are seeking to grow spiritually and eventually attain the realization of enlightenment. This is essentially a practical path which is a form of meditation of system of physical and psychological techniques designed to bring about realization of the Nibbāna.

The Buddha himself tells us in Satipatthana Sutta that there is but One Way -- the Way of establishing mindfulness. It is this establishing of mindfulness that serves as the cornerstone of the whole system of insight meditation expounded and popularized by the Ven. Mahasi Sayadaw for over half a century.

B. Teaching of Meditation

Mahasi Sayadaw used to encourage the meditator that the purpose of practicing vipassanā is able to complete the course of the training to attain Holy Path in a short time as the message taught by the

Buddha in the Mahāsataipatthāna sutta. Mahasi sayadaw said thus the practice of Vipassanā also leads to produce the benefit that is free from sakkāya-diṭṭhi which gives the danger of rebirth in the realm of hell, or animals and Petas because “the practice of vipassanā or insight meditation is the effort made by the meditator to understand correctly the nature of the psycho-physical phenomena taking place in his body. Physical phenomena are the things or objects which one clearly perceives around one.”²¹¹

The message given by the Mahasi Sayadaw, means the meditator who understands physical and mental process of body is freed from Sakkāyadiṭṭhi. “With every act of breathing, the abdomen rises and falls which moment is always evident. This is the material quality known as the elements of motion. One should begin by noting this moment, which may be done by the mind intently observing the abdomen.”²¹²

It can make a confirmation that Mahasi Sayadaw used his teachings for meditation from the Satipatthāna Sutta although he taught many different kinds of teachings from the Buddhist texts, he taught his vipassanā teachings and the method from Satipatthāna Sutta. Mahasi Sayadaw also gave method of noting, the rising and falling of the abdomen in vipassanā meditation. This method taught by the Mahasi Sayadaw is that the average meditator finds it easier to note this manifestation of the element of motion.

The main purpose of Mahasi Sayadaw is that every act of breathing by the meditator had to link manifestation of the element of motion to understand correctly the nature of the psycho-physical phenomena taking place in his body. The method of Mindfulness on abdomen is that he related from his experience to teach for the meditators.

Mahasi Sayadaw gave explanation about insight meditation is that it as the term concerning insight practice, which refers to the

²¹¹Mahasi Sayadaw, **Practical Vipassa Meditational Exercises**, (Yangon: Buddhasasana Nuggaha Organization, 1978), p. 17.

²¹²Ibid., p. 2.

understanding of name and form. It also means to meditate on name and form and to be aware of it.²¹³

Mahasi Sayadaw said that in the fundamental meditation that both concept and realities appear to the beginner. Some people instruct the beginners to meditate on realities only. This is impossible. To forget concept is quite impracticable at the beginning. What is practicable is to observe concepts as they combine with the realities.”²¹⁴ As the practitioner’s mindfulness and concentration grow stronger, all concepts disappear and the realities appear to him. At the beginning of the insight meditation, to neglect concept during insight meditation would be difficult for the beginner. Therefore, Mahasi Sayadaw said it is impossible to forget concept to observe meditating on realities at the beginning because later if the practitioners strongly developed their mindfulness and concentration, all concepts would be disappeared from them and the realities would appear to them.

To sum up the main teaching for meditation by the Mahasi Sayadaw, he taught the Satipaṭṭhāna Sutta as the main teaching. He also used the method of meditation from the Satipaṭṭhāna Sutta. Using the method from the Satipaṭṭhāna Sutta, He encouraged the meditators and he taught many different messages which are most important of all giving and instruction how to begin insight meditation, how to be on guarding against pitfalls in the course of training to progress knowing themselves to gain the path to bliss.

4.2.3 Pha Auk Sayadaw

The Venerable U Āciṇṇa is commonly known as Venerable Pa-Auk Tawaya Sayādaw or Pa-Auk Sayādaw. The aim of the Pa-Auk Sayādaw is to share others what he has learned from his own experiences and from Buddhist Texts. It means that he promotes and propagates the teachings for the realization of other.

²¹³Mahasi Sayadaw, **Fundamental of Vipassana Meditation**, (Yangon, Buddhasasana Nuggaha Organization, 1992), p.62.

²¹⁴Ibid., p. 57.

A. The Main Suttas of Meditation

All teachings of the Pha Auk Sayadaw are the same as what is described in the Visuddhimagga and based on the same sources from the Pali texts, commentaries and so on.

Sayadaw teaches meditators step by step how to attain those stages of purification and insight-knowledge. The system of the main meditation teaching taught by the Pha Auk Sayadaw is based on the development of mindfulness-of-breathing in the Mahāsatiṭṭhāna Sutta.²¹⁵

All of Samatha practices can be useful as guided in the Buddhist Texts but Pha Auk Sayadaw only emphasizes his teaching based on the mindfulness of breathing. We can find his teaching that meditation always needs to support mindfulness. Therefore, Mindfulness of breathing is the practice commonly encouraged by the Sayadaw at the Pha Auk taw meditation center. Sayadaw usually teaches beginners the mindfulness of breathing in and out of because most meditators succeed by this method. This teaching is the practice of significance of concentration for the beginners. Pha Auk Sayadaw give guideline if we practice mindfulness of breathing, we have to train systematically.

B. Teaching of Meditation

The teaching of Pha Auk Sayadaw is a bit different form meditation by the Mahasi Sayadaw although both Mahasi Sayadaw and Pha Auk Sayadaw use their teachings for the practice of the Satipaṭṭhāna. Mahasi Sayadaw instructed to use mindfulness on the rising and falling but Pha Auk Sayadaw explains mindfulness on breathing in and breathing out. Mahasi Sayadaw teaching goes directly to insight meditation but Pha Auk Sayadaw encourages starting for development of concentration for the beginners. Therefore we can understand that Pha Auk Sayadaw gives concentration meditation used a technique of mental development that leads to mental tranquility which concentration developed on breath in and out, taught by Pha Auk Sayadaw based on foundation of

²¹⁵ Venerable Pha Auk Sayadaw, **Mindfulness of Breathing and Four Elements Meditation**, op.cit., p.1.

concentration in the first which Sayadaw usually teaches beginners the mindfulness of breathing in and out.

And Sayadaw said the benefits of three trainings giving this message as follow:

The training of morality purifies the mind from gross, violent defilements. The training of concentration purifies the mind from the arisen and agitating defilements. The training of wisdom purifies the mind from latent defilements²¹⁶. According this message said by the Pha Auk Sayadaw, it is vital important that the meditators in Buddhism have to try for the development of morality, concentration and wisdom for the realization of nibbāna. Similarly, Pha Auk Sayadaw used to urge giving this message to practice concentration for one's development of meditation delivered by the Buddha in Samadhi Sutta. The message given by the Pha Auk Sayadaw as follow:

In the Samadhi Sutta, the Buddha exhorted Bhikkhus to develop concentration to be able to see things as they really are.

“Samādhiṃ bhikkhave bhāvētha samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti.”

