

Buddhist Meditation: Theory and Practice in Pāli Canon

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Abstract

This particular topic which is to be presented covers the fundamental doctrine of the Buddha, the historical background of Buddhist meditation and its development and practice in everyday life in accordance with the Pāli Canon. The aim of this research is to introduce the basic principles of the Buddhist meditation because it begins with the fundamental presumption that the mind is the primary source of human pleasure and misery and is the central teaching to understanding the natural phenomena as a whole. This study, moreover, is to point out the way of practicing meditation on the mindfulness of breathing (*ānāpānasati*) which is based on the Great Foundations of Mindfulness Sutta (*Mahā Satipaṭṭhāna Sutta, DN. 22*).

Meditative practice lies at the heart of the Buddhist traditions. This introductory anthology gives a representative sample of the various kinds of meditation methods as described in the earliest Buddhist scripture, the Pāli Canon known as “Tipiṭaka”. It provides a broad introduction to their traditional context, practice and doctrinal background of the subjects of meditation. Covering fundamental features of the Buddhist practices such as posture, lay meditation, and meditative techniques which provides the comments both from the principal early commentators Upatissa and Buddhaghosa, and from reputable contemporary meditation teachers in a various Theravāda traditions. It demonstrates that the Buddha's meditation technique still offers a path of practice as mysterious, awe-inspiring yet as freshly accessible as it was centuries ago. In addition, it will be of interest to students and scholars of Buddhism as well as the Buddhist practitioners.

Meditation does not mean only to sit with legs crossed and eyes closed but one has to understand that in every moment one can practice what is known as awareness, heedful from moment to moment with bodily, verbally and mental actions, which all these things will be clarified in this research works. The mindfulness method of meditation is designed to actualize the truths through daily activities of life. Satipaṭṭhāna meditation is basically a holistic approach. It treats life as a whole and employs a variety of alternatives to face and cultivate the mental power and perfect spiritual faculties and to overcome all problems. The core teaching of the Buddha is called “Noble Eightfold Path” (*āriya atthāṅgika magga*) which represents the three trainings (*sikkhā*) of *Sīla* (morality), *Samādhi* (meditative concentration) and *Paññā* (wisdom). This is the only way to practice

contemplation, securely supported by virtue and that wisdom can arise dispelling the darkness of ignorance. Having exhausted all defilements, one can realize the highest blissful state of Nibbāna which is the final liberation for all beings.

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List of Abbreviations

AN.	Aṅguttara Nikāya
AN.A.	Aṅguttara Nikāya Aṭṭhakathā
Abhi. S.	Abhidhammattha Saṅgaha
BD.	Buddhist Dictionary, Nyanatiloka
BMS	Buddhist Missionary Society
BPS	Buddhist Publication Society
DN.	Dīgha Nikāya
Dhp.	Dhammapada
Dhs.	Dhammasaṅgaṇi
JBS.	Journal of Buddhist Studies
Kathā.A	Kathāvatthupparakaraṇa Aṭṭhakathā
MN.	Majjhima Nikāya
Milp.	Milindapaṇha
MBP	Motilal Banarsidass Publishers
Pet.	Peṭakopadesa
PED.	Pāli and English Dictionary
PTS.	Pāli Text Society, London.
PPN.	Pāli Proper Names
Paṭi.M	Paṭisambhidāmagga
SN.	Saṃyutta Nikāya
Skt.	Sanskrit
Vibh.	Vibhaṅga
Vism.	Visuddhimagga
Vim.	Vimuttimagga
VRI	Vipassanā Research Institute

Chapter One

Foundation of Buddhist Meditation

1.1 Introduction

According to historical and archeological evidence that the Enlightened One (Buddha) founded the Buddhism in Ancient India in Sixth Century B.C. He was born on the full moon day of *Vesākha* (May) at Lumbini Park in Kapilavatthu in the year 623 B.C. in the Royal *Sākya* Clan of Magadha Kingdom (now known as Nepal). His father was King Suddhodana and mother was Queen Mahā Māyā¹.

Prince Siddhattha Gotama renounced the world at the age of 29, for searching the Four Noble Truths which comprises the truth of suffering, the cause of suffering, the end of suffering, and the path that leads to the end of suffering. After six years penance, through diligent meditation practice, He achieved his final goal and became Supremely Enlightened Buddha and started preaching his teaching (Dhamma) to all human beings. The Enlightened One preached the Dhamma with full of Loving-kindness (*mettā*) and Great Compassion (*mahā karuṇā*) to his followers during forty five years in different ways according to their capacities of understanding. Apart from the doctrinal aspect, Buddhism includes its own ethical, social, political and economic theory in order to bring the followers on the path leading to the cessation of suffering.

The Buddhist meditation technique is non-sectarian, its aims to remove totally of the mental impurities (*āsavas*) and complete healing from human suffering. The resultant of Buddhist meditation is to achieve the highest happiness of full liberation from the bondages of cyclic or empirical existence.

The Pāli literature describes the techniques of both *samatha* (concentration) and *vipassanā* (insight or clear awareness). The earliest tradition of meditation practice is preserved in the *Nikāyas*. Buddhaghosa wrote his classic “*Visuddhimagga*” ‘the manual of Theravāda meditation’ in the 5th century. Subsequently, Theravāda Buddhist meditation is classified into two ways to attaining the final goal: serenity meditation (*samatha-bhāvanā* and

¹. Nārada Mahāthera, *The Buddha and His Teachings* (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1998), pp.1-2.

insight meditation (*vipassanā-bhāvanā*). The training and practices begins with the undeveloped mind, clouded and unruly, beset by passions and defilements but at the end the mind is liberated, tranquil, tamed, bright and luminous, freed from defilements and bondage to repeated existence. The practice of the path in all three stages (morality, meditative concentration and wisdom) are likely to be achieved the final goal for the people in every walk of life. However, the application for the development of the path becomes most beneficial and fruitful for those who dedicate their life with wholeheartedly to the spiritual practices, to living the holy life (*brāhmacariya*).

This research is an attempt to demonstrate the foundation of Buddhist meditation in chapter one, which covered a general introduction, the historical background of Buddhist meditation, reviewing various methodologies using in literature pertaining to justify this dissertation. The definition of meditation (*bhāvanā*), the purposes and the benefits of meditation and how morality helps for meditation has also been included. In chapter two, the types of meditation and its objects, their differences and benefits have been mentioned including the attainment of *jhāna* and its factors in brief. In the chapter three, there has been mentioned about the path to practice of meditation on the mindfulness of breathing which is based on the four foundations of mindfulness and in the commentary. In the fourth chapter, different techniques and ideas of different contemporary spiritual teachers in Theravāda Buddhist tradition which is based on early Theravāda meditative practices. And the last part chapter fifth has been discussed about the nature of wisdom, seven kinds of purification of beings, factors of contribution to enlightenment and attainment of the path and fruitions and the path leading towards Nibbāna.

1.1.1 Methodology Overview

The most important issue that must be addressed in this field of research is to clearly define about the Buddhist meditation. The methodology of this research is mainly focused on the Pāli Canon as well as what had been discussed in the commentaries, sub-commentaries of Theravāda Buddhism. Historically, the information of the earliest sources on Buddhist meditation in the discourses (*suttas*) of the Buddha had been preserved in the Canonical texts of the Pāli Tipiṭaka.

In this research, for the primary sources has been selected such as ‘*Mahā Satipaṭṭhāna Sutta*’ ‘The Foundation of Mindfulness’ of (*DN.22*) which explained in detailed exposition of

four main areas of practice for the establishing of mindfulness, viz. the contemplation on the body, the contemplation on feelings, the contemplation on mental states, and the contemplation on the *dhammas*. The importance of *sati* is apparent from the fact that five out of seven factors of enlightenment. Several suttas are concerned with its detailed exposition and it has been called “*Ekāyano Maggo*” ‘the sole path’ to leading towards freedom. The *Dhammacakka-pavattana Sutta* (SN. 56:11) in which described the ‘Middle Way’, the *Vitakka-santhāna Sutta* (MN. 20) explained how the thoughts come in the mind and controlling the thoughts. “*Ānāpānasati Sutta*”(MN. 118) has explained about the mindfulness of breathing in sixteen modes and the *Sallekha Sutta* (MN. 8) which explained in detail about the *jhānas*, the stages of concentration. The *Sāmaññaphala Sutta* (DN. 2) described a course of the monk’s spiritual progress which exhibits very well the threefold training of morality (*sīla*), mental development (*samādhi*) and wisdom (*paññā*).

The Path of Freedom (*Vimuttimagga*) and The Path of Purification (*Visuddhimagga*) also been selected for this research work which explained systematically the Noble Eightfold Path consisting of the Noble Threefold Trainings of morality (*sīla*), meditative concentration (*samādhi*) and wisdom (*paññā*). These three trainings represented the essence of all teachings of the Buddha which is the path leading to the cessation of all sufferings.

For the secondary works of this thesis, some books have selected such as ‘*Buddhist Thought in India*’ that explained the historical background on Buddhist meditation. Ven. Henepola Gunaratana has been explained comprehensively about the *jhāna* in Theravāda Buddhist meditation in his work on “*The Path of Serenity and Insight*”, and “*A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*”.

1.1.2 Historical Background of Buddhist Meditation

When Buddhism emerged in India, there was two most powerful schools was exist. They are *Brahmanic* and *Śramanic* School. The *Sramaṇa*’s teachings are generally considered as the part of heterodoxy and they were opposed to the orthodox Brahmanical system². Both these schools were equally popular among the people in India during the 6th century B. C. Therefore, these two religious schools provide us the historical background that on which Buddhism came to be emerged.

². David J. Kalupahana, *A History of Buddhist Philosophy* (Hawaii: University of Hawaii Press, 1992), P.13.

Meditation as a technique for attaining elevated states of concentration which practiced in India even before the Buddha. The two teachers he had gone to before set off on his own had guided him to the higher state of concentration. The Buddha recounts his training under masters Alara Kālāma and Uddaka Ramaputta³, also the severe ascetic's practices he engaged in before he discovered the path to Awakening⁴. The well-known account in the *Ariyapariyesana Sutta (MN.26)* of the Bodhisattva's study under two meditation teachers: Alara Kālāma, who reportedly taught him to attain 'the sphere of nothingness' (*akiñcaañña-āyatana*), and Uddaka Rāmaputta, who guided him towards 'the sphere of neither-perception-nor-non-perception' (*nevasaññānāsaññā-āyatana*)⁵. So it seems to be no reason to deny the historical authenticity which is the most important episodes in that Ālara Kālāma and Uddaka Rāmaputta were the teachers of the Bodhisatta Siddhattha but they taught only the meditation of serenity (*samatha bhāvanā*). According to Richard Gombrich, 'The central teachings of the Buddha came as a response to the central teachings of the old Upanishads' known as "*Bṛhadāraṇyaka*"⁶. Others of the classical Upanishads may have been composed during or soon after the time of the Buddha, and indeed may have been influenced by Buddhism. Richard Gombrich has recently attempted to show at length references to the Upanishads in the earliest Buddhist scriptures, which he holds are directly mocked and criticized by the Buddhists.

According to Johannes Bronkhorst, the Buddhist meditation has been originated from the religious practices of ancient India, in response to the ascetic practices of the Jains, the founder of *Mahāvira* also says in his work "*The Two Traditions of Meditation in Ancient India*", the formless meditation was borrowed from early Jainism⁷. The goal of the Buddha's teaching was not union with a transcendent absolute but the insight into reality made possible by the deepening calm, joy and awareness that develop as the practitioner passes through the four *rūpa jhānas*. This explanation incidentally makes sense of a puzzling aspect of the story, also found in the *Ariyapariyesana Sutta (MN.26)*, of Gotama's childhood experience of the first *jhāna* as he sat beneath a rose-apple tree; he says he understood the correct path to

³. *Ariyapariyesana Sutta (MN.26)*.

⁴. *MN. Mahāsaccaka Sutta* trans. Bhikkhu Bodhi, (Boston: Wisdom Publications, 1995), p.332.

⁵. Alexander Wynne, *The Origin of Buddhist Meditation* (New York: Routledge, 2007), P.23.

⁶. Paul Williams with Anthony Tribe, *Buddhist Thought: A complete introduction to the Indian tradition* (London: Routledge, 2000), p.12.

⁷. Johannes Bronkhorst, *The Two Traditions of Meditation in Ancient India*. 2nd edition, (Delhi: Motilal Banarsidass, 1993), P.86.

awakening⁸. The second time came into the passages where the Buddha said to have made his discoveries ‘among the things which had not been heard of before’ as the Buddha said thus:

“*Bhikkhave, pubbe ananussutesu dhammesu,
cakkhum udapādi, ñānaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi*”⁹.

“O monks, concerning things never heard before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light”.

The suggestion that the *arūpa jhānas* had a Brāhmanical origin extends a point made by Johannes Bronkhorst in his seminal 1986 book “*The Two Traditions of Meditation in Ancient India*”. But while there are points of agreement between the two, their differences are striking. According to him, the meditative ‘mainstream’ of the Buddha’s world was not the practice of Brāhmanical *yogā* but the self-mortification of the Jains and others which, according to texts such as the *Mahāsaccaka Sutta (MN.36)*, the Bodhisattva undertook after he left the two teachers¹⁰.

1.2 What is Buddhist Meditation?

According to the early Indian texts, the word and meaning of mediation used and described differently by the various religious schools in India. Most of them are common to both the Buddhist and Brāhminic texts (e.g. Skt. ‘*dhyāna*’ (meditation), although the definitive Brāhminic word—‘*yogā*’—is hardly found in that sense in the Sutta Piṭaka¹¹.

The word “meditation” is derived from the Pāli which is called ‘*bhāvanā*’ and translated as “mental development” or “mental cultivation”. Meditation means to cultivate clarity and understanding free from addiction, aversion, delusion and suffering. The Buddha himself studied and practice meditation under many spiritual teachers during those days. The word ‘*bhāvanā*’ is a Pāli term which literally means “*development*” or “*cultivation*”. It is an important concept in the Buddhist praxis (*paṭipatti*). The word ‘*bhāvanā*’ normally appears in conjunction with another word forming a compound phrase such as *citta-bhāvanā*, the development or cultivation of the mind or *mettā-bhāvanā*, the development of loving-

⁸. Ibid. P.24.

⁹. *Dhammacakkhapavattana Sutta*. Mahāsi Sayādaw, (Kuala Lumpur: Sukhī Hontu Dhamma Publication, 1998), P.296.

¹⁰. Bronkhorst, *The Two Traditions of Meditation in Ancient India*, P.53.

¹¹. Wynne, *The Origin of Buddhist Meditation*, P.7.

kindness. Meditation is a state of absorbed concentration on the reality of the present moment properly is called *dhyāna* (Skt.) and *jhāna* or *samādhi* in Pāli. ‘Meditation’ is a European term which covers three different things, always clearly distinguished by the Buddhists themselves, i.e. mindfulness, concentration and wisdom¹². Buddhist meditation is simply for the purification of mind, which is the heart of monastic life to developing the mind, to become free from defilements and bondage to be freed from wheel of existence¹³.

According to Nyanatiloka’s BD, *bhāvanā* means ‘mental development’, is what in English is generally but rather vaguely called ‘meditation’. The mental development (*bhāvanā*) has two broad categories as i) the development of tranquility (*samatha-bhāvanā*), i.e. concentration (*samādhi*) and ii) the development of insight (*vipassanā-bhāvanā*), i.e. wisdom (*paññā*)¹⁴. In PTS Dictionary, ‘*bhāvanā*’ derives from the root ‘*bhū*’ or ‘*bhava*’ which means ‘to become’ or the subjective process of arousing mental states, producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind¹⁵.

The technical terms as ‘*jhāna*’ and ‘*samādhi*’ has been used in the system of Buddhist meditation the whole working of mental training. Ācariya Buddhaghosa has been described the word concentration under the heading of “consciousness” in the phrase “develops consciousness and understanding”. The term ‘*samādhi*’ literally means ‘concentration’ is rendered here as “one-pointedness of the mind”, “*cittassa ekaggatā*”¹⁶, “unification of the mind” and a method of “mental development” or training. The term ‘*jhāna*’ in Skt. ‘*dhyāna*’ which essentially implies “contemplation” and it emphasized not only the system of mental development, but also the process of transmuting the lower state of consciousness into the higher states¹⁷. There is two meanings of the term ‘*jhāna*’, “to contemplate” and the other is “to eliminate” or “to burn up” the hindrances, which are detrimental to the higher development. It is the characteristic mark of contemplation (*upanijjhānalakkhaṇa*). There are two types of contemplation that is contemplation of the object (*ārammaṇūpanijjhāna*) and the contemplation of the characteristics of phenomena (*lakkhaṇūpanijjhāna*)¹⁸. A very good

¹². Edward Conze, *Buddhist Meditation* (London: George Allen & Unwin, 1956), P.16.

¹³. AN. trans. Bhikkhu Bodhi (Boston: Wisdom Publication, 2012), P.47.

¹⁴. BD, Nyanatiloka, (Kandy: BPS, 1980), p.67.

¹⁵. David, Rhys, *Dictionary* (London: PTS, 1921), p.559.

¹⁶. *Vism.* trans. Ñāṇamoli, (Kandy: BPS, 2010), P.81.

¹⁷. Paravahera Vajirañāṇa, *Buddhist Meditation in Theory and Practice* (Kandy: M.D. Gunasena, 1962), P.35.

¹⁸. Henepola Gunaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation* (Washington: The American University Library, 1980), P.25.

example has been given by the Buddha as the stages and development of meditation, “Just as, bhikkhus, from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream-of-ghee, which is reckoned the best of all these, so too the meditator who is skilled both in concentration regarding concentration and in attainment regarding concentration is the chief, the best, the foremost, the highest, the most excellent of these four kinds of meditators”¹⁹.

1.2.1 Purposes of Buddhist Meditation

The purpose of the Buddhist meditation is a personal transformation and to develop awareness. When we are able aware about our own thoughts, words, and deeds than it reduces or tension, fear and worries. To purify the own mind is the main purpose of practicing of Buddhist meditation; to cleanse the mind of those bad habits that are the primary cause of our suffering. The immediate purpose of practicing Buddhist meditation is to train the mind and to use it effectively in our daily life. The final goal of meditation is to seek freedom from the wheel of life- the cycle of birth and death. In the Buddhist cosmology the mind is very important to understand the nature of the things. As the Buddha states that in the *Dhammapada* verses:

*“Manopubbaṅgamā dhammā,
manoseṭṭhā manomayā;
manasā ce paduṭṭhena,
bhāsati vā karoti vā,
tato naṃdukkhamanveti
cakkham va vahato padaṃ”*²⁰.

“Mind precedes all mental states, mind is their chief; they are all made by mind. If anyone speaks or acts with impure mind, suffering follows him like the wheel that follows the foot of the ox” and “with pure mind whoever speaks or acts, happiness follows him like his never departing shadow”. The mind is traditionally had to understand the five important faculties beneficial for spiritual development. These are: faith (*saddhā*), effort (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*). As a result of an equipoise mind, one may realize the natural state of peace and happiness and overcoming all kinds of stress and sufferings. One will truly be able to discern for oneself the right response in any

¹⁹. *SN. Jhānasamyutta*. trans. Bhikkhu Bodhi, (Boston: Wisdom Publications, 2000), P.1034.

²⁰. *Dhp*. Weragoda Sarada Mahā Thera, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1993), pp.58-62.

situation, simply because one understands it firsthand on a level of absolute reality. The Buddha said, “One truly is the protector of oneself; who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain”²¹.

1.2.2 Benefits of Buddhist Meditation

Buddhist meditation helps us on many ways, from simple relaxation to freedom, from suffering to full liberation of mind. Through meditation, one is able to purify one’s mind, overcome mental suffering, and attain the right path by which to live one’s life. Moreover, meditation is actually capable of bringing an individual to a state of complete and absolute freedom from all stress and disturbance; a state so pure and free that one will never suffer from doubt or uncertainty about what is truly beneficial. According to the *Satipaṭṭhāna bhāvanā*, which is called “mindfulness meditation” that we can achieve seven kind benefits. Such as Purification of a being from all defilements, overcoming of sorrow, overcoming of lamentation, overcoming of physical suffering or bodily pain, overcoming of mental suffering or mental pain, attainment of path and fruition knowledge, and attainment of Nibbāna²².

The last benefit of practicing meditation is the state of true peace, happiness, and freedom from all suffering which called “Nibbāna” in Pāli. The “Nirvana” is a Skt. word which define as the combination of two terms as ‘*nir*’ = not is a negative form, never and ‘*vaṇa*’ = binding, which roughly translates to “freedom” literally means “unbinding”. Nibbāna is simply a name for true freedom from stress and suffering. One who ‘blown out’ the cankers of lust, hatred and delusion is freed from the bondages of *Samsāra*. It describes the meditative attainment of release from empirical existence, which can be realized the truth even within seven days as mentioned in *Mahā Satipaṭṭhāna Sutta*²³.

1.3 How does Morality Assist for Meditation?

The Buddha prescribed all the necessary guidance to maintain the holy Order and for the development *samādhi* as well as in every aspect of life. The intention which called ‘*cetanā*’²⁴ in Pāli is called *Sīla*. The moral intention is one’s intention not to commit unwholesome deeds which is done by three doors that is bodily, verbally and mentally. The Buddha has been given the answer to Jaṭā Bhāradvāja in the *Jaṭā Suttam*, that “A man

²¹. Ibid, p.661. “*Attā hi attano nātho, ko hi nātho paro siyā? Attanāva sudantena nātham labhati dullabham*”

²². *DN*. trans. Maurice Walshe, (Boston: Wisdom Publications, 1995), P.335.

²³. Ibid. P.350.

²⁴. Phra Rajyanvisith. Advisor, *A Study Guide for Right Practice of the Three Trainings*. (Rajburi: The National Coordination Center of Provincial Meditation Institutes of Thailand, 2010), P.2.

established on virtue, developing the mind and wisdom, a bhikkhu ardent and discreet: He can disentangle this tangle”²⁵. Those who have been destroyed the greed, hatred and ignorance; for them the tangle is disentangled. The following three are virtues of great support that meditators must develop repeatedly: “*Appamādo amata padam.....appamāttā na mīyanti*”²⁶, heedfulness is the path to the Deathless, the heedful one do not die, *satimā parimukhasati*, being mindful and *sampajāno*, having full awareness of one’s mental states. The Buddha said, “If a monk should wish ‘may I be one who obtains at will, without trouble and difficulty, the four *jhānas* pertaining to higher consciousness can abiding in peace and happiness here and now’ – he should fulfill the observance of the moral code of conduct”²⁷.