“Oh bhikkhus, try to develop mental concentration. The bhikkhu who has developed concentration will be able to see things (the four Noble Truths) clearly and correctly as they really are.”²¹⁷

As mentioned above the message given by the Pha Auk Sayadaw, we can understand that Pa-Auk especially emphasizes on developing levels of concentration before practicing insight meditation. According to his teaching, the fourth jhāna is the foundation for vipassanā. Some persons cannot control their mind because their mind is always wandering. This is the reason why they could not easily attain jhāna.

Another reason is that if morality of the meditators is not pure and their effort is not so strong and their wisdom faculty is not so sharp

²¹⁶Pa-Auk Tawya Sayadaw, Dr. Mehm Tin Mon, (tr.), op.cit., p.10.

²¹⁷Ibid., p.10.

etc., so, their concentration would not be enough strong to attain jhāna too. For these reasons, Pha Auk Sayadaw used to encourage the meditator to develop their concentration before the practice of insight meditation. According to his direction, the meditators need to attain at least four jhānas to discern ultimate materiality as well as ultimate mentality and if their concentration is developed, the meditators could understand is very clearly things are as they really are. This is the reason why Pha Auk Sayadaw teaches firstly Samatha before the practice of insight meditation.

After attainment of concentration, Pha Auk Sayadaw instructs to practice insight meditation. His teaching for the meditation is to discern on the four elements with power of mindfulness. “Meditation at the Pha Auk are free to begin their meditation practice with the samatha subject of their choice. In most case, however, they are encouraged to choose between two initial samatha practices: mindfulness of breathing) and four elements meditation.”²¹⁸

At the beginning, Sayadaw usually teaches the meditators Vipassanā for the practicing four elements meditation systematically. For the bare-insight meditators, it is possible to practice four-element meditation because the practice of four elements meditation supports to see small particles or Kalāpas and they could analysis four elements in each kalāpas. Whoever wants to attain nibbāna have to be skillful with the practice of the Satipaṭṭhāna. Therefore, Sayadaw used to inform the meditators that meditation on the four great elements is part of the Satipaṭṭhāna practice.

The main teaching of Pa-Auk Sayadaw is that he generally emphasizes to practice breathing in and breathing out to develop sufficient levels of concentration before practicing insight meditation. After attainment of the samatha practices, Sayadaw teaches the four element meditation which means analyzing rūpa by practicing the four element meditation.

²¹⁸Bhikkhu Moneyya, (tr.), op.cit., p.22.

4.2.4 Concluding Remarks

As conclusion remark, the most popular and prominence three meditation teachers, Ledi Sayadaw, Mahasi Sayadaw and Pha Auk Sayadaw used four foundation of mindfulness described in the Satipaṭṭhāna Sutta as the their teachings and their methods. But Masi Sayadaw instructed directly to practice insight meditation and he used his methods called rising and falling focused on abdomen for insight meditation. If the Yogi followed rising and falling instructed by the Mahasi Sayadaw, the concentration of the meditators will be developed together at the same time. They don't need to follow concentration practice. Although three meditation Teachers taught their teachings as four foundation mindfulness from the Satipaṭṭhāna Sutta, It was different methods because Ledi Sayadaw and Pha Auk Sayadaw gave their methods which are mindfulness of breathing in and breathing out. It means at the beginning, both Ledi Sayadaw and Pha Auk Sayadaw urged the meditators have to cultivate concentration with the practice of breathing in and breathing out methods. According Ledi Sayadaw, if the meditators could practice to develop concentration, it is the best but if not, they can directly go to the practice of elements of meditation for insight meditation. But Pha Auk Sayadaw deeply emphasized the levels of concentration which means before insight meditation, the meditators have to develop absorption concentration because the development of concentration could only see the small kalāpa. For that reason, he used to urge the meditators to develop concentration. After meditators reach the absorption concentration, they have to change from calm meditation to insight meditation by practicing element of meditation.

In order to understand the four foundation of mindfulness, the researcher would like to express the following chart.

Table 11: Four foundation of Mindfulness

Kāya	Vedanā	Citta	Dhamma
Ānāpāna pabba mindfulness of breathing	pleasant (bodily or mental)	Higher state of mind	Pañca-nivarana The Five Hindrances (Nivarana)
Iriyāpathamovements	painful (bodily or mental)	Ordinary state of mind	Pañca-khandha The Five Aggregates of Grasping
Sampajañña clear comprehension	neither (mental only)		Dvādassa-āyatana The Six The Internal and External Sense-Bases
Dhātu Manasikara analysis of the elements			Satta-bhojjaṅga The Seven Factors of Enlightenment
Paṭikūla attention to impurities of body			Catu-sacca The Four
Nava sivathika Nine cemetery contemplations			

4.3 The Method and Techniques of Practice

Insight meditation is the necessary application of a Buddhist perspective to one's life for the layman or monks. Therefore, the method of practice for meditation plays an important part of the establishment of the true way for the insight meditation because the only true method will support the attainment at the individual level in one's current life through the path of meditation. In this title, the researcher will discuss the method of practice taught by the meditation teachers called Ledi Sayadaw, Mahasi Sayadaw and Pha Auk Syadaw from Myanmar.

4.3.1 Ledi Sayadaw

Ledi Sayadaw said that both the vehicle of calm and the dry insight worker have to contemplate mindfulness of body before they practice tranquility and insight meditation. “Before acquiring tranquility and insight, one must practice mindfulness of body, which is one of the four foundations of mindfulness.”²¹⁹

A. Method of Practice

If one cultivated and developed the four foundations of mindfulness, he already fulfilled and perfected the seven factors of enlightenment. Seven factors of enlightenment being developed, it brings about insight knowledge and emancipation.²²⁰

Ānāpānassati as a method of meditation was explained in the Majjima Nikaya. The four methods of steadfast of mindfulness are mentioned in that Sutta.

If one is established in the mindfulness of body, one can successfully undertake the work of tranquility and insight.²²¹ According to the message given by the Sayadaw, we realize that we firstly have to contemplate mindfulness of body as the basic for meditation. So mindfulness of body is very important for the meditators because without control over the mind, the work of tranquility (Samatha) and insight (Vipassanā) cannot be undertaken.²²² Ledi Sayadaw briefly mentioned about mindfulness of body pointing out the Kāyagata-sati Sutta. The researcher would like to show them as follow: mindfulness of breathing (Ānāpāna sati), mindfulness of bodily posture and movements (Iriyāpatha), clear comprehension of acts and deeds (Sampajañña), attention to impurities of body (Patikkula), analysis of the elements

²¹⁹ Mahthera Ledi Sayadaw, **Manual of Mindfulness of Breathing** (Ānāpāna Dīpanī), (Yangon Myanmar, Department of Religious Affairs, 2004), p. 655.

²²⁰Ibid, p. 663.

²²¹Ibid, p. 659.

²²²Ibid, p. 658.

(Dhātuvavatthāna), nine cemetery contemplations (Sivithika), and the four Jhāna²²³

Here Sayadaw only described information about mindfulness of body but he did not explain the exercises of mindfulness of body. He only gave the practice of mindfulness of breathing because the relevance of Kāyagatāsati and Ānāpānasati practice is related to the four Aspects of Satipaṭṭhāna practice. The Satipaṭṭhāna Sutta covers all Satipaṭṭhāna practices as the body, the feelings, the mind and all Dhamma.

Therefore, Ledi Sayadaw used his method from the Ānāpānasati sutta which opens with the declaration that it mentions the direct Path leading to realization. According to this Satipaṭṭhāna Sutta, the practice refers to not only concentration exercise but also at the same time, it points out the insight meditation method. Ledi Sayadaw emphasized his method as the key that is of important for practice. The contemplating is used in the internally and externally which the meditators have to focus on observing the nature of rising and passing away. Pointing out this message, we realize mindfulness of body should be used for the establishing to lead to increasing mindfulness and knowledge to attain realization of nibbāna.

Here, for ordinary householders, practicing for spiritual success means firmly establishing oneself in morality with right livelihood as the eighth precept, and assiduously practicing mindfulness of the body, tranquility meditation, and insight meditation within this lifetime.²²⁴

Ledi Sayadaw gave explanation for ordinary householders to achieve the spiritual success is that they have to keep first code of conduct which makes one increased meditation, mindfulness and self-reflection etc. Good conduct is a foundation for further progress on the path and for further personal development. Therefore, we can understand the importance of good conduct as a foundation for following the path as a basis for achieving results on the path. We can bring the practice all

²²³Venerable Ledi Sayadaw, **Manual of Buddhism**, op.cit., p.661.

²²⁴Ibid, p. 654.

together as morality, concentration, and wisdom. The practice, in brief, is just morality, concentration, and wisdom in Buddhism.

In the *Maggaṅga Dīpanī*, the practice of breathing exercise briefly mentioned for those who are householders have no time to practice this exercise in the day time. Sayadaw urged that they should keep always on practicing about one or two hours before they sleep and about an hour before they get up from bed in the morning. The method of practice given by the Ledi Sayadaw is as follow:

According to the Buddha-word, “Mindfully he breathes in, mindfully he breathes out.” So during the whole period during which one has determined to sit, the mind is concentrated just on the breathing and is not allowed to stray here and there. To accomplish this, one needs bodily effort and mental effort. Here, bodily effort means the effort made to practice for a fixed period each day, never letting a day go by without practice. Mental effort is the extreme care that one takes when breathing in and out that the mind may not stray elsewhere, as well as the intense application of the mind to the meditation object so that sleepiness and sloth do not creep in. As the breath touches the nostrils during exhalation one should be mindful just of the breathing out. Similarly, when inhaling be mindful just of the touch of air passing in, the mind should be fixed continuously upon the region of the nostrils. Hence, right effort here means these two kinds of effort, bodily and mental, as mentioned above.²²⁵

The message described above is the method of practice instructed by the Ledi Sayadaw. It means that to develop their mental training, the meditators do not move his mind away from exhaling with mindfulness and inhaling with mindfulness. They mindfully have to breathe out and they have mindfully breath in. Their right efforts called *kāyika-vīriya* and *cetasika-vīriya* have to keep their attention firmly fixed on the out -breath and the in –breath. Their mind does not allow spreading to external objects of thought but they have to make their mind

²²⁵Ledi Sayādaw, **The Noble Eightfold Path and its Factors Explained** (*Maggaṅga-dīpanī*), (Kandy: Buddhist Publication Society, 1985), p. 38.

confined on inhaling and exhaling. “When this practice has been repeated for three or four months, the unsteadiness of mind will be disappeared.”²²⁶

Ledi Sayadaw said that the meditators keeping on applying their mind in this way for three or four months, etc., their mindfulness will become fixed on exhaling and inhaling. That mindfulness in them is designed as right mindfulness. If their mindfulness is designed as right mindfulness, the three constituents of morality-group of the Eightfold Path also have been established and then mental restlessness will be disappeared day by day.

For posture in meditation, Ledi Sayadaw only gave instruction to follow the way to Satipaṭṭhāna Sutta. The message given by the Ledi Sayadaw as follow:

Here, in the Sutta, the Buddha says” sits down cross-legged” because the cross-legged posture is especially suitable for the meditation, but any of four postures diligently adopted will suffice.²²⁷ Ledi Sayadaw did not explain postures to take meditation in detail like Mahasi Sayadaw’s methods. According his message, we can find he liked sitting posture for meditation but he also opened we can choose any of postures as suitable for us in meditation.

Ledi Sayadaw explained the method for meditation from the Commentary which describes three main stages to follow the way to practice that are 1, “counting: attention is placed on the out-breaths and in-breaths by counting them. 2, Connection: intention is placed directly on the out-breaths and in-breaths and is made stronger and firmer, but the counting is discounting. 3, fixing: the effort is intensified until the higher stages of attainment are achieved.”²²⁸

²²⁶Ledi Sayadaw, **Manual of Buddhism**, op.cit., p.422.

²²⁷Ibid, p. 664.

²²⁸Ledi Sayadaw, **Manual of Mindfulness of Breathing**, op.cit., p.667.

B. Techniques of Meditation Practice

Before giving the explanation of the method for meditation, Ledi Sayadaw gave instruction the meditators to focus on their out-breath and in-breath seized firmly with the tip of their noses and their upper lips. It means that “there are two places where the out-breath and in-breath may be grasped: the tip of nose and upper lip”.²²⁹ Sayadaw urged to focus one’s striking of the breath on the clearer place from both tip of the nose and upper lip because for some people the striking of breath is clearer at the tip of nose; for others, it is clearer on the upper lip. And attention must be placed on the spot where the perception is clearest, which may be called the “spot of touch.”²³⁰

At the beginning, one’s effort has to make keeping the attention on the spot of touch by counting the numbers of times which mean the counting times of the out-breath and in-breath striking that spot and then for the next stage, the meditators have to continue his effort with the attention on the out-breath and in-breath without aid of counting. Finally the third stage gives instruction that one has to try one’s effort applying the attention developed firmly and strongly fixing the mind on one’s nostril continuously. This means one should always has to observe that it is exhaling whenever the win exalted brushes against it. If the meditators could fix their mind on the meditation object, they can concentrate the mind on the meditation object even they do not reach access concentrating and attainment concentration. “During a fixed period of the one hour or two hours every day, it would become easy to concentrate the mind on any other object of meditation”.²³¹ For Samatha-yānika, anyone who wants to practice insight meditation had first to enter into the deep state of concentration Samadhi called jhāna. If the meditators could try to get that deep state of concentration, it is excellence but for insight meditation, the meditators do not need to attain such deep sate of concentration. To gain mental stability of the insight meditation, the meditator only need to require the level of momentary concentration

²²⁹Ibid, p. 667.

²³⁰Ibid, p. 667.

²³¹Ledi Sayadaw, **Manual of Buddhism**, op.cit., p. 437.

which could supports the meditators able to contemplate continuously object of meditation moment after moment.

After mindfulness is practiced for three or four months, the meditators' mind will be concentrated well on the meditation object. And then they will succeeded well in the establishing the purification of virtue and purification of the mind. So the meditators have to establish insight meditation. Ledi sayadaw urged to change from calm to insight meditation using mindfulness. The message given by the Ledi Sayadaw is as follow:

It is only after he has overcome the wandering tendencies that he can direct the mind towards vipassanā. He must not relinquish mindfulness of breathing, but must remain established in it until he reaches insight and attains knowledge of the Path and fruit.²³² In this message, Ledi Sayadaw pointed out the meditators who want to change from calm meditation to insight meditation have to use mindfulness until they attain the knowledge the Path and fruition but they have to give up contemplating breathing out and breathing in.