The Buddha mentioned that the connection between discipline and release, from *mundane* to *supramundane*, that are the benefit whoever practice morality spelled out in a passage as, “Moral discipline is for the sake of restrain, restrain is for the sake of freedom from remorse, freedom from remorse is for the sake of joy, joy for the sake rapture, rapture is for the sake of tranquility, tranquility of the sake of pleasure, pleasure is for the sake of concentration, concentration is for the sake of knowledge and vision of things as they have come to be, knowledge and vision of things as they have come to be for the sake of disenchantment, disenchantment is for the sake of dispassion, dispassion is for the sake of release, release is for the sake of knowledge and vision of release, knowledge and vision of release for the sake of total unbinding through non-clinging”²⁸. Again the Buddha said thus, “Good is restrain in the body, in speech and thought; restrain everywhere is good. The monk who restrained in every way is freed from all suffering”²⁹.

Among the salient characteristics of a monk are purity, voluntary poverty, humility, simplicity, selfless service, self-control, patience, compassion and harmlessness and to observe the four kinds of pure higher Morality³⁰, namely:

1. Restrain in accordance with the disciplinary code (*Pāṭimokkhasaṃvara Sīla*).

²⁵. *SN. Jaṭā Suttam*. trans. Bhikkhu Bodhi, (Boston: Wisdom Publication, 2000), P.259. “*Sīle patiṭṭhāya naro sapañño cittaṃ paññāṇ ca bhāvayam, ātāpī nipako bhikkhu so imaṃ vijāyete jaṭan*”*ti. SN. Sagāthāvagga. Vism. Āṇāmolī, p.1, JPTS-1891-3, Vol. IV, p.76.*

²⁶. *Dhp. Weragoda Sarada, P.35.*

²⁷. Gunaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*, P.36. “*Ākaṅkeyya ce bhikkhave bhikkhu: catunnaṃ jhānanaṃ abhicetasikanaṃ diṭṭhadhammasukhavahārānaṃ nikāmalābhī assaṃ akicchālābhī akasiralābhī ti – sīles’ev’assa paripūrakārī*”

²⁸. Thānissaro Bhikkhu., *The Buddhist Monastic Code- I* (Valley Center: Mettā Forest Monastery, 1994), P.1. *Vism. Āṇāmolī, p.16.*

²⁹. *Dhp. Weragoda Sarada, p.1428.* “*Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro, manasā saṃvaro sādhu, sādhu sabbattha saṃvaro; sabbattha saṃvuto bhikkhu sabba dukkhā pamuccati*”.

³⁰. *Vism. trans. Āṇāmolī, pp.18-19.*

2. Morality pertaining to the sense-restraint (*Indriyasamvara Sīla*). .
3. Morality pertaining to purity of livelihood (*Ājīvapārisuddhi Sīla*). .
4. Morality pertaining to use of requisites pertaining to life (*Paccayasannissita Sīla*).

These four kinds of higher morality as mentioned above are collectively called ‘*Sīla-visuddhi*’ (purification of virtue). This *pārisuddhi sīla* is the foundation for purifying the mind and attaining the insight wisdom³¹.

The first benefit of practicing *sīla* is one can expect the heavenly realms. The second benefit means the human prosperity in this very life and the third benefit by practicing morality is gain the ultimate prosperity that is Nibbāna, therefore one has to be purify morality always³². Buddhaghosa mentioned, “ the water of the biggest rivers as *Ganges, Yamunā, Sarabhū, Aciravatī, Mahī* and so forth, cannot purify the stain of lust in all beings, but the water of morality can be purify the stain of lust which accumulates in the minds of all sentient beings”.

³¹. Phra Rajyanvisith. Advisor, *A Study Guide for Right Practice of the Three Trainings*, P.10.

³². Ibid. pp.4-5. “*Sīlena sugatim yanti, sīlena bhogasampadā, sīlena nibbutim yanti, tasma sīlam visuddhaye*”.

Chapter Two

Divisions of Buddhist Meditation

2.1 Serenity Meditation

Bhikkhu Bodhi states that “there are two major divisions of Buddhist meditation viz. serenity (*samatha*) and insight (*vipassanā*). Among these two, the development of insight (*vipassanā*) is the distinctively Buddhist form of meditation. This system of meditation is unique to the Buddha’s Doctrine (*Dhamma*) and is intended to penetrate direct personal realization of the truths which is discovered by the Buddha Gotama, whereas the development of serenity meditation (*samatha bhāvanā*) has also been found in non-Buddhist schools of meditation³³.

The serenity (*samatha*) has explained in the *Abhidhamma*, “What fixes the mind aright, causes it to be not dependent on any, causes it to be unmoved, undisturbed, tranquillized and non-attached, and rightness the faculty is called concentration (*samādhi*)³⁴. The *Visuddhimagga* has mentioned the term ‘*samādhāna*’ in the sense of concentration (*samādhi*), which means the “unification of mind” (*cittass’ ekaggata*)³⁵. However, in common usage, the word meditation approaches the meanings of the Indian Buddhist term ‘*dhyāna*’ in Skt. and ‘*jhāna*’ or ‘*samādhi*’ in Pāli which means “concentration” or mental culture or development³⁶.

The term ‘*samatha*’ is derived from the “√*sam*”- to lull, to subdue, denotes ‘tranquility’ or ‘quietude’, gained by subduing the hindrances (*nīvaraṇa*). It is synonymous with concentration (*samādhi*) which leads to the development of *jhānas*³⁷. The purpose of *samatha* meditation is subduing the defilements known as the five hindrances (*pañca nīvaraṇa*)³⁸; so that wisdom (*paññā*) can arise through the practice of insight meditation (*vipassanā bhāvanā*). The Doctrine of the Buddha offered with a great variety of methods to train the mind, suited to the different individual needs, capacities and temperaments

³³. Bhikkhu Bodhi, trans. *A Comprehensive Manual of Abhidhamma* (Washington: BPS Pariyatti Editions, 2000), P.329.

³⁴. *Vim. Arahant Upatissa*, (Kandy: BPS, 1961), P.39.

³⁵. *Vism.* trans. Nāṇamoli, pp.81-82.

³⁶. Guṇaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*, p.26.

³⁷. Nārada Mahā Thera, *A Manual of Abhidhamma* (Kuala Lumpur: BMS, 1979), P.440.

³⁸. Sensual desire (*Kāma-chanda*), Ill will (*Vyāpāda*), Sloth and torpor (*Thīna-middha*), Restlessness (*Uddhacca-kukkucca*) and Skeptical doubt (*Vicikicchā*).

(*caritas*)³⁹. There are forty types of meditation subjects (*kammaṭṭhāna*)⁴⁰ for the development of the mind, as follows:

1. Ten types of *kasinas* (*dasa kasiṇa*): Pervasiveness —which existing in all parts of a place or thing is called ‘*kasiṇa*’⁴¹. Four represent the primary elements -- the earth (*pathavīkasina*), water (*āpokasina*), fire (*tejokasina*), and air (*vāyokasina*); four represent colors - the blue (*nīlakasina*), yellow (*pītakasina*), red (*lohitakasina*), and white (*odātaka-kasina*); the other two are the light (*āloka-kasina*) and the space (*ākāsa-kasina*)⁴².
2. Ten types of impurities (*dasa asubhā*)⁴³: The ten ‘objects of repulsiveness’ are corpses in different stages of decomposition in order to weaken sensual lust. This subject appears similar to the contemplation of bodily decay in the mindfulness of the body.
3. Ten types of recollections (*dasa anussati*)⁴⁴: The ten recollections form is a miscellaneous collection. The first three are the devotional meditations on the qualities of the Triple Gem. The next three recollections also rely on ancient formulas: the meditations on morality, generosity, and the potential for divine-like qualities within oneself. Then mindfulness of death, the contemplation of impurities of the body, mindfulness of breathing, and lastly, the recollection of peace, a discursive meditation on Nibbāna.
4. Four sublime abodes (*cattāro-brāhmvihāra*)⁴⁵: The four sublime states also known as “four immeasurable” which are the outwardly directed to social attitudes and developed into universal radiations which are gradually extended in range until they encompass all living beings.

³⁹. *Rāga-carita, dosa-carita, moha-carita, saddhā-carita, buddhi-carita and vitakka-carita.*

⁴⁰. *Tattha samathasaṅgahe tāva dasa kasiṇāni, dasa asubhā, dasa anussatiyo, catasso appamañṇyo, ekā saññā, ekaṃ vavatthānaṃ, cattāro āruppā ca ti sattavidhena samathakammaṭṭhānaṅgaho.*

⁴¹. *Vim. Upatissa, p.72.*

⁴². *Guṇaratana, A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation, p.49.*

⁴³. In Pāli terms: *Uddhumātakaṃ; Vinīlakaṃ; Vipubbakaṃ; Vicchiddakaṃ; Vikkhāyitakaṃ; Vikkhittakaṃ; Hatavikkhittakaṃ; Lohitakaṃ; Pulavakaṃ; Atthikaṃ.*(From Manual of Abhidhamma)

⁴⁴. *Buddhānussati; Dhammānussati; Saṅghānussati; Sīlānussati; Cāgānussati; Devatānussati; Upasānānussati; Maraṇānussati; Kāyagatāsati; Ānāpānāsati.* (From Nārada’s Manual, pp.445-448).

⁴⁵. Loving-kindness(*mettā*), compassion(*karuṇā*), sympathetic joy(*mudītā*), and equanimity(*upekkhā*).

5. Four immaterial states (*cattāro arūpa jhāna*)⁴⁶.
6. One perception (*ekā saññā*): Perception of the Loathsomeness of Food. The word ‘*saññā*’ is used for the *dhamma* with the characteristic of perceiving (*sañjānana*), as in the case of ‘perception of visible objects’. Ten perceptions have been mentioned in the ‘*Girimananda sutta*’⁴⁷ which are practice for the insight meditation.
7. One analysis (*eka vavatthāna*). Analysis of the Four Elements.

The subject generally recommended for its effectiveness in clearing the mind of wandering thoughts is mindfulness on breathing (*Ānāpānasati bhāvanā*), which can therefore be suggested as the subject most suitable for beginners as well as veterans seeking a direct approach to deep concentration (*samādhi*). The Buddha himself used to practice meditation on breathing for His attainment. It is the best type of tranquility meditation (*samatha bhāvanā*) to practice and subdue the restless and diffused (monkey) mind. Having eradicated the five hindrances (*pañca nīvaraṇa*) and the latent defilements (*anusaya klesas*), one can gain the fifth *jhāna* and develop five kinds of higher knowledge (*abhiññā*)⁴⁸.

In the *Dvedhāvitakka Sutta (MN.19)* has explained about the two kinds of thinking i.e. wholesome (*kusala*) and unwholesome (*akusala*), one should practice meditation by seeing the advantages of engaging in wholesome thoughts and the dangers of unwholesome thoughts⁴⁹. The Buddha has given a simile, “ Just as in the last month of the rainy season, in the autumn, when the crops thicken, a cowherd would guard his cows by constantly tapping and poking them on this side and that with a stick to check and curb them, but why? Because he sees that he could be flogged, imprisoned, fined, or blamed. In the same way, one should

⁴⁶. Infinite space (*akāsanancayatana*), the base of infinite consciousness (*viññānañcayatāna*), the base of nothingness (*akiñcaññayatāna*), and the base of neither-perception-nor-non-perception (*n'eva-saññā-nasaññāyatāna*).

⁴⁷. *Anicca saññā, anatta saññā, asubha saññā, ādīnava saññā, pahāna saññā, virāga saññā, nirodha saññā, sabbaloke anabhirata saññā, sabbasañkhāresu anicca saññā, ānāpānasati*.

⁴⁸. Five kinds of higher knowledges such as: flying through the air (*Iddhividha*), Divine Eye (*Dibbacakkhu*), Celestial Ear (*Dibbasota*), Reading other minds (*Paracittavijānana*), and remember the past lives (*Pubbenivāsānussati*).

⁴⁹. Sayagyi U Ko Lay, *Guide to Tipiṭaka* (Selangor: Selangor Buddhist Vipassanā Meditation Society, 2000), p.47.

see the danger of unwholesome thoughts, degradation, and defilement and in the wholesome thoughts brings the blessing of renunciation, the aspect of purity⁵⁰.

In *Vitakkasaṅṭhāna Sutta (MN.20)*, the Buddha delivered a sermon to the monks, on how to combat the arising of unwholesome thoughts with wholesome thoughts, i.e. greed (*lobha*), hatred (*dosa*) and sensuous thoughts (*kāma chanda*) should be banished by contemplating on unsatisfactoriness and impermanency of the object of desire; hatred must be countered by thoughts of loving-kindness (*mettā*); and ignorance (*avijjā*) may be overcome by seeking illumination⁵¹. Just as a skilled carpenter remove and extract a coarse peg by means of a fine one. Similarly, having abandoned all the negativities of the mind, one's mind becomes steadied internally, quieted, brought to singleness, and concentrated⁵².

2.1.1 Development of Serenity Meditation

There are three stages of mental development in Buddhist meditation as: preliminary development (*parikammabhāvanā*), access development (*upacārabhāvanā*), and absorption development (*appanābhāvanā*)⁵³. According to Nārada Thera, “the stage of *samādhi* is ultimately reached when he is able to visualize the object even with closed eyes. On this visualized image (*uggaha nimitta*) he concentrates continuously until it develops into a conceptualized image (*paṭibhāga nimitta*). As he continually concentrates on this abstract concept he is said to be in possession of “proximate concentration” (*upacāra samādhi*) and the innate five hindrances to progress (*nīvaraṇas*), such as sense-desire (*kāma-chanda*), hatred (*paṭigha*), sloth and torpor (*thīna-middha*), restlessness and brooding (*uddhacca-kukkucca*) and doubts (*vicikicchā*) are temporarily inhibited. Eventually he gains “ecstatic concentration” (*appanā samādhi*)⁵⁴ and becomes enclosed in *jhāna*, enjoying the calmness and serenity of a one-pointed mind. As he is about to gain *appanā samādhi* a thought process runs as follows: *bhavaṅga*, *manodvārāvajjana*, *parikamma*, *upacāra*, *anuloma*, *gotrabhū*, and *appanā*⁵⁵.

⁵⁰. Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, trans. *The middle length discourses of the Buddha: a new translation of the Majjhima Nikāya* (Somerville: Wisdom Publications, 1995), P.208.

⁵¹. Sayagyi U Ko Lay, *Guide to Tipiṭaka*, p.47.

⁵². Ñāṇamoli and Bodhi, p.211.

⁵³. Bodhi, trans. *A Comprehensive Manual of Abhidhamma*, P.331.

⁵⁴. Buddhaghosa defines ‘*appanā*’ as the directing or fixing of the one-pointed consciousness on an object (*ekaggam cittam ārammaṇe appenti*).

⁵⁵. Nārada, trans. *A Manual of Abhidhamma*, pp.66-67.

Serenity meditation (*samatha bhāvanā*) brings the tentative abandoning of lust and results in liberation of mind. The inner process is also called ‘*sādhana*’, and it may be construed as a “realization” because it implies that the vision is, or should be made to become, something that is real or that can be appropriated or incorporated into one’s person⁵⁶. Concentration can be developed through either of two methods --as the goal of a system of practice directed towards the attainment of deep concentration at the level of absorption concentration or as accompaniment of the path intended to generate insight⁵⁷. Whoever wishes to develop *samādhi* must have been established in the observance of the precepts, with the senses controlled, calm and self-possessed, and must be contented. A determined effort (*sammā vāyama*) must be made to narrow down the range of thoughts in the wavering, unsteady mind. Then attention (*sammā sati*) must be fixed on a selected object of meditation until one-pointedness of mind (*sammā samādhi*) is achieved. In such a state, the mind becomes freed from hindrances, pure, tranquil, powerful and bright. It is then ready to advance to the second step by which the path (*magga*) of insight and fruition (*phala*) may be attained in order to transcend the state of woe and sorrow⁵⁸.

As the Buddha admonished to the monks by saying, “Monks, develop concentration, one who is concentrated understands according to reality. The reality of “The body is impermanent. What is impermanent, that is suffering. What is suffering, that is not-self. What is not-self (one should be considered as) ‘This is not mine,’ ‘I am not this,’ ‘This is not me’: in this manner it should be seen according to reality with perfect wisdom. In the same way, “feeling is impermanent...perception...mental activities...consciousness is impermanent”⁵⁹. One who does not practice himself to the meditative development of his mind may wish, “Oh, that my mind might be freed from the craving by non-clinging!” yet the mind will not be freed, for what reason? “Because has not developed his mind with the four foundations of mindfulness, the four right kinds of striving, the four bases of success, and the five spiritual faculties, the five spiritual powers, the seven factors of enlightenment and the Noble Eightfold Path⁶⁰. As the Buddha said in the *Dhp.* v. 14,

⁵⁶. Robert E. Buswell, *Encyclopedia of Buddhism*. Vol. II (New York: Macmillan Reference, 2004), p.526.

⁵⁷. *Vism.* Ñāṇamoli, p.367, Bhikkhu Bodhi, *In the Buddha’s Words. An Anthology of Discourses from the Pāli Canon* (Boston: Wisdom Publications, 2005), p.227.

⁵⁸. Sayagyi U Ko Lay, *Guide to Tipiṭaka*, pp.19-20.

⁵⁹. John D. Ireland, *An Anthology of SN* (Kandy: BPS, 1981), p. 23.

⁶⁰. These seven sets make up the thirty-seven factors of enlightenment (*bodhipakkhiyā dhammā*). The four foundations of mindfulness (*cattāro satipaṭṭhāna*) are: mindful contemplation of the body, feelings, mind states and mental phenomena, The four right kinds of striving (*cattāro sammappadhāna*), The four bases of

“*Yathā agāraṃ succhannaṃ,
vuṭṭhi na samativijjhati,
evaṃ subhāvitaṃ
cittaṃ rāgo na samativijjhati*”⁶¹.

“Just as a rain does not break through a well-thatched house, so passion never penetrates a well-developed mind”. Again the Buddha said, “Monks, there are four developments of right concentration⁶² viz. (i) There is a development of right concentration that leads to happiness (*sukha*) in this very life, (ii) There is a development of concentration that leads to obtain knowledge and vision (*abhiññā*), (iii) There is a development of concentration that leads to mindfulness and clear comprehension (*sati* and *sampajañña*) and (iv) There is a development of concentration that leads to the destruction of cankers, the canker of sensual-desire (*kāmarāga*), the canker of being (*sattha: rūpa and arūparāga*), the canker of views (*sakkaya diṭṭhi*) and the canker of ignorance (*avijjā*)⁶³. One who is secluded from sensual enjoyment and secluded from evil thoughts can attain and dwells in the *first jhāna*, which consists of rapture (*pīti*) and happiness (*sukha*) born from seclusion, accompanied by thought and examination. With the subsiding of thought and examination, one can enter and dwell in the *second jhāna*, which has calm internally and unification of mind and consists of rapture and pleasure born from concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; one can enter and dwell in the *third jhāna*. With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the *fourth jhāna*, neither painful nor pleasant, which has purification of mindfulness by equanimity and this is called right concentration (*sammā-samādhi*)⁶⁴.

success (*cattāro iddhipāda*) are four factors—desire, energy, mind and investigation—employed in conjunction with volitional effort as vehicles for mastering concentration, The five faculties (*pañca indriyani*) are the faculties of faith, energy, mindfulness, concentration, and wisdom, The five powers (*pañca balani*) are identical with the faculties, but viewed as forces overcoming opposition rather than as agents of control, The seven factors of enlightenment (*sattha bojjhaṅga*) are mindfulness, investigation of phenomena, energy, rapture, serenity, concentration, and equanimity, The Noble Eightfold Path (*ariyo aṭṭhaṅghiko maggo*) consists of the eight kinds of rightness.

⁶¹. *Dhp.* Nārada Thera, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1993), P.15.

⁶². *AN. Rohitassa Sutta.* trans. Bhikkhu Bodhi, (Boston: Wisdom Publications, 2012), P. 431.

⁶³. *Pati.M.* trans. Bhikkhu Ñāṇamoli, Series No. 43 (London: PTS, 1982), p.91.

⁶⁴. *AN. Rohitassa Sutta.* Bodhi, P.431, *MN. Saccavibhaṅga Sutta.* Ñāṇamoli and Bodhi, p.1101, *Subha Sutta.* pp.814-817.

2.1.2 Benefits of Serenity Meditation

‘*Samatha*’ means serenity or tranquility, which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called calm because it calms down the five hindrances (*nīvaraṇas*) including passions. By practicing *samatha*, four stages of *rūpa jhānas* and four of *arūpa jhānas* can be attained. Repeated exercise and development of these *jhānas* can lead one to further attainment of *abhiññā*, supernatural knowledge. When the mind is deeply concentrated on the object of meditation, all the hindrances are absent from the mind. There is an evidence that the meditation has been used to overcome the suffering which caused by drug abuse, alcoholism and certain emotional problems, as the Buddha has given a simile, “Just as a solid rock is not shaken by the storm, even so the wise ones (effective meditators) are not affected by praise or blame”⁶⁵. Again the Buddha has given a simile in comparing the five hindrance as five calamities: “sensual desire is like a debt, ill-will like a disease, sloth & torpor is like imprisonment, restlessness & remorse is like slavery, and skeptical doubts is like being lost without a path in the desert. Therefore the Buddha called these five hindrances as obstructions, hindrances, corruptions of the mind, and weakeners of wisdom, which causes of blindness, loss of vision, unknowing, opposed to wisdom and leading away from liberation”⁶⁶.

The result of *samatha* meditation therefore is some degree of happiness through the attainment of deep concentration (*samādhi*) such as access (*upacāra*) or fixed (*appanā*) concentration called *jhāna*⁶⁷, but it does not enable a meditator to rightly understand the bodily and mental phenomena as they really are. The development of mental tranquility with concentration is accompanied by three benefits; it gives happiness in the present life, a favorable rebirth, and the freedom from mental defilements which are a prerequisite for attainment of insight. In *samatha* the mind becomes like a still and clear pool completely free from disturbance and agitation, and ready to mirror on its surface the nature of things as they really are, the aspect of them which is hidden from ordinary knowledge by the restlessness of craving. As the Buddha said,

⁶⁵. *Selo yathā ekaghano vātena na samīrati, evaṃ nindāpasamsāsu na samiñjanti paṇḍitā. Dhṛ. V. 81.*

⁶⁶. Guṇaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*, pp.60-61 “*Pañcime bhikkhave nīvaraṇā andhakaṇṇā qcakkhukaṇṇā aññāṇakaṇṇā paññānirodhikā vighātapakkhiyā anibbānasamvattanikā*”.