“Hence, in order to acquire knowledge of the four Noble truths, they attempt in the least to obtain insight into the six basic constituent elements of pathavī, āpo, tejo, vāyo, ākāsa and viññāṇa. Or insight into their fleeting and unstable nature how they do last for more than the twinkling of an eye at a time (so as to say and how they are continually being destroyed- such methods of practice as studying, memorizing, reciting, cognizing, listening, discussing, questioning, practicing insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessary for special practice with regard to the remaining dhamma.²³³

The meditators have to contemplate how the four elements are always changing continually or collapsing and how they are disappeared. Every moment, the meditators have to notice the nature of them and they have to study the lesson from the four elements to gain the knowledge of

²³²Ledi Sayadaw, **Manual of Mindfulness of Breathing**, op.cit., p.689.

²³³Ledi Sayadaw, **Manual of Buddhism**, op.cit., p.364.

the Path. Ledi Sayadw gave explanation that if the meditators realize clearly the nature of elements of their body, there is no necessary for special practice with regard to the remaining dhamma.

We can realize how breathing out and breathing-in relate to our body or four elements of our body. When we breathe out and in, we can find that “In the corporeal phenomena of out-breath and in-breath, there are always present eight corporeal elements: earth, water, fire, wind, colour, odour, and taste, nutriment. When sound is produced, it contains nine elements, the additional element being sound. Among all these elements, the basic elements are earth, water, fire and wind.”²³⁴

Ledi Sayadaw said that whenever we make out-breath and in-breath which relate with our body include the corporeal phenomena of out-breath and in-breath, there are always present eight corporeal elements such as earth, water, fire, wind, colour, odour, taste, nutriment. If so, where does body come from? We can consider our bodies are from four elements called earth, fire, water and air or wind. If we try to investigate where our body comes from, we can understand our bones and meat etc. come the from earth element. This is so called meditation on elements or having divided or analyzed in the Buddha’s teachings. “In the ultimate reality, there exist in the out-breath and in-breath only theses four primary elements earth, water, fire and wind.”²³⁵

If we can perceive existence in out-breath and in-breath in the whole body, we will realize that there only exist these four elements but there are no other things. Then we can be said to perceive the reality exist in us because with our knowledge, we can penetrate these primary elements in us. All of parts of body are nothing but they are only four elements. These four elements, which naturally arise and pass away extremely rapidly, are truly impermanent and not self, thus illustrating the Buddha’s words: “*khayaṭṭhena aniccaṃ asāraṇaṭṭhena anattā*” meaning,

²³⁴Ledi Sayadaw, **Manual of Mindfulness of Breathing**, op.cit., p.690.

²³⁵Ibid, p. 691.

“Because it is destroyed it is impermanent, because it is essence-less it is not self.”²³⁶

We have to note seeing, hearing, smell, taste, touch, and knowing are mental phenomena depended on the four elements. When the elements disappeared, the six consciousnesses of eye, ear, nose, tongue, body, and mind which caused to exist on the four elements are disappeared too. Therefore, they are impermanent and unsatisfactory too. Associated with unceasing arising and passing away, they are not self or not soul. We have to note, see and think arising and passing of the four elements. This is the method for insight meditation is to contemplate the four elements has been given by the Ledi Sayadaw so that people are able to understand the way to practice insight meditation.

To the conclusion that the method of practice for meditation taught by the Ledi Sayadaw, the meditators have to contemplate out-breathing and in-breathing according to the discourse of *Ānāpānassati sutta*. Then with mindfulness they have to contemplate impermanence on the four elements which rising and disappearing in them until the meditators precede or perceive the nature of four elements with wisdom. They have to follow the formula have been mentioned above all. It is clear that the method for insight meditation as taught by Ledi Sayadaw, is the teaching of *Ānāpānasati* and he emphasizes the four elements for the insight meditation method can be viewed as a way to the development of spiritual of wisdom.

4.3.2 Mahasi Sayadaw

Mahāsi Sayadaw gave the method for meditation using the four foundations of Mindfulness taught by the Buddha in the *Mahā Satipaṭṭhāna Sutta*. Mahasi Sayadaw said when contemplation of the body is done, one may be said to have gained mindfulness.

²³⁶Ledi Sayādaw, **The Noble Eightfold Path and its Factors Explained**, op.cit., p.41.

Similarly mindfulness will be achieved while practicing the contemplation of feelings, of mind, or mind-objects. Hence, one of the four foundations of mindfulness should be chosen to be developed as a fundamental basis²³⁷.

A. Method of Practice

Mahasi Sayadaw used four methods of steadfast mindfulness namely, contemplating the body, contemplating sensation, contemplating the mind and contemplating Dhamma described in the Satiṭṭhāna sutta. Mahasi Sayadaw urged to practice the Fourfold Setting up of Mindfulness or Satipaṭṭhāna which could lead to the meditators can get the possibility of attaining to the men of wisdom. We have to use practicing the Fourfold Foundation of Mindfulness Teaching by the Buddha in the Mahā Satipaṭṭhāna is shown to contemplate kāya, physical structure and activities or the body, vedanā, feelings, citta, mind and dhamma, mind-objects. We can choose one of kāya, citta, vedanā and dhamma to observe our mind and body as direction of Mahasi Sayadaw.

The primary object of meditation given by is the observation of “rising and falling” movements of the abdomen. This method for insight meditation is the well-known as "Rising-Falling" system. The best is to contemplate beginning from the movement of the air, namely, the rising and falling movements of the abdomen, as is done by the meditators at this center.²³⁸

Mahasi Sayadaw instructed giving the method for the practice “Try to keep the mind (but not your eyes) on the abdomen. You will thereby come to know the movement of rising and falling of it. If these movements are not clear to you in the beginning, then place both hands on the abdomen to feel these rising and falling of abdomen. After a short time the upward moment of exhalation will be care. Then make a mental note of rising for the upward moment, falling for the downward

²³⁷Mahasi Sayadaw, **A Discourse on the Purābheda Sutta**, translated by U Htin Fatt (Maung Htin), (Yangon: Buddha Sāsanānuggaha Organization, 2013), p.102.

²³⁸Ibid, p. 102.

moments.”²³⁹ We have to keep our mind on the abdomen. At outset, we will not see the moments clearly but if we keep our on focusing both hands on the abdomen to feel these rising and falling of abdomen, later we can see clearly rising for the upward moment, falling for the downward moments.

Concentration is developed on the rise and fall of the abdomen, then awareness is directed to physical and mental sensations as concentration is developed. “The Yogi who practices mindfulness learns to make a distinction between mind and body.”²⁴⁰ At the level of contemplating, it is found that the mind which is contemplating and its object always come together closely and fixedly. This fixedness of the mind on its object is momentary concentration of insight.”²⁴¹

According to instruction of the Mahasi Sayadaw, the meditators no need to practice out-breath and in-breath to develop concentration because concentration will be developed together with mindfulness during practicing rising and falling. The object of vipassanā will be accomplished only if one contemplates on them so as to know their nature and characteristics and to be detached from them.

B. Technics of Meditation Practice

Mahasi Sayadaw encouraged meditators to cultivate morality, concentration and wisdom giving this message that it is important for everyone to cultivate in oneself the virtue of morality, concentration and wisdom.²⁴² According this message, it is clear that meditators have to observe morality before they practice meditation.

²³⁹ Mahasi Sayadaw, **Practical Vipassanā Exercises**, (Yangon: Buddhasasana Nuggaha Organization, 1982), p.5.

²⁴⁰ Mahasi Sayadaw, **A Discourse on Sallekha Sutta** (Yangon: Buddhasasana Nuggaha Organization, 1981), p. 422.

²⁴¹ Mahasi Sayadaw, **Buddhist Meditation and Its Forty Subjects**, (Yangon: Buddhasasana Nuggaha Organization, 2015), p. 33.

²⁴² Mahasi Sayadaw, **Satipaṭṭhāna Vipassanaā Meditation** (A Basic Buddhist Mindfulness Exercises), (Yangon: The Department of Religious Affairs, 1979), p.1.

For the beginners, Mahasi Sayadaw explained that meditators have to continue contemplating “actual method of practice is to note or observe or contemplate the successive occurrences of seeing and hearing etc., at the six points or sense doors”²⁴³ in this method, it mentions the exercise is simply to noting as “seeing”, “seeing” in every act of seeing. At that time, a visual object is noted, consciousness of seeing is noted and it is noted as eye-base. Similarly in the case of hearing, there are only two distinct elements of matter and mind. The sense of hearing arises dependent on ear. While ear and sound are two elements of matters. Sense of hearing is an element of mind. Therefore, we have to observe hearing, hearing on every occasion of hearing. So also we have to note as smelling, smelling when we smell. When we know the taste, we have to not as knowing, knowing on the every sense of knowing the taste. It should be noted in the case of knowing or feeling the sensation of touch in the body. Here, Sayadaw explained that we have to note as toughing, touching, on the every time of touching which refers to the common form of sensation of touch.

Sting is an erect of boy consisting of Series of physical activities which are included by the consciousness consisting of a series of mental activities.²⁴⁴ For at least one hour in sitting position, an intense feeling, or sensation of pain, or discomfort which the meditators will be experienced after a long time sitting, and then only focus on “contemplation of sensation”. When you have sat meditating for long, sensations of stiffness and heat will rise in your body such as feeling hot, pain, and tired etc. in these cases, the meditators have to note feeling hot, feeling painful and feeling tired etc. These are to be noted carefully too, and similarly with sensations of pain and tiredness. All of these sensations are dukkha feeling of un-satisfactoriness and noting them is vedanā-nupassanā.²⁴⁵

²⁴³Ibid., p.23.

²⁴⁴ Ibid, p.17.

²⁴⁵Mahasi Sayadaw, **Practical Vipassanā Meditation Exercises**. (Yangon: Buddhasasana Nuggaha Organization, 1978), p.5.

Tolerance is very important when we are taking meditation to know the present moment. We used to lose our patience or tolerance with changing posture. If we fear and care about the pain, it will make more to get painfulness. In the reality, suffering is the door of nibbāna. From where dose pains occur? We consider and think it is from occur body. If we try to investigate where our body comes from, our bones and meat come the from earth element. We will understand it is from fire element, air element, earth element and water element. Pain rising on our body is not permanence and it is non-self. Don't let our mind pain! Don't think feeling belong to us! Don't fight with felling pain! Don't upset it! If we think feeling pain belong to us, it is difficult to observe it because we are clinging to ourselves. Using one's own mindfulness, just try to see it! True happiness lies in our mind and body. The true Dhamma is only one's own mind and body. We would be understood the three characteristics from mind and body, if we try the best or have effort, mindfulness occur and concentration is well developed. Therefore, the meditators have to continue a mental note on the specific part of the body where such sensations occur, and focus on noting 'pain, pain, pain. Having decreased the pain sensation, the meditators have to go back to the primary object and keep on contemplating the abdominal movement of rising and falling.

Sayadaw pointed out every occasion of noting noticed by the meditators is only mind and matter. Therefore, he asked meditators to take noting on the predominating factors. If not, there will surely arise the wrong view of these activities in the sense of I or I am bending or I am stretching, or my hands or my legs.²⁴⁶ To remove such as wrong view, he gave the practice of noting as bending, stretching and moving.

Mahasi Sayadaw gave the method to practice for the beginners that the meditators have to observe rising and falling occurring on their abdomens whenever they breathe mentioned his direction in the book of *A Basic Buddhist Mindfulness Exercises* At every time of breathing there occur moments in the form of rising and falling of one's abdomen. A

²⁴⁶Mahasi Sayadaw, *Satipaṭṭhāna Vipassanaā Meditation*, op.cit., p.20.

beginner should start with this exercise of noting or observing these moments.²⁴⁷

The method of Mahasi Sayadaw is that the meditators find it is easy to noting or touching of the manifestation of four elements of motion. While eating, the meditator has to reflect wisely contemplating and noting with mindfulness. “With every act of breathing, the abdomen rises and falls, which movement is always evident? This is the material quality known as *vāyo-dhātu* (the element of motion). One should begin by noting this movement, which may be done by the mind intently observing the abdomen. You will find the abdomen rising when you breathe in, and falling when you breathe out. The rising should be noted mentally as “rising,” and the falling as “falling.”²⁴⁸ We must make ourselves aware of them observing them and noting thus note the rising and falling of the abdomen as they occur in us. When we see, hear, smell, taste and touch, we have to note “Seeing, seeing,” “hearing, hearing,” “smelling, smelling,” “tasting, and tasting,” “touching, touching,” or “thinking, thinking.” Every moment we see, hear, smell, taste, touch etc. Sayadaw said that contemplating mental activities and noting on them whenever they occur in our mind is called *cittā-nupassana*. The message taught by the Sayadaw as follow:

The real purpose is to note every mental activity as it occurs. For instance, it should be noted as thinking, thinking at the moment of thinking, and as reflecting, planning, knowing, attending, rejoicing, feeling lazy, feeling happy, disgusting etc. as the case may be on the occurrence of each activities.²⁴⁹

For the walking meditation, Mahasi Sayadaw instructed the beginner to follow the way to walk as follow:

It will be enough if you note thus when walking fast and walking some distance. When walking slowly or doing the *Caṅkama* walk

²⁴⁷Ibid, p.29.

²⁴⁸Mahasi Sayadaw, **Fundamentals of Vipassana Meditation**, (Yangon, Buddhasasana Nuggaha Association, 1978), p.139.

²⁴⁹Ibid, p.34.

(walking up and down), three movements should be noted in each step: when the foot is raised, when it is pushed forward, and when it is dropped. Begin with noting the raising and dropping movements. One must be properly aware of the raising of the foot.²⁵⁰ When we walk, we have to note the steps whenever we heel up or rise up with right or left foot, we have to be aware of all actions of movements from rising up foot to the dropping of it. This is the manner of the method for walking given by the Mahasi Sayadaw.