⁶⁷. Buddhaghosa explains *Jhāna* as follows:—“*ārammaṇa’ upanijjhānato paccanīkajhāpanato vā jhānam*”, *Jhāna* is so called because it thinks closely of an object or because it burns those adverse things (hindrances—*nīvaraṇas*)- Nārada’s, *Manual*, p. 66.

*“Dunniggahassa lahuno
yatthakāmanipātino,
Cittassa damatho sādhu;
cittaṃ dantaṃ sukhāvahaṃ”⁶⁸.*

“Wonderful, indeed, it is to subdue the mind, so difficult to control, ever swift and seizing whatever it likes. A tamed mind brings happiness”. By developing tranquility (*samatha*), gains many benefits such as improve mental and physical health as well as increase the ability to concentrate which accelerates learning, reduces anxiety, builds self-confidence as well. As the Buddha said, “Neither mother, father, nor any other kinsmen can do greater good than one’s own well-directed mind”-

*“Na taṃ mātā pita kayitā,
aññe vāpi ca ñātakā,
sammāpaṇihitaṃ cittaṃ
seyyaso naṃ tato kare”⁶⁹.*

The mind is directed towards the ten kinds of meritorious deeds (*dasa puññākiriya vatthuni*)⁷⁰, which brings all happiness in life. As the Buddha advised to the monks to make strenuous efforts in their training and practice of Dhamma, gradually going up step by step, starting from avoiding evil deeds by restraint of physical and vocal action, to proceed to mental restraint through meditation, then progressing towards attainment of four stages of *jhāna*, and ultimately to the stage where all moral defilements were eliminated and attained Nibbāna⁷¹.

2.2 Differences between Serenity and Insight

Some of the differences between serenity (*samatha*) and insight (*vipassanā*) mediation as given below:

1. Serenity meditation (*samatha bhāvanā*) enables the mind to calm abiding, which steadies, composes, unifies and concentrates the mind (*citta-ekaggatā*) whereas insight meditation (*vipassanā bhāvanā*) enables one to see and fully realizes the

⁶⁸. *Dhp.* Nārada, P.36.

⁶⁹. *Ibid.* P.45.

⁷⁰. Generosity (*dāna*), morality (*sīla*), meditation (*bhāvanā*), reverence (*appaccayāna*), service (*vyāvaccā*), transference of merit (*pattidāna*), rejoicing in other’s merit (*pattānumodāna*), listening to the Dhamma (*dhammasavanā*), preaching the Dhamma (*dhammadesana*) and rectification views (*ditṭhūjukamma*).

⁷¹. *MN. Mahā-Assapura Sutta.* Bodhi, pp.362-370.

ultimate reality, explore and discern “formations” (conditioned phenomena based on the five aggregates)⁷².

2. *Samatha* meditation practices aimed at temporarily overcoming toxic mental states by systematically cultivating nourishing mental states, in particular the qualities of mindfulness, alertness and effort, whereas insight (*vipassanā*) meditation practices aimed at permanently removing toxic mental states by uprooting the attachments that underlie them.
3. *Samatha* meditation is bright and stable calmness of mind that results from such practices of concentration (*samādhi*) and removes all five hindrances (*nīvaraṇas*) and attained five mental factors, whereas in *vipassanā* meditation investigate the five aggregates by three characteristics (*tilakkhaṇa*) of conditioned existence, as being impermanent, as suffering, as a disease, as a tumor, as a barb, as a calamity, as an affliction, as alien, as breaking up, as empty, as non-self⁷³.
4. *Samatha* meditation is not only to conduce concentration of the mind but also free from all distraction (*vikkhepa*), whereas the technique *vipassanā* is abandoning all tendencies (*anusayā*) and fetters (*saṃyojanā*)⁷⁴.
5. *Samatha* meditation is a method of mental purification which allows one to face life's tensions and problems in a calm, balanced way and one can understand the wrong as wrong and right as right-upholding right view, goes to the realms of bliss (*devālokā*)⁷⁵, whereas through insight meditation one can destroy the seed of rebirth (craving) and attain ed the highest peace (Nibbāna)⁷⁶.
6. By developing samatha meditation, one can attain ed the higher knowledge, such as *abhiññā*⁷⁷, whereas insight meditation is an art of living or the way of life, one

⁷². The aggregates of form (*rūpa*), feelings (*vedanā*), perception (*saññā*), mental formation (*saṅkhārā*) and consciousness (*viññāna*). (*AN. A 2:325*).

⁷³. Impermanence (*anicca*), un-satisfactoriness (*dukkha*) and non-self (*anatta*) “impermanence” and “breaking up” represent contemplation of impermanence (*anicca-,manasikāra*), “empty” and “non-self” represent the contemplation on non-self (*anattā-,manasikāra*), and the others represent the contemplation on suffering (*dukkha-,manasikāra*) (*SN.A 2:334*). *Vism. & Pati.M* however include “alien” in the reflection of non-self”.

⁷⁴. Harcharan Singh Sobti, *Vipassanā: The Buddhist Way* (Delhi: Eastern Book Linkers, 2003), P.85.

⁷⁵. *Dhp. V 319*: “*Vajjaṇca vajjato ñātvā, avajjaṇca avajjato, sammādiṭṭhisamādānā, sattā gacchanti suggatim*”.

⁷⁶. The destruction of greed (*lobha*), hatred (*dosa*) and ignorance (*moha*).

⁷⁷. Psychic power (*iddhividha*), divine eye (*dibbacakkhu*), divine ear (*dibbasota*), knowing other’s mind (*paracittavijānana*), and recollection of past lives (*pubbenivāsānussati*).

can achieve the *magga* and *phala* through direct realization by practicing the noble eightfold path.

7. The Buddha said that the proper cultivation of *samatha* leads to the ending of lust or emotional defilements, while the proper cultivation of *vipassanā* leads to the ending of ignorance or cognitive defilements. As such, says both *samatha* and *vipassanā* meditation must be cultivated (*Nett.* 43).
8. When serenity is developed, the mind is developed. When the mind is developed, lust is abandoned. When insight is developed, wisdom is developed. When wisdom is developed, ignorance is abandoned⁷⁸.

2.3 Insight Meditation

Insight Meditation (*Vipassanā bhāvanā*) is one of the most ancient meditation techniques in India. It was re-discovered about 2500 years ago by Gotama the Buddha and taught by him as a universal remedy for universal disease⁷⁹. During the Buddha's time, large numbers of people in northern India were freed from the bonds of suffering by practicing *vipassanā bhāvanā*, which allowing them to attain the highest levels of attainment in all spheres of life. "The term '*vipassanā*' is derived from *vi* + √ *dis-* to see, literally, means perceiving in diverse ways, which is impermanency (*anicca*), un-satisfactoriness (*dukkha*), and soullessness (*anattā*). It is rendered by 'insight', 'contemplation', 'intuition', 'introspection'. The main object of *vipassanā* is to see things as they truly are, in order to gain one's Emancipation"⁸⁰. The term '*passanā*' which means "seeing", the ordinary sort of vision with the eyes, but *vipassanā* has a special meaning of vision: the observation or inquire the reality within oneself, the entire reality of body and mind⁸¹. According to Bhikkhu Bodhi, "*vipassanā* is explained as seeing in diverse ways (*vividhākārato dassana*), through direct meditative perception of phenomena in the terms of three characteristics of impermanence, suffering and non-self"⁸².

The whole meaning of the word '*vipassanā*' is looking into something with clarity and precision, seeing each component as distinct and separate. *Vipassanā* meditation is the personal purification of the mind by eradicating all craving and attachment. It is mentioned

⁷⁸. AN.2:31

⁷⁹. William Hart, *The Art of Living* (Igatpuri: VRI, 1987), P.146.

⁸⁰. Nārada, *A Manual of Abhidhamma*, pp.440-441.

⁸¹. William Hart, *The Art of Living*, P.91.

⁸². Bodhi. trans. *A Comprehensive Manual of Abhidhamma*, P.330.

that the essence of *vipassanā* is *anupassanā*, which means to see the things (*dhammas*) as they are. And such *anupassanā* is practiced by the discipline called “*Satipaṭṭhāna*”, the ‘Foundation of Mindfulness’⁸³. During the training, the trainers have to concentrate on only one task-the battle with own ignorance (*avijjā*). The teacher is simply a well-wisher pointing the way. Those followers of the path are released from the bonds of *Māra*⁸⁴.

The foremost among such qualities is the complementary pair of faith (*saddhā*) and right view (*sammā-diṭṭhi*) for the practice of the Buddhist path. Traditionally, the faith (*saddhā*) is placed at the beginning of the Buddhist training, which is the prerequisite for the later stages comprised in the triad of virtue (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). The second pillar that supports to practice of insight meditation is the cognitive counterpart of faith, namely, right view (*sammā-diṭṭhi*). Right view (*sammā-diṭṭhi*) initially means right belief or understanding. Although Lord Buddha did admonish that one should not accept his doctrine blindly but should inquire into their meanings and attempt to realize the truth by oneself⁸⁵.

By practicing *vipassanā*, the Buddha penetrated wisdom; by the light of wisdom he uprooted all the cankers of greed hatred and ignorance. He discovered the law of dependent origination (*paṭicca-samuppāda*), the chain of cause and effect conditioning the universe. “Whatever arises due to a cause; when the cause is eradicated there can be no resulting effect. He knows the cause of suffering which is nothing but the craving and attachment but having realization the truth, he penetrated the illusion of solidity in mind and matter, dissolved the tendency of his mind to cling and crave, and realized the unconditioned truth”⁸⁶. The darkness of ignorance was dispelled and the light of wisdom (*paññā-dīpa*) shone forth in all its brilliance. The subtlest defilements of his mind were washed away. All the shackles were broken. No craving remained for the future; his mind became free from all attachments. With

⁸³. Harcharan Singh Sobti, *Vipassanā: The Buddhist Way*, p.85.

⁸⁴. *Dhp.* Weragoda Sarada, P.1118. The *māra* of defilements (*kilesa māra*), the *māra* of kamma-formation (*kamma māra*), the *māra* of aggregates (*khandhā māra*), the *māra* of death (*maccu māra*) and the *māra* as a deity (*devaputtā māra*). “*Tumhehi kiccaṃ ātappaṃ akkhātāro Tathāgatā; Paṭipannā pamokkhanti jhāyino mārabhandhanā*”.

⁸⁵. Bhikkhu Bodhi, *Two Styles of Insight Meditation*. BPS Newsletter Cover Essay, No. 45 (Kandy: BPS, 1998), P.3.

⁸⁶. Ācariya Buddhārakkhita, *The Wheel of Life* (Bangalore: BVT, 2005), p.29.

the experience of total liberation the following words of joy (*udāna*) came forth⁸⁷. “Through countless births I wandered in saṃsāra, seeking, but not finding, the builder of the house (life). Repeatedly taking birth is indeed misery! O builder of the house, you are now seen! You cannot build this house again. All the rafters and the ridgepole are shattered. The mind is free from all the *saṅkhārā*. I have attained the destruction of craving”⁸⁸.

2.3.1 Development of Insight Meditation

In general, the development of *vipassanā* meditation is to develop vision, understanding and insight in regard to formations, the central aspect to be seen into the characteristics of conditioned existence that is impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*). “The development of insight meditation (*vipassanā bhāvanā*) is distinctively of the Buddhist form of meditation. This system of meditation is unique to the Buddha’s Teaching and is intended to generate direct personal realization of the Four Noble Truths (*cattāro ariya saccani*) as enunciated by the Buddha. The development of serenity meditation (*samatha bhāvanā*) is also found in non-buddhist schools of meditation. However, the serenity of Buddhist meditation as thought to concentrate the mind first which is providing for the establishment of insight meditation⁸⁹.

“Having attained *samādhi*, the mind becomes concentrated, purified, firm and imperturbable, and then the meditator directs and inclines his mind to insight knowledge (*vipassanā ñāṇa*). With this insight knowledge he discerns the three characteristics of the phenomenal world. As he/she advances in his practice of *vipassanā* and his/her mind becomes more and more purified, firm and imperturbable, he directs and inclines his mind to the knowledge of the extinction of moral intoxicants (*āsavakkhayañāṇa*). He then truly understands the four noble truths that are dukkha, the cause of dukkha, the cessation of dukkha and the path leading to the cessation of dukkha. He also comes to understand fully the moral intoxicants (*āsavas*) as they really are the cause of *āsavas*, the cessation of *āsavas* and the path leading to the cessation of the *āsavas*. With this knowledge of extinction of *āsavas*

⁸⁷. *Dhp.* Weragoda Sarada, pp.654-657. “*Anekajatisamsaram sandhavisam anibbisam, gahakarakam gavesanto dukkha jati punappunam. Gahakaraka dittho ’si puna geham na kahasi, sabba te phasuka bhagga gahakutam visankhitam, visankharagatam cittam tanhanam khayamajjhaga*”.

⁸⁸. According to the commentary, these verses are the Buddha’s “Song of Victory”, his first utterances after Enlightenment. Here the house-builder represent as craving; house as saṃsāric existence; rafters as passions; ridgepole as ignorance. See also, Guṇaratana’s. *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*. P.145.

⁸⁹. Bodhi, trans. *A Comprehensive Manual of Abhidhamma*, P.329.

he/she becomes liberated. He/she knows that rebirth is no more, which he has lived the holy life; he has done what he has to be done for the realization of the path (*magga*) and fruition (*phala*). The Buddha taught with one only object the extinction of suffering and release from conditioned existence. That object is to be obtained by the practice of meditation (for serenity and insight) as laid down in numerous discourses of the *Suttanta Piṭaka*⁹⁰.

Vipassanā is a technique of meditation which leads to the direct personal apprehension and verification of the truth of Buddhist teachings, such as the cognition that all formations (*saṅkhārā*) bear the ‘three marks’ (*tilakkhana*). This insight leads to entry into the supramundane paths and to Nibbāna. *Vipassanā* thus leads to an intellectual understanding of doctrine, in contrast to *Samatha* which leads to a transit state of rapt absorption. According to Guṇaratana, “there are two kinds of disciples of the Buddha which are approaches because of differing mental dispositions: the first one is the disciples of a contemplative bent of mind prefers to conquer the five hindrances (*nīvaraṇas*) through the developing the *jhānas* and thereafter moves to insight (*vipassanā*), hence it is called “*samathayānika*”. This kind of disciples is stated to develop ‘insight preceded by serenity’. The second disciples of an intellectual bent of mind which follows direct course and develops ‘serenity preceded by insight’ and it is therefore known as “*vipassanāyānika*”⁹¹.

2.3.2 Benefits of Insight Meditation

There are seven benefits to be derived from practicing *satipaṭṭhāna* meditation, namely: i) Purification of a being from all defilements, ii) Overcoming of sorrow, iii) Overcoming of lamentation, iv) Overcoming of physical suffering or bodily pain, v) Overcoming of mental suffering or mental pain, vi) Attainment of path and fruition knowledge, and vii) Attainment of Nibbāna⁹². Evil action springs from attachment, it springs from ill-will, it springs from folly, it springs from fear then the Buddha spoke thus: “For one who transgresses the Dhamma, through desire, hate, fear, delusion, his fame diminishes, like the moon in the dark fortnight. But for one who doesn't transgress the Dhamma through

⁹⁰. Sayagyi U Ko Lay, *Guide to Tipiṭaka*, P.21.

⁹¹. Guṇaratana, *The Path of Serenity and Insight*, pp.38-39.

⁹². There are many Pāli terms for Nibbāna: Loosening and disgorging of craving (*virāga*); sobering up from intoxication (*madanimmadana*); eliminating thirst (*pipāsavinaya*); withdrawal from clinging (*ālayasamugghāta*); ending the cycle (*vaṭṭupaccheda*); destroying craving (*taṇhakkhaya*); ceasing craving (*nirodha*); extinguishing craving (Nibbāna)- *A Study Guide for right practice of the three trainings*, p.216.

desire, hate, fear, delusion, his renowned increases, like the moon in the bright fortnight”⁹³. Buddha said, “Bhikkhus, when one Dhamma is developed and cultivated it leads to a great sense of urgency, to great benefit, to great safety from bondage, to great mindfulness and full awareness, to obtainment of knowledge and insight, to a pleasant abiding here and now. Just like a tall woodland tree crowned with flowers in the summer months, in the early summer, just like this he preached the Dhamma which is best, which goes to Emancipation, the highest benefit”⁹⁴.

Insight (*vipassanā*) meditation brings the abandoning of ignorance and results in liberation by wisdom, together with “liberation of mind” and “liberation by wisdom” which constitute Arahantship, the final goal⁹⁵. So the Buddha said, “There is no concentration in one who lacks of insight wisdom and whenever he sees with insight the rise and fall of the aggregates, he is full of joy and happiness and to the discerning one that reflects the Deathless (Nibbāna)”⁹⁶. Having realization of final liberation, the Buddha explained thus: “There is a sphere of existence that is beyond the entire field of matter, the entire field of mind, that is neither this world nor another world nor both, neither moon nor sun. This I call neither arising, nor passing away nor abiding, neither dying nor rebirth. It is without support, without development, and without foundation. This is the end of suffering”⁹⁷.

In the conclusion, *samatha* and *vipassanā* are compared to the pair of messengers, who carry the message of truth, that is, Nibbāna to the consciousness who is the Lord of the town, viz. the body, mindfulness (*sati*) being the gate-keeper of the six senses, and the noble eightfold path being the way to Nibbāna. The purpose of *samatha* is to induce concentration in the mind and free it from all distractions (*vikkhepa*). The essence of *vipassanā* is to see the truth as it is (*anupassanā*). Both *samatha* and *vipassanā* jointly together act as a single harmonious entity as the way to Nibbāna.

⁹³. DN. Sigālaka Sutta 31: “Chandā dosā bhayā mohā, yo Dhammaṃ ativattati, Nihīyati tassa yaso, kālapakkhe va candimā. Chandā dosā bhayā mohā, yo Dhammaṃ nātivattati, āpūراتi tassa yaso, sukkaṃpakkhe va candimā”.

⁹⁴. Ratana Sutta, Sutta Nipāta. Dines Andersen and Helmer Smith, (Boston: PTS, 1984), P.41. “Vanappagumbe yathā phussitagge gimhānamāse paṭhamasmim gimhe, tathūpamaṃ Dhammavaraṃ adesayī, Nibbānagāmiṃ paramamhitāya”

⁹⁵. AN. Bodhi, P.47.

⁹⁶Dhp. Weragoda Sarada, p.1469: “Yato yato sammāsati khandhānaṃ udayabbayaṃ, labhatī pītipamojjaṃ amataṃ taṃ vijānataṃ”

⁹⁷William Hart, *The Art of Living*, P.123.

Chapter Three

Way to Practice of Meditation on Breathing

3.1 Brief Introduction

The Mindfulness of Breathing (*Ānāpānasati*)⁹⁸ is one of the most effective meditation subjects for developing concentration. It is one of the most universally-applicable methods of cultivating mental concentration. According to *Ānāpānasati Sutta (MN.118)*, “it is shown how the work of mindfulness of the body, having developed and cultivated the mindfulness of breathing and the four absorptions of tranquility meditation (*appanā-jhānas* of *samatha bhāvanā*), insight meditation (*vipassanā bhāvanā*), the development of the path (*magga-bhāvanā*) and the realization of the fruit (*phala-sacchikiriya*)- these last two being known as true knowledge and deliverance (*vijjā-vimutti*) are accomplished by the practice of mindfulness on breathing alone”⁹⁹. Here, knowledge (*vijjā*) means the four path knowledges (*magga-ñāṇa*), and deliverance (*vimutti*) means the four fruition knowledges (*phala-ñāṇa*). The four foundation of mindfulness, the seven factors of enlightenment and knowledge and deliverance comprise the thirty-seven aids to enlightenment (*bodhipakkhiyadhammā*). Hence, it means that the thirty-seven aids to enlightenment are automatically fulfilled.

Out of forty prescribed exercises of *samatha* meditation, mindfulness of breathing is the best and easiest to establish the mind continuously all the times, even the Buddha also praised this meditation subject more highly than other subjects. The commentator too called *Ānāpānasati* is “the plane of great person-ages” (*mahāpurisa-bhūmi*), which means the mindfulness of breathing, is not a meditation subject suitable for the ordinary persons. It is

⁹⁸. *Pati, M.* Ñāṇamoli, p.205: ‘*Ānāpānasati*-mindfulness of breathing’ (*āna+āpāna+sati*): ‘*Anam*’ is air entering inwards; ‘*apānam*’ is air issuing outwards.

⁹⁹. *MN.* trans. I.B. Horner, Vol. III (Oxford: PTS, 1999), P.124.

suiting to the persons of great wisdom¹⁰⁰. And it is said to be the most difficult object: “this mindfulness of breathing is difficult, difficult to develop, a field in which only the minds of Buddhas, Pacceka Buddhas, and Buddha’s sons are at home”¹⁰¹. As the Buddha said, “If one holds oneself dear, one should diligently watch one-self. Let the wise man keep vigil during any of the three watches of the night”¹⁰². In accordance with the above admonition, the wise and good people who have ability to see clearly the relationship of the cause and effect should, right from the first period of the life, renounce and relinquish success in attainment of wealth (*bhoga-sampatti*) and put forth effort to attain the spiritual success (*bhava-sampatti*)¹⁰³. In the *Kāyagī-tā-sati Sutta (MN.119)*, there are eighteen exercises that have been described in mindfulness of the body, namely, mindfulness of breathing (*ānāpānasati*), mindfulness of the bodily postures and movements (*iriyāpatha*), clear comprehension (*sampajañña*), attention to the impurities of the body (*paṭikkūla*), analysis of the elements (*dhātu-vavaṭṭhāna*), nine cemetery contemplations (*sivithikā*), and the four *jhānas*¹⁰⁴.

3.2 How to Meditate on Breathing

In the *Suttas* of Pāli tradition has been mentioned that the sitting meditation with cross-legged posture is suitable and the most important part of the meditation. As the Buddha said thus: “Here¹⁰⁵, Monks, the mindfulness of breathing has to be developed and cultivated, it is of great fruit and great benefit and how, here a monk, gone to the forest or to the root of a tree or an empty hut, sits down; having folded his legs crosswise¹⁰⁶, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out”¹⁰⁷. The phrase “gone to the forest or to the root of a tree or an empty hut” means signifies that one goes to a reasonably quiet place where there will be few disturbances. A suitable location will be one that is away from road noises, loud and persistent music or

¹⁰⁰. Ledi Sayādaw, *The Manuals of Buddhism* (Yangon: Mother Ayeyarwaddy Publishing House, 2004), P.661.

¹⁰¹. *Vism.* Nānamoli, p.306.

¹⁰². *Dhp.* v.157. “attānaṃ ce piyaṃ jaññā, rakkheyyanaṃ surakkhitaṃ; Tiṇṇaṃ aññataraṃ yāmaṃ, paṭijaggeyya paṇḍito”

¹⁰³. Ledi Sayādaw, *Manual*, p.652.

¹⁰⁴. *Ibid.* p.661.

¹⁰⁵. *Vism.* Nānamoli, p.261. The word *here* signifies the Buddha’s dispensation as the prerequisites for a person to produce concentration through the mindfulness of breathing in all sixteen modes and it denies that such a state exists in any other dispensation. For this is said: Monks, only here is there an ascetic, here a second ascetic, here a third ascetic and here a fourth ascetic; other dispensations are devoid of this kind of ascetics. That is why it was said above “in this dispensation of bhikkhu”.

¹⁰⁶. *Idha pana bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññagārāgato vā nisīdati pallaṅkaṃ ābhujitvā ujum-kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā.*

¹⁰⁷. Nānamoli and Bodhi, trans. *The middle length discourses of the Buddha*, P.259.

sounds, people as well as animals for the better concentration. There is another important aspect to sitting meditation. One must sit without moving the body for any reason.

“Just as a man who tames a calf
Would tie it to a post, so here
Should his own mind by mindfulness
Be firmly to the object tied”¹⁰⁸.

This is how signifies an abode is favorable to his/her development of concentration through the mindfulness of breathing. ‘Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short’¹⁰⁹. He trains thus: ‘I shall breathe in experiencing the whole body’; he trains thus: ‘I shall breathe out experiencing the whole body.’ He trains thus: ‘I shall breathe in tranquillizing the bodily formation’; he trains thus: ‘I shall breathe out tranquillizing the bodily formation’¹¹⁰. The *Visuddhimagga* gives a simile: the simile of the gate-keeper. A gate-keeper does not pay attention to people who have already gone inside or outside the town: he pays attention only to people who arrive at the gate. In the same way, the breaths that have gone inside and outside are not the yogi's concern. His concern is only the breaths that arrive at the touching point (the gate).

It is said that “*satova assasati satova passasati*” which means inhale with mindfulness; exhale with mindfulness, during the period already fixed, one’s mind should be entirely keep on the breathing in and out and not allowed to move elsewhere. And in order to do so, one should be practiced in *kāyika-vīriya* and *cetasika-vīriya*. *Kāyika-vīriya* means effort to practice for a fixed period in everyday without break, and *cetasika-vīriya* means highly care to concentrate the mind on the breathing in and out so that it may not stray anywhere as well as the sleepiness torpor and languor may not come”¹¹¹. These two kinds of efforts have applying the mind in this way for fifteen days, a month, two months, etc., one’s

¹⁰⁸. *Vism.* Buddhagosa, trans. Ñāṇamoli, 1956, p.289.

¹⁰⁹. One practices *Ānāpānasati* is firmly mindful of breathing in and out. When he takes a long deep breath in and out, he knows that he is taking a long deep breath in and out. He remains mindful as the breath become shorter and shorter. And when he lets a short breath in and out, he knows that he is letting a short breath in and out and keep contemplating the breath with mindfulness until the breathing becomes calm and soft.

¹¹⁰. *Vism.* Ñāṇāmolī & Bodhi, Ch.VIII, p.259, since Ācariya Buddhaghosa has commented on the four tetrads into sixteen modes on the mindfulness of breathing.

¹¹¹. Ledi Sayādaw, *The Manual*, P.436.

mindfulness becomes fixed on breathing in and breathing out. This fixed mindfulness is designated as Right mindfulness (*sammā-sati*).

3.3 Sixteen Modes of Mindfulness on Breathing

As the Buddha said, “Monks, this is the sole path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for reaching the noble path and for the realization of Nibbāna, namely, the four foundations of mindfulness”¹¹². For one who is the intellectually restless type or who too easily falls prey to conceptual entanglement, *Ānāpānasati* is the appropriate antidote. But the explanation of the 16-mode meditation in all traditions confirms that at its highest level, it is a complete path of liberation capable of leading to Arahant-hood¹¹³. The three versions agreed in describing how awareness of the breath can proceed through sixteen steps: four sets of four steps, with each tetrad corresponding with one way of establishing mindfulness (*satipaṭṭhāna*). The important indication of the *Ānāpānasati-sutta* is that the entire practice of the four ways of establishing mindfulness can be developed with a single meditation object as the mindfulness on breathing and thus a bodily phenomenon, all four ways of establishing mindfulness can be developed based on being mindful on the breath.

I. Mindfulness of the Breath-Body (*Kāyānupassanā*):

“Monks, when the mindfulness of the body has been developed, which bear great fruit and benefit. Here¹¹⁴, Monks, a monk who is having gone to the forest, and sit with cross-legged, under the foot of a tree or empty hut, holding his back keep erect and arousing mindfulness in front of him; mindfully he breathes in and mindfully he breathes out”. Each step consists of a pair of breathing in and breathing out. Here in a brief explanation, giving both Pāli and translation¹¹⁵ as follows:

¹¹². DN.22. *Mahā-satipaṭṭhāna Sutta*: “*Ekāyano ayam, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḡamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā*” ,

¹¹³. K.L Dhammajoti, *The Sixteen-mode Mindfulness of Breathing*. JBS Vol. VI, (Colombo: Centre for Buddhist Studies, 2008), p.283.

¹¹⁴. ‘Here’ means in this View, in this belief, in this opinion, in this persuasion, in this Teaching, in this Discipline, in this Teaching and Discipline (*Dhamma-Vinaya*), in this creed, in this spiritual life, in this Buddha’s Dispensation (*Sāsana*).

¹¹⁵. *Vim. Upatissa*, p.157.

1. “*Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti*”¹¹⁶, ‘When a monk takes in a long breath, he is mindful that he is taking in long breath’.

“*Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti*”, ‘When a monk lets out a long breath, he is mindful that he is letting out a long breath’¹¹⁷.

2. “*Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti*”, ‘When a monk takes in a short breath, he is mindful that he is taking in a short breath’.

“*Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti*”, ‘When a monk lets out a short breath, he understands that he is letting out a short breath’.

3. “*Sabbakāyapaṭisaṃvedī assasāmīti sikkhati*”¹¹⁸, ‘Clearly aware of the entire in breath-body, I shall breathe in, so he exerts and trains himself’¹¹⁹.

“*Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati*”, ‘mindfully, I shall experience the whole breath as I shall breathe out so he exerts’.

4. “*Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati*”, ‘mindfully, I will calm down the body formation (in breath) as I shall breathe in’¹²⁰, so he exerts.

“*Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati*”, ‘mindfully, I shall calm down the body formation as I shall breathe out, so he exerts’.

“Again, bhikkhus, when walking, a bhikkhu understands, ‘I am walking’; when standing, he understands¹²¹, ‘I am standing’; when sitting, he understands, ‘I am sitting’; when lying down, he understands: ‘I am lying down’; or he understands accordingly however his body is disposed¹²². While he is thus diligent, ardent, self-resolute, etc. the mind itself is inwardly settled, calmed, focused, and concentrated. In this way, monks, a monk does

¹¹⁶. PED. 1921, p.432: to know, find out, come to know, understand, distinguish D i.45 (*yathābhūtaṃ* really, truly).

¹¹⁷. *Paṭi. M.*: explains that as he is contemplating the long breath coming in and out wholesome desire (*chando*) and gladness (*pāmojja*) arise, and eventually equanimity is established.

¹¹⁸. PED. P.783, to learn, to train oneself (*ghaṭati vāyamati Vism 274*); *sikkhā-padesu*, to train oneself in the *Sikkhāpadas* D i.63, 250; Vin i.84; to train oneself to give up Sn 974; the thing acquired by training to learn, to train oneself towards Nibbāna Sn 940, 1061.

¹¹⁹. *MN.* trans. I.B. Horner, Vol. III (Oxford: PTS, 1996), P.130.

¹²⁰. Long in-breath (etc.) belongs to the body, these things are bound up with the body, are bodily processes, he trains in calming, settling and pacifying these bodily processes.

¹²¹. The words "he understands" are emphasized to show that one does not focus with strong attention on the breath to the exclusion of everything else. One merely understands what the breath is doing in the present moment.

¹²². *MN.* trans. Horner, p.130.

develop the mindfulness of body¹²³. Even though one is unable to undertake the higher work of tranquility and insight, if one control one’s mind and keep it successfully at will within one’s body, one can enjoys the flavor of Nibbāna. Hence, it is said thus: “Those who have missed mindfulness of the body have missed Nibbāna. Those who have not missed the mindfulness of the body have not missed Nibbāna. Those who have not utilized mindfulness of the body have not utilized Nibbāna. And those who have utilized the mindfulness of the body have utilized Nibbāna”¹²⁴.

II. Mindfulness of Feelings (*Vedanānupassanā*):

5. “*Pītipaṭisaṃvedī assasissāmīti sikkhati*”, ‘mindfully, one will experiencing rapture (*pīti*)¹²⁵, as he take a breath in, thus he trains: ‘I experiencing rapture’.

“*Pītipaṭisaṃvedī passasissāmīti sikkhati*”, ‘mindfully, he experience joy (*pīti*) as he let a breath out. In this case, it means to focus awareness on *pīti* as well as breathing in and out. There are two types of knowing *pīti* by concentration (*samādhi*) and insight (*vipassanā*) meditation¹²⁶.

6. “*Sukhapāṭisaṃvedī assasissāmīti sikkhati*”, ‘mindfully, he will experience happiness (*sukha*)¹²⁷

“*Sukhapāṭisaṃvedī passasissāmīti sikkhati*”, he trains like this: experiencing pleasure I will breathe out.

7. “*Cittasaṅkhārapāṭisaṃvedī assasissāmīti sikkhati*”, he trains like this: experiencing the mental process (formation) I will breathe in.

“*Cittasaṅkhārapāṭisaṃvedī passasissāmīti sikkhati*”, he trains like this: experiencing the mental process I will breathe out.

¹²³. Ibid. MN. Bodhi, p.950.

¹²⁴. AN. *Ekaka-nipāta*, *Amata-vagga*.trans. F.L. Woodward, pp.40-41.

¹²⁵. PED. Pp.513-514, emotion of joy, delight, zest, exuberance, joy of the 5 grades, viz. *khuddikā* (slight sense of interest), *khaṇikā* (momentary joy), *okkantikā* (oscillating interest, flood of joy), *ubbegā* (ecstasy, thrilling emotion), and *pharaṇā pīti* (interest amounting to rapture, suffusing joy).

¹²⁶. Knowing *pīti* by *samādhi* means to meditate from the first *jhāna* to second *jhāna* that which highlight such as rapture (*pīti*), because applied thought (*vitakka*) and sustained thought (*vicāra*) are eliminated. Knowing *pīti* by *vipassanā* is contemplating the Three Characteristics (*tilakkhaṇa*) of all conditioned things which are impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*). This can be gained by contemplating the arising and passing away of *pīti*.

¹²⁷. BD. 1980, p.324: Pleasant, happiness, joy, bliss. It is one of the three feelings (*vedanā*) and may be either bodily or mentally. Pleasure means there are two kinds of pleasure, bodily pleasure and mental pleasure. In brief, bodily pleasure is described as bodily agreeableness and pleasure arising from bodily contact; mental pleasure is described as mental agreeableness and pleasure arising from mental contact.

8. “*Passambhayam cittasaṅkhāram assasissāmīti sikkhati*”, he trains like this: making the mental process calm I will breathe in.

In this way, Ānanda, a bhikkhu dwells contemplating feelings in the feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world¹²⁸.

III. Mindfulness of Mind (*Cittānupassanā*):

9. “*Cittapaṭisaṁvedī assasissāmīti sikkhati*”, he trains like this: experiencing the mind I will breathe in.

“*Cittapaṭisaṁvedī passasissāmīti sikkhati*”, he trains like this: experiencing the mind I will breathe out.

10. “*Abhippamodayam cittam assasissāmīti sikkhati*”, he trains like this: gladdening the mind I will breathe in.

“*Abhippamodayam cittam passasissāmīti sikkhati*”, he trains like this: gladdening the mind I will breathe out¹²⁹.

11. “*Samādaham cittam assasissāmīti sikkhati*”, he trains like this: concentrating the mind I will breathe in.

“*Samādaham cittam passasissāmīti sikkhati*”, he trains like this: concentrating the mind I will breathe out¹³⁰.

12. “*Vimocayam cittam assasissāmīti sikkhati*”, he trains like this: freeing the mind I will breathe in.

“*Vimocayam cittam passasissāmīti sikkhati*”, he trains like this: freeing the mind I will breathe out¹³¹.

¹²⁸. *MN*. Vol. III, trans. Horner, pp.125-126.

¹²⁹. *Pati.M.* p.194. When he understands unification of cognizance and non-distraction through long in and out breaths and so on with all the modes...and acquainted with cognizance, gladdening of cognizance arises in him. Because of the long breath (etc.) he knows his mind is one-pointed and un-scattered, and gladness arises in the mind.

¹³⁰. *Pati.M.* *Dīghām assāsavasena (...pe...) cittassa ekaggata avikkhepo samādhi*; because of the long breath (etc.) his mind is one-pointed, un-scattered and concentrated.

¹³¹. *Pati.M.* *Rāgato ... dosato ... mohato ... mānato ... diṭṭhiyā ... vicikicchāya ... thinato ... uddhaccato ... ahirikato ... anottappato vimocayam cittam assasissāmī (...pe...) ti sikkhati*; he trains like this: freeing the

As the Buddha told to Ānanda that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world¹³².

IV. Mindfulness of Mind-Object (*Dhammānupassanā*):

13. “*Aniccānupassī assasissāmīti sikkhati*”, he trains like this: contemplating impermanence I will breathe in.

“*Aniccānupassī passasissāmīti sikkhati*”, he trains like this: contemplating impermanence I will breathe out¹³³.

14. “*Virāgānupassī assasissāmīti sikkhati*”, he trains like this: contemplating dispassion I will breathe in,

“*Virāgānupassī passasissāmīti sikkhati*”, he trains like this: contemplating dispassion¹³⁴ I will breathe out.

15. “*Nirodhānupassī assasissāmīti sikkhati*”, he trains like this: contemplating cessation I will breathe in,

“*Nirodhānupassī passasissāmīti sikkhati*”, he trains like this: contemplating cessation I will breathe out,

16. “*Paṭinissaggānupassī assasissāmīti sikkhati*”, he trains like this: contemplating letting go (discerning renunciation) I will breathe in.

“*Paṭinissaggānupassī passasissāmīti sikkhati*”, he trains like this: contemplating letting go¹³⁵ I will breathe out.

mind from passion...hate ... delusion ... conceit ... (wrong) views ... doubt ... sloth (and torpor) ... agitation (and worry) ... lack of conscience ... (and) shamelessness I will breathe in (etc.).

¹³². *MN*. Vol. III, trans. Horner, P.126.

¹³³. *Paṭi.M*. The five constituent groups, *pañca khandha* (of mind & matter) are impermanent. In what way are they impermanent? By way of rise and fall they are impermanent.

¹³⁴. Having seen the danger in form he is desirous for dispassion towards form, he is intent on faith, he determines his mind. The same is said for feelings (*vedanā*), perceptions (*saññā*), (mental) processes (*saṅkhārā*), consciousness (*viññāna*), the eye ... old age and death.

A Bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Having seen with wisdom the abandoning of covetousness and displeasure, he is one who looks on closely with equanimity¹³⁶. “Suppose, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, west, north, or south, it would flatten that mound of soil¹³⁷. So too, when a bhikkhu dwells contemplating the body in the body¹³⁸, feelings in feelings, mind in mind, phenomena in phenomena, he flattens evil unwholesome states. In this way, monks, a monk developed the mindfulness of breathing. Thus, one who has been developed and well cultivated on the mindfulness of breathing, it yields great fruit and brings great advantages”¹³⁹.

3.4 Method of the Commentary

In the Commentary (*Aṭṭhakathā*), three main stages¹⁴⁰ of effort (practices) have been mentioned namely:

1. Counting (*gaṇanā*): Attention is placed on the breathing in and breathing out by counting them. “Counting is done in six turns. In the first, counting proceeds from one to five; then second, from one to six; in the third, from one to seven; in the fourth, from one to eight; in the fifth, from one to nine and in the sixth, from one to ten. After sixth turn, one must begin again from the first. Sometimes these six turns are counted as one”¹⁴¹.

¹³⁵. *Pati.M.* There is two types of letting go: letting go through abandoning and letting go through entering. Abandoning form is known as letting go through abandoning, the mind entering into Emancipation through the cessation (*nirodha*) of form is known as letting go through entering.

¹³⁶. *MN.* *Ñāṇamoli*, p.946.

¹³⁷. The six sense bases are like the crossroads; the defilements arising in the six sense bases are like the mound of soil there. The four establishments of mindfulness, occurring with respect to their four objects, are like the four carts or chariots. The “flattening” of the evil unwholesome states is like the flattening of the mound of soil by the cart or chariot.

¹³⁸. *Pati.M.* P.178. How does one contemplate body in the body? He contemplates it as impermanent, not as permanent; as painful, not as pleasant; as not-self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as painful he abandons perception of pleasure, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates the body.

¹³⁹. *SN.* *Bodhi*, p.1777.

¹⁴⁰. *Ledi Sayādaw*, *The Manuals of Buddhism*, p.667.

¹⁴¹. *Ibid.* p.668.

According to the method of counting, “when through the coarse out-breaths and in-breaths becoming calmed and allayed, the anxieties and cares of the body become tranquillized, both the body and mind become light, and the physical body rises in space”¹⁴². It is said that the sole function of counting is to cut short the wandering tendencies of the mind, acquired in the long series of previous rebirths, that makes it stray from inside the body to outside objects, and to keep the attention firmly fixed on the internal objects of in and out breathing¹⁴³.

2. Connection (*anubandhanā*): Attention is directly placed on the breathings in and breathings out and it is have to be established firmly, but the counting is discontinued. “The connection method means outing forth effort to keep attention on the ‘spot of touch’ and perceive every in and out breath without counting them. It means repeating with effort in the counting stage in order to make the perception clearer and attention stronger and firmer, but without the help of counting the breath, until appears the counterpart sign (*paṭibhāga-nimitta*)¹⁴⁴.
3. Fixing (*thapanā*): The effort is heighten the higher stages of attainment are attained. “From the time the counterpart sign (*paṭibhāga-nimitta*) is appeared, the effort must be made according to the third stage, the method of fixing (*thapanā*). During these three stages of effort, different sign will be appeared. Such as the image of the in-breath and out-breath that appear in the stage of counting is called the preparatory sign (*parikamma-nimitta*). In the stage of connection, the acquired sign will be appeared called *uggaha-nimitta*), and the manifestation that appears in the stage of attention is called the counterpart sign (*paṭibhāga-nimitta*)¹⁴⁵.

During the appearance of the preparatory sign (*parikamma-nimitta*) and acquired sign (*uggaha-nimitta*), the meditative concentration is attained known as preparatory concentration (*parikamma-bhāvanā-samādhi*). The meditative concentration developed with the attention fixed on the counterpart sign during the stage of fixing but before the attainment of full absorption is called access concentration (*upacāra -samādhi*). The four *jhānas* are called concentration of absorption (*appanā-samādhi*)¹⁴⁶. Having reached the stage of fixing, the seven suitable things (*sappāya*) must be cultivated, while the seven unsuitable things

¹⁴². Ibid. 676

¹⁴³. Ibid. p.673.

¹⁴⁴. Ibid. p.669.

¹⁴⁵. Ibid. p.671

¹⁴⁶. Ibid., *Abhi.S.* trans. Rhys David, p.54.

(*asappāya*) must be avoided. The seven unsuitable things are: (1) Place, (2) village where alms food is obtained, (3) talk, (4) friends and associates, (5) food, (6) climate and (7) bodily postures. The seven suitable things are the exact opposites of the same. Having developed the seven suitable things, ten kinds of proficiency in meditative absorption (*dasa appanā-kosalla*)¹⁴⁷ must be fulfilled¹⁴⁸. According to certain predecessors, the mindfulness of breathing has been taught in four ways of practicing. They are counting, connection, contacting and fixing¹⁴⁹.

In the *Visuddhimagga* has mentioned the method of development of concentration on the object. It is stated that the meditator, after rightly following morality, should take up meditation in five stages¹⁵⁰ from the teacher. Herein, learning is the learning the subject of meditation. Questioning is asking about the subject. Establishing is establishing the meditation subject. Application is the focusing on the subject. And characteristic is the characterizing of the subject¹⁵¹. There is a process of concentration on the mindfulness of breathing in and breathing out, which consists of eight stages viz. (1) Counting (*ganānā*), (2) Connecting (*anubandhanā*), (3) Touching (*pusanā*), (4) Fixing (*thapanā*), (5) Observing (*sallakhana*), (6) Turning away (*vivaṭṭhana*), (7) Purification (*parisuddhi*), and (8) Looking back on these (*paṭipassanā*). Herein, counting is just counting, connecting is carrying on, touching is the place touched by the breath, fixing is absorption, observing is insight, turning away is the path, purification is fruition, and looking back on these which means reviewing¹⁵².

According to Commentary, second tetrad associates with full of *jhāna*, but the experience of rapture, joy, and calm is also associated with the access to *jhāna* (*upacāra samādhi*), attained after the first appearance of the counterpart sign¹⁵³. In the third tetrad of the *sutta* which gives the practice when entering *jhāna* or full absorption. The Commentary too associates this tetrad with the *jhānic* absorption, though it contains practices associated

¹⁴⁷. Ten kinds of proficiency in meditative absorption are: (1) cleanliness of the body and utensils, (2) harmonizing the five spiritual faculties, (3) proficiency in the object of attention, (4) controlling the energetic mind, (5) uplifting the depressed mind, (6) making the dry mind pleasant, (7) composure towards the balanced mind, (8) avoiding persons who do not possess concentration, (9) associating with persons who possess concentration, and (10) having a mind that is always bent towards meditative absorption.

¹⁴⁸. Ledi Sayādaw, *The Manuals*, p.670.

¹⁴⁹. *Vim. Upatissa*, pp.159-160.

¹⁵⁰. *Vism. Nāṇamoli*, p.299.

¹⁵¹. *Ibid.* pp.299-300.

¹⁵². *Ibid.* P.300.

¹⁵³. Ledi Sayādaw, *The Manuals*, pp.677-678.

with the access to *jhāna* as well¹⁵⁴. The fourth tetrad shows that which gives the method of proceeding from mindfulness of breathing to insight (*vipassanā*, see more detailed in the later pages). It is dealt with above, effort in the first tetrad, which includes the counting and connection methods (*gaṇanā*, *anubandhanā*), which consists entirely of the application of mindfulness to contemplation of body (*kāyanupassanā satipaṭṭhāṇa*). Thus, the *Ānāpānasati Sutta* says, “This is a certain body among the different bodies, namely, out-breath and in-breath (*kāyesu kāyaññatarāhaṃ bhikkhave etaṃ vadāmi yadidaṃ assāsapassāsā*)¹⁵⁵.”