Finally the researcher would like to mention the meditators have to realize three characteristics on everything happened from their noting during meditation. Mahasi Sayadaw said that thus the process of arising and vanishing go on which clearly shows that noting is permanent. One is, therefore, convinced that “things are not permanent” because it is noted that they arise and vanish at every time of noting. This is insight into impermanence.²⁵¹ If the meditators proceeded everything is in a state of continuous changing by the contemplating, they will know some time noting as permanent but they will understand new things will arise during noting on each time. It then disappears, immediately another arises. They will realize everything is impermanent is called *Aniccā-nupassanā-ñāṇa*. Beside, one usually experiences much painful sensation in the body such tiredness, feeling hot, aching, and at the time of these sensations, he generally feels that this body is a collection of sufferings. This is also in sight into suffering. According to this message, our body is a collection of suffering. We cannot find desirable thing in our body because our body produces only suffering as undoable thing in it. Then at every time of noting it is found that elements of matter and mind occur according to their respective nature and condition, and not according to one’s wish. During noting in meditation, everything rising and falling as their nature but they are not occurring as our desire. We should understand it shows us they are ourselves.

To sum up the main method given by Mahasi Syadaw, the way to practice taught by Mahāsi Sayādaw is not a new path because he used

²⁵⁰Ibid, p. 146.

²⁵¹Ibid, p. 22.

right mindfulness or the Satipaṭṭhāna method has been taught by the Buddha. Although he gave the exercise of rising and falling of the abdomen as the main method of meditation object, he also allowed the meditators to practice on breathing in and out through the nostril. The main purpose of this practice is free from greed, hatred and delusion and this practice will support to attain the realization of nibbāna.

4.3.3 Pha Auk Sayadaw

Pha Auk Sayadaw usually teaches the beginners to contemplate mindfulness of breathing as the basic principles for developing concentration. So beginners are encouraged to first practice samatha to develop deep and powerful concentration. Then they can practice vipassanā to realize phenomena in their real essence. Therefore, we can understand that the method of Pa-Auk Sayadaw especially emphasizes on developing sufficient levels of concentration before practicing insight meditation. After the meditators have enough development of concentration, “they will begin to practice analyzing rūpa or contemplating on the four element meditation for discerning characteristics of earth, water, fire and wind in the whole body. Mindfulness of breathing is observed to suit many meditators to develop concentration to the fourth jhana level”.²⁵²

Sayadaw gives explanation about the development of concentration pointing out its benefit.

The Bhikkhu’s developing samatha is his developing the concentration aggregate. Deep concentration produces light, and jhāna concentration produces exceedingly bright, brilliant, and radiant light: it is what The Buddha calls the light of wisdom. Using that light, one is able to discern ultimate materiality, ultimate mentality, and their causes. They are the object of insight meditation: the vipassanā range. Thus in the Mahāsatipaṭṭhāna sutta, The Buddha teaches what we call insight-basis

²⁵²Pa-Auk Sayadaw, **Breakthrough in Tranquility Meditation** (Samatha Bhāvanā), (Yangon: International Pa-Auk Forest Buddha Sāsana Meditation Centre, 2004), p.7.

jhāna, jhāna concentration that one develops as the basis for practicing vipassanā.²⁵³

A. Method of Practice

Ānāpānasati Sutta, it describes that is possible to develop various aspects of Satipatthana practice with single meditation object as mindfulness of breath in and out.

Ānāpānasati meditation is one of the methods of body contemplating that meditators have to watch closely their in-breath and out-breath. It is rated highly as being very beneficial for the meditators. Based on Ānāpānasati sutta, Pha Auk Sayadaw used his methods to instruct his meditators.

There are forty ways to practice samatha. Out of them, Pha Auk Syadaw usually gives the beginners to practice ānāpānasati the mindfulness of breathing because Sayadaw found that most meditators succeed by this method. The primary object of meditation has been given by the Pha Auk Sayadaw is Four Elements Meditation and Mindfulness of Breathing. But both of them, mindfulness of breathings are used as the basic principles for developing concentration. And the four elements are contemplated to investigate the nature of mind and matter for the insight meditation.

The method of practice is explained in book of the Mindfulness of Breathing as follows:

1. Breathing in a long breath he knows, “I am breathing in a long breath”, or breathing out a long breath he knows, “I am breathing out a long breath”.

2. Breathing in a short breath he knows, “I am breathing in a short breath”, or breathing out a short breath he knows, “I am breathing out a short breath”.

²⁵³Pha Auk Syadaw, **The Only Way for the Realization of Nibbāna**, (Singapore: PAMC, 2013), p.8.

3. “Experiencing the whole breath body I will breathe in”, thus he trains himself, and, “Experiencing the whole breath body I will breathe out”, thus he trains himself.

4. “Calming the breath body I will breathe in”, thus he trains himself, and, “Calming the breath body I will breathe out”, thus he trains himself.²⁵⁴

Pha Auk Sayadaw said that “Mindfulness of breathing is the practice commonly recommended to beginners for attaining and mastering each of the four jhānas. Here the practice of mindfulness of breathing is to develop concentration meditation used a technique of mental development on breath in and out taught by Pha Auk Sayadaw. To develop quickly concentration, the meditators have to contemplate mindfulness of breathing because it is one of the most effective meditation objects. Mindfulness of breathing is much praised by the Buddha.

Pha Auk Sayadaw used the method of mindfulness in four steps described in the *Ānāpānassati sutta*, 1) when the Meditators breathe long; they need to know the long breath with awareness. 2, when they breathe short, they have to be awareness of the short breath, 3, they have awareness of the whole breath, and 4) tranquillizing the breaths. 1, long breath; 2, short breath; 3, the whole breath-body; and 4, subtle breath or cessation of breath are four stages for those the meditators have to practice the mindfulness of breathing. In the practice, the mindfulness is focused on the "touching point" of the breath which touches either the tip of the nose or the upper lip. If a meditator begins with Mindfulness of Breathing, then he has to be aware of the breaths which pass in and out of the nostrils. In the beginning, the meditator should have aware through the sense of touch of what he feels breaths entering in his the nose. He continually contemplates his mindfulness of the breath. In this way, he has to practice until his concentration develops and attain four jhāna.

²⁵⁴ Pa-Auk Sayadaw, **Mindfulness of Breathing and Four Elements Meditation**, op.cit., p.1.

Sayadaw gives an important instruction in the practice of mindfulness of breathing is that “This means do not note ‘in, out, impermanent’, or ‘in, out, suffering’, or ‘in, out, non-self’. Simply be aware of the in-and-out-breath as a concept. The concept of the breath is the object of mindfulness-of-breathing. It is this object to which you must direct your attention in order to develop concentration. As you pay attention to the concept of the breath in this way, and if you have practiced this meditation in a previous life and have developed some pāramīs, you will easily be able to concentrate on the in-and-out-breath.”²⁵⁵

In this message, Sayadaw gives guideline in detail for the beginners. We do not need to pay attention to general characteristics which are the impermanent, suffering, or non-self, characteristics of the breath and individual characteristics of four elements in breath. We have to be aware of the breath as it enters and leaves the body through the nostrils. But we do not follow the breath inside the body or outside the body. We have to just be aware of the breath at the place where it brushes against and touches either the top of the upper lip or around the nostrils. If we follow the breath in and out, we will not be able to perfect our concentration, therefore we have to know the most important intention is that we need to keep on aware of the breath at the most obvious place it touches and either the upper lip around the nostrils and then we will be able to develop and perfect our concentration.