According to the *Ānāpānasati Sutta* (MN.118) and its Commentary, “explain the practice of *ānāpānasati* in accordance with the sequence. One has to take up or change the work in the fourth tetrad only after one who has attained the fourth meditative absorption (*jhāna*) to *vipassanā*. Even it is possible to continue *vipassanā* from the second *jhāna* or first *jhāna* or from the access stage prior to full attainment of *jhāna*, from connection or even counting stage after one has overcome the wandering tendencies of the mind”¹⁵⁶. “*Vipassanā* proceeded from the counting and connection stages that which the work consists solely of keeping the attention on the in-breaths and out-breaths and perceiving them with insight wisdom. Therefore, one who has willing to proceed from these stages, the effort must be based on corporeal phenomena. At the level of access concentration (*upacāra-samādhi*), there are two stages such as contemplation of feelings (*vedanānupassanā*) and contemplation of mind (*cittānupassana*). In the second tetrad wherein it is said, ‘experiencing rapture...experiencing joy’ is the contemplation of feeling stage”¹⁵⁷.

A new practitioner should first give attention to the meditation subject by counting and when counting, he should not stop the counts less five or not more than ten. He does not miss; when he missed he should be count (the next) or stop that count. Then he should be moving quickly, not apprehending the inside or outside the body but noting (catch) them just as they reach the door (nostril). He can do his counting as quickly in this way: “one, two, three, four, five; one, two, three, four, five, six....up to ten”. For as long as the meditation subject is connected with counting then it is very helpful to unify the mind, just as a boat in a swift current is steadied with the help of rudder¹⁵⁸. Having given attention to this way of counting the connection is uninterrupted following the in breath and out breath. It was said,

¹⁵⁴. Ibid. pp.679-680.

¹⁵⁵. Ibid. pp.680-681.

¹⁵⁶. Ibid. p.687.

¹⁵⁷. Ibid. p.688.

¹⁵⁸. *Vism.* Buddhagosa, trans. Ñāṇamoli, 1956, p.301.

“When he goes in with mindfulness after the beginning, middle and end of the in-breath, his mind being distracted internally both his body and his mind are disquieted, perturbed and shaky”¹⁵⁹. When one has not cleared about these three things viz. the consciousness that has in-breath as its object, the consciousness that has out-breath as its object and the consciousness that has the sign as its object, the meditator cannot reach neither absorption nor access concentration. Just as a gate-keeper does examine people inside and outside asking who are you? Where have you come from? In the same way, a monk knows his incoming and outgoing breath concerning each time at the gate of nostril. Hence it is said thus:

“Sign, in-breath, out-breath, are not object,
Of a single consciousness;
By one who knows not these three things
Development is not obtained.
Sign, in-breath, out-breath are not object,
Of a single consciousness;
By one who does know these three things,
Development can be obtained”¹⁶⁰.

3.5 Overcoming the Five Hindrances

The five hindrances are the obstacles which block or cut off the mind from transcending to wisdom. As given below:

1. Sensual desire (*kāma-chanda*): Sensual desire in five sensual objects which consist of sights, sounds, smells, tastes and touch¹⁶¹.
2. Ill will (*bhāpāda*): Hatred, malevolence, aversion¹⁶².
3. Drowsiness (*thīna-middha*): Sleepiness, laziness sloth, torpor, languor¹⁶³.
4. Restlessness (*uddhacca-kukkucca*): Restlessness, worry and anxiety¹⁶⁴.
5. Doubt (*vicikicchā*): Perplexity, skepticism, indecision and uncertainty¹⁶⁵.

¹⁵⁹. Ibid. p.302. *Pati.M.*, p.167.

¹⁶⁰. *Vism.* Nāṇamoli, p.303, 307; *Pati.M.* p.171.

¹⁶¹. *Pet.* trans. Nāṇamoli, (London: PTS, 1964), P.184: It is will-and –lust love, attachment, cleaving, wish, infatuation, aspiration, non-giving-up, underlying-tendency, manifest-obsession, with regard to the five strands of sensual desire; this is the hindrance of will for sensual desires.

¹⁶². *Pet.* Ibid. It is annoyance with creatures and with determinations, etc. as demonstrated under hate.

¹⁶³. *Pet.* Ibid. it is dulling of cognizance, heaviness of cognizance, unwieldiness of cognizance, shirking of cognizance, sleepiness, nodding, blinking.

¹⁶⁴. *Pet.* Ibid. Any disquiet of cognizance is agitation. Here, what is worry? Any mental erasing, guiltiness, heart-erasing, remorse, this is worry. This worry and agitation are together called the hindrance of agitation-and –worry.

“Sensual desire (*kāma-chanda*) is caused by the lust and craving for pleasure that pervades in our whole approach to life. It is the most deep seated hindrances and the ultimate target of mental training. Ill will (*bhyāpāda*) may be due to something makes you slight angry but often reflects more deeply instilled feelings of anger or hatred. Drowsiness (*thīna-middha*) stems from dislike and dissatisfaction. Restlessness (*uddhacca-kukkucca*) is indicates our habitual inability to stop the mind due to failure to be able to tune out distractions and skeptical doubt (*vicikicchā*) comes from due to the lack of contemplation”¹⁶⁶. All these mental hindrances as mentioned above can be eliminated by the five factors of *jhāna* which mentally control or extinguish them.

As the Buddha describes meditating to overcome the five hindrances, said thus: “Monks, what needs to be done further? A monk in this Norm-discipline will find a quiet place which is a forest, the root of a tree, a mountain, a mountain valley, a cave, a cemetery, a thorn forest, an open-air or a heap of straw. He returns from gathering alms and having meal he sits with cross-legged, upright, keeps mindfulness. If he eliminates covetousness and has a mind without of covetousness, he will purify the mind from covetousness. If he eliminates violence and ill will, he is without thought of ill will and he has compassion, he will purify the mind from ill will. If he eliminates sloth, he is without sloth, contemplates at the light, mindful, he will purify the mind from sloth. If he eliminates restlessness, his mind is not distracted and he is tranquilized, mindful, he will purify the mind from restlessness. If he eliminates doubt, he is free from doubt and he is firm with wholesome states, he will purify the mind from doubt. A monk contemplates and sees these five hindrances which have not been eliminated as a debt, a disease, a prison, slavery, travelling through a remote path, and he contemplates and sees these five hindrances which are eliminated as being without debt, being without disease, being freed from prison, being liberated and being in a secure place¹⁶⁷.

Having abandoned the five hindrances, there is no limit to the possibilities for spiritual growth. Just as gold freed from impurities will be pliant and supple, radiant and firm, and can be wrought well, so, the Buddha says: “If the mind is freed of these five impurities, it will be pliant and supple, will have radiant lucidity and firmness and will well concentrate

¹⁶⁵. *Pet.* Ibid. What is the hindrance of uncertainty? Any doubt about the Enlightened One, about the true idea, about the Community, etc. Further, there are five kinds of uncertainty, namely, entirely obstructive, partly obstructive, and obstructive to attainment, to the Path and to the heaven.

¹⁶⁶. Edited by Phra Khru Baitika and Dr. Barton Yanathiro, *A Study Guide for right Practice of the Three Trainings*, P.90.

¹⁶⁷. *DN.1:73; MN. Mūlapaṇṇāsa*. Ñāṇamoli and Bodhi, p.367.

upon the eradication of defilements¹⁶⁸. “Just as a great leopard, the king of lurks in the forest and seizes all the wild beasts-the wild buffalo, ox boar, etc. So too a monk who devotes himself in the forest, etc. should be understood to seize successively the path of Stream Entry (*Sotāpaṇṇa*), Once-returner (*Sakadāgāmi*), Non-returner (*Anāgāmi*) and Perfected One(*Arahatship*); and the noble fruitions as well”¹⁶⁹. Therefore, it is said thus:

“For as the leopard by his lurking (in the forest) seizes beasts,
So also will this Buddha’s son, with insight gifted, strenuous,
By his retreating to the forest seize the highest fruit of all”.

3.6 Attainment of *Jhāna* and Its Factors

The four *rūpa-jhānas* are divided into two ways: fourfold and fivefold classifications. The fourfold classification has been used by the Buddha throughout the *suttas* and the fivefold was classified in the *Abhidhamma* as a more logical treatment of the five hindrances and fivefold factors of *jhāna*¹⁷⁰. “There is no *jhānaṅga* (factors of absorption) for one who is without wisdom and no wisdom for one who is without *jhāna*. He who has both *jhāna* and wisdom (*paññā*) is, indeed, close to Nibbāna”¹⁷¹. “The *jhānas* are the precious gems of concentration and it is the first *jhāna* with applied and sustained thought, the second *jhāna* without applied thought but with sustained thought, the third *jhāna* with neither applied thought nor sustained thought but pure joy, bliss and one-pointedness; and it is the concentration on emptiness, on signlessness and desirelessness. It is just like water from the lotus leaf, when anybody wears this jewel of concentration, the evil and unprofitable thoughts are shed from his/her mind”¹⁷². Guṇaratana says that the meditators should move from tranquility to insight meditation, having subdued the defilements and weaken the enemy of wrong view. It is depends on the individual meditator’s preference and their nature. Some realize *appanā samādhi* and then move to insight meditation, some realize access concentration (*upacāra samādhi*) and then move to insight meditation, some realizes *khanika samādhi* and then move to insight meditation. There are eight progressive states of *jhāna* both

¹⁶⁸. AN.3:17-18.

¹⁶⁹. *Vism.* trans. Ñāṇamoli, 1956, p.290.

¹⁷⁰. *Dhs.* Caroline A. F. Rhys Davids, (New Delhi: Munshiram Manoharlal Publishers, 1975), P.45.

¹⁷¹. *Dhp.* Verse 372. *Natthi jhānaṃ apaññassa, paññā natthi ajhāyato, yamhi jhānaṅca paññā ca sa ve nibbānasantike-*.

¹⁷². Bhikkhu Pesala, *The Debate of King Milinda (The Milp.)*. Vol. XIV (Delhi: MBP, 1991), P.90.

fine-material (*rūpa jhāna*) and formless meditations (*arūpa jhāna*) have been described in the Pāli Canon¹⁷³. According to suttas, the *jhānas* have fourfold as given below:

First *Jhāna* —the practice of *samatha* frees the mind from distractions and removes mental impurities such as five hindrances (*pañca-nīvaraṇā*)¹⁷⁴. The first *jhāna* has constituted by the original set of five absorption factors: initial application or thought (*vitakka*), sustained application or thought (*vicāra*), rapture (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*)¹⁷⁵. *Majjhima Nikāya* says that quite secluded from sense pleasures, secluded from state of mind, he/she enters and dwells in the first *jhāna*, which is accompanied by applied thought and sustained thought¹⁷⁶.

Second *Jhāna*—“Having subsided the first two factors (*vitakka* and *vicāra*); his faculties become matured, and enter and dwells in (*viharati*) the second *jhāna*, which has internal confidence and unification of mind, and is filled with rapture (*pīti*) and happiness (*sukha*) born of concentration. This *jhāna* contains only three component factors: rapture (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*)”¹⁷⁷. The remaining qualities of second *jhāna* are: “the self-confidence, the rapture, the pleasure, and the unification of mind; the contact, feeling, perception, volition, and mind; the zeal, decision, energy, mindfulness, equanimity and attention”¹⁷⁸

Third *Jhāna* — the remaining qualities in this *jhāna* are: “equanimity-pleasure, unification of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity and attention”¹⁷⁹. “Having fades out the rapture (*pīti*), he/she enters and dwells in the third *jhāna*. Here only two absorption factors, happiness and one-pointedness, while some other auxiliary states come into ascendancy, most notably mindfulness, clear comprehension, and equanimity. But still, the meditator sees, this attainment is defective in that it contains the feeling of happiness, which is gross compared to

¹⁷³. Matara Sri Ñāṇārāma, *The Seven Stages of Purification and the Insight Knowledges*. (Kandy: BPS, 1983), P.43.

¹⁷⁴. *Vim. Upatissa*, p.83.

¹⁷⁵. Gunaratana, *The Path of Serenity and Insight* (Delhi: Bhāvanā Society, 1985), P.49. See Nārada’s, *Manual*, p.62.

¹⁷⁶. *Ibid.* p.28, see also *Sallekha Sutta (MN.8)*, p.123, and *Mahāvedalla Sutta (MN.43)*. Bodhi and Ñāṇamoli, pp.390-391.

¹⁷⁷. *Ibid.* pp.79-80.

¹⁷⁸. *MN.111. Anupada Sutta*. Ñāṇamoli and Bodhi, P.900.

¹⁷⁹. *Ibid.*

neutral feeling, feeling that is neither pleasant nor painful. Thus he strives to get beyond even the sublime happiness of the third *jhāna*¹⁸⁰.

Fourth *Jhāna* —as the Buddha spoke to the monks about Ven. Sāriputta’s step by step attainments, Monks, “with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, Sāriputta entered upon and abided in the fourth *jhāna*, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. The remaining qualities are: “a feeling of equanimity, neither pleasure nor pain; an unconcern due to serenity of awareness; unification of mind, contact, feeling, perception, intention, consciousness, desire, decision, persistence, mindfulness, equanimity and attention”¹⁸¹. According to Pāli Canon, “with the overcoming of the five hindrances, the five factors of *jhānas* are fulfilled, such as unification of mind is the overcoming of sensuous desire, joy is the overcoming of anger, initial application of thought is the overcoming of rigidity and torpor, bliss is the overcoming of agitation and anxiety, sustained application of thought is the overcoming of uncertainty”¹⁸².

According to *Abhidhamma*, the *jhānas* has been classified into fivefold:

1. The first *jhāna*¹⁸³ has five factors same as mentioned above:

- (i) Applied thought (*vitakka*).
- (ii) Sustained thought (*vicāra*).
- (iii) Joy or rapture (*pīti*).
- (iv) Peaceful happiness (*sukha*) and
- (v) One-pointedness concentration (*ekaggatā*).

2. The second *jhāna*¹⁸⁴ has four *jhāna* factors as:

¹⁸⁰. Gunaratana, *The Path of Serenity and Insight*, P. 87.

¹⁸¹. *MN. Anupada Sutta*. Ñāṇamoli and Bodhi, P.900. *Vism.* Ñāṇamoli, p.156.

¹⁸². *Vim.* Upatissa, pp.93-94.

¹⁸³. *Vibh.* Pp.345-349. Herein at the time when a monk develops the path for rebirth in the plane of form, he, aloof from sense pleasures, attains and dwells in the earth kasiṇa first *jhāna*; at that time there is contact and non-wavering. Having accumulated that same good action characteristic the plane of form, five constituent *jhāna* viz. initial application (*vitakka*), sustained application (*vicāra*), rapture (*pīti*), happiness (*sukha*) and one-pointedness (*ekaggatā*). This is called first *jhāna*.

¹⁸⁴. *Vibh.* Ibid. In this *jhāna*, aloof from sense pleasures and bad states, without initial application, sustained application only, with zest and pleasure born of detachment; at that time there is four constituent *jhāna* viz.,

- (i) Sustained thought (*vicāra*).
 - (ii) Joy or rapture (*pīti*).
 - (iii) Peaceful happiness (*sukha*) and
 - (iv) One-pointedness concentration (*ekaggatā*).
3. The third *jhāna*¹⁸⁵ has three *jhāna* factors:
- (i) Joy or rapture (*pīti*).
 - (ii) Peaceful happiness (*sukha*) and
 - (iii) One-pointedness concentration (*ekaggatā*).
4. The fourth *jhāna*¹⁸⁶ has two factors of *jhāna* as:
- (i) Peaceful happiness (*sukha*) and
 - (ii) One-pointedness concentration (*ekaggatā*).
5. The fifth *jhāna*¹⁸⁷ has also two *jhāna* factors as:
- (i) One-pointedness concentration (*ekaggatā*) and
 - (ii) Equanimity (*upekkhā*).

Four Formless (*Arūpa*) *Jhānas*: The second set of *jhānas* called “*Arūpa Jhānas*” which consists of four deep absorptions. These *arūpa jhānas* are more refined which entering by contemplating the abstract of formless concept. The intensive practitioners must be completed the first four-*rūpa jhānas* before entering the *arūpa jhānas*. They are:

1. Infinity of space (*ākāsānañcāyatana*)¹⁸⁸.

sustained application (*vicāra*), rapture (*pīti*), happiness (*sukha*) and one-pointedness (*ekaggatā*). This is called second *jhāna*.

¹⁸⁵. *Vibh.* Ibid. which one inhibiting the initial and sustained applications, it attains and dwells in earth *kaṣiṇa* of third *jhāna*; at that time there is three constituent *jhāna* viz. zest (*pīti*), pleasure (*sukha*) and one-pointedness (*ekaggatā*).

¹⁸⁶. *Vibh.* Ibid. he who desire-less of zest, attains and dwells in the earth *kaṣiṇa* fourth *jhāna*; at that time there is two constituent *jhāna* viz. pleasure (*sukha*) and one-pointedness (*ekaggatā*).

¹⁸⁷. *Vibh.* Ibid. Having accumulated good deeds in the plane of form, he, inhibiting initial and sustained applications, the resultant of the first, second, third and fourth *jhānas*, attains and dwells in the earth *kaṣiṇa* fifth *jhāna* which constituted only two *jhāna* factors viz. equanimity (*upekkhā*) and one-pointedness (*ekaggatā*).

2. Infinity of consciousness (*viññāṇaṅcāyatana*)¹⁸⁹.
3. Nothingness (*ākiñcaññāyatana*)¹⁹⁰ and
4. Neither perception nor non-perception (*nevasaññānāsaññāyatana*)¹⁹¹.

‘The four immaterial spheres (*arūpa-jhānas*) are imperturbable’ and some holds on the view that they are all unconditioned¹⁹². The *rūpa-jhānas* are the necessary foundation for the advancing of *arūpa-jhānas*. Those who are devoted to the Buddha’s Teaching (Dhamma), they gradually removes their impurities by practicing accordingly, just as the smith removes little by little his dross from silver.

“One by one, little by little, moments by moment,
A wise man gradually should remove his impurities,
As a smith removes his dross from silver”¹⁹³.

At the highest levels of *jhāna* such as super-normal powers known as *abhiññā* may be occurs especially beginning of attaining the fourth *jhāna* factor, while the sixth one is the world transcending knowledge of the destruction of craving (*āsavakkhayañāṇa*)¹⁹⁴. There is even having a report of walking on water and other super human skills by gurus as well as monks who had attained high levels of *jhāna*, as it was recorded in the *DN.*, “ having been one, you become many; having been many, you become one; you appear and vanish; you go unhindered through a wall, through a rampart, through a mountain as though through space; you dive in and out of the earth as though it were water; you walk on water without sinking as though it were earth; seated cross-legged, you travel in space like a bird; with your hand

¹⁸⁸. *Vism.* Nāṇamoli, p.327. It is possible here that with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' some bhikkhu enters upon and abides in the base of infinite space or boundless space. it is the first *arūpa-jhāna* and its base in the sense of habit as “deities base”.

¹⁸⁹. It is possible here that by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' some bhikkhu enters upon and abides in the base of infinite consciousness.

¹⁹⁰. *Vibh.* P.343. *Salleka Sutta* (*MN.* 8). Nāṇamoli and Bodhi, p. 124. The consciousness and mental concomitant states (*citta* and *cetasika*) of one who has attained to, who is possessed of, who in this world dwells in the pleasure of the state of nothingness.

¹⁹¹. *MN.* Nāṇamoli and Bodhi, p.125. It is possible here that by completely surmounting the base of nothingness, some bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception.

¹⁹². *Katthā.A. The Debates Commentary.* Trans. Bimala Churn, (London: PTS, 1939), P.113.

¹⁹³. *Sutta Nipāta*, verse 962, Dines Andersen and Helmer Smith, p.186; *Dhp.* V 239; trans. Buddhārakkhita, (Kandy: BPS, 1985), p.60. “*Anupubbena medhāvi, thokathokaṃ khaṇe khaṇe, Kammāro rajatasseva niddhame malamattano*”.

¹⁹⁴. *AN.* Bodhi, P.49.

you touch and stroke the moon and sun so powerful and mighty; you exercise mastery with the body as far as the brāhma world”¹⁹⁵.

As Guṇaratana stated, “with the complete surmounting the perception of matter, with the disappearance the perceptions of resistance, with non-attention to perceptions of variety, ‘unbounded space’, he enters and dwells in the base consisting of boundless space”¹⁹⁶. By completely surmounting the base of neither-perception-nor-non-perception, Sāriputta entered upon and abided in the cessation of perception and feeling. His cravings were destroyed by his seeing with wisdom (*paññā*)¹⁹⁷. These attainments can understand only through the eye of wisdom. The purpose of wisdom is direct knowledge, its purpose is full understanding and abandoning of materiality and mentality¹⁹⁸. Although there are only two factors in all formless *jhānas*, that is equanimity and unification of mind, but still each one should be understood finer than the one with the progressive refinement of the factors is due to successful development¹⁹⁹. One who passes away after attaining these formless *jhānas* takes rebirth in the Brāhma realms. However, these blissful mental states are impermanent.

3.7 Benefits of Practicing Mindfulness of Breathing

Having practiced and developed for a long period of time, the mindfulness of breathing leads to Nibbāna through accomplishment of the four foundation of mindfulness, seven factors of enlightenment and knowledge and deliverance. As the Buddha said, “Monks, if one developed and cultivated the mindfulness of breathing many times for a lengthy period, the four foundation of mindfulness are fulfilled and perfected. If the four foundation of mindfulness are cultivated and developed, the seven factors of enlightenment are fulfilled and perfected. If the seven factors of enlightenment are cultivated and developed, knowledge and deliverance are fulfilled and perfected²⁰⁰. Hence the Buddha said thus:

“So let a man, if he is wise.
Untiringly devote his days
To mindfulness of breathing, which
Rewards him always in these ways”²⁰¹.

¹⁹⁵. DN. *Sāmaññaphala Sutta*. Maurice Walshe, P.105.

¹⁹⁶. Guṇaratana. *The Path of Serenity and Insight*, pp.111-112.

¹⁹⁷. MN. *Anupada Sutta*. Ñāṇamoli and Bodhi, P.900. *Vism*. Ñāṇamoli, pp.901-902.

¹⁹⁸. MN. *Mahāvedalla Sutta*. Ñāṇamoli and Bodhi, P.389.

¹⁹⁹. Guṇaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*, p.228.

²⁰⁰. *Ānāpānasati bhikkhave bhāvitā bahulīkatā cattāro satipaṭṭhāne paripurenti. Cattāro satipaṭṭhāna bhāvitā bahulīkatā satta bojjhaṅge paripurenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjā vimuttim paripurenti.* (Ledi Sayādaw, *The Manuals of Buddhism*, pp.662-663).

²⁰¹. *Vism*. Ñāṇamoli, p.317.

“If a man practices mindfulness of respiration, he attains to the peaceful, the exquisite, the lovely, and the blissful life. He causes evil and de-meritorious states to disappear and to perish as soon as they arise²⁰². He is not negligent as regards his body or his organ of sight. His body and mind do not waver or tremble²⁰³. He fulfills the four foundations of mindfulness, the seven enlightenment factors and freedom. This has been praised by the Blessed One. This is the abode of the Noble Ones, of Brahma and of the *Tathāgata*”²⁰⁴. In *Satipaṭṭhāṇa Sutta*, MN No. 10) mentioned that for the serious practitioners, one or two fruits could be expected for: final knowledge or if there is a trace of clinging left, or non-return, even one week,²⁰⁵. This goal has five elements to it: Purification of mind, overcoming sorrow and lamentation, overcoming pain and grief, treading the right path leading to attainment of eternal peace, and attaining happiness by following that path”²⁰⁶.

“Whose mindfulness of breathing in
And out is perfect, well developed,
And gradually brought to growth
According as the Buddha taught,
He illuminates in this world
Just like the full moon freed from cloud”²⁰⁷.

3.8 Conclusion

The *Ānāpānasati Sutta* (MN. 118) shows that simultaneously developing both the *jhānas* and insight (wisdom). Here, the word ‘*jhāna*’ means meditation stages or illumination of mind, a deep absorption or fixed concentration (*appanā samādhi*), access concentration (*upacāra samādhi*) or even momentary concentration (*khanika samādhi*.) This *sutta* actually shows the method of how to tranquilize mind and develop wisdom at the same time by seeing the true nature of existence. This means observing impermanence (*anicca*), suffering (*dukkha*), not-self (*anattā*), along with seeing and realizing the cause and effect relationships of Dependent Origination (*Paṭicca-samuppāda*). At the same time, it also fulfills “Four

²⁰². *Ānāpānasati samādhi bhāvito bahulīkato santo ceva paṇito ca asecanako ca sukho ca vihāro uppannupanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti viūpasameti.* (Vimuttimaggā, p.156).

²⁰³. *Ānāpānasatisamādhissa bhikkhave bhāvitattā bahulīkatattā neva kāyassa iñjittattam vā hoti phanditattam vā na cittassa iñjittattam vā hoti phanditattam vā.* (Vimuttimaggā, ibid).

²⁰⁴. *Vim.* Upatissa, pp.156-157.

²⁰⁵. *DN.* trans. Maurice, P.350.

²⁰⁶. *Ibid.*

²⁰⁷. *Paṭi.M.* trans. Ñāṇamoli, P.172.

Foundations of Mindfulness and the Seven Enlightenment Factors”. Hence, the way leading to the realization of Nibbāna is clearly and precisely taught in this wonderful *sutta*.

The commentaries and sub-commentaries have divided concentration (*samatha*) and insight (*vipassanā*) into different forms of meditation. This kind of “separation” does not appear in the *suttas*. Although it is mentioned in the *AN*, first part of the practice is *samatha* and the second part is developing wisdom (*vipassanā*), it is not saying that they are two different types of practices. The mindfulness of breathing practices with its sixteen bases thus fulfills, is of great fruit and benefit which includes the “Four Foundations of Mindfulness” and the “Seven Enlightenment Factors” that constituted together with thirty-seven aids of enlightenment and knowledge and deliverance²⁰⁸. In *Paṭisambhidāmagga* mentioned that one who develops the sixteen-mode of mindfulness of breathing concentration, more than two hundred kinds of knowledge arise²⁰⁹.

²⁰⁸. *Vim. Upatissa*, pp.163-164.

²⁰⁹. *Paṭi.M. Ñāṇamoli*, p.164.

Chapter Four

Techniques of Four Contemporary Masters in Theravāda Tradition

4.1 Introduction

In this section introduces the teachings of four meditation masters of contemporary period, which representing a variety of Theravāda traditional methods. According to Nirmala, there are many prominent meditation masters in Burma such as Mahāsi Sayādaw (U Sobhana Mahāthera), Mogok Sayādaw, Sayagyi U Kyi and Sayagyi U Ba Khin which were almost similar techniques based on “contemplation on sensation” (*vedanānupassanā*) as taught by them²¹⁰. Venerable Pa-uk Sayādaw and Ajahn Chah’s methods are little different with other traditions. Firstly, it has been introduced about Mahāsi Sayādaw, who was the most prominent meditation teacher in Burma. His meditation technique derived from the so-called “New Burmese Method” of U Nārada²¹¹. The primary object of meditation is the rising and falling of the abdomen and uninterrupted mindfulness in all activities of daily life.

Secondly, although we refer to the teachings of the Venerable Pa-Auk Tawya Sayādaw, there is no such thing because his teaching instruction system is according to ancient Theravāda Texts, Commentaries and Sub-Commentaries: most notably the ancient commentary and meditation manual, the “*Visuddhimagga*”²¹². Venerable Pa-uk Sayādaw teaches to the meditators both tranquility (*samatha*) and insight (*vipassanā*) meditation through step by step, how to attain the higher stages of purification, and insight-knowledges²¹³.

Thirdly, the meditation technique of *vipassanā* meditation as taught by S.N. Goenka, which had been sprung up from the Burmese meditative tradition, the tradition of Sayagyi U

²¹⁰. Daw Nimala, *Various Ways of Dealing with Sensation by Different meditation Traditions in Myanmar*. The International Conference of All Theravāda Buddhist Universities held at (The International Theravāda Buddhist Missionary University, Yangon, 2007), p. 5.

²¹¹. Kalpakam Sankarnarayan, Ravindra Panth, Ven. Thich Nhat Tu, Shubhada A Joshi (Gen. Editors). Editors Ven. Khammai Dhammasami, Charles Willemen, *Buddhist Meditation: Texts, Tradition and Practice* (Mumbai: Somaiya Publications, 2012), p. 60.

²¹². Pa-uk Sayādaw, *Knowing and Seeing*. First edition, (Kuala Lumpur: W.K.Ng, 2000), P.8.

²¹³. Ibid.

Ba Khin²¹⁴. According to SN Goenka, there are three stages in one's progress on the path of meditation. The first step is learning about the technique, i.e. the how and why. Second is the practice according to teacher's instruction. The technique taught during the first days of the course is "mindfulness of respiration" (*ānāpānasati*). The third stage is called "penetration", and refers to using *vipassanā* to pierce through the depths of one's inner reality, and thereby progress toward the final goal²¹⁵. These first two steps of living a wholesome life and developing control of the mind are necessary and beneficial, but are incomplete unless the third step is undertaken the practice of insight (*vipassanā*) meditation in "step by step" the bodily sensations has to be systematically observed.

Another Master is Phra Bodhiñāṇa thera, who was popularly known as Ajahn Chah. "He was born in July 17, 1918 and at the age of twenty, on April 26, 1939, took higher ordination. He was a great meditation master in Thailand and who was the abbot of Wat Pah Pong, a forest monastery in northeast Thailand, his teaching method is based on "observing one's own mind", which represents the key teachings of Ajahn Chah"²¹⁶. He passed away on 16th January, 1992, at the age of 74²¹⁷.

4.2 Mahāsi Sayādaw's Insight Meditation

Mahāsi Sayādaw was born on 29 July, 1904 at Seikkhun village in Upper Burma. He became a novice at age twelve, and was ordained at the age of twenty by the name Sobhana²¹⁸. He was a Burmese Theravāda Buddhist monk and meditation master who had a significant impact on the teaching of insight (*vipassanā*) meditation in throughout Asia and the West. He helped to establish meditation centers all over Burma as well as in Sri Lanka, Indonesia, and Thailand. Mahāsi Sayādaw was a questioner and final editor at the Sixth Buddhist Council on May 17, 1954. He was died on 14 August 1982, following a massive stroke, thousands of devotees braved, the torrential monsoon rains to pay their last respects²¹⁹.

The primary object of meditation has been given by Mahāsi Sayādaw is the movement of rising and falling, the expansion and contraction of the abdomen²²⁰. Since

²¹⁴. William Hart, *The Art of Living*, P.1.

²¹⁵. Ibid. p.119.

²¹⁶. Ajahn Chah, *A Taste of Freedom* (Bangkok: Q Print Management, 2007), P.19.

²¹⁷. Ibid. P.24.

²¹⁸. Kalpakam Sankarnarayan, Ravindra Panth, *Buddhist Meditation: Texts, Tradition and Practice*, p.56.

²¹⁹. Ibid. p.57.

²²⁰. Rod Bucknell and Chris Kang, Edited, *The Meditative Way* (Surrey: Curzon Press, 1997), P.113.

meditators have to continue contemplating for at least one hour in sitting position, an intense feeling, or sensation of pain, or discomfort is likely to be experienced after a long time sitting, and then only focus on “contemplation of sensation” (*vedanānupassanā*). According to Mahesh Tiwary, “*Vedanānupassanā* means to become aware of the presence of the object continuously, remaining detached totally from internal impact as being like and dislike or otherwise within and without”²²¹. The meditators must make a mental note on the specific part of the body where such sensations occur, and go 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. In case of pain increases and becomes unbearable pain, the meditators are allowed to change their posture but with the mental notes of the intention to change with mindfully.

However, Mahāsi Sayādaw highly recommended the tolerance while pleasant or painful feeling are arises, which is the key to open the door of Deathless and changing the posture is like breaking the key²²². He encouraged that if the meditator could be tolerant of any sensations whether pleasant (*sukkhāvedanā*), unpleasant (*dukkhāvedanā*), or neutral feelings (*upekkhāvedanā*) the door of enlightenment could be experienced within oneself. Moreover, he mentioned that ‘suffering’ (*dukkha*) is concealed by body-posture. If the meditator changes very often the body-posture, it is very difficult to understand the ‘suffering’ (*dukkha*)²²³.

For the beginner it is a very effective method of developing the faculties of attention, concentration of mind and insight in contemplation. The ability to know each successive occurrence of the mental and physical processes at each of the six sense organs is acquired only when insight contemplation is fully developed. “Continue with this exercise in full awareness of the abdomen's rising and falling movements. Never verbally repeat the words, rising, falling, and do not think of rising and falling as words. Be aware only of the actual process of the rising and falling movements of the abdomen. Avoid deep or rapid breathing for the purpose of making the abdominal movements more distinct, because this procedure

²²¹. Harcharan Singh Sobti, *Vipassanā: The Buddhist Way*, P.80.

²²². Daw Nimala, *Various Ways of Dealing with Sensation by Different meditation Traditions in Myanmar*, p. 2.

²²³. Ibid.

causes fatigue that interferes with the practice. Just be totally aware of the movements of rising and falling as they occur in the course of normal breathing”²²⁴.

While occupied with the exercise of observing each of the abdominal movements, other mental activities may occur between the noting of each rising and falling. Thoughts or other mental functions, such as intentions, ideas, imaginings, are likely to occur between each mental note of rising and falling. If you imagine something, you must know that you have done so and make a mental note, imagining. If you simply think of something, mentally note, thinking²²⁵. While the mind wanders from the meditation object of rising and falling of abdomen, then just mentally note, as wandering and all the mental activities and noticing them is called the contemplation of mind (*cittānupassanā*)²²⁶. After its disappearance, continue with the primary object, by being fully aware of each movement of the rising and falling abdomen. Each movement must be contemplated in its respective order whether sitting standing, laying or walking. Having thus seen the three characteristics by direct realization, the meditator, by inference from the direct experience of the objects, fully comprehends all the objects not yet noticed as being impermanence, subject to suffering and without a self²²⁷.

In conclusion, whatever method has been presented by Mahāsi Sayādaw is not necessarily to say a new path but rather just highlighted the approach of the *satipaṭṭhāna* method which comes under right mindfulness (*sammā-sati*). Although he recommends the exercise of rise and fall of the abdomen as a central meditation object, but also the meditators are allowed to practise on breathing in and out through the nostril, which is the alternative way to practice. The aim of this practice is to bring great benefit and one is released from greed, hatred and delusion, which are the roots of all evil and suffering and to attain the realization of Nibbāna.

²²⁴. Mahāsi Sayādaw, *The Satipaṭṭhāna Vipassanā Meditation* (Rangoon: Department of Religious Affairs, 1979), pp.12-13.

²²⁵. Ibid. p.14.

²²⁶. Rod Bucknell and Chris Kang, Edited. *The Meditative Way*, P. 114

²²⁷. Mahāsi Sayādaw, *The Satipaṭṭhāna Vipassanā Meditation*, p.30.

4.3 Pa-uk Sayādaw's Method

The Venerable U Āciṇṇa is commonly referred to as Venerable Pa-Auk Tawaya Sayādaw or Pa-Auk Sayādaw. “He was born in 1934 and ordained as a novice monk at the age of 10. During the next decade, he studied the Pāli Texts under famous teachers of the time, and passed the three levels of Pāli language examinations (primary, intermediate and higher levels). In 1954, he received his higher ordination (*upasampāda*) as a bhikkhu at the age 20²²⁸. He is the revered abbot and the principal teacher of the Pa-uk Forest Monastery in 1981, is 15 km southeast of Mawlamyine in south Myanmar²²⁹. It has been the lifelong aim of the Pa-Auk Sayādaw to promote and propagate the Buddhasāsana, the teachings of the Buddha through *pariyatti* (study), *paṭipatti* (practice), *paṭivedha* (realization).

Pa-Auk's method generally emphasizes on developing sufficient levels of concentration (*samādhi*) before practicing insight (*vipassanā*) meditation. After successful of the *samatha* practices, the yogi will begin analyzing *rūpa* by practicing the four element meditation - discerning characteristics of earth, water, fire and wind in the whole body. For those who have difficulty to attain any *appanā samādhi* or *jhāna*, they can also directly begin with this 4 element meditation as this meditation can lead to attainment of *upacāra samādhi* (access concentration). With the access concentration one is able to break the mass of *rūpa* into the small particles called ‘*Kalāpa*’. In fact before practicing *vipassanā* the meditator must know how to discern the ultimate realities of *Nāma-rūpa* (lit. five aggregates) which links in Paṭicca-samuppāda as described in *Visuddhimagga*, *Abhidhamma*, *Paṭisambhidāmagga*, and other commentaries.

Most of the practitioners begin with *ānāpānasati*, but it is not necessary, depending on one's personal preference and talent and one can begin with a different technique such as the element meditation in which one continuously scan the body for the properties of the four elements²³⁰. These stages include a detailed analysis of the five aggregates according to all the categories that are explained in the *Abhidhamma*. Further use of this understanding is to

²²⁸. Bhikkhu Moneyya, (Compiled). *Teaching and Training* (Kuala Lumpur: WAVE Publications, 2005), P.53.

²²⁹. Dieter Baltruschat. trans. Katharina Titkemeyer, *Meditation in Southeast Asia* (Munich: BMG Januar 2010), P.47.

²³⁰. Ibid. p.48.

know the process of Dependent Origination, as it occurs in the past, present and future, together with the seven stages of purification and sixteen insight-knowledges”²³¹.

In brief, the main practice is to begin with tranquility (*samatha*) meditation, which is to develop absorption concentration known as “*jhāna*”. A yogi may choose freely any one from the forty *samatha* subjects as taught by the Buddha. Having developed *samatha*, the yogi may proceed to practice insight (*vipassanā*) meditation to discern the five aggregates (*khandha*) as *anicca*, *dukkha* and *anattā*. The Buddha said, “*Samādiṃ bhikkhave bhāvētha, samahito bhikkhave bhikkhu yathā bhūta pājānati*”-‘bhikkhus, develop concentration; those who have concentration see/understand things as they really are’. The meditator usually begins either four elements meditation or the mindfulness on breathing for the development of concentration. Venerable Sayādaw mentioned, “Only when there is light can one see a visual object. Similarly the meditator who is practicing *vipassanā* has to discern the color of the *rūpa-kalāpa*. To know and see materiality as it really is we need to know and see how materiality consists of sub-atomic particles that are in Pāli called *rūpa-kalāpas*”²³². According to *Abhidhammattha Saṅgaha*, “the discerning of mentality and materiality according to characteristic, function, manifestation, and proximate cause is called the purification of view”²³³. A meditator who wishes to complete the development of purification of view must first endeavor to achieve the purification of mind. The *Visuddhimagga* defines the purification of mind saying: “*cittavisuddhi nāma saupacārā aññha samāpattiyo*”. Which means: ‘The purification of mind is the eight attainments together with access concentration’²³⁴.

In conclusion, the meditation technique is conducted by Pa-uk Sayādaw in utmost detail according to the instructions of the Buddha as described in Pāli Canon, *Visuddhimagga* and in other Pāli commentaries and sub-commentaries. Various practical methods for investigating, discerning and defining mentality-materiality, causes and effects, internally and externally, pertaining to the past, to the present and to the future, are employed in order to get the results described in literature. Although the teachings are very complex, Sayādaw teaches the yogis with step by step, how to attain the stages of purification, and insight-knowledges.

²³¹. Pa-Auk Tawya Sayādaw, *Knowing and Seeing*. 4th revised edition, (Singapore: Pa-Auk Meditation Centre, 2010), p. 29, *Teaching and Training* (Kuala Lumpur: WAVE Publications, 2006), p.12

²³². Pa-Auk Tawya Sayādaw, *Knowing and Seeing*, P.11.

²³³. Nārada, *A Manual*, P.459.

²³⁴. Pa-Auk Sayādaw, *Mindfulness of Breathing and Four Elements Meditation* (Kuala Lumpur: WAVE, 1998), P.78.

The goal of the teaching at Pa-Auk Forest Monastery is, in accordance with the ancient texts, to realize Nibbāna in this very life.

4.4 S.N. Goenka's Method

Satya Narayan Goenka (30 January 1924 – 29 September 2013), commonly known as S.N. Goenka, was born in Burma and learnt the technique of *vipassanā* from his teacher Sayagyi U Ba Khin, whom he came across while seeking a cure for his troublesome migraine. SN Goenka spent fourteen years with Sayagyi U Ba Khin and became a *vipassanā* teacher himself²³⁵. S.N. Goenka's technique represents a tradition that is traced back to the Buddha. He taught Dhamma which is non-sectarian and universal, is the way to liberation²³⁶. After receiving training from his teacher for fourteen years, S.N. Goenka settled in India by wishes of Sayagyi U Ba Khin and began teaching *vipassanā* in 1969 onwards²³⁷. He established first a meditation center named the “*Vipassanā International Academy*” (*Dhamma Giri*) at Igatpuri, near Nashik in 1974²³⁸. Within a short period the technique became popular, meditation centers were established in various parts of India and abroad.

Yogis receive systematic meditation instructions several times a day, and each day's progress is explained during a taped evening discourse by S.N. Goenka. One has to observe complete silence for the first nine days. On the tenth day, students resume speaking, making the transition back to a more extroverted way of life. The technique has been taught in its original and authentic form at ten-day residential courses during which the participants has to follow a prescribed code of conduct, learn the basics method and practice sufficiently to realize its beneficial results. The next step has to be practice which is insight meditation (*vipassanā bhāvanā*): observing the sensations which occurs throughout the body, understanding their nature and one should be develop equanimity so that one not react any sensation. At the end, the participants learn the meditation of loving-kindness (*mettā-bhāvanā*) towards all sentient beings. For several ten-day courses I had been personally attended under the master SN Goenka at International Meditation Centre, Igatpuri, India.

The mode of practice of *vipassanā* meditation as taught by SN Goenka which comprises of the following steps: (i) observance of moral precept as found in the traditional

²³⁵. S.N. Goenka, *Meditation Now: Inner Peace through Inner Wisdom* (Washington: Vipassanā Research Publications, 2002), p.4.

²³⁶. Ibid.

²³⁷. William Hart, *The Art of Living*, P.1.

²³⁸. S.N. Goenka, *Meditation Now: Inner Peace through Inner Wisdom*, p. 5.

description, (ii) mindfulness on breathing at the point of nostril to still the mind, (iii) observing the sensations of the entire body from top to bottom, bottom to top, (iv) to understand the real nature of any sensation with wisdom as impermanence, (v) abandoning the idea of “self, I or mine” which is connected to body and mind and (vi) dissolution of attachment and craving. Thus the path to deathlessness becomes open and it reflects some of the important steps of *vipassanā-ñāṇa* such as: *udayabbaya ñāṇa*, *bhaṅga ñāṇa*, *saṅkhārupekkhā ñāṇa*²³⁹ and so forth.

The Ten Day *Vipassanā* Courses of SN Goenka has been designated to keep in progress of the meditator. It has three steps²⁴⁰ as follows: Firstly, The first stages of meditation should be simply observation of breath and to concentrate on the nostrils where the breath flows in and out. Be aware of the touch of air as it strikes the passage through the nostrils. One has to practice the awareness of natural, normal respiration at the entrance of the nostril for three and half days that which helps calm and concentrate the mind. Secondly, after fourth day onwards, the meditator has to observe the natural, normal bodily sensations whether it is pleasant, unpleasant or neutral, from top to bottom just observe objectively without any reaction. Thirdly, one has to be observe the entire body structure which is nothing but sub-atomic particles known as ‘*kalāpas*’ throughout the body can be realized by one who moved towards the subtler and subtler at the level of sensory. And finally one may experience the dissolution of the entire physical structure known as *bhaṅga-ñāṇa*²⁴¹. The apparent solidity of body and mind dissolves and one can realized the ultimate reality of mind, matter and mental formation which are nothing but vibration, arising and vanishing with great rapidity. According to SN Goenka, the meditator then feels increasing peace and happiness. This stage is called equanimity (*saṅkhāra-upekkhā*) toward all conditioning, and leads gradually to ultimate liberation²⁴². Having realized this truth one might said as: ‘*Sabbo pajjalito loko, sabbo loko pakampito*’ etc

“The entire world is ablaze,
The entire world is going up in smoke,
The entire world is burning,
The entire world is vibrating”²⁴³.

²³⁹. Kalpakam Sankarnarayan, Ravindra Panth, *Buddhist Meditation: Texts, Tradition and Practice*, P.6.

²⁴⁰. Ibid.

²⁴¹. Ibid. P.7

²⁴². William Hart, *The Art of Living*, p.123.

²⁴³. *Therīgāthā*. trans. K.R. Norman, (London: PTS Series no 40, Verse 200, 1971), p.22.