B. Technics of Meditation Practice

Pha Auk Sayadaw said that “sitting is usually the best posture for developing deep concentration. And in sitting, one must keep one's body naturally straight: not too straight and stiff, and not too relaxed. A straight and comfortable sitting posture allows one to sit for a long time without developing tension or tiredness in the body.”²⁵⁶

The yogi has to sit upright naturally that supports relax the whole body. But he can choose any sitting posture as suitable posture. It is not

²⁵⁵Ibid, p. 2.

²⁵⁶Pha Auk Syadaw, **Mindfulness of Breathing**, op.cit., p.2

necessary to sit cross-legged if he finds it difficult. He may sit with both legs laid side by side on the floor without pressing one on the other. So he should be sure to relax his whole body every time he takes sitting. Therefore, Sayadaw urges the meditators to choose sitting posture and comfortable posture to sit that is relaxed for them to develop mindfulness quickly. The meditators have to put aside all thoughts including all worries and plans. They should not follow their wishes but will follow their own courses when they are practicing meditation. “Whenever one's mind wanders, one brings it calmly back to the breath. One does not get upset when one's mind wanders. And if one has trouble keeping one's mind on the breath, one counts the breaths.”²⁵⁷ Whenever thoughts occur in them, they have to remind themselves that now it is the important time for them to be carefree and let go of them completely! Then they have to focus mind putting on the object of meditation as breathing in and out. If the meditators want to progress their concentration, they have to give up their attachment to many worldly things. If their mind wanders, it will be restless.

After they make sure that their body free from tension and their mind is carefree, they have to lead their mind to the area where the in-and out-breaths touch their skin. That is the area between their nostrils and upper lip, including the portions immediately below the nostrils and the portion between both outer nostrils. “To be mindful of the breath is to pay attention to the breath as it goes in and out at the nostrils or at the upper lip. When breathing in, one knows one is breathing in; when breathing out, one knows one is breathing out. That is how one breathes in mindfully, and breathes out mindfully.”²⁵⁸ The meditators have to find breathing in that area. After they find the breath on the upper lips or tip of nose they try keeping their mind with it to be aware of it all the time. They should try to know the natural breath objectively as if they are an onlooker. They don't need control the natural breathing but they have to just know it as it is. They have to try getting familiar with the breath. “Tranquillizing the breath also comes naturally, because as one's

²⁵⁷Ibid, p. 3.

²⁵⁸Pha Auk Sayadaw, **Mindfulness of Breathing**, op.cit., p.3.

mindfulness of breathing develops, one's breath becomes more and more subtle, more and more tranquil. Therefore, one does to train all the time mindfully to comprehend the subtle breath. If one is able in that way to be aware of the subtle breath for a long time, say for two or three hours, one's concentration will become even deeper than before. Eventually, one may experience the sign of concentration.²⁵⁹

They have to practice like this again and again many times before they perfect their concentration to practice in every bodily posture. They don't need to stop their practice when every sitting ends. While they are opening their eyes, relaxing their legs, getting up and so on, they have to try to continue knowing the breath. When they are standing, walking, lying down, and so on, they have to try to always know their breath. They have to keep continuously their mind on the taking objects. In this way, the meditator should practice from waking up in the early morning to till falling asleep at night. If they are perseverant in the practice, so their concentration will gradually become stable. When they can concentrate on the breath continuously for more than one hour in every sitting, at least four sittings per day, for more than three days, they may soon find that their breath becomes the sign of concentration.

As you progress from access concentration into absorption through each of the four jhānas – the light of wisdom grows brighter and brighter. It is this light that allows you to discern the five aggregates and practice vipassanā in the later stages of meditation.²⁶⁰ “When you feel you have mastered a sufficient number of Samatha practices and are ready to make the transition to vipassanā, you may begin the practice of four elements meditation. After having developed the four ānāpāna jhānas, the meditators are instructed to practice vipassanā because with the light of wisdom, you have gained (mindfulness of breathing). You could discern ultimate materiality, ultimate mentality and causes of them which are the objects of vipassanā.

²⁵⁹Ibid., p.5.

²⁶⁰Bhikkhu Moneyya, (tr.), op.cit., p. 23.

Four elements meditation is recommended to meditators who wish to take a more direct route to the practice of vipassanā, without first developing a foundation in jhāna. Meditators who begin with four-elements, however, have the option of following up with other samatha practices before proceeding on to vipassanā.”²⁶¹

According to Pha Auk Sayadaw, concentration is the important foundation of vipassanā. Sayadaw used to talk to practice tranquility meditation first. He also teaches pure-insight meditation. So at the outset, the meditators have to fulfill attaining and mastering each of the four jhānas. After they succeed tranquility meditation, they have to change from samatha to vipassana. “For the insight meditation, defining the four elements is found to be most effective to develop access jhāna quickly.”²⁶²

For those who are difficult to achieve any appanā samādhi or jhāna, Pha Auk Sayadaw gives instruction to begin with the practice of four elements meditation because the practice of meditation on the four elements can lead to attainment of upacāra samādhi. With the access concentration, the meditators will be able to see clearly the mass of rūpa into the small particles called ‘kalāpa. As mentioned above, before practicing insight meditation, it is very important that the meditators have to realize how to discern the ultimate realities of five aggregates.

In order to discern ultimate materiality and mentality, the meditators begin to practice four elements meditation. We have to discern the four elements by way of they really are. For the contemplating four elements, Pha Auk Sayadaw teaches two ways described in the Pāli texts for developing the four elements meditation, in brief and in detail. Sayadaw gives the brief method for those who quick understand but Sayadaw explains in detail method for those who are difficult to understand contemplating on the four elements. The researcher will only pick up the brief method as he guided the way in the Stipaṭṭhāna Sutta.

²⁶¹Ibid, p.22.

²⁶²Pa-Auk Sayadaw, **Breakthrough in Tranquility Meditation**, op.cit., p.8.

Pha Auk Sayadaw said the brief method is that “The Buddha taught the brief method in the Mahāsatipaṭṭhāna Sutta: ‘A bhikkhu reviews this very body however it be positioned or placed as consisting of just elements thus, “There are in this body just the earth-element, the water-element, the fire-element, and the air-element.”²⁶³

Defining the four elements is found to be most effective to develop access jhāna quickly. The yogi can then discern all the 32 body parts both internally and externally. A meditator uses either access concentration or jhāna concentration as the foundation of vipassanā and undertakes Vipassanā defining mentality materiality as impermanence, painful and not self.²⁶⁴

We have to establish mindfulness towards the four elements. We should direct our attention towards our meditation object. In this practice, we have to focus on the four elements that compose our physical body are earth, water, fire and wind. Each of these four elements has certain physical characteristics which we have to learn to them systematically and when we see small particles. Practicing continuously this methods guided by the Sayadaw, we have to try until we can realize the nature of our bodies in the three characteristics as impermanence the five aggregates are subject to change; as soon as they arise and they pass away, they are suffering. The five aggregates are always oppressed by arising and passing away. They are non-self. Finally the meditators will attain the main goal of Buddhism which is free from all cankers producing suffering.