In conclusion, *vipassanā* meditation as taught by SN Goenka is a highly selective and subjective interpretation of the Buddha's teaching. It claims to make one equanimous by dispassionately observing one's bodily sensations. It is clear that the insight meditation technique as taught by SN Goenka, the tradition is a combination of *ānāpānasati* and *vedanānupassanā* in the *satipaṭṭhāna sutta* and which emphasizes meditation can be viewed as a way to cater to individual spirituality.

4.5 Ajahn Chah's Method

Venerable Ajahn Chah (Phra Bodhiñāṇa Thera) was born into a typical farming family in a rural village in the province of Ubon Rachathani, N.E. Thailand, on June 17, 1918. He lived the first part of his life as any other youngster in rural Thailand, and, following the custom, took ordination as a novice in the local village monastery for three years. There, he learned to read and write, in addition to studying some basic Buddhist teachings. After a number of years he returned to the lay life to help his parents, but, feeling an attraction to the monastic life, at the age of twenty (on April 26, 1939) he again entered a monastery, this time for higher ordination as a *bhikkhu*²⁴⁴. Having learned the teachings on *sīla*, *samādhi* and *paññā* but he could not have idea how to could actually be put into practice. His master Ajahn Mun Buridatto encouraged him that the teaching although extensive but it is very simple to practice, through established mindfulness, one can see that everything arises in the mind. In his explanation direct teaching was revealed the path to practice for Ajahn Chah²⁴⁵.

Venerable Ajahn Chah's emphasis is on practical Dhamma practice following the Monastic Discipline. One practises according to strict Thai forest monastic guidelines. There is no particular technique to be practiced rather the meditators are invited to draw from the abundance of the Theravāda tradition's recommended reflections and practices such as *Ānāpānasati*, *Asubha bhāvanā*, etc. As he mentioned two kinds of peace - the coarse and the refined. The peace which comes from *samādhi* is the coarse type and the other type of peace comes from wisdom. The peace which arises from wisdom is not happiness, but is that which sees the truth of both happiness and unhappiness. Clinging to those states does not arise, the mind rises above them. This is the true goal of all Buddhist practice²⁴⁶.

²⁴⁴. Ajahn Chah, *Food for the Heart* (Ubon Ratchathani: Wat Nong Pah Pong, 2007), P.4.

²⁴⁵. Ibid. P.5.

²⁴⁶. Ajahn Chah, *A Taste of Freedom*, p.25.

Traditionally the noble eightfold path is taught with eight steps such as right understanding, right, and so forth. But the true eightfold path is within us- two eyes, two ears two nostrils, a tongue and a body. These eight doors are our entire path and the mind is the one that walks on the path. Know these doors; carefully examine them and all the dhammas will be revealed as said by Ajahn Chah²⁴⁷. Morality is the father and mother of Dhamma. Morality is peace and we can say the morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*) is the path to liberation for all noble ones. These three trainings are seems to be one as the morality is concentration, concentration is morality and concentration is wisdom, wisdom is concentration²⁴⁸. It is just like mango, from moment to moment the mango does change, it first appears as a flower, when it becomes a fruit we call it mango. When it ripens we call it ripe mango. It's all one mango but it continuously changes from small to big mango. So it seems to be different fruit but all one. In the same way, these three trainings are related just like the mango. In the same cases of tranquility (*samatha*) and insight (*vipassanā*), we cannot separate to each other because *samatha* meditation is the base which gives arise to wisdom (*paññā*) and wisdom is the fruit of tranquility (*samatha*). At the end it's the entire path that leads to freedom²⁴⁹.

According to Ajahn Chah, the original state of mind is naturally peaceful; there are no such things as sadness or happiness. The experience of pleasant or painful is not the actual mind itself, but just these moods which have tricked it. The mind gets lost, carried away by these moods with no idea what's happening. And as a result, we experience pleasure and pain accordingly, because the mind has not been trained yet. Just like a leaf that is not being blown about by the wind. But if the wind blows then it flutters. It does that because of the wind. If the mind didn't get lost in these moods it wouldn't flutter about. If it understood the nature of thoughts it would just stay still. This is called the natural state of the mind²⁵⁰. In his book “*A Still Forest Pool*”, mentioned that two persons are watching the flag: one says it is the wind that moves, and the other says, no, it is the flag. They can argue forever, take sticks and fight it out but all no avail. It is the mind that moves”.

Ajahn Sumedho states that “Just be mindful of everything” by using *upāyas* (skillful means) for particular conditions that come up, that's true but some things are quite obsessive

²⁴⁷. Ajahn Chah, *A Still Forest Pool*. Compiled by Jack Kornfield & Paul Breiter. (Chennai: The Kern Foundation, 1985), P.5.

²⁴⁸. Ibid. p.22.

²⁴⁹. Ajahn Chah, *A Taste of Freedom* (Ubon Ratchathani: QPrint Management, 2007), pp. 83-84.

²⁵⁰. Ajahn Chah, *A Taste of Freedom*, P.9.

or threatening to us, so one can develop skillful means with that. He got a lot of encouragement from Ajahn Chah to develop skillful means, and that takes *pañña*²⁵¹. Happiness is always leads to unhappiness, because it is impermanent, unsatisfactory and disappointing, because it is dependent on so many things. Hence, the goal for the Buddhist is not happiness, because we realize that the happiness is unsatisfactory and conditioned (*kāmalokā*)²⁵².

4.6 Conclusion

A clear conclusion can be drawn that Mahāsi Sayādaw taught one to watch the specific parts of the body where sensation occurs and to observe attentively the degree of pain, discomfort, etc., because it helps to understand the unsatisfactoriness. Mahāsi Sayādaw and Sayagyi U Ba Khin both taught one to be aware of the body sensations by scanning the whole body. Venerable Pa-uk Sayādaw's method is accordance with the Pāli Canon and its commentaries especially *Visuddhimagga*, but for the beginners he encouraged to practice the *Ānāpānasati* in every postures. Whereas, Ajahn Chah mostly emphasised to the practitioners to observe the mind in the present moment by using the skillful means (*upāya*). Briefly speaking, all the above mentioned meditation masters taught how to eradicate mental defilements, to overcome pain, grief, sorrow, lamentation and to attain enlightenment based on the instructions given in the *Mahā Saṭipatṭhāna Sutta (DN.22)*. Even though they adopted a different approach in dealing with sensation, each approach brings good effect depending upon the temperament of a meditator. However, all these techniques and teachings are related to the Buddha's teaching

²⁵¹. Ajahn Sumedho, *Intuitive Awareness* (Great Gaddesden: Amaravati Publications, 2004), P.60.

²⁵². Ajahn Sumedho, *Now is the Knowing* (Great Gaddesden: Amravati Publications, 1989), pp.35-36.

Chapter Five

Path Leading to Enlightenment

5.1 Nature of Wisdom

The *Visuddhimagga* explained wisdom or understanding (*paññā*) which dealt with under the six headings: (i) the definition of wisdom, (ii) the sense in which it is called wisdom, (iii) its characteristic, function, manifestation, and approximate cause, (iv) its classification, (v) its method of development and (vi) the benefits of wisdom²⁵³.

- (i) According to Buddhaghosa, wisdom is defined as the insight knowledge associated with profitable consciousness²⁵⁴.
- (ii) It is also called in the sense of act of understanding (*pajānana*), a mode of knowing (*jānana*) distinct from the modes of perceiving (*sañjānana*) and cognizing (*vijānana*).
- (iii) Wisdom has the specific characteristic of penetrating the true nature of the phenomena. It penetrates the particular and general features of things through direct cognition rather than discursive thought. Its function is “to abolish the darkness of delusion which conceals the individual essences of states” and its manifestation is “non-delusion”. Since the Buddha says that one whose mind is concentrated knows and sees things as they are, the proximate cause of wisdom is concentration²⁵⁵.
- (iv) The wisdom is the instrumental to attaining liberation, which divided into two viz. insight knowledge (*vipassanā ñāṇa*) and the knowledge pertaining to the supramundane paths (*magga ñāṇa*)²⁵⁶. The first one is the direct penetration of the three characteristics of conditioned phenomena (*pañca-khandha*)²⁵⁷ as impermanence, suffering and non-self. It is regarded as a mundane (*lokiya*) form of wisdom. Insight knowledge does not itself directly eradicate the defilements, but serves to prepare the way for the second type of wisdom, the wisdom of the

²⁵³. *Vism.* Ñāṇamoli, p.479.

²⁵⁴. *Ibid.*

²⁵⁵. *Ibid.* P.481.

²⁵⁶. Guṇaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*, P.268.

²⁵⁷. Material form (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkharā*) and consciousness (*viññāna*).

supramundane (*lokuttara*) paths, which emerges when insight has been brought to its climax²⁵⁸. There are three kinds of wisdom viz.

1. *Sutamayā paññā*: wisdom that is got by learning from others is called wisdom sprung from study;

2. *Cintāmayā paññā*: wisdom which one acquires without learning from others, and

3. *Bhāvanāmayā paññā*: Here, entering into concentration one develops all wisdom this is wisdom sprung from concentration²⁵⁹.

(v) The meditators developed wisdom for liberation begins with two purifications, which are the roots, viz. the purification of virtue (*sīla-visuddhi*) and the purification of consciousness (*citta-visuddhi*). While the other five are the trunk: The purification of view (*diṭṭhi-visuddhi*), purification of transcending doubt (*kankhāvitarana-visuddhi*), purification of vision in discerning the path and non-path (*maggāmaggañānadassana-visuddhi*), purification of vision in discerning the method of the path (*paṭipadāñānadassana-visuddhi*), purification of vision regarding intuitive wisdom (*ñānadassana-visuddhi*)²⁶⁰.

(vi) The benefits of developing wisdom as pointed by Buddhaghosa, viz. (a) the removal of all the defilements, (b) the experiencing the taste of the noble fruit, (c) ability to attain the attainment of cessation (*nirodha*), (d) the achievement of worthiness to receive gift (arahat-hood)²⁶¹.

5.1.1 Seven Kinds of Purification

In the *Rathavinīta sutta* (*MN. 24*) recounts the dialogue between the Venerable Sāriputta and the Venerable Puṇṇa Mantāniputta at Sāvattihī on the seven stages of purity, such as

²⁵⁸. *Vism. Nāṇamoli*, pp.479-80.

²⁵⁹. *DN. Saṅgīti Sutta* 33. P.486. *Vim. Upatissa*, p.231: *Cintā-mayā paññā, suta-mayā paññā, bhāvanā-mayā paññā* (=cintāmayādisu ayam vitthāro. Tattha katamā cintāmayā paññā? Yoga-vihitesu vā kammāyatanesu yoga-vihitesu vā sippāyatanesu yoga-vihitesu vā vijjāyatanesu kamma-ssakataṃ vā saccānulomikāṃ vā rūpaṃ aniccan ti vā...pe...viññānaṃ aniccan ti vā yaṃ evarūpaṃ anulomikāṃ khantiṃ diṭṭhiṃ ruciṃ muniṃ pekkhaṃ dhamma-nijjhāna-khantiṃ parato asutvā paṭilabhati, ayam vuccati cintāmayā paññā. Yoga-vihitesu vā kammāyatanesu...pe...Dhamma-nijjhāna-khantiṃ parato sutvā paṭilabhati, ayam vuccati sutamayā paññā, Tattha katamā bhāvanāmayā paññā? Sabbā pi sammāpannassa paññā bhāvanāmayā paññā).

²⁶⁰. *Vism. Nāṇamoli*, p.488.

²⁶¹. *Ibid.* p.819.

purity of *sīla*, purity of mind, purity of view etc. that must be passed before attainment of Nibbāna. As said by Sāriputta, “Friend, the purification of virtue is for the sake of reaching purification of mind; the purification of mind is for the sake of reaching purification of view; the purification of view is for the sake of reaching purification by overcoming doubt; the 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; the 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; the purification by knowledge and vision of the way is for the sake of reaching purification by knowledge and vision; the purification by knowledge and vision is for the sake of reaching final Nibbāna without clinging. It is for the sake of final liberation without clinging that the holy life is lived under the Blessed One”²⁶². The seven stages of purification (*satta-visuddhi*) are as follows:

1. The Purification of Morality (*sīla-visuddhi*)²⁶³: The first two stages (*sīla* and *citta visuddhi*) are likened to the roots of a great tree. The purification of virtue consists of ever- deepening stages of moral excellence. Beginning with the five basic moral precepts²⁶⁴. One who gives up these five harmful acts and does not engage in them is truly called a virtuous man²⁶⁵. Through their expansion into the eight and then ten precepts, they reach their refinement in the Monastic Code (*Paṭimokkha*). In this way the necessary moral foundation is laid for the development of the five spiritual faculties (*indriyā*) of faith (*saddhā*), energy (*vīriya*), mindfulness (*sati*), concentration (*samādhi*) and understanding (*paññā*).
2. The Purification of Mind (*citta-visiddhi*): This purification comes through concentration (*samādhi*), which can be reached by two approaches, the vehicle of serenity (*samathayāna*) or the vehicle of insight (*vipassanāyāna*)²⁶⁶. For meditative

²⁶². MN. Bodhi, p.242.

²⁶³. MN. 1:180; Nārada, *Manual of Abhidhamma*, p. 465. *Vism.* XVIII, Ñāṇamoli, p.11. Purification of morality (*sīla-visuddhi*) consists of the 4-fold purity of morality (*catu-pārisuddhi-sīla*), namely: restraint with regard to the Disciplinary Code (*pātimokkhasamvara-sīla*), sense-restraint (*indriyasamvara-sīla*), purity of livelihood (*ājīvapārisuddhi-sīla*), and morality with regard to the 4 requisites (*paccaya-sannissita-sīla*). In the case of a layman, it entails the observance of whatever moral rules (5 or more) he has taken upon himself.

²⁶⁴. Not harming living beings, not speaking lies, taking nothing in the entire world unasked, nor going to the wives of other men and never drinking intoxicants.

²⁶⁵. AN. trans. E.M. Hare, Vol. III, pp.205-206. *Yo pānaṃ nātipātetī musāvādaṃ na bhāsati, loke adinnaṃ nādiyati paradāraṃ na gacchati. Surāmerayapānaṃ ca yo naro nānuyuñjati, pahāya pañca verāni silavā iti vuccati.*

²⁶⁶. Matara Sri Ñāṇārāma, *The Seven Stages of Purification and the Insight Knowledges*, P.23.

monks, ten impediments (*palibodhā*) have to be abandon as enumerated in the *Visuddhimagga*:

“A dwelling, family and gain,
A class and building too, as fifth
And travel, kin, affliction, books,
And supernormal powers: ten”²⁶⁷.

It is the purity of mind, gained by developing the *jhānas*, temporarily inhibiting the hindrances. A purified mind is like a polished mirror where everything is reflected in its true perspective. With a purified mind one can see things as they truly are²⁶⁸. Having purified the mind, the degree of concentration becomes sufficiently strong to cause the suppression of the five afflictive defilements known as the “five hindrances” (*pañca-nīvaraṇā*)²⁶⁹.

“Establish the mind, set it up in one-pointed stability;
Look upon all formations as alien and as not self”²⁷⁰.

There are three kinds of concentration qualifying as the purification of mind viz. access concentration (*upacāra-samādhi*), absorption concentration (*appanā-samādhi*), and momentary concentration (*khaṇika-samādhi*). The first two are achieved through serenity meditation (*samatha bhāvanā*) and the last one through insight meditation (*vipassanā-bhāvanā*). Momentary concentration possesses the same strength of mental purification as access concentration²⁷¹.

3. The Purification of View (*diṭṭhi-visuddhi*): The first stage of insight meditation is called ‘Purification of View’. This purification consists in arousing insight into mind-and-matter (*nāmarūpa*), using the meditation subject as a basis²⁷². At the outset one cultivates ‘Purity of Vision’ (*diṭṭhi visuddhi*) in order to see things as they truly are. With a one-pointed mind he analyses and examines this so called being (*puggala*). This searching examination shows that what he has called ‘I’, is merely a complex

²⁶⁷. *Vism.* Ñāṇamoli, p.91.

²⁶⁸. *Ibid.*

²⁶⁹. (i) Sensual desire (*kāma-chanda*), (ii) ill-will (*vyāpāda*), (iii) sloth and torpor (*thīna-middha*), (iv) agitation and remorse (*uddhacca-kukkucca*) and (v) doubt (*vicikicchā*).

²⁷⁰. *Therīgāthā*. K.R. Norman, Vol. II, (London: PTS, 1971), p.20. *Cittam upatthapetvāna ekaggam susamāhitam, paccavekkhatha saṅkhāre parato no ca attato*.

²⁷¹. Matara Sri Nāṇārāma, *The Seven Stages of Purification and the Insight Knowledges*, p.36.

²⁷². *Ibid.*, p.43.

compound of mind and matter which are in a state of constant flux. Having thus gained a correct view of the real nature of this so-called being, freed from the false notion of a permanent soul, he searches for the causes of this “I” personality²⁷³.

4. The Purification of Overcoming Doubt (*kankhāvitarana-visuddhi*): The knowledge established by overcoming doubt about the three divisions of time by means of discerning the conditions of that materiality and mentality²⁷⁴, the understanding to the relationship between the body and the mind - that of cause and effect.
5. The Purification of Vision in discerning the Path and Non-path (*maggāmaggañānadassana-visuddhi*): Having relinquished attachment to the ten imperfections of insight and correctly distinguished the right path from the wrong path which associated with *vipassanā*²⁷⁵. Having seen the three characteristics and the rise and fall of the five aggregates and attaining the knowledge of dissolution (*bhaṅgañāṇa*)²⁷⁶.
6. The Purification of Vision in discerning the method of the path (*paṭipadāñānadassana-visuddhi*): This term is collectively applied to the nine kinds of Insight beginning with the knowledge as regards the arising and passing away of conditioned things and ending with the knowledge of adaptation (the process of changing) that occurs in the Path thought-moment immediately preceding the *Gotrabhū*²⁷⁷ moment²⁷⁸. The term ‘*Paṭipada*’ means the course of practice, ‘*ñāṇa*’ means knowledge, and ‘*dassana*’ means vision. *Ñāṇa* and *dassana* are here referred to in the same sense. In order to lay emphasis on penetration, the text used the two words in the same sense knowledge and vision. Purification by knowledge & vision of the way comes by eight understandings²⁷⁹.

²⁷³. Nārada. *Manual*, p.459.

²⁷⁴. *Vism.* Ñāṇamoli, 1956, p.693.

²⁷⁵. *Ibid.* p.739. Ten imperfections: 1) Illumination (*obhāsa*), 2) knowledge (*vipassanāñāṇa*), 3) happiness (*sukha*), 4) tranquility (*passadhi*), 5) rapture (*pīti*), 6) resolution (*upaṭṭhāna*), 7) exertion (*paggāha*), 8) assurance (*adhimokkha*), 9) equanimity (*upekkhā*) and 10) attachment (*nikanti*).

²⁷⁶. *Abhi.S.* PTS. p.66.

²⁷⁷. PED. P.287. “Become of the lineage”; a technical term used from the end of the *Nikāya* period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (*puthujjanā*), but of the *Ariyas*, having Nibbāna as his aim. It occurs in a supplementary *Sutta* in the *MN* (Vol. III. P.256), and in another, found in two versions, at the end of the *AN* (A iv.373 and v.23).

²⁷⁸. Nārada, *Manual*, P.468.

²⁷⁹. *Vism.* Ñāṇamoli, p.745. (i) Understanding the momentary rise and fall of all phenomena whatsoever. (ii) Understanding the unavoidable dissolution of all phenomena whatsoever. (iii) Understanding that appearance is terror, since it always entails suffering. (iv) Understanding the danger inherent in clinging to things bound

7. The purification of vision regarding intuitive wisdom (*ñāṇadassana-visuddhi*): The seventh *visuddhi* refers to *Sotāpatti ñāṇa*, the first knowledge of the Path - *Ñāṇadassana visuddhi*. *Ñāṇadassana-visuddhi* is the name given to the contemplative knowledge, a mental state of wisdom found in Path-Consciousness. It is called ‘purity’ because it is completely free from all stains or defilements, resulting from the realization of the four Truths²⁸⁰. As the Buddha mentioned, “From meditation arises wisdom and without meditation wisdom wanes. Knowing this twofold path of gain and loss, let one conduct oneself that wisdom may increase”²⁸¹. This emphatically states that meditation is essential in achieving wisdom which is the ultimate goal of the Buddhist way of life.

5.1.2 Sixteen Insight Knowledges

There are sixteen kinds of insight knowledges (*vipassanā- ñāṇa*)²⁸² that can be obtained in sequence through the development of insight meditation concerning with the discernment of mind and matter and overcoming delusion, which are as follows:

1. The knowledge of mind and matter (*nāmarūpaparicchedañāṇa*).
2. The knowledge of discerning conditionality (*paccayaparigahañāṇa*).
3. The knowledge of investigation (*sammasanañāṇa*)²⁸³.
4. The knowledge with regard to the arising and passing away of conditioned things (*udayabhayañāṇa*).
5. The knowledge with regard to the dissolution (*bhaṅgānupassanañāṇa*).
6. The knowledge of dissolving things as fearful (*bhayatupaṭṭhānañāṇa*).

to vanish. (v) Understanding disillusion and dispassion as good signs of reduced greed. (vi) Understanding of the deep desire for deliverance from the rebirth round. (vii) Understanding of contemplating reflection as a crucial tool for release. (viii) Understanding of equanimity regarding all formations and constructions.

²⁸⁰. Nārada, *Manual*, p.470.

²⁸¹. *Dhp.*282. *Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo; etaṃ dvedhā pathaṃ ñatvā bhāvaya vibhāvaya ca, tathattānaṃ niveseyya yathā bhūri pavaḍḍhati.*

²⁸². These insight knowledges only occur to those who practice vipassanā meditation which is equivalent to the path, fruit and liberation.

²⁸³. According to *Abhi.S*, there are ten insight knowledges in sequence from *sammasanañāṇa* upto *saccānulomikañāṇa* (*Abhi.S. PTS*, pp.65-66).

7. The knowledge of danger (*adīnavapassanāñāṇa*).
8. The knowledge of (danger) of things as disgusting (*nibbidānupassanāñāṇa*).
9. The knowledge of deliverance (to escape therefrom) (*muñcitukamyatāñāṇa*).
10. The knowledge of contemplation of reflection (*paṭisaṅkhānupassanāñāṇa*).
11. The knowledge of equanimity about the conditioned things (*saṅkhārupekkhāñāṇa*).
12. The knowledge of conformity with truth (*saccānulomikañāṇa*).
13. The knowledge of change of lineage (*gotrabhūñāṇa*).
14. The knowledge of the path (*maggañāṇa*).
15. The knowledge of fruit (*phalañāṇa*).
16. The knowledge of reflection (*paccavekkhaṇañāṇa*).