To sum up, the method for meditation taught by Pa-Auk Sayadaw is based on the Visuddhimagga and in other Pāli commentaries and sub-commentaries. Sayadaw give guideline using various practical methods which will get real benefits from investigating, discerning and defining mentality and materiality, their causes and their effects. In his

²⁶³ Pa-Auk Sayadaw, **Mindfulness of Breathing and Four Elements Meditation**, op.cit., p.19.

²⁶⁴ Pa-Auk Sayadaw, **Breakthrough in Tranquility Meditation** (Samatha Bhāvanā), (Yangon: International Pa-Auk Forest Buddha Sāsana Meditation Centre, 2004), p.8.

teachings, we can find that Sayādaw teaches the meditators with step by step will lead to achieve the stages of purification of the mind and the knowledge of the insight.

4.3.4 Concluding Remarks

To get a concise understanding on these three meditation master's meditation method and practical way of practicing insight meditation, it can sum up as the following chart:

Table 12: Teaching and Method of Concent

	Teaching	Method	Concentration	Insight
Ledi Sayadaw	Satipaṭṭhāna Sutta.	In breath and out breath	Access or absorption concentration	four elements
Mahasi Sayadaw	Satipaṭṭhāna Sutta.	Rising and falling	Access concentration	four elements
Pha Auk Sayadaw	Satipaṭṭhāna Sutta.	In breath and out breath	Absorption concentration	four elements

As a conclusion of this chapter, the researcher has discussed regarding to the concept of concentration by the prominence meditation teachers in Myanmar: Ledi Sayadaw, Mahasi Sayadaw and Pha Auk Sayadaw. It has been explain the meaning, types of Samādhi by the respective masters. And then, the main Suttas and teaching have been discussed by those of masters. Furthermore, the researcher tried to explore their teaching method and the way to practice meditation as well.

Chapter V

Conclusions and Suggestions

5.1 Conclusions

This research has examined the importance of Samadhi related to vipassanā for the practice on the Buddhist path to nibbāna or liberation. The researcher has collected the meanings of the terms of Samadhi and the common views of the relationship between contemplative practices are derived from the Sutta Pitaka. Furthermore, collecting analysis of Buddhist texts are provided from the Abhidhamma Piṭaka, the Visuddhimagga, the Vimuttimagga and modern Buddhist commentaries for the primary research. In the Buddhism, the practice of concentration leads to inner calmness that it describes as one particular aspect of Samatha which is vital importance to meditation practice and experience. In the third chapter, the Samadhi bhāvana sutta describes that an initial foundation of samadhi is absolutely necessary and interdependent facts of meditation practice is that it provides a stable state of mind for the jhāna attainments and the achievement of the fivefold supernatural knowledge (abhiññā). In order to attain enlightenment, the practicing samādhi is the way to cause jhāna and abhiññā to be developed and to be cultivated. However, according to Samadhi bhāvana sutta, after attainment of

absorption concentration, the meditator has to change from Samatha to vipassanā for destruction of all cankers. Therefore, the practice of concentration and insight meditation need to be used together.

In the fourth chapter, the researcher has discussed that the most popular and prominence three meditation masters from Myanmar taught Satipaṭṭhāna Sutta for their main teaching and their method. We can find that although they all together used satipatthana Sutta as their main teaching, the way to practice given by them is a little different. Mahasi Sayadaw gave his method as rising and falling on the abdomen to go directly insight meditation and for the concentration. He only emphasized at the momentary concentration (khanika-samādhi) to initiate vipassanā. Ledi sayadaw gave both samatha and vipassanā for his method. If one could try to achieve absorption concentration, it is the best. But if not, one only needs the momentary concentration (khaṇika-samādhim for the insight meditation. But according to Pha auk sayadaw, at the beginning of meditation practice, the meditators need to attain the levels of concentration. Therefore, the meditator has to develop absorption concentration before insight meditation because he said that only absorption concentration could support to see small corporeal unit of aggregates. According to his message, although samādhi and sati (mindfulness) seem to be in opposition, we can see it could bring into close relationship with sati and sampajañña leading foundation for the development of vipassanā. For that reason, we can understand the method from Satipaṭṭhāna Sutta could be used both Samatha and vipassanā practices for dwelling happiness here and now and realization nibbāna. In this case, we can find Samādhībhāvanā Sutta is used by the Ledi Sayadaw, Mahasi Sayadaw and Pha auk sayadaw gave types of cultivation methods based on Samādhībhāvanā Sutta. So, their teachings and Techniques are not different but the Ledi Sayadaw emphasizes both Samatha and vipassanā practices on the situation. Mahasi Sayadaw focused on directly insight meditation giving the methods of rising and falling on abdomen with mindfulness. If a meditator developed his mindfulness during practice, his concentration also will be progressed because mental factor of Sati is the major to associate with concentration. For the beginners, Mahasi Sayadaw gave the important message is that in

the fundamental meditation both concept and realities will appear to the beginners. Some people instruct the beginners to meditate on realities only. This is impossible. To forget concept is quite impracticable at the beginning. What is practicable is to observe concepts as they combine with the realities. Pha auk sayadaw emphasize deep concentration levels giving the message is that developed concentration will be able to see things clearly and correctly as they really are. With absorption, meditator could see mentality and the materiality from his mind and body. These three meditation Teachers' teachings and Techniques are not different because they use Samādhībhāvanā Sutta as their teachings and Techniques. But we can find it is different attitude of suggestion for practicing meditation.

In conclusion, Samadhi is the significance of one of the factors of noble eightfold Path. It shows that the practice concentration is to achieve the development of essential qualities for jhāna attainment which leads to unification and purification of mind. So Buddhist concentration is intended to practice right concentration (Sammā samādhi). Right concentration is also well supported by the two principles of the right effort and right mindfulness. Therefore, right concentration is not possible without moral purity which is necessarily preparatory ground to meditation. The training in these principles is the most fundamental accept of Buddhism. The remaining right views and right intention in the Middle Path is the form of next stage which are acquisition of wisdom or full knowledge attained by the moral purity and concentration. So the practice of concentration in Buddhism is to develop mental purity and mental serenity for the ultimate success in the meditation.

5.2 Suggestions for the Further Studies

The researcher has presented this research work is very a few understanding the teachings of the Buddha to compare with wealth of knowledge found in the Buddhist Canonical Texts. But it will show an important way for the meditators how the Buddha taught about the terms of Samādhi and its practices for insight meditation described in the Buddhist texts, especially Visuddhi-magga and also how the most popular

prominence three meditation master defined the term of Samadhi its types and how they gave guideline to practice from samatha to vipassanā meditation are already mentioned in the each chapters. Therefore, the aim of this research work has presented from beginning to end is vital importance for the meditators because it guides the way to practice the development of concentration to insight meditation. For the suggestion of further studies, the researcher would like to give recommendation “the term of samādhi is similar to samatha. Therefore, An application of samatha in the Theravada Buddhist the most popular meditation in Thailand” so on.

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