5.2 Characteristic of Insight Meditation

Vipassanā has the primary characteristic of differentiating between the conditioned dhammas and unconditioned dhammas, seeing them as they really are:

1. Preliminary Insight (*anupassanā*) consists of into the Three Characteristics (*Tilakkhaṇa*) of all conditioned phenomena. As the Buddha said, “Monks, form is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: ‘This is not mine; this I am not, this is not my self’²⁸⁴. It is an aggregates consisting of 28 kinds of material phenomena which are divided into gross matter 12 and subtle matter 16²⁸⁵.

2. Supra-mundane Insight (*lokuttara-vipassanā*) which consists of two aspects i.e. the insight into the characteristic of the Four Noble Truths as partially conditioned (the truth of suffering, the cause of suffering and the eightfold path) and partially unconditioned as the

²⁸⁴. SN.22:15. “*Rūpaṃ (Vedanā, Saññā, Saṅkhārā, Viññānaṃ), bhikkhave, aniccaṃ; yad aniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tad anattā*”. “*Rūpa*”

²⁸⁵. *Dhātu-kathā*. U Nārada, (London: PTS, 1977), P.27.

truth of the cessation of suffering. And second is insight into the self (*attā*) characteristic of unconditioned dhamma or *Nibbānadhātu*, the ultimate²⁸⁶.

The term ‘*Dukkha*’ variously translated into English as suffering, causing pain, with difficulty, affliction, grief, unhappy, ailing, dejection, distressed, misery, ill, evil unsatisfactoriness, unrest, etc. The nature of suffering is described in the first of the Four Noble Truths. They are: “*Idaṃ kho pana, bhikkhave, ariyasaccaṃ : Jāti’pi dukkhā, Jarā’pi dukkhā, Vyādhi’pi dukkho, Maraṇam’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yamp’icchaṃ na labhati tam’pi dukkhaṃ, saṃkhittena pañcupādānakhadhā dukkhā*”²⁸⁷. Suffering is the central teaching of the Buddha, which lies at the root of the Four Noble Truths. The characteristic of suffering is one of the three marks of existence. *Dukkha* arises from desire, to bring about the extinction of suffering by the Noble Eightfold Path. As the Buddha said: “*Idaṃ kho pana, bhikkhave, Dukkhanirodhagāmini paṭipadā ariyasaccaṃ; Ayameva Ariyo aṭṭhaṅghiko maggo seyyathidaṃ: Sammādiṭṭhi, Sammāsaṅkappo, Sammāvācā, Sammākammanto, Sammājīvo, Sammāsati Sammāsamādhi*”²⁸⁸.

“Any kind of material form, feeling, perception, formations, consciousness whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near - a disciple of mine sees all as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self’. It is in this way that a disciple of mine is one who carries out my instruction, who responds to my advice, who has crossed beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Buddha's Dispensation(*Sāsana*)”²⁸⁹. Buddha said thus: “All conditioned things are impermanent’, ‘All conditioned things are suffering’, ‘All things are not-self’- When one sees this with wisdom (*paññā*), one turns away from all suffering. This is the path to purification”²⁹⁰. Having gained an insight into three marks, the meditator realizes that everything in this world is transient, subject to suffering and uncontrollable because it is non-self. Thus the mind wants to abandon the desire to acquire, the desire to have and the desire to be, because desires are suffering, through which we see the truth leading us to dispassion and detachment and the mind attains peace and happiness.

²⁸⁶. Phra Khru Baitika, *A Study Guide for Right Practice of the Three Trainings*, P.354.

²⁸⁷. *Dhammacakkapavattana Sutta*. trans. Buddharakkhita, (Banglore: BVT, 1990), p.3.

²⁸⁸. Ibid. p.5.

²⁸⁹. MN. Nāṇamoli and Bodhi, P.329.

²⁹⁰. *Dhp.* verses, 277-279: “*Sabbe saṃkhārā aniccā ti, Sabbe saṃkhārā dukkhā ti, Sabbe dhamma anattā ti, yadā paññāya passati, atha nibbindati dukkhe; esa maggo visuddhiyā*”.

5.3 Factors Contributing to Enlightenment

The factors of enlightenment have been divided into seven groups as follows:

1. *Cattāro Satipaṭṭhāṇa* (The Four Foundation of Mindfulness)²⁹¹:
 - (i) The mindfulness of body (*kāyanupassanā satipaṭṭhāṇa*).
 - (ii) The mindfulness of feelings (*vedanānupassanā satipaṭṭhāṇa*).
 - (iii) The mindfulness of consciousness or mind (*cittānupassana satipaṭṭhāṇa*), and
 - (iv) The mindfulness of the mind-objects (*dhammānupassanā satipaṭṭhāṇa*).
2. *Cattāro Sammāpadhāna* (The Four Kinds of Right Efforts)²⁹²:
 - (i) Restrains (*samvara*): Effort to prevent unwholesome dhammas from arising.
 - (ii) Abandoning (*pahāna*)²⁹³: Effort to abandon the unwholesome dhammas that have occurred.
 - (iii) Meditative Concentration (*bhāvanā*): Effort to develop wholesome dhammas that have not yet occurred, and
 - (iv) Protection (*anurakkhāna*): Effort to maintain the wholesome dhammas that have occurred.
3. *Cattāro Iddhipāda* (The Four Kinds of Predominating)²⁹⁴:
 - (i) The predominating desire or wish to do (*chandā iddhipāda*).
 - (ii) The predominating effort (*vīriya iddhipāda*).

²⁹¹. SN. Bodhi, p.1627.. *Mahāsatipaṭṭhāṇa Sutta* (DN 22), MN 10. Maurice Walshe. *Patī.M. Ñāṇamoli*, pp. 398-400.

²⁹². AN. *Catukanipata*. *Patī.M . Ñāṇamoli*, p. 42.

²⁹³. DN. *Dasuttara Sutta* 34. One thing is should be abandoned i.e. Ego-conceit (*asmimāna*). Two things Ignorance and craving for existence (as *Sutta* 33, verse 1.9). Three kinds of craving (as *Sutta* 33, verse 1.10). Four floods (as *Sutta* 33, verse 1.11). Five hindrances (as *Sutta* 33, verse 2.1). Six groups of craving (as *Sutta* 33, verse 2.2). Seven latent proclivities (as *Sutta* 33, verse 2.3). Eight wrong factors (as *Sutta* 33, verse 3.1). Nine things rooted in craving: Craving conditions searching... acquisition...decision-making...lustful desire...attachment...appropriation...avarice...guarding of possessions, and because of the guarding of possessions there arise the taking up of stick and sword, quarrels...lying and other evil unskilled states (as *Sutta* 15, verse 9). Ten wrong courses (as *Sutta* 33, verse 3.1) plus wrong knowledge (*micchā ñāna*) and wrong liberation (*micchā-vimutti*).

²⁹⁴. DN. *Patikavagga*.

- (iii) The predominating consciousness (*cittā iddhipāda*), and
 - (iv) The predominating investigation (*vimaṃsa iddhipāda*).
4. *Pañca Indriyāni* (The Five Kinds of Spiritual Faculties)²⁹⁵:
- (i) The spiritual faculties of faith (*saddhā indriyā*).
 - (ii) The spiritual faculties of effort (*vīriya indriyā*).
 - (iii) The spiritual faculties of mindfulness (*sati indriyā*).
 - (iv) The spiritual faculties of meditative concentration (*samādhi indriyā*),
 - (v) The spiritual faculties of wisdom (*paññā indriyā*).
5. *Pañca Balani* (The Five Kinds of Spiritual Powers)²⁹⁶:
- (i) The spiritual power of faith (*saddhā bala*).
 - (ii) The spiritual power of effort (*vīriya bala*).
 - (iii) The spiritual power of mindfulness (*sati bala*).
 - (iv) The spiritual power of meditative concentration (*samādhi bala*), and
 - (v) The spiritual power of wisdom (*paññā bala*).
6. *Sattā Bojjhaṅga* (The Seven Factors of Enlightenment)²⁹⁷:
- (i) The enlightenment factor of mindfulness (*sati sambojjhaṅga*).
 - (ii) The enlightenment factor of investigation of the law (*dhamma-vicaya sambojjhaṅga*).
 - (iii) The enlightenment factor of right effort (*vīriya sambojjhaṅga*).
 - (iv) The enlightenment factor of rapture (*pīti sambojjhaṅga*).
 - (v) The enlightenment factor of tranquility (*passadhi sambojjhaṅga*).

²⁹⁵. *DN. Dasuttara Sutta* 34.

²⁹⁶. *AN. Pañcakanipāta. Paṭi.M.* Ñāṇamoli, p.349. The difference between *pañca Indriyāni* and *pañca Balani* is the quality of merit and the force of merit.

²⁹⁷. *DN. Pāṭhakavagga*.

- (vi) The enlightenment factor of concentration (*samādhi sambojjhaṅga*),
- (vii) The enlightenment factor of equanimity (*upekkhā sambojjhaṅga*).

7. *Ariya Aṭṭāṅgīgamagga* (The Noble Eightfold Paths) which is the noble actuality of the path that leading to the cessation of suffering²⁹⁸. They are:

- (i) Right understanding (*sammā diṭṭhi*)²⁹⁹.
- (ii) Right thought (*sammā saṅkappo*)³⁰⁰.
- (iii) Right speech (*sammā vācā*)³⁰¹.
- (iv) Right action (*sammā kammanta*)³⁰².
- (v) Right livelihood (*sammā ājīva*)³⁰³.
- (vi) Right effort (*sammā vāyama*)³⁰⁴.
- (vii) Right mindfulness (*sammā sati*)³⁰⁵, and
- (viii) Right meditative concentration (*sammā samādhi*)³⁰⁶.

²⁹⁸. SN. 45.8. Bodhi, pp.1528-1529. DN. *Mahāvagga. Pati.M.* Ñāṇamoli, p.41.

²⁹⁹. It is the knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering and knowledge of the path leading to the cessation of suffering. (*Pati.M.*).

³⁰⁰. It is the thought of renunciation, the thought of non-ill-will, the thought of non-cruelty.

³⁰¹. It is abstaining from false speech, abstaining from malicious speech, abstaining from harsh speech, and abstaining from gossiping.

³⁰². It is abstaining from killing living things, abstaining from taking what is not given, abstaining from sexual misconduct.

³⁰³. Here a noble disciple, having abandon wrong living and makes his livelihood by right living.

³⁰⁴. As mentioned above the four kinds of right efforts.

³⁰⁵. Here a monk dwells the body-contemplation on the body, on the feeling, on the mind and on the mind-objects, ever ardent, clearly comprehending and mindful overcoming covetousness and disappointing relating to the world. (*Pati.M.*).

³⁰⁶. There is the case where a monk-quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities-enters & remains in the first *jhāna*: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second *jhāna*: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation-internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third *jhāna*, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain-as with the earlier disappearance of elation & distress- he enters & remains in the fourth *jhāna*: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration. — SN 45.8. Bodhi, p.1529. *Pati.M.* Ñāṇamoli, p.42.

5.4 Attainment of Paths and Fruitions

According to the *Visuddhimagga*, the first path, the first of stream-entry (*sotāpattimagga*), cut off the hindrance of doubt. The second, the path of once-returner (*sakadāgāmicimagga*), weaken at the hindrances but cut off none. The third, the path of the non-returner (*anāgāmicimagga*), cut off the hindrances of sensual desire, ill will and worry. And the fourth, the path of the arahantship (*arahattamagga*), cut off the remainder i.e. sloth and torpor and restlessness. In Theravāda tradition, there are two special meditative attainments which are gained only to the particular type of noble persons (*ariyapuggala*). These two attainments are the fruition (*phalasangāpatti*) and the attainment of cessation (*nirodhasangāpatti*)³⁰⁷. As the Buddha mentioned, “Monks, those who have faith in the Buddha, His Doctrine and the Holy Order have faith is the best: of those who have faith is the best the result is best”³⁰⁸. As quoted:

“Of those who have faith at its best, who comprehend the best Dhamma: Of those who have faith in the Buddha, Gift-worthy, unsurpassed: Of those who have faith in the Dhamma, Passionless, calming, blissful: Of those who have faith in the Order, the field of merit supreme: Of those who give gifts of their best, the merit doth increase. Best is their life and beauty, Fame, good report, bliss, strength. The sage who gives of his best, in best of dhammas calmed, Deva-become or human, winning the best rejoiced”³⁰⁹.

The Blessed Lord said, “That one will, by the complete destruction of three fetters, become a Stream-Winner no more subject to rebirth in lower worlds, firmly established faith in the triple gems and the path, destined for full enlightenment; then with the reduction of greed, hatred and delusion, become a Once-Returner; by the complete destruction of the five lower fetters, be spontaneously reborn; by the destruction of the corruptions, gain in this very life the deliverance of mind, the deliverance through wisdom which is uncorrupted”³¹⁰. “Bhikkhus, there are five faculties, the faculty of faith, energy, mindfulness, concentration and wisdom. One who has completed and fulfilled these five faculties, he is an Arahant. If they are weaker than that, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower”³¹¹. In the *Mahāparinibbāna Sutta (DN.16)* says: “In whatever Dhamma and Discipline the Noble Eightfold Path is not found, no ascetic is found of the first grade

³⁰⁷. Guṇaratana, *A Critical Analysis of the Jhānas in Theravāda Buddhist Meditation*, p.329.

³⁰⁸. AN. trans. F.L. Woodward, Vol. II, (Oxford: PTS, 2001), Pp.39

³⁰⁹. Ibid. pp.39-40.

³¹⁰. DN. *Sampasādanīya Sutta* 28. Maurice Walshe, p.421.

³¹¹. SN. 48.12.

(*Sotāpanna*), second grade (*Sakadāgāmi*), third grade (*Anāgāmi*), or fourth grade (*Arahat*). But such ascetics can be found, of the first, second, third, and fourth grade in a Dhamma and Discipline where the Noble Eightfold Path is found. Now, Subhadda, in this Dhamma and Discipline the Noble Eightfold Path is found, and in it are to be found ascetics of the first, second, third and fourth grade. Those other schools are devoid of true ascetics; but if in this one the Bhikkhus were to live to perfection, the world would not lack for Arahats³¹². All the noble ones are known as good friend (*kalyānamitta*)³¹³. Wherever the Arahats dwell, inspired indeed, is that place, it be a village, a forest, a vale or a hill³¹⁴.

1. *Sotāpanna* (Stream Enterer): “Monks, there are these five groups of clinging. What five? The body-group of clinging, the feeling-group, the perception-group, the mental-formations group, the consciousness-group of clinging. “And monks, the noble disciple understands as they really are the arising and passing away, the attractiveness and the danger, and the deliverance from the five groups of clinging, he is called noble disciple who is a Stream-Winner, not liable to states of woe, assured of final enlightenment”³¹⁵. One who has destroyed the first three fetters (*samyojana*)³¹⁶, *sakkāyadiṭṭhi vicikicchā* and *sīlabbataparāmāsa*, becomes firm in his faith in Buddha, Dhamma and Saṅgha. His *sīla* becomes firm. He will under no circumstances killing, stealing, commit adultery; tell lies, taking intoxicating drink. He will not go beyond seventh rebirth.
2. *Sakadāgāmi* (Once-Returner): The *Sakadāgāmi* does not uproot any of the remaining seven fetters or five *anusayas*. In addition to the destruction of the first three fetters as above, the next two factors, *kāmarāga* and *paṭigha* are lessened.
3. *Anāgāmi* (Non-Returner): The *Anāgāmi magga* completely uproots the first five fetters or the first four *anusayas*, including *kāmarāga*, *paṭigha*. An *Anāgāmi* cannot go beyond more than one rebirth. He or she will not be born again in the sensual

³¹². *DN. Mahāparinibbāna Sutta*. Maurice Walshe, P.268.

³¹³. There are eight qualities of a good friend viz. endowed with faith (*saddhāsampanna*), virtue (*sīlasampanna*), learning (*sutasampanna*), generosity (*cāgasampanna*), effort (*viriyāsampanna*), mindfulness (*satisampanna*), concentration (*samādhisampanna*) and wisdom (*paññāsampanna*).

³¹⁴. *Dhp.* verse 98.

³¹⁵. *SN.* 22:109.

³¹⁶. There are ten fetters which binding in the ocean of Saṃsāra. They are: (1) *Sakkaya diṭṭhi* (self-view), (2) *Vicikicchā* (skeptical doubt), (3) *Sīlabbataparāmāsa* (believe in rites and rituals), (4) *kāmarāga* (attachment to sensual pleasure), (5) *Paṭigha* (ill-will), (6) *Rūparāga* (craving for material sphere), (7) *Arūparāga* (craving for formless sphere), (8) *Māna* (conceit or pride), (9) *Uddhacca* (restlessness) and (10) *Avijjā* (ignorance).

realms. He will usually gain liberation, in the next life in *Suddhavāsa*³¹⁷, the pure abode in the Brahma world.

4. Arahant (Perfected One): “And when, monks, a monk, having seen as they really are the arising and passing away, the attractiveness and the danger, and the deliverance from the five groups of clinging, is released without clinging, he, monks, is called a monk in whom the cankers are destroyed, who has lived the life to perfection, done what had to be done, put down the burden, gained the highest goal, worn through the fetters of rebirth, and is liberated by perfect insight”³¹⁸. Having uprooted all ten fetters and seven anusayas³¹⁹ including *māna*, *rūparāga*, *arūparāga*, *uddhacca* and *avijjā*, the *arahatta phala* is attained and there will be no rebirth after death. “With the past kammās fully wiped out, and no possibility of fresh accumulation, severed from future rebirths, their minds are free, where desires, like burnt-up seeds, sprout no more, these Wise Ones cease like a blown-out lamp”³²⁰.

As the Buddha said, “Monks, when a good man is reborn into a family, it is for the good, the welfare and happiness of the many- his parents, wife and children, his servants and workers, his friends and companions and also for the good, the welfare and the happiness of the recluses and Brāhmins. Just as good rains bring to perfection of all crops for the good, welfare and happiness of many folk”³²¹. Both in the ‘*Paṭisambhidāmagga*’ and ‘*Vimuttimaggā*’ had given several similes for the noble one who is liberated, such being is ‘like the full moon free from the clouds’, ‘freed from mist, freed from smoke and dust’, one who ‘gleams and glows and shines’³²². “The person whose mind is weak will not gain any results if he turns to meditation like a tree which planted on infertile soil, his mind will not be able to attain wisdom by concentration. Hence, a *yogāvacara*, if he wishes to concentrate and

³¹⁷. The *Suddhāvāsas* or Pure Abodes are the exclusive planes of *Anāgāmis* or Never-Returners. Ordinary beings are not born in these states. Those who attain *Anāgāmi* in other planes are reborn in these Pure Abodes. Later, they attain Arahantship and live in those planes until their life-term ends. *Suddhāvāsa* – The Pure Abodes which are further subdivided into five, viz: i. *Aviha* – The Durable Realm, ii. *Atappa* – The Serene Realm, iii. *Sudassa* – The Beautiful Realm, iv. *Sudassi* – The Clear-Sighted Realm. v. *Akanittha* – The Highest Realm. (*Buddha and His Teaching* by Nārada, pp.346-347).

³¹⁸. SN. 22:110.

³¹⁹. (1) Sensual craving (*kāmarāganusaya*), (2) craving for next existence (*bhāvarāganusaya*), (3) Ill-will or hatred (*patighānusaya*), (4) conceit (*mānusaya*), (5) wrong view (*diṭṭhānusaya*), (6) skeptical doubt (*vicikicchānusaya*) and (7) ignorance (*avijjānusaya*).

³²⁰. *Sutta Nipāta. Ratana Sutta*, PTS, pp.41-42. *Khīṇaṃ purāṇaṃ navāṃ natthi sambhavaṃ, virattacittā āyatike bhavasmim, te khīṇavijjā avirūlhicchandā, Nibbānti dhīrā yathā yaṃ padīpo.*

³²¹. AN. trans. E.M. Hare, Vol. III, P.38.

³²². *Paṭi. M. Nāṇamoli*, p.175.

reach the highest state or attain the right path through meditation, must first of all prepare the way of meditation, just as a farmer prepares the land for cultivation”³²³.

Conclusion

Meditation is a scientifically proven way to improve one's health and balance in everyday life and seeks to find a universal solution to suffering; one that makes one impervious to the vicissitudes of life. There are three integral factors in Buddhist meditation – morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). Wisdom (*paññā*) comes from insight meditation (*vipassanā*) which very helpful in our daily life. The Buddhist meditation is a systematic way to attain the final goal, as the Buddha said, “It is possible, Brahmin, to describe gradual training, gradual practice, and gradual progress in this Dhamma and Discipline”³²⁴. Just as the mighty ocean slopes away gradually, falls away gradually, shelves away gradually, with no abruptness like a precipice or peak; even so in this discipline of Dhamma there is a graduated training, a graduated practice, a graduated mode of progress, with no sudden or abruptness³²⁵. As mentioned in the *Dhammapada*. Verse 183, it’s represented the three gradual trainings as mentioned above. It is said thus: “To avoid all evil, to cultivate whatever good, and cleanse one’s mind - this is the teaching of the Buddhas”³²⁶.

Buddhist meditation shows us how mind’s movements actually work. It reveals the true nature of things by uncovering the impersonal moment-to-moment process of Dependent Origination and the Four Noble Truths. Meditation is intended to purify the mind. It cleanses the thought process of what can be called psychic irritants, things like greed, hatred and jealousy, things that keep you snarled up in emotional bondage. It brings the mind to a state of tranquility and awareness, a state of concentration and insight. Meditation is about cultivating a developed mind and faculties so that one can uproot the natural unwholesome tendencies and attain freedom from the three unwholesome roots of greed (*lobha*), hatred (*dosa*) and delusion (*moha*). To attain the Highest Peace (*Nibbāna*) from recurring existence (Samsara) what is required is wisdom, culminating in the supramundane wisdom of the noble path that eradicates defilements. Hence, the Buddha admonished upon his death bed by saying: “Ripe I am in years. My life-span is determined. Now I go from you, having made myself my refuge. Monks, all conditioned things are subject to decay, be untiring, mindful,

³²³. *Dhp.* Weragoda Sarada, p.1120.

³²⁴. *MN. Gaṇakamoggallāna Sutta*. 107.3.

³²⁵. *AN.* 8.19.

³²⁶. “*Sabbapāpassa akaraṇaṃ, kusalassa upasampadā, sacittapariyodapanam, etaṃ Buddhāna sāsanaṃ*”

disciplined, guarding your minds with well-collected thought. He who, tireless, keeps to law and discipline, leaving birth behind will put an end to woe” .

